

قاموس الفاظ

الفرائد الكريمة

عربي - انجليزي

الدكتور
عبدالله عباس التروي

مؤسسة
إعداد الثقافة العالمية



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قَامُوسُ الْفَائِظِ الْقُرْآنِ الْكَرِيمِ

عَرَبِيٌّ - إِنجِلِيزِيٌّ

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

تَأَلَّفَ

الدُّكْتُورُ عَبْدِ الرَّحْمَنِ عُنَيْسٍ النُّدُورِيُّ

عَضُوٌّ لِمَجْلِسِ التَّدْرِيسِ بِمَهْدِ الْفَنِّ الْعَرَبِيِّ
بِجَامِعَةِ أُمِّ الْقُرَيْظِ - مَكَّةَ الْمَكْرَمَةِ

مَوْسَسَةُ إِقْرَاءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ

سورة اقرأ الآيات ١٧، ٢٢، ٣٢، ٤٠

**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 اليها 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 أتلافاً

بالنسق القرآني من أول خطوة تخطوها نحو تعلم اللغة العربية.
وهذا المنهج 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 المنبني 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 (٥٠٢م).
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 الضائر مشفوعة بالرموز المشيرة الى صيغة هذا اللفظ من ناحية الاشتقاق ومكانها في الآية منصوباً أو مجروراً أو مجزوماً (لم يلتزم بالأشارة الى المرفوع منه نظراً الى تكرره وكونه أصلاً الا عندما اقتضت الحاجة ليفرق الطالب بين المنصوب من اللفظ والمرفوع منه).

وأكتفى ببيان معنى واحد لكلمة واحدة اذا وردت في موضع واحد في القرآن أو وردت في عدة مواضع ولكنها تقيّد 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 سبيلاً ودفعه تحريه الى مراجعة سماحة العلامة الشيخ عبدالعزيز بن عبدالله بن باز للاستفادة من سعة علمه في شرح بعض الكلمات من هذا القبيل فكان حفظه الله خير عون له في إيضاح المعاني من معاني الكلمات.

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

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

وأنتي إذ أتقدم بهذا المعجم لمعاني ألفاظ القرآن الكريم فإنه 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 الرببي 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 نجله العزيز السيد معين الدين.

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

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

كتبه العاجز الفقير الى رحمة ربه

الدكتور عبد الله عنباس الندي

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مكة المكرمة / ١٦ / ٢ / ١٤٠٣ هـ.

Assim. Assimilation : The verb consists of a duplicated radical as : **قَدَدَ** that is **قَدَدَ**

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** + **أَبِي** or **أَبِي** comprising **أَبِي** 'be fearful of me'. Some time **أَبِي** 'an 1st. P. objective pronoun' is shortend to **أَبِي** i.e. the final **أَبِي** 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 التَّنْزِيلِ** ' 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 **نُن** suffixed, to emphasize the meaning of the root e.g. **يَنْهَبَنَّ** 'he surely will go'.

Epl. There are a duplicated **نُن** as in Emp above, suffixed and a " **لَ la**" prefixed to show the surety of the action denoted by the root form e.g. **يَنْهَبَنَّ** '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 **يُفْعَلَانِ**, **يُفْعَلُونَ** becomes **يُفْعَلَا** and **يُفْعَلُوا** respectively. That indicates that the verb has been preceded by conditional particle such as **إِنْ**, **أَنْ** 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 الْأَلَمَةِ**
- 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 قَرْيَةٍ** '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', **مَمْدُودٌ** 'praised'.
- Perate* Imperative : Stands for command or order **الْأَمْرُ**
Prefered to imperative as it does not signify the correct sense of **الْأَمْرُ**
- Perf* Perfect tense (**الْمَاضِي**)
- PIP* Passive imperfect tense **الْمَضَارِعُ الْمَجْهُولَةُ**
- Pis. Pic.* Passive Participle from one of the derived stems as **مَمْدُودٌ** 'praised one', or **مَكْرَمٌ** 'respected one'.

ABBREVIATIONS

<i>Plu.</i>	Plural
<i>PP</i>	Passive Perfect المَاضِي الْمَجْزُولُ
<i>PROP-N</i>	Proper noun
<i>Quad.</i>	Quadrilateral, having four radicals الرَّبَاعِي
<i>R-adj.</i>	Relative adjective.
<i>RF</i>	Root-form : means that the derived form has the same meaning as its triliteral root.
<i>R. pron.</i>	Relative pronoun.
<i>Sing.</i>	Singular.
<i>SS</i>	Something or someone,
<i>Trans.</i>	Transitive.
<i>V.D.</i>	Vowel dropped : a vowel of the radical is dropped as يَكُونُ from يَكُونُ
<i>V.N.</i>	Verbal noun اِسْمُ 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 الصَّارِعَ and verbal noun الْمَصْدَرُ 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"; **قَتَلَ** "to massacre". **كَسَرَ** "To break" *trans.*; **تَكَسَّرَ** and **اِنكَسَرَ** "to be broken", "to break" *Intrans.*

(Perfect 3rd P. sing. m)

- | | |
|--------------|--|
| Form No. II | فَعَّلَ <i>fa-ع-ala</i>
(e.g. عَلَّمَ "to know"; عَلَّمَ "to teach") |
| Form No. III | فَاعَلَ <i>fa-ع-ala</i>
(e.g. كَتَبَ "to write"; كَاتَبَ "to write to") |
| Form No. IV | أَفْعَلَ <i>Af-ع-ala</i>
(e.g. عَلَّمَ 'to know', أَعْلَمَ 'to inform') |
| Form No. V | تَفَعَّلَ <i>Tafa-ع-ala</i>
(e.g. كَسَرَ 'to break'; تَكَسَّرَ 'to be broken') |
| Form No. VI | تَفَاعَلَ <i>tafa-ع-ala</i>
(e.g. تَكَاتَبَ 'to write to one another') |
| Form No. VII | اِنْفَعَلَ <i>Inf-ع-ala</i>
(e.g. اِنكَسَرَ 'to get broken') <i>Intrans.</i> |

- Form No. VIII **اِفْتَعَلَ** *ifta-ع-ala*
 (e.g. **فَعَعَ** 'to profit', 'benefit' *trans*;
اِنْتَفَعَ '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 **اِفْعَالًا** *if-ع-alla*
 (e.g. **اِدْمَامًا** "became dark green with foilage".

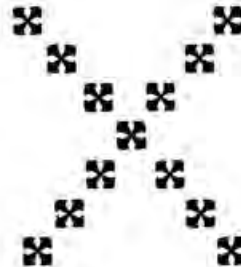
Proper Names

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	Sulaiman	Solomon
Babil	Babel	Talut	Saul
Dawud	David	Taurat	Torah
Esa	Jesus	Uzair	Ezra
Fir'won	Pharaoh	Yajuj	Gog
Harun	Aaron	Ya'qub	Jacob
Ibrahim	Abraham	Yahudi	Jew
Imran	Amran	Yahya	John
Ilyas	Elias	Yunus	Jonah
Injil	Gospel	Zakariyya	Zacharias
Ishaq	Issac		
Ismail	Ishmael		
Jalut	Goliath		
Jibril	Gabriel		
Lut	Lot		
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:

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

- العظيم، بيروت (أفست) ١٩٧٥ م.
- أبن منظور: أبو الفضل محمد ابن مكرم، لسان العرب بيروت ١٩٦٥ م.
- الأفغاني: الأستاذ سعيد مذكرات في قواعد اللغة العربية دمشق ١٣٧٦ هـ.
- البغوي: الحسين بن مسعود الفراء م ٦١٦ هـ ، معالم التنزيل الحلبي - مصر ١٣٢٦ هـ.
- البيضاوي: نصير الدين عبد الله بن محمد م ٦٨٥ هـ.
- أنوار التنزيل وأسرار التأويل، مصر ١٣٥٥ هـ.
- ترزي: قواد خيا، الأشتقاق بيروت (عام الطبع غير مذكور).
- الراغب: أبو القاسم الحسين بن محمد المعروف بالراغب الأصفهاني المفردات في غريب القرآن - الحلبي مصر ١٣٨١ هـ.
- الزنجشيري: المفسر أبو القاسم جار الله محمود بن عمر م ٥٣٨ هـ.
- ١ - الكشاف عن حقائق التنزيل بيروت ١٣٨٥ هـ.
- ٢ - أساس البلاغة بيروت ١٣٨٥ هـ.
- السيوطي: العلامة عبد الرحمن جلال الدين م ٩١١ هـ .
- ١ - الأتقان في علوم القرآن مصر.
- ٢ - معترك الأقران في أعجاز القرآن.
- ٣ - المزهرة في علوم اللغة وأنواعها.
- سعيد: سعيد الخوري أقرب الموارد بيروت (عام الطبع غير مذكور).
- شاهين: توفيق محمد شاهين المشترك اللغوي نظرية وتطبيقا، مكتبة وهبه، القاهرة ١٤٠٠ هـ.
- عبد الباقي: محمد قواد عبد الباقي معجم غريب القرآن مستخرجا من صحيح البخاري، مصر ١٩٥٠ م.
- المبكري: الحسين بن عبد الله م ٦١٦ هـ أملاء ما من به الرحمن من

- وجوه الأعراب والقراءات في جمع القرآن - الحلبي -
 مصر ١٣٨٠ هـ .
- الفراء : أبو زكريا محيي الدين بن زياد الفراء معاني القرآن
 بيروت ١٩٨٠ م .
- المجمع : مجمع اللغة العربية - القاهرة معجم ألفاظ القرآن الكريم
 القاهرة (عام الطبع غير مذكور).
- المغنى : جمال الدين بن هشام الأنصاري مغنى اللبيب الحلبي -
 القاهرة .
- موسى : محمد أبو موسى خصائص التراكيب دراسة تحليلية لمسائل
 البيان - القاهرة ١٤٠٠ هـ .

B – ENGLISH:

- AY. Abdullah Yusuf Ali; The Holy Qur'an text translation & commentary, Bairut, 1968.
- ARBE. A.J. Arbery; The Koran interpreted London, 1975. (With text).
- ASD. Mohammad Asad, the Message of the Quran, Gibraltar, 1980.
- CR. R. Carlile; The Holy Koran (translated) New York, 1950.
- FUNK. Funk & Wagnalls; standard Dictionary international edition, N.York, 1964.
- HANS. Hans Werh, A Dictionary of modern written Arabic, Bairut, 1947.
- JID. Abdul Majid Daryabadi, Holy Quran with translation and commentary. Karachi, 1971.
- LL. William Edward Lane, Arabic English Lexicon, London, 1963 – 93.
- MA. Mohammad Ali (of Qadiani faith) translation of the holy Quran. London, 1951.
- PIE. Mohammad Marmaduke Picthal, The Meaning of the Glorious Quran, London, 1950.
- PENRIE. John Penrice, Dictionary & Glossary of the Koran, New York, 1971.
- RODWELL. J.M. Rodwell, Koran (translation) London, 1950.
- SALE. George Sale, The Koran translated, New York, 1964.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كتاب الألف (الهمزة)

أَلَمْ تَرَ ؟

Didst thou not see ? (105:1)

أَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا

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

أَلَمْ يَدْعُوا مِمَّا عَدُوٌّ 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)

★ ★ ★ |

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

أَجَلْتُمْ بِقِيَاةِ الْحَاجِّ وَ... ؟

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

or before a preposition as :

أَلَيْسَ اللَّهُ شَاقًّا ؟

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

or before a pronoun as :

مَا أَنتَ قُلْتُ ؟

didst thou say ? (5:116)

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

art thou verily

أَلَيْسَ

or
(written as **أَلَيْسَ**)

وَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

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

[4:11]

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

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ

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

forefathers (2)

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن 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**

تَمَازُجِينَ فِيهِ أَبَدًا

Staying in it for ever. [18:3]

(2) never

إِنَّا لَنَنبِئُكُمْ خَلْقًا آٰبِدًا

We will never enter it. [5:24]

أ ب *

father (n.) **الْأَبُ**

declined with letters as

nom. **أَبُو**

acc. **أَبَا**

gen. **أَبْنِ**

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

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّبَّاكُمُ

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 كَانَ أَبَا 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

أ ت ي ★

(perf. 3 p. m. sing.) أَتَى
< ~came,

to come, arrive, أَتَى بِأَنْ يَأْتِيَنَا

~brought, gave, أَتَى (ب)

to bring, present (ب) أَتَيْنَا

~ came (perf 3 p. f. sing.) أَتَيْتَ

(perf. 3 p. f. dual) أَتَيْتَا
they (twain) came

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

we came (perf. Isî p. plu.) أَتَيْنَا

< ~ fled (perf. 3 p. m. sing.) أَبَى

to run away, أَبَى بِأَيْ أَيْمَانًا
escape (as a slave)

★ ★ ★ ★

bowls (n. plu. of إِبْرِيْقٌ)

أ ب ك ★

أَبْكَارٌ see ب ك ر

أ ب ل ★

camel (n.) الإِبِلُ

a flying creature (n.) أَبَائِيلُ

إِبْرُؤَيْلُ see (n.) ب ن و

أ ب ي ★

أَبِي (Comp. أ ب + ي)
my father

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

(perf. 3 p.m. sing.) أَبَى

< ~refused

to refuse, reject أَبَى بِأَنْ يَأْمُرَ

give, pay (*perate m. sing.*) iv آت

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

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

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

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

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

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

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

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

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

(*pis. pic. m. sing./used for ap-der*) acc. اَمَّا يَأْتِي
comes certainly

that is to be fulfilled

ا ت ث *

household, (n) acc. اَنَا / اَنَاكَ
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.*) يَأْتُوْنَ

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

(*imperf. 2 p. m. plu.*) acc. تَأْتُوْا / تَأْتُوْنَ
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 يُوْنِ
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 يُؤْتُوْنَ
they give

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

~effect (2)

وَيَهَيِّئُ فِي وُجُوهِهِمْ مِنْ آثَرِ السُّجُودِ

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

effects (1) (n.p.) آثار

فَاَنْظُرْ إِلَىٰ آثَرِ رَحْمَةِ اللَّهِ

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

traces (2)

كَأَنَّهُمْ أَكْبَرُ مِنْهُمْ قُوَّةً وَأَنَارًا

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

footsteps, after (3)

فَلَمَّا كَرِهَ آخِعَ تَفْسِكَ عَلَىٰ آثَارِهِمْ

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

trace (4) آثار

إِيضًا فِي كِتَابٍ مِنْ قَبْلِ هَذَا الْأَوَّلَةِ مِنْ عِلْمِهِ

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

ا ث ل

Tamarisk (n) أثل

ا ث ر

أَرَبَّنَ (perf. 3 p.f. plu.)

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

أَرَبَّنَ (perf. 3 p.m. sing.) iv

to prefer أَرَبُّونَ لِإِنشَارِ

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

they prefer

تُؤَيِّرُونَ (imperf. 2 p.m. plu.) iv

you prefer

تُؤَيِّرُ (imperf. 1st p. plu.)

~we prefer

لَنْ نُؤَيِّرَكَ

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

يُؤَيِّرُ (pip. 3 p.m. sing.)

~transmitted

فَقَالَ إِنَّ هَذَا لِأَلْسِنَةٍ مَقُولٌ

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

~footstep (1) (n) أَرَبَّة

فَقَبَضْتُ قَبْضَةً مِنَ آثَرِ الرَّسُولِ

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

يَا بَتَّ اسْتَأْجِرْ لَكَ خَيْرَ سَيِّ
اسْتَأْجَرَتِ الْقَوْمُ الْاَوْثِينَ

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.) أَجْرٌ

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيَرْجِيهِمْ أَجْرُهُمْ

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

dowers (2)

فَلْيَوْمِنَ أَجْرُهُنَّ قَرِيبَةً

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

ا ج ل *

reason (particle) أَجْلٌ

صَنَ أَجْلٍ 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 *

إِسْمٌ < sin (n.) *إِسْمٌ* بِأَسْمٍ *إِنَّمَا* وَ مَا تَعْلَمُونَ
to commit a sin or crime

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

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 ح *

bitter (n. adj.) *أَجَاعٌ*

ا ج ر *

(imperf. 2 p.m. sing.) *تَأْتِيْزٌ*

< thou hires

أَجَرَ بِأَجْرٍ *أَجْرًا* (ن)
to hire ; employ

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

hire ! (perate m. sing.) x *اسْتَأْجِرْ*

أَخَذَ يَأْخُذُ أَخْذًا وَ مَاأَخَذَا (ن)
to take, put, catch

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

أَخَذَنَ (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 acc. تَأْخُذُونَ nom
(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.)

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

two terms (dual n.) الأَجَلَيْنِ

أَيُّمَا الْأَجَلَيْنِ قَضَيْتُ 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 يُؤَجِّلُ تَأْجِيلًا

وَلَقَدْ أَجَلْنَا 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 أُجِّلَتْ

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

مَوْجَلَةٍ 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.) **يَتَّخِذُ** viii
~ takes (1)

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

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

~ set up (2)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا

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

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

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

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

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

take ! (perate m. sing.) viii **إِتَّخِذْ**

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

(perate m. plu.) viii **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 يَتَّخِذُ اخْتِذَاً**
to take

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

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

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

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

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

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

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

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

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

مَا كُنْتُ مُتَّخِذَ الضَّالِّينَ عَصُدًا

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

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

وَلَا تَتَّخِذِي الْغُلَّامِ

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

(*ap-der. f. plu.*) **مُتَّخِذَاتٌ**

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

ا خ ر *

(*perf. 3 p.m. sing.*) ii **أَخَّرَ**

~put behind, delayed.

to delay, **أَخَّرَ بِرَوْحٍ تَأْخِيرًا**
 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 أَخْذُ رَبِّكَ

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

grip (2)

فَأَخَذْنَا مِنْهُمُ أَخْذًا عَزِيمًا يَوْمَ الظُّلُمِ

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

grip (n.) **أَخْذَةٌ**

(*act. pic m. sing.*) **أَخَذٌ**

one who holds SS with grip

مَائِنٌ ذَاتُ بَوٍّ إِذَا هُمُ أَخْذُهَا بِمَا صَبَّهَا

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 + ة -nd.*) **أَخْذِيْهِ**

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

taking (*v.n.* > viii) **إِتِّخَاذٌ**

إِنَّمَا ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ 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.) آخَرٌ

final, last, that is to (n.) آخِرٌ
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.) يَتَأَخَّرُ
~delays

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

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

will not be delayed لَا يَتَأَخَّرُ

(perf. 3 p.m. sing.) 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.) يَتَأَخَّرُ
~lays behind

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

to remain behind اِسْتَأَخَّرَ

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

(ap-der. > x, m. plu) acc. اِسْتَأَخَّرِينَ
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 **تَوَدُّوا**
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 بِأَذْنِ إِذْنَا (س)
to bear, perceive, respond,
listen, allow

إِلَّا مَن أَوَّنَ لَهُ الرَّحْمَنُ
Except he whom the Bene-
ficient allowed. [78:38]

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

وَأَذِنَتْ لِرَبِّهَا وَحَقَّتْ
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:

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

لِيُرِيَهُ كَيْفَ يُكْوَرُ 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.) **أُخْتٌ**

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

sisters (n. plu.) **أَخَوَاتٌ**

أ د د ★

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

أ د ي ★

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

أَدَى يَوْمِي تَأْدِيَةً
to pay, perform,

(el. 3 p.m. sing.) ii **لِيُؤَدِّيَ**

~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 أَذِّنْكَ مَا شَاءَ مِنْ شَيْءٍ

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

(perf. 1st. p. plu.) iv أَذَّأ

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.) يُؤْتَذَّنُ

اُعْذِرْ لِي وَلَا تَعْتِقِي

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

give leave (2)

تَأْذِنُ لِمَنْ شِئْتَ مِنْهُمْ

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

be apprised (3)

فَأَذِّنُوا بِحَرْبِ بَنِي اللَّهِ وَسُلَاطَةِ

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

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

(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 أَذَّنْتُ

< I warned (1)

iv أَذِّنْ بِيَوْمِ إِذْنَانَا

to warn, declare

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

acc. مُؤذِنًا nom. مُؤذِنٌ

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

give punish- (perate m. sing.) آذُوا
ment !

(pp. 3 p.m. sing.) أُذِيَ

~ has been given trouble,
persecuted

They were (pp. 3 p.m. plu.) أُؤذُوا
persecuted

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

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

ailment (1) (n.) أذَى

أَوْ يَأْذِي تِلْكَ

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

قُلْ كُونُوا نَارًا أَوْ حَرًّا أَوْ حَرًّا أَوْ حَرًّا أَوْ حَرًّا

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

ears (1)

وَدَعَيْهَا أَذُنًا وَآخِيَةً

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

all ears or hearer (2)

وَيُؤْمِنُونَ مُؤْمِنِينَ

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

ears (phu. of أَذُنٌ) أَذَانٌ
his two ears (dual n.d.) أُذُنَيْهِ
(both ears of him)

★ ★ ★ ★

أَذَانٌ see ذَقُّنْ

★ أذى ★

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

أَذَى يُؤْذِي إِذَا مَا

to hurt, cause bodily
pain, wound the feeling

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

(imperf. 3 p.m. sing.) iv يُؤذِي
~ 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, country (n.) أَرْضٌ

★ أ ر ك

thorns (plu. n.) أَرَاكٍ
(sing. أَرِيكَةٌ)

★ 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 يُؤْتُونَ مَا نَفَقُوا مِمَّا كَرِهُوا لَأَذَى

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

annoying (4)

وَدَخَّ أذَانَهُمْ

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

lit. The word أَذَى 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

عَمِيرٌ أُولَى الْإِرْبَةِ means those male attendants who

back, strength (n) **أَزْرٌ**

أَشَدُّ دَيْبَةً أَنْزَرَانِي

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 لَهُمُ الْآيَاتِ

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.*) *assim.* **أَسَّسَ**
~ laid (its foundation)

إِبْرَهْمَاتِ الْأَعْمَادِ

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.

★ ا س ن ★

altered (*part. pic.*) **أَسْنَى**

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

★ ا 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)

★ ا س ي ★

(*imp. 1st p. sing.*) *iii* **أَسَى**

< I sorrow for

أَسَى بِأَسَى أَسَى

to be grieved, be affected

sorrow (*n*) **أَسَى**

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

★ ا ش ر ★

rash, insolent

(*n*) **أَشِرٌّ**

★ ★ ★ ★

brocades (*n*) **أَسْتَبْرَقٌ**

see **أَسْتَقَلَّ** ع ل و

★ ا س ر ★

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

< you take—imprison

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

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

(*act. 2 pic.*) **أَسِيرٌ**

captive, prisoner

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

see **أَسْرَى** س ر ي

★ ا س ف ★

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

they made SS angry,

أَيْفَ يَا سَفَّ أَسَفًا (س)

to be sad, grieve about.

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

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

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

أَعَانَ / أَعِينُوا / اسْتَعِينُوا see ع و ن

أَعْرَبْنَا see غ ر و

★ أ ف ف

أَفٍّ ! Oh ! (interjec.)

★ أ ف ق

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

★ أ ف ك

يَأْفُكُونَ (imperf. 3 p.m. plu.)

< they feign, make a false show

أَفَكَ بِأَفْكَ إِمَّاكَ

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

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

أَجِثْنَا إِلَيْكَ وَكُنَّا عَنِ الْهُتَمَاتِ

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

أَفَكَ (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 تَجْعَلْ لَنَا 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)

أَصْوَالٌ roots (n.p.)

أَصِيلٌ evening (n)

أَصَائِلٌ 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.*) بُؤَفَكُونَ

they are turned away

(*pip. 2 p.m. plu.*) تُؤَفَكُونَ

you are turned away

اِفْكَ ا lie ; slander (*n.*)

اِفْكَ big liar ; big slanderer (*n. ent.*)

(*ap-der. viii f. sing.*) الْمُؤَفَّكَتُ

the subverted (cities)

the subverted or overturned (cities) الْمُؤَفَّكَاتُ

★ ★ ★ ★

أَقَدَّتْ see و ق ت

★ ا ف ل ★

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

to set أَفَلَ بِأَفْلٍ أَفَلَا (ن)

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

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

cause to deprive of, or decrease

★ ا ل ذ ★

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

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

★ ا ل ف ★

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

أَلَّفَ بِأَلْفِ الْفَأْ
 to acustom

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

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

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

وَالْمُؤَلِّفَاتِ قُلُوبَهُمْ

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

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

كَلَّوْا (perate m. plu.)
 eat (you)

الْأَكْلُ (n)
 eating (n)

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

أَكْلًا (n)
 flavour, fruit, food (n)

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

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

أَكَّانَ (sing.)
 (pact. pic.)

مَأْكُونٌ (pact. pic.)
 eaten up, devoured

★ ا ل ل ★

إِلَآءَ (n)
 < ties of relationship (n)

إِلَّآءِ اللَّهِ (n)
 relationship (n)

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

إِلَّا (particle)
 lo ! (particle)

إِلَّآءَ (particle)
 (أَنَّ + لَآ)
 lest (particle)
 that not,

★ ا ل ت ★

أَتَّعْنَا (perf. Ist. p. plu.) (h.v.)
 we (perf. Ist. p. plu.) (h.v.)

أَتَّعْنَا بِأَلْفِ الْفَأْ (ض)
 deprived of >
 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 بِحَيْثُ** 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 **أَلَّا يَأْتُوا أَلْوَا**
 short, refuse, be remiss

لَا يَأْتُونَكَ بِمَثَلٍ

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

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

one thousand (*card. numb.*) **أَلْفٌ**
 (*card. numb. dual*) *acc.* **أَلْفَيْنِ**
 two thousands
 (*card. numb. plu.*) **آلَافٌ / أَلْفُونَ**
 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 to the Being who exists necessarily by Himself. **اللَّهُ** 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.) يَبْلَأُ
~swear off

وَلَا يَأْتِلُ أَوْلُو الْقَضِيلِ مِنْكُمْ وَالسَّعْدَةُ
أَنْ يُؤْتُوا أَوْلِي الْقُرْبَى

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)

★ ا م ت

أَمْتٌ (n)
ruggedness

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

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

★ ا م د

أَمَدٌ (n)
a distant term, time, place

★ ا 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]

★ ا ل ي

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

أَلَى يُوَلِّي 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.*) يُؤْمَرُ
~ is commanded

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

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

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

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

(*perate. n. plu.*) يَأْتَمِرُوا
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.*) أَمُرُ
I command

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

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

(*pp. 3 p.m. plu.*) أَمِرُوا
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)

نَابِئَةُ مَاوِيَةَ

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

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

وَمِنْهَا بِنْتُ قُرَيْشٍ هُنَّ أُمَمٌ لِكِتَابٍ

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

authority (4)

أولى الأمر

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

affairs, matters, (n.p.) الأُمُورُ
commands (but not news or authority)

م ر ه see إمرأة

م ر ه see إمرأة

م ر ه see (مرأة)

م ر ه see (مرأة)

إمرأة (n.) grievous

لَعَدَّ جُنَّتَ نَيْثًا إِمْرًا

Thou hast committed a thing grievous [18:71]

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

أَمَّارَةٌ (ints. f.)

went to command

★ م س ا

yesterday, nearpast, (n) الأمس
recently

★ م ل ا

الأمل (n.) hope

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 بِالْبَيْتِ الْحَرَامِ

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

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

أَمَّا مَنِ اسْتَعْتَفَى فَإِنَّتَ لَهُ تَصَدَّى

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

either, or, (particle) **إِمَّا**

وَأَتَاكُمْ مِنْ بَيْنِ يَدَيْكُمْ

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

leader, the Quran (n.) **إِمَامًا**

leaders (n. p.) **أِمَمَّةً**

وَعِنْدَ آدَمَ الْكِتَابِ

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

centre (4)

وَلْيُنذِرَ رَأْسَ الْكُورَى وَمَنْ حَوْلَهَا

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

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

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

is preceded by (|) ;

both may be rendered

"weather." see (|)

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

unlettered (n) **الْأُمِّيِّ**

Note : Raghīb has quoted a view of some unknown and unreliable commentators, that gives **أُمِّيٌّ** as a relative adjective to **أُمُّ الْقُرَى** i.e. the inhabitant of Makka. This view is but a guess, not supported by grammatic rules.

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

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

unlettered ones

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

unlettered ones

وَمِنْهُمْ الَّذِينَ لَا يَعْلَمُونَ الْكِتَابَ

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

before, in front of (n.) **أَمَامَ**

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

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

a period (2)

وَاذْكُرْ يَوْمًا إِذْ

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 تَابِعًا لِلَّهِ حَنِيفًا

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

Note : According to Rgh.

أُمَّةٌ in this verse means community or group.

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

إِلَّا كَمَا أَوْثَقْتُهُمْ 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. 1st p. sing.*) **أَتَمُنُ**
I shall trust

هَلْ أَمُتُّكَ عَلَيْهِ

Shall I trust you. [12:64]

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

أَمِنَ يُؤْمِنُ إِيمَانًا

to believe ; have faith

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

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

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

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

أَمَّنْ هُوَ تَقَاتُتْ أَنَاءَ اللَّيْلِ

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

ا م ن ★

(*perf. 3 p.m. sing.*) (*h.v.*) **أَمِنَ**
became safe, considered oneself safe, trusted a person with anything >

أَمِنَ بِأَمْنٍ أَمَانًا وَ أَمَانَةً

to be safe, trust, consider someone safe.

وَإِنْ أَمِنَ بَعْضُكُم بَعْضًا

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

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

أَمِينٌ (act. 2 pic.)
trustworthy

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

الْأَمَانَةُ (n.) trust

الْأَمَانَاتُ (n.p.) trusts

إِيمَانٌ (n.) faith, belief

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

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

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

مَأْمُونٌ (n. for place)
place of safety

مَأْمُونُونَ (pact. pic.)
secured

غَيْرَ مَأْمُونِينَ
not to be felt secured

أ م و ★

أَمَةٌ (n.) a bondwoman

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

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

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

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

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

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

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

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

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

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

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

الْأَمْنُ (n) security, peace

أَمِينَةٌ (f.)

peaceful (Act. pic. sing.)

they are Thy servants.

[5:118]

in place of **اِنَّهُ** 'he is or (2)

he was to' as

اِنْ كَادَ لَيُضِلَّنَا عَنْ الرَّحْمٰنِ

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 :

اِنْ هٰذَا 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 اللّٰهَ سَمِيْعٌ حَكِيْمٌ

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

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

اِنَّ اللّٰهَ وَمَلَائِكَتُهٗ يُصَلُّوْنَ عَلٰى النَّبِيِّ

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

Note : These particles i.e.

اِنَّ , **اِنَّ** are often pre-

fixed to pronominals. Thus

اِنَّمَا , **اِنَّمَا** denote : "that

the bondwomen (n.p.) **اِمَاةٌ**

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

w



(pronoun, 1st p. sing.) **اَنَا**

I, myself

(particle)

اَنْ

This particle is used to (1) support the preceding

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

فَلَمَّا اَنَّ جَاءَ الْبَشِيْرَ

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

وَاَنْطَلَقَ الْمَلَكُ مِنْهُمْ اَنَّ امْسُوْا وَاَصْبِرُوْا عَلٰى لَوْلَاكُمْ

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]

اِنْ

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

اِنْ تُصَدِّقْهُمْ فَاَنْصُرْ جِبَادَكَ

If Thou chastise them, surely

men (*n.p.*) **أَنسٌ**
 men (*n. plu. of أنسي*) **أَناسِي**
 (*perf. 3 p.m. sing.*) *iv* **أَنَسَ**
 << ~perceived
 to perceive, **أَنَسَ يُؤْنِسُ إِينَاسًا**
 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* **أَنَسْتُمْ**
 you find

وَإِن أَنَسْتُمْ مِنْهُمْ رُجُودًا

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

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

أَنَسَ, i.e. **أَسْتَأْنِسُ** x **أَسْتَأْنِسُ**

to seek familiarity

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

وَلَا تَسْتَأْنِسِينَ لِاحْتِطَابِ

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

أ ن ف *

nose (*n.*) **أَنفٌ**

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

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

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

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

that (statement) (*particle*) **أَيَّمَا**

**يُوحَىٰ إِلَىٰ أَيَّمَا الْأَعْيُنِ
 إِلَٰهٌ وَاحِدٌ**

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

ان ت *

female (*n.f.*) **أُنثَىٰ**

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

females (*n. f. plu.*) **إِنَاثٌ**

ان س *

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

man (*general*) (*n.*) **إِنْسَانٌ**

man (*general*) (*n.*) **إِنْسِيٌّ**

men (*n.p.*) **أَنَاسٌ**

تُسْفَى مِنْ عَيْنِ آيَةٍ

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

vessels (2) (n.) آيَةٌ

وَيَطَّافُونَ عَلَيْهِمْ مِنْ آيَةٍ مِنْ فِضَّةٍ

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

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

wherefrom (interjec.) أَيْنَ

أَيْنَ لَكَ مِنْهَا

Where thou got it from ?
[3:37]

★ ا ه ل ★

أَهْلًا (n.) (1) people

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 التَّوْبَةِ

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.) أَنفًا

مَاذَا قَالَ إِنْفًا ؟

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

★ ا ن م ★

creatures (n.) أَنْمًا

★ ا ن ي ★

(imperf. 3 p.m. sing.) (h.v.) يَأْتِي

< ~ comes

أَتَى يَأْتِي إِذَا (ض)

to be time for SS

أَلَمْ تَرَ أَن لَيْدِيْنَ أَمْشَرًا

Is not the time yet come to
those who believe?

[57:16]

times; hours; (n.p.) أَنَاءً

أَيُّ (act. pic. m.) < إِنْبِيَّةً

boiling (1)

boiling (act pic. f.) < إِنْبِيَّةً

يَطَّوْفُونَ بَيْنَهَا وَبَيْنَ حَوْثِيٍّ

Going round between it and
boiling water, fierce.

[55:44]

وَاللَّهُ عِنْدَهُ خَيْرٌ مِّنَ الْمَأْتِبِ

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

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

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

★ ا و د ★

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

iv **أَدَّ يَأُدُّ أَوْدًا (ن)**

to make tired.

وَلَا يَأُدُّوا حِفْظَنَا

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

أَوَدَ يَأُودُ 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 مِّنَّا حَسَنٌ تَأْوِيلًا

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

[4:59]

رَبِّ إِبْرَاهِيمَ ابْنِي مِنْ أَهْلِي

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

responsible persons, (4) elders of a family.

فَالْيَوْمُوعَ بِإِذْنِ أَهْلِيهِمْ

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

[4:25]

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

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

★ ا و ب ★

(*perate > ii, f. sing.*) **أَوِّي**

< 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 أَوِّي 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 يَبُوءُه أَوْهًا وَتَأْوَهُ) (ن)

to call out oh ; feel pain,
lament

★ ا و ي ★

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

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

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

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

أَوَى يُوْوِي إِبْوَامًا
to give shelter

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

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

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

★ ★ ★ ★

إِئى aye, yea ! (*particle*)

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.*) **أَوَّلِي**
(this word is opposite to

وَالْآخِرَةُ , Hereafter)

قَدِشَهُ الْآخِرَةُ وَالْأَوَّلُ

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

[53:25]

وَأُولَئِكَ / أَوْلَادُ / أَوْلِي see أ ل و

وَأَوْلِي !

أَوْلَ لَكَ قَاوُلٌ

Woe unto thee woe. [75:34]

(Note.... the difference bet-

ween **أَوْلِي** *f.* of **أَوْلٌ**

and **أَوْلِي** —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 former 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 لَنَحْوٌ

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

★ أ ي د ★

أَيْدِي (plu. of يَدٌ) see (plu. of يَدٌ) د و

(perf. 3 p.m. sing.) ii أَيْدٍ

< ~ supported,

أَيْدٍ يُؤَيِّدُ تَائِيْدًا

to support, strengthen

(perf. 1st p. sing.) ii أَيْدَيْتُ

I supported

(perf. 1st p. plu.) أَيْدِنَا

we supported

(imperf. 3 p.m. plu.) ii يُؤَيِّدُ

we support

might (n.) أَلْيَدٌ

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ

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

★ أ ي ك ★

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

Note: أَيْدٍ 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) آتَمَا

alone (adv.) آتَا

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

إِيَّاكَ وَ إِيَّاهُ 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.) آيَاتُ

★ ا ي م ★

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

sing. أَيْمٌ <

أَيْمَانُ see عَيْنٌ

★ ★ ★ ★

where (particle) آَيْنَ

whithersoever (particle) آَيْمًا

كتاب الباء

by (5)

قَالَ فَيَحْزِنُكَ لَأَعُوذَنَّهُمْ جَمِيعِينَ

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)

عُدُّوْا 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)

أَلَأَنْتَ 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 يَتَّبِعُهُمْ شَدِيدًا

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.) الْبِئْسَاءُ

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

(ض ر ر see ضَرَّاءُ

(act. pic. m. sing.) الْبِئْسُ

poor, needy

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

ب ت ر

(n. elative) أَبْتَرُ

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

to curtail بِتَرٍّ يَتَرُّ بِرَأْسِهِ

cut off entirely, amputate.

ب ا ل see

ب و ب see

ب ع ر

well (n.) بَيْرٌ

ب ع س

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

بَيْسَ الشَّرَابِ

Evil is their drink [18:29]

لَيْسَ مَا كَانُوا يَعْمَلُونَ

Very bad in their work.
[5:63]

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

terror, punishment (1) (n.) بَأْسٌ

جَاءَهَا بَأْسُنَا بَيَاتًا أَوْ نَوْمًا فَأَلَيُونِ

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

power, violence (2)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

And We send down iron wherein is mighty power.
[57:25]

Note: sending down of iron may well allude to

إِنَّمَا أَشْكُوا بَدْنِي وَحُزْنِي إِلَى اللَّهِ

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

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

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

(*pis. pic. > viii.*) مُبْتَسِّتٌ (مُنْبَتًا) scattered

ب ج ح ★

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

to dig, بَجَعَتْ يَبْجَعُ بَجْعًا (ن) scratch

ب ج ح ★

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

to open أَبْجَسُ بَجْسًا (ن)

ب ح ر ★

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

seas (n.p.) بَحَارٌ / أَبْحُرٌ

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 بَتَكَ وَبَتَكَ cut off.

ب ت ل ★

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

to devote v تَبَتَّلَ li 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 ت ث ★

(*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.*) يَبْغُلُونَ
they stint, are niggardly

nom. تَبْغُلُونَ *acc.* تَبْغُلُوا

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

niggardliness (*n.*) الْبُغْلُ

ب د ء ★

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

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

فَبَدَأَ بِأَنْعَامِهِمْ

He began with their sacks.
[12:76]

to originate (2)

فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ

And behold how He origina-
ted the creation. [29:20]

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

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

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

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

pagan Arabs to their
gods.)

ب خ س ★

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

يَخْسِرُ يَخْسِرُ بِغَضًا (ف)
to diminish, to treat un-
justly

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

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

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

ب خ ع ★

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

To commit
suicide يَخْتَعِمُ بِغَمٍّ

ب خ ل ★

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

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

(*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 **اَبَدَعُوا**
 < they invented

اِبْتِدَاعًا viii **اَبْتَدَعَ**
 to originate, invent

ب د ل ★

(perf. 3 p.m. sing.) ii **بَدَّلَ**
 < ~changed

بَدَّلَ يَبْدُلُ 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 **أَبْدُلُ**
 I change

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

< **تَبَدَّلَ** v **تَبَدَّلَا**
 to exchange, get changed

يُبْدِي اللهُ الْخَلْقَ

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

to show (2)

وَمَا يَبْدِي الْبَاطِلَ وَمَا يَصِيدُ

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

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

ب د ر ★

'Badr' is a village at (n.) **بَدْرٌ**
 distance of 150 kms.
 from Al-Madina. It was
 a camping ground and a
 market, noted for 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) **بَدْرًا**

بَدَّرَ بَدَارًا

to make haste

★ ب د و

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

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

(2) to occur in mind

(3) to dwell in desert

بَلْ بَدَا لَهُمْ مَا كَانُوا يُفْتِنُونَ مِنْ قَبْلُ

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

to occur in mind (2)

تَقَرَّبَا إِلَى الْحَوْرِيِّ وَعَدِمَا زَاكَاةَ الْآيَاتِ

لِيَسْجُنَهُ حَتَّىٰ حِينٍ

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 يَبْتَدَّلُ
~ changes

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

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

change, أَذَلَّ يُبْدِلُ إِبْدَالًا
to alter

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

وَيَسْتَبْدِلُ قَوْمًا غَيْرَكَ

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

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

(v.n. > simple) بَدَلٌ

an exchange (بَدَلًا)

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

replacement (v.n. > x) اسْتَبْدَالٌ

changer (ap-der > li) مُبَدِّلٌ

★ ب د ن

body (n.) بَدَنٌ

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

سَوَاءٌ لِّمَن كَانَ مِنَ الْبَادِيَةِ

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 أَنْ يَكُونُوا مَعَ الْبَادِيَةِ 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 بَادِيِ الرَّأْيِ
immature opinion

discloser (ap-der > iv) مُبْدِي

Caution : مُبْدِي with hamza

> بَدَأَ يَبْدَأُ , to start

and مُبْدِي without

hamza > أَبْدَى يُبْدِي (iv)

to disclose or make manifest.

★ ب ذ ر

(perate > ii, neg.) لَا يُبْذِرُ

< squander not !

بَذَرَ يَبْذِرُ ii بَذِرًا

to disperse, squander

dissipation, (v.n. ii) تَبْذِيرٌ
squandering

(imperf. 3 p. f. sing.) iv بُدِي

~ (f.) makes manifest

إِنْ كَادَتْ لَتُبْدِي بِهِ

لَوْلَا أَنْ رَجَعْنَا عَلَىٰ قُلُوبِنَا

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

(imperf. 3 p. m. plu.) iv يُبْدُونَ

they make manifest

(imperf. 3 p. m. plu.) iv يُبْدِينِ

they (f.) make manifest

يُبْدُونَ acc. بُدُوا

(imperf. 2 p. m. plu.)

You make manifest

n.d. gen. (م) يُبْدِي

(imperf. 3 p. m. sing.)

he did not discover

فَاسْتَرَاهُ 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 بُدَّ

~ made disclosed

الْبَدْوِ (n.) اَلْبَدْوُ

وَجَاءَ بِكُمْ مِنَ الْبَدَا

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

the dweller of (act. pic.) الْبَادِيَةِ
desert

dutious (3)

وَبَرًّا بِوَالِدَيْهِ

And dutious (or pious) towards his parents.

[19:14]

land (3)

حُرْمَةَ عَلَيْكَ وِصْدَ الْبَرِّ

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

the piety, virtue (n) **الْبَرِّ**

pious ones (n.p.) **أَبْرَارٌ**

< virtuous ones (n.p.) **بِرَّةٌ**

sing. **بَارِعٌ**

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 يَبْرِئُ 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.* **مُسْتَدِيرِينَ**
squanderers

ب ر ء ★

(*assim*) *v* **يَبْرَوْنَ** < *acc.* **تَبَرُّوا**

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

to act well, be pious **بَرًّا يَبْرَأُ**
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 يَنْهَى اللَّهُ عَنِ الَّذِينَ كَفَرُوا أَنْ يُقَاتِلُوا فِي سَبِيلِ اللَّهِ
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) **الْبَرِّ**

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. **مُبْرَأٌ**

★ 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 اَنْزُحَ**
< I will not cease to
leave
- بَرِحَ يَبْرُحُ بَرْحًا وَبَرَا حًا (ف)**
to leave a place
- (*imperf. 1st p. plu.*) **لَنْ نَبْرَحَ**
we will not cease to leave

★ ب ر د ★

- coolness (*v.n.*) **بُرْدٌ**

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

... فَبَرَّاهُ اللهُ

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

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

اِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا

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

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

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

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

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

اِنَّ اللهَ بَرِيءٌ مِّنَ الْمُشْرِكِيْنَ

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

اِنِّى بَرِيءٌ مِّمَّا تُشْرِكُوْنَ

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

- innocent (*n.*) **مُبْرَأٌ**

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

ب ر ز خ

Litt: a thing that (n.) **بُرُوحٌ**
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.) **الْبُرْصُ**

ب ر ق *

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

the lightning (n.) **السَّبْقُ**

★ ★ ★ ★

أَبَارِقُ see لِبْرِيقُ

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
لَبَرَزْتُمُومِنَ الْغُتُلِ

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

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

وَلَمَّا بَرَزُوا لِجَالُوتَ

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

to come forth (2)

وَيَبْرُزُونَ إِلَهُ جَمِيعًا

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

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

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

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

★ ب س س

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

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

★ ب س ط

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

~amplified **الزَّوْقَ**
the provision

~stretched out **الْبَدَّ**
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.*) **الْبَسْطُ**

expanse (*n.*) **بَسَاطٌ**

abundant (*n.*) **بَسَطَةٌ**

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

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

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

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

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

★ ب ر م

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

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

★ ب ر ه ن

a proof (*n.*) **بُرْهَانٌ**

two proofs (*n. dual*) **بُرْهَانَانِ**

★ ب ز غ

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

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

★ ب س ر

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

★ ب س م

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

★ ب ش ر

(perf. 3 p.m. plu.) ii 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 بَشَّرَ
 give good tidings!

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

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

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

بَاسِطُوا < acc.

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

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

★ ب س ق

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

بَسَقَ يَبْسُقُ بَسْقًا (ن)
 to be high, tall (tree)

★ ب س ل

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

أَبْسَلَ يُبْسِلُ إِبْسَالًا

to forbid, to deprive
 of reward (Rgh.)

وَذَكِّرْهَا أَنْ يُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ

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

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

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

ب ص ر ★

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

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

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

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

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

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

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

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

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

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

how clear is (relative-w) أَبْصُرْ (يَه)
his sight!

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

أَفْصَالُ التَّعْجِبِ (the verb
of wonder) e. g.

أَبَشَرَ يُبَشِّرُ إِبْشَارًا

to have good tidings!

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

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

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

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

< اسْتَبَشَرَ اسْتِبْشَارًا
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. بِبَشْرٍ (v.n.) بَشْرًا
bearing good news

good news (n) بَشْرَى

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

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

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

insight (2)

أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ

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

enlightenment (n.p.) بَصَائِرُ

an insight (v.n.) كَبِيرَةٌ

★ ب ص ل

onion (n.) بَصَلٌ

★ ب ض ع

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

★ ب ط ه

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

بَطَأَ يَبْطِئُ بَطْأً وَبِطْأَةً (م)

to move slowly, linger
to detain, delay li بَطْأً

★ 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) مُبْصِرٌ وَوَدَّ
enlightened

يَا ذَا أَمْرٍ مُتَّبِعُونَ

And lo! they are enlightened.

[7:201]

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

يَا لَإِنْسَانِ عَلَى نَفْسِهِ بَصِيرَةٌ

Aye! man against himself
shall be an enlightenment.

[75:14]

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

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

★ ب ط ن ★

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

بَطَنَ بَطْنًا وَبَطُونًا
to be hidden, secret

وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

And approach not indecencies whatsoever is open thereof and whatsoever is concealed. [6:151]

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

(opp. **الظَّاهِرُ** manifest)

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

(opp. **ظَاهِرَةٌ** manifest)

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

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

intimate friend (n.) **بَطَانَةٌ**

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

وَأَيَّدِيكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ

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

بَطَرَ بَطْرًا

to exult, be intoxicated in good fortune

exultation (v.n.) acc. **بَطْرًا**

★ ب ط ش ★

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

بَطَشَ بَطْشًا
to seize by force

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

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

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

seizing (v.n.) **الْبَطْشُ**

seizure (n.) **الْبَطْشَةُ**

★ ب ط ل ★

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

بَطَلَ بَيْطُلًا بَطْلَانًا وَبَطْلًا
to be vain, false, go for nothing, be of no account, be repealed, abolish

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

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

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

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

until we raise acc. **حَتَّى نَبِّعَ**

(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 ظَنَنْتُمْ أَنَّا وَابْنُ مَرْيَمَ إِلَّا نُنشِئُهُ وَإِنَّا لَنَشِئُهُ وَإِنَّا لَنَشِئُهُ وَإِنَّا لَنَشِئُهُ

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

womb (2)

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا

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

belly (3)

لَلْبَيْتِ فِي بَطْنِهَا إِلَى يَوْمِ يُبْعَثُونَ

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

wombs (1) (n.p.) **بُطُونٌ**

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 (ك)
to be far distant

وَلَكِنْ 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.) بُعُولٌ

(n.) acc. بَعْلًا

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

(v.n. > vii) 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) بُعِثِرٌ

< ~is poured forth

to expose, بُعِثِرَ بَعْرَةً
lay upon, overturn,
pour out

أَفَلَا يَعْلَمُونَ إِذَا بُعِثِرَ مَا فِي الْقُبُورِ

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

(pp. 3 p.f. sing.) بُعِثِرَتْ
~are overturned

وَإِذَا الْقُبُورُ بُعِثِرَتْ

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

★ ب ع د

(perf. 3 p.f. sing.) بَعِدَتْ
< ~were removed afar

بَعِيدٌ يَبْعُدُ بَعْدًا (م)
to remove afar, to
perish

أَلَا يَمُنُّ 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 كَفَّتْ إِحْدَاهُمَا عَلَى الْأُخْرَى

فَقَاتِلُوا آلَئِذٍ 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 بَرْجٌ لَّا يَبْغِيَانِ

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

تَبْغِي < acc. تَبْغِي

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

تَبْغِي < acc. تَبْغِي

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

to seek, wish for (3)

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

أَفَيُرَدُّونَ 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.) الْبَغَالُ

ب غ ي ★

(*perf. 3 p.m. sing.*) بَغِيَ

< ~ was unjust, عَلَى (1)
oppressed

< بَغِيَ 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 اِسْتَعَوْا
they sought

(perate. m. plu.) viii اِسْتَعُوا
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

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

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

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

seeking (v.n. viii) اِسْتِعَاءٌ

oppressing (v.n.) acc. اِبْتِغَاءُ اِبْتِغَاءٌ

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

adultery, prostitution اَلْبَغَاءُ

prostitute (بَغِيَّةٌ) بَغِيَّةٌ

ب ق ر ★

a cow (n.) بَقْرَةٌ

kinds of cows (n.) بَقَرٌ

cows (n.p.) بَقَرَاتٌ

تَسْعُوا acc. تَسْعُونَ

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

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

تَسْعِ gen. تَسْعِي

(imperf. 1st p. plu.)
we seek

(perate neg. sing.) لَا تَسْعِ

(perate neg. plu.) لَا تَسْعُوا
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 اَنْ يَتَّخِذَ وُلْدًا

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 اِلَيْكَ مَنْ تَشَاءُ مِنْ اِبْتِغَايَتِكَ

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

فَمَهَلْ تَرَى لِمَ هُمْ مَرُّنٌ بِبَاقِيَةٍ

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

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

remainder (1) (*n.*) **بَقِيَّةً**

بَقِيَّةُ اللَّهِ خَيْرٌ لَّكَ

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

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

ب ق ي ★

(*perf. 3 p.m. sing.*) **بَقِيَ**
~ remained

(*imperf. 3 p.m. sing.*) **يَبْقَى**
~ remineth, lasteth permanently, will last permanently

وَدُّدُوا مَا بَقِيَ مِنَ التَّوْبَاتِ

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

وَيَبْقَى وَجْهُ رَبِّكَ

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

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

وَأَنَّ اللَّهَ خَيْرٌ وَأَبْقَى

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

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

<~ left
to leave **أَبْقَى يُبْقِي إِقَامًا**

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

لَا تُبْقِي وَلَا تَدُرُّ

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

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

إِنَّمَا بَقَرَةٌ لَا 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.) أَبْكَارٌ

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 بَقِيَّةٍ

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

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

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

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

relic (3)

وَبَقِيَّةٍ مِّمَّا تَرَكَ آلُ مُوسَىٰ

وَأَلُ هَارُونَ تَحْمِلُهُ السُّنْبُكَةُ

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

★ ★ ★ ★

ground (n.) بَقِيَّةٌ

vegetable (n.) بَقْلٌ

ب ك ر *

young (n.) يَكْرٌ

(app. قَارِصٌ old)

★ ب ل د

land (n.) 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.) لَابَلَعِي

< بَلَعٌ يَبْلَعُ بَلْعًا

to swallow

★ ب ل غ

(perf. 3 p.m. sing.) iv بَلَغَ

<~ reached

بَلَغَ يَبْلُغُ بُلُوغًا

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

لَا تُنذِرُهُمْ وَمَنْ يَبْلُغْ

That I may warn you and
whomsoever it may reach.

[6:19]

★ ب ك م

<a dumb (adj. def. col.) أَبْكَمٌ

يَكْمُ يَكْمُ وَيَكْمُ يَكْمُ وَيَكْمُ يَكْمُ وَيَكْمُ يَكْمُ
to be dumb, be purposely silent

بِكْمًا acc/

(adj. def. plu.)

those who are dumb

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

فَلٌّ = بَكْمٌ plu. أَفْلٌ = أَبْكَمٌ

(the form denotes colours
and defects)

★ ب ك ي

(perf. 3 p.f. sing.) iv بَكَتْ

<~ cried, wept

بَكَى يَبْكِي بَكَاةً (أَنْ)

(imperf. 3 p.m. plu.) يَبْكُونَ

they are weeping

(imperf. 3 p.m. plu.) gen. لِيَبْكُوا

they should weep

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

(perf. 3 p.m. sing.) iv أَبْكَى

made weeping

أَبْكَى يَبْكِي إِبْكَاءً iv

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.

(imperf. 3 p.m. dual)

twain reach

يَبْلُغُونَ < acc.

(imperf. 3 p.m. plu.)

they reach

تَبْلُغُونَ < acc.

(imperf. 2 p.m. plu.)

you reach

بَلَّغْتَ (perf. 2 p.m. plu.) ii

thou have preached,

to preach **بَلَّغْتَ** <

thou have not preached **مَا بَلَّغْتَ**

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

they preach

(imperf. 1st p. sing.) ii

I preach

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

(perf. 3 p.m. plu.) iv **أَبْلَغُوا**

< they preached

to preach, to inform. **أَبْلَغُوا** إِبْلَاحًا

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.) **بَلَّغْتُ**

~ came up

(perf. 2 p.m. sing.) **بَلَّغْتَ**

thou reached

(perf. 1st p. sing.) **بَلَّغْتُ**

I reached

(perf. 3 p.m. dual) **بَلَّغْتَا**

they (twain) reached

(perf. 3 p.m. plu.) **بَلَّغُوا**

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. **يَسْبُغَ**

(emp. 3 p.m. sing.) **يَبْلُغَنَّ**

~ attain the age of

acc. **أَبْلُغْ**

(imperf. 1st p. sing.)

I may attain

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

thou reach

قُلْ وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ

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

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

وَقُلْ لِّكُمْ فِي أَنْفُسِكُمْ وَاٰلِئِنَّآ

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

preaching, warning (v.n.) **بَلَّغٌ**

limit (v.n. mim) **مَبْلَغٌ**

ب ل و ★

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

< **بَلَّآ يَبْلُوْنَ بَلَاءً (ت)**

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

(el. 2 p.m. sing.) acc. **يَبْلُوْ**
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.) **تَبْلُوْ**
~ will prove

فَمِنَّا لِكُلِّ نَفْسٍ مَّا سَأَلْت

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

ثُمَّ اَتٰهُمُ اَمْنًا

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

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

اِنَّ اللّٰهَ بِالْاٰمُوْرِ

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 عَلَى السَّوْبِ اَبْلَغُ فَاَوْ مَا هُوَ يَبْلَغُ

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 بِالْبَالِغَةِ

Wisdom consummate. [54:5]

reaching (2)

اَمْرًا لِّكُوْنِ اٰمِنًا عَلَيْنَا بِالْبَالِغَةِ 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 **لِيَسْلِي**
in order to prove

لِيَسْلِي 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. **مُبْتَلِينَ**
provers

وَإِنْ كُنْتُمْ مِنَ الْمُبْتَلِينَ

Verily We have been provers.
[23:30]

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

إِنَّ اللَّهَ سَبَّحَهُ بِمَا جَاءَكَ مِنَ الْمُبْتَلِينَ

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.) **لَسْبُلُونَّ**
we surely will try (or prove)
you

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

★ ب ل ي

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

يَلِي يَبْتَلِي يَلِي وَ بَلَاءً
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.) **يُسْبِلِي**
will turn to its reality

يَوْمَ يُسْبِلِي السِّرَاطِرَ

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 **يُسْبِي**
< ~proves

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

(n.d. ی + بَيْنَ) بَيَّ

my sons

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

The ن of the plural is dropped.

(n.d. ی + بَيْنَ) بُيَّ

my little son

(Note the difference between

بَيَّ (baneyya) my sons

and بُيَّ (bunayya) my little son)

daughter (n.) اِبْنَةٌ

daughter (n.) اِبْنَةٌ

daughters (n.p.) اِبْنَاتٌ

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

ب ن ی ★

built (perf. 3 p.f. sing.) بِنَى

to build بِنَى بِبِنَايَ

Note : The final ی is changed

to اِفَّ if followed

yes بَلَى

(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.) بَسْتَانٌ

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.) ^{بِهَجَّةً}
 to rejoice ^{بِهَجَّ بِهَجًّا} <
 joyful, joyous (act. 2 pic n.) ^{بِهَجِّجُ}

ب ه ل *

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

ب ه م *

beast (act. 2 pic. f.) ^{بِهَمَّةً}

ب و ا *

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

by a personal pronoun

as ^{بِنَاهَا} .

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

(perf. 1st p. plu.) ^{بَنَيْنَا}
 we built

(imperf. 2 p.m. plu.) ^{تَبْنُونَ}
 you build

(perate m. sing.) ^{بُنِّ}
 (thou) build !

(perate m. plu.) ^{بُنُّوا}
 (you) built !

building, canopy (v.n.) ^{بِنَاءٌ}

structure, building (n.) ^{بُنْيَانٌ}

(pact. pis. f. sing.) ^{مَبْنِيَّةٌ}
 that is built up

ب ه ت *

(p. p. 3 p.m. sing.) ^{بُهِتٌ}
 was confounded

to be asto- ^{بُهِتَ بِهَيْتًا (ف)}
 nished.

to fall in a ^{بُهِتَ بِهَيْتًا (س)}
 faint

to be con- ^{بُهِتَ بِهَيْتًا (ي)}
 founded

(imperf. 3 p. f. sing.) ^{بُهِتُ}
 ~ will confound

calumny, slander (v.n.) ^{بُهْتَانٌ}

< ^{بُهِتَ بِهَيْتًا (ف)}

To calumniate, to slander

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

to be settled **تَسْبَأُ**

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

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

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

settlement (v.n.mim) **مَسْبِئًا**

ب و ب *

gate, door (1) (n) **بَابٌ**

لَا تَدْخُلُوا مِنْ بَابٍ قَدْحٍ

Enter not by one gate.

[12:67]

a portal (2)

حَتَّىٰ إِذَا فَتَنَّا عَلَيْهِمْ بِآبَاءِ الَّذِينَ

Until we opened upon them
 a portal of severe tor-
 ment. [23:77]

doors, gates (n.p.) **أَبْوَابٌ**

ب و ر *

(imperf. 3 p.m. sing.) **يَسْبُورُ**

< ~shall perish

بَارِئٌ يَسْبُورُ بُورًا وَ بَوَارِئًا

بَاءٌ وَيُغْضِبُ رَبَّنَا

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

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

(تَبَوُّهُ) **تَبَوُّهُ** acc.

(imperf. 2 p.m. sing.)

thou bear

إِنِّي أُرِيدُ أَنْ تَبْتَلِيَنِي

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

(perf. 3 p.m. sing.) ii **بَوَّأَ**

< lodged, settled

بَوَّأَ مَبُورًا مَبُورًا وَ تَبَوُّهُ

to place, prepare a place,
 settle, lodge

بَوَّأَكُنِي 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 **تَسْبُورُ**
 thou settle

يَسْبُورُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ

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

(emp. 1st p. plu.) ii **بَسْبُورًا**
 we surely will settle

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

house (*n.*) بَيْتٌ

houses (*n.p.*) بُيُوتٌ

الْبَيْتُ، الْبَيْتُ الْحَرَامُ، الْبَيْتُ الْعَتِيقُ
The sacred House, i.e. Ka'ba.

the frequented house, الْمَعْمُورُ، الْبَيْتُ

that is, the original model
of Ka'ba, over it or cor-
responding to it, in
heaven, which thousands
of angels visit every day
and around which they
circuit (make *tawaf*) and
pray.

(*Ibn Kathir, Baghwi, Jid.*)

★ ب ي د

(*imperf. 3 p.f. sing.*) تَيَدُّدٌ
< ~ will perish

to perish, بَادَ يَدِيدُ بَيَادًا (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 تَدْيِضُ
~ will become white

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

perdition, doom (*v.n.*) بُورٌ

perdition, doom (*v.n.*) بُورًا

★ ب و ل

condition, state, heart (*n.*) بَالٌ
(It may be rendered as
'about' if contents require.)

مَا بَالُ النِّسْوَةِ الَّتِي تَقْطَعْنَ 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.*) يَبْتُونَ
< they pass the night

to pass بَاتَ يَبْتُ بَيَاتًا (ض)
the night

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

ii < يَبَّتْ يَبُّتٌ

to plan against
SS by night, to attack by
night

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

لَا تَلْعَبُوا بِنِعْمَةِ اللَّهِ إِلَّا بِبَيْعٍ

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

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

لَهَدِمَتْنَا صَوَائِعَ دِينِهِمْ وَصَلَاتَهُمْ وَأَسْبَغُوا

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 **بَيَّنَّا**
< they expounded

to ex- **بَيَّنَّا** ii **بَيَّنَّ** <
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 **لَتُبَيِّنَنَّ**
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.) **الْبَيْضُ**

white (n.f.) **بَيْضَاءُ**

eggs (n.p.) **بَيْضٌ**

★ ب ي ع ★

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

بَايَعَ **بَايَعُ** **مَبَايَعَةٌ**

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.) **بَيْعٌ**
and buying

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

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

exposition (1) (n.) بَيَانٌ

هَذَا بَيَانٌ لِلنَّاسِ

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

distinctness of speech (2)

عَلَمَةُ الْبَيَانِ

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

explanation (3)

شَرَحَ عَلَيْنَا بَيَانَهُ

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

exposition (v.n.) بَيَانًا

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

between (particle) بَيْنَ

in front of بَيْنَ يَدَيَّ

in presence of بَيْنَ أَيْدِيَّ

(also see د ي)

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

أَيَّانَ يُبَيِّنُ إِيمَانَهُ
to be clear, make clear

لَا 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 لَتَسْتَبَيِّنَ
< 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]

ت ب ب ب

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

تَبَّ يَتَّبِ تَبًّا وَ تَبَابًا (ن)

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

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

ruin (v. n.) **تَبَابٌ**

ت * * *

a preposition (1)

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

وَتَأْتِيهِ لَكَيْدًا أَهْضَامُهُ

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	اتَّبَعَ
~ followed	
(perf. 1st p. plu.) iv	اتَّبَعْنَا
we made SS follow SS	
(perf. 3 p.m. plu.) iv	اتَّبَعُوا
they followed	
(imperf. 3 p.m. plu.) iv	يُتَّبِعُونَ
they make (one) follow	
(p.p. 3 p.m. plu.) iv	اتَّبِعُوا
they were followed, were overtaken by SS	
(imperf. 1st p. plu.) iv	نُتَّبِعُ
we make follow	
(perf. 3 p.m. sing.) viii	اتَّبَعَ
followed	
viii	< اتَّبَعَ وَاتَّبَعَا
to follow (some R. F.)	
(perf. 2 p.m. sing.) viii	اتَّبَعْتَ
thou followed	
(perf. 1st p. sing.) viii	اتَّبَعْتُ
I followed	
(perf. 3 p.m. plu.) viii	اتَّبَعُوا
they followed	
(perf. 2 p.m. plu.) viii	اتَّبَعْتُمْ
you followed	

ruin (v. n.)	تَبِيدَ
see	تَبَاكَ
see	تَبَدَّلَ
see	تَبَدَّى
see	تَبَرَّأَ
see	تَبَاثَرُ

ت ب ر ★

(perf. 1st p. plu.) ii	تَبَرْنَا
< we have destroyed	
ii	تَبَرَّ يَتَّبِرُ تَبَرَّأَ وَتَبَرَّ تَبَرُّوا تَبَرُّوا
to destroy, break.	
destruction (v. n. ii)	تَبِيرًا
(el. 3 p. m. plu.) ii acc.	لِيَتَّبِرُوا
they might destroy	

destruction (v.n.)	تَبَارًا
Jestoryed (pis. pic)	مَتَّبِرًا

ت ب ع ★

(perf. 3 p.m. sing.)	تَبِعَ
< ~ followed	
	تَبِعَ يَتَّبِعُ تَبِعًا وَتَبَاعًا (س)
to follow, initiate, join a person, serve, obey, follow a doctrine	

(act. pic. m. sing.) **تَابِعٍ**
follower

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

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

لَتَجِدَنَّ أُولَئِكَ يَتَّبِعُونَ آلَ فِرْعَوْنَ وَمَنْ يَتَّبِعُهُمْ

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

تَبِيعٍ 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.) **اتَّبَاعٍ**

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

فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

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

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

★ ت ت ر

one after another (v.n.) **تَتْرَى**

و ت ر see

(perf. 1st p. plu.) viii **اتَّبَعْنَا**
we followed

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

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

حَتَّىٰ يَتَّبِعَ بِرَأْسِهِمْ

Except thou follow their faith. [2:120]

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

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

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

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

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

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

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

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

لَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

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

فَتَبِيعُوا
follower (n.) **تَبِيعٍ**

ت ر ف ★

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

أَتَرَفَ مَيْرَفٌ إِتْرَافًا
to luxuriate, give comfort,
make in ease

تَرَفَ يَتْرَفُ 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.* مُتْرَفِينَ
affluent ones

(*ap-der. > iv, m. plu.*) مُتْرَفِي
n.d. acc.

affluent ones,

affluent people of that
town or community مَتْرَفِيهَا

affluent ones among
them مَتْرَفِيهِمْ

(*ap-der. > iv, m. plu.*) مُتْرَفُونَ
n.d. nom.

affluent ones

affluent people of that
town or community مَتْرَفُوهَا

ت ر ق ★

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

ت ج ر ★

< merchandise (*v.n.*) تَجَارَةٌ
تَجَرَ يَتَجَرُ تَجْرًا وَتِجَارَةً (ن)
to carry on commerce

ت ح ت ★

تَحْتٌ (*particle*) beneath
(*opp. فَوْق* : above)

ت خ ذ ★

تَخَذَ see أَخَذَ
for the derived forms

ت ر ب ★

تُرَابٌ (*n.*) dust, earth

women of equal age (*n.p.*) أَرْأَبٌ
sing. رُؤْبٌ

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

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

leave! (*parate m. sing.*) أَتْرِكْ

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

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

مُتْرِكُونَ < *acc.* مُتْرِكُوا

(*pip. p.m. plu.*)

you are left

(*act. pic. m. sing.*) تَارِكٌ

one who leaves SS

acc. تَارِكٍ *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

تَعَسَّ < downfall (*v.n.*) تَعَسَّ

to perish, downfall
وَأَمْسَ يَنْعَسُ تَعَسًّا

★ ت ر ك

~ left, (*perf. 3 p.m. sing.*) تَرَكَ

to leave, (تَرَكَ بِتَرْكٍ 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 مِنْ جَلْبَتٍ وَأَعْتَابٍ

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.*) تَتْرِكُ

thou leave

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

we leave

★ ت ل ل ★

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

وَتَلَّىٰ لِلْحَيِّثِيَّةِ

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

★ ت ل و ★

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

وَالْقَمَرَ إِذَا تَلَّمَهَا

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

Note : In Arabic قمره moon
is masculine and شمس
is feminine, contrary
to English.

(*perf. 1st p. sing.*) تَلَوْتُ
I recited (2)

يَسْتَلُونَ (n.d.) يَسْتَلُونَ

(*imperf. 3 p.m. plu.*)
they recite

تَسْتَلُونَ (n.d.) تَسْتَلُونَ

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

(*imperf. 1st p. plu.*) تَسْتَلُونَ
we recite

ع ط و see تَمَاطَى

ع ف ف see التَّعَفُّفُ

ع ف و see تَعَفُّوْا

تَمَلُّوْا / تَمَلَّوْا / تَمَلَّوْا / تَمَلَّوْا / تَمَلَّوْا / تَمَلَّوْا / تَمَلَّوْا / تَمَلَّوْا / تَمَلَّوْا / تَمَلَّوْا

ع ل و see لَمَنَّ

ع و ن see حَاوُّوْا

غ ي ظ see تَبَيَّنَّا

ف د ي see تَفَادَوْكُمْ

ف خ ر see تَفَاخَرُوا

تَفَرَّقُوا / تَفَرَّقُوا see تَفَرَّقُوا

★ ت ف ث ★

تَفَثٌ unkemptness, impurity (n.)

★ ★ ★ ★

تَقْوَى (n.) piety (see) (ت ق ي)

تَقَبَّلَ / تَسْتَقْبِلُ see ت ق ب ل

★ ت ق ن ★

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

ii هَنَّ (r.f.) وَ أَهَنَّ

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

لَيَمَّ

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

لَايَمُّ

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

أَتَمَّ

(perate m. plu.)
you complete !

أَتَمُّوا

complete (n.)

تَمَامٌ

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

تَمِيمٌ

ت ك أ < و ك أ

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

أَتَوَكَّلُ

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

مَتَكِّئًا

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

تُكَلِّئُونَ see و ك ل

★ ★ ★ ★

oven (n.)

التَّنُورُ

تَوَفَّقَ see و ف ق

التَّوَفَّقُ

ت و ب ★

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

تَابَ

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

أَنْلِ

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

أَنْلُوا

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

تَبَيَّنَتْ

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

يُنَلِّى

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

يُنَلِّونَ

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

التَّالِيَاتُ

sing : تَالِيَةٌ
recitation (n.)

يَلَاوَةٌ

ت م م ★

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

تَمَّ

to be completed

تَمَّيْمًا

(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.* تَوْبُوا

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

they repent

(*perate—prayer*) تَتُوبُ

may thou accept repentance

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

(*v.ns.*) التَّوْبُ، التَّوْبَةُ، مَتَابٌ
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)

★ ت ي ه

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

to wander تَاهَ بَيْنَهُ بَيْنَا
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, (*على*) تَابَ
he forgave

وَإِنَّ اللَّهَ لَسَدِيدٌ عَلَيْهِ

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

[5:39]

~repented (*إلى*) تَابَ

(*إلى* 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 الثاء

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

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

يَسْحَرُ اللَّهُ مَا يَشَاءُ وَيُؤَيِّدُكَ

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

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

وَأَذِّنْ لِكُلِّ الَّذِينَ كَفَرُوا بِآيَاتِنَا أَنْفُسَهُمْ

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**

ث ب ت ★

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

ثَبَّتَ يَثْبُتُ ثَبَاتًا وَ ثُبُوتًا (ن)
to stand firm, permanent,
be fixed, settled, estab-
lished

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

to establish, **ثَبَّتَ ثَبَاتًا** ii **ثَبَّتَ**
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.) **ثَبَّتُوا**
you keep firm

تَحَنَّنَ بِمُحَنِّ تَحْنًا (ن)

to be thick, hard and firm

to inflict iv أَتَحَنَّنَ

severe slaughter of an enemy.

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

★ ت ر ب

reproof, reproach (v.n.) ii تَتَرَبَّبُ

★ ت ر ي

الترابى (n.) soil

★ ت ع ب

اَلْمُعَبَّبُ (n.) a serpent

★ ت ق ب

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

★ ت ق ف

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

تَقَفْتُمْ بِتَقَفْتُمْ تَقَفًا (س)
to meet, reach to conquer

تَتَقَفَّعَنَّ (emp. 2 p.m. sing.)
thou overtake

تَكْيِيتٌ (v.n. > ii) strengthening

تَبَاتٌ (n.p.) detached groups

تَبَةٌ (sing.) body of man,

troops, horsemen

فَانْتَوَدُوا بِأَيْدِيهِمْ وَأَنْفُسِهِمْ جَمِيعًا

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

★ ث ب ر

تُبُورٌ (v.n.) < death, destruction

تَسْبَرُ بِتَسْبُرٍ مَبْرَأً وَ مُبُورًا (ن)

to persist, to destroy

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

★ ث ب ط

تَبَّطَّ (perf. 3 p.m. sing.) ii

< ~withhold

تَبَّطَّ وَ تَبَّطَّ (عَنْ)

to hinder, withhold.

★ ث ج ج

تَجَّجًا (ints.) plenteous

★ ث خ ن

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

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

sing. : **مَقْلٌ**

(n. dual.) **الْمَقْلَانِ**

two dependents (man and jinn)

heavy (v.n.) **يَقَالٌ**

إِنْمُرُوا خِفَاتًا وَثِقَالًا

“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) **يُقَالٌ**
weight of

★ ث ل ث

(card. number) **ثَلَاثٌ** / **ثَلَاثَةٌ**
three

(card. number) **ثَلَاثُونَ** / **ثَلَاثِينَ**
thirty

one-third (fraction) **الْثُلُثُ**

two-third (fraction) **الْثُلثَانِ**

nom. n. d. **ثُلثًا**

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

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

threes **ثَلَاثٌ**

يَقْفُونَ acc. **يُقْفُوا**

(imperf. 3 p.m. plu.)

they come upon

إِنْ يَقْفُوا عَلَيْكَ يَأْكُرُوا بِكَ الْكُفْرَ أَغْدَاً

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

(p.p. 3 p.m. plu.) **يُقْفُوا**

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 **أَنْقَلْتُ**

~ become heavy

(perf. 2 p.m. plu.) iv **إِنْمَلْتُمْ**
you bowed down with

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

Rod.

Note : **أَنْقَلْتُمْ** according to

Al-Akbary belongs to

stem sixth **تَفَاعَلَ**, an additional **هَمْزَةٌ** (ل) 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

أَمْرًا

أَمْرًا إِعْرَارًا

fruits (*n. p.*) ثَمَرًاfruit (*n. sing.*) ثَمْرَةٌ

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

★ ث م ن

price (*n.*) ثَمَنٌ

eighth part, (*fraction*) ثَمْنٌ
 one-eighth

eight (*card. number*) ثَمَانِيَةٌ | ثَمَانِي

eight (*card. number*) ثَمَانِينَ

★ ث ن ي

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

ثِيَابَهُنَّ كَتَامًا

double a thing

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

وَلَا يَسْتَسَوِّنُونَ

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

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

[68:18]

★ ث ل ل

a group (*n.*) ثَلَاثَةٌ

★ ث م د

An ancient and power-
 ful people of Arabia close-

ثَمُودٌ

ly related to عاد Adites
 and heirs to their civili-
 sation and culture with
 their seat in the north-
 west corner of Arabia,
 forming the southern bo-
 undry of Syria (*Nicholson,*
Literary History of the
Arabs, N. York, 1932.)

Unlike the Adites of whom
 we find no trace in histori-
 cal times, the Thamudite
 are mentioned still exist-
 ing by Diodoras Siculus and
 Ptolemy; and they survi-
 ved down to the fifth cen-
 tury A. D. in the corps
 equites Thamudeni attac-
 ced to the army of the
 Byzantine emperors
 (*Jid. 8 nn. 542*)

★ ★ ★ ★

there, at the same time or
 place

ثَمَّ

to pay for SS, **تَوْبًا** || **تَوْبٌ**
pay back (good deeds)

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

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

(h.v.) iv **آتَابَ يَبِيبُ إِتَابَةً**
to reward, to recompense

فَأَنبَأَكُمُوعْتًا يُعْتَمِرُ

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.) **مُتَوَاتِرَةٌ**

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

< garments (n.p.) **يَابَتٌ**

sing. **تَوْبٌ**

ث و ر

(perf. 3 p.m. plu.) iv **أَنَارُوا**

< they break up

to raise, **مَارَ يَبُورُ نَوْرًا**
be stirred, break up

the second (card. number) **ثَانِيًا**

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

اِثْنَا عَشَرَ (m.) nom.

twelve (m.) acc. **اِثْنَيْ عَشَرَ**

اِثْنَتَا عَشْرَةَ (f.) nom.

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

twos by twos **مَثْنَيْنِ**

oft repeated (Jid.) **مَثَانِيًا**

repeating (Arb.) paired
(Pic.)

كَلَّمَ نَزْلَ أَحْسَنَ الْحَدِيثِ كَيْفَ تَمَثَّلَ بِهَا مَثَانِيًا

Allah hath revealed the most
excellent discourse, a book
consimilar (self-resembling),
oft-repeated." [39:23]

repetition (2)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي

وَالْقُرْآنَ الْعَظِيمَ

And assuredly we have given
thee seven of the repeti-
tions and the mighty
Quran. [15:87]

★ ث و ب

(pp. 3 p.m. sing.) ii **تُؤْتِي**

< is paid

★ ث و ي ★

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

تَوَى يَتَوَى تَوَاأ (ض)
to halt, stop

مَتَوَى (n. for place)
abode

★ ث ي ب ★

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

أَنَارُوا الْأَرْضَ

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

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

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

raise (1)

رَفَعُوا السَّحَابَ

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

أَنَّهُ أَقْرَبُ لَدَىٰ لَوْلَىٰ تَبِيْرًا 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.) الْجَبْتُ
 sorcery (a worthless thing) (Q. Rgh.)

ج ب ر ★

strong, powerful, (ints. sing.) جَبَّارٌ
 tyrant, rebellious, giant, compeller

giants (s. n. p.) acc. جَبَّارِينَ

ج ب ل ★

mountain (n.) جَبَلٌ

mountains (n. p.) جِبَالٌ

< generation (n.) جَيْلٌ

lit. : constitution, created being, multitude

ج ر ★

(imperf. 3 p.m. plu.) يَجَارُونَ
 < they cry for succour
 جَارٌ يَجَارُ جَارًا وَ جَارًا (ف)
 to cry aloud in prayer or supplicate

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

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

جَارٌ، جَارَةٌ see ج و ر

جَامِرًا see ج و س

جَاءَ يَجِيئُ جَائِرًا see ج ي أ

ج ب ب ★

the well (n.) الْجُبُّ

جَتَّ بِحُوتٍ جَنَّا وَ (اجْتَنَّتْ vili)

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

جَنَّا يَجْنُو جُنُوءًا (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 جَعْدًا (ب)

to dany, refuse one's right

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

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

جِبِلٌّ multitude (n.)

ج ب ن ★

جَبِينٌ forehead (n.)

ج ب ه ★

< foreheads (n. p.) جِبَاهٌ

sing. جَبْهَةٌ

ج ب ي ★

مُجْبُوءٌ (pip. 3 p.m. sing.)

< ~ is drawn, brought

جَبَا يَجْبُو (يَجْبِي)

جِبُوءَةٌ وَ جِبَايَةٌ وَ جِبَاوَةٌ

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

(perf. 3 p.m. sing.) vili اجْتَبَى

< ~ selected, chosen

to choose, select اجْتَبَى اجْتِيَادًا

(perf. 2 p.m. sing.) vili اجْتَدَيْتَ

thou selected, chose

(perf. 1st p. plu.) vili اجْتَدَيْنَا

we selected, chose

(imperf. 3 p.m. sing.) vili يَجْتَبِي

~ chooses

ج ث ث ★

اجْتَفَتْ (pp. 3 p.f. sing.)

< ~ was pulled out

to quarrel; dispute جَادَلَ مُجَادَلَةً

to twist, (جَدَلًا مِنْ) جَدَلَ يَجْدُلُ

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.*) مُجَادِلُونَ

(*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 جَادَلْ
contend, argue

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

disputing (*v.n.*) iii جَادِلٌ

the dispute (*v.n.*) iii جِدَالٌ

ج ذ ذ ★

broken in pieces (*n.*) جَذَاذٌ

جَذَّ يَجْذُو (مِنْ)

to cut off at the root

(*pact. pic. m. sing.*) جَذُوذٌ
cut off

ج د ث ★

sing. أَجْدَانٌ < graves (*n.p.*) جَدَجٌ

ج د د ★

< greatness, majesty (*v.n.*) جَدُّ

to be great جَدَّ يَجِدُّ جَدًّا

تَعَلَّ جَدْرَتَنَا

"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.) **يَجْرُ**
 < ~ drags
 to draw, to drag. **جَرَّ يَجْرُ جَرًّا**

ج ر ز ★

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

ج ر ع ★

(imperf. 3 p.m. sing.) **يَسْتَجِرِعُ** v
 < ~ sips
جَرَعَ يَجْرَعُ جَرْعًا وَتَجْرَعٌ v
 vii **وَاجْتَرَعَ**
 to swallow, sip

ج ر ف ★

جُرُوفٌ hollowed bank (n.)

ج ر م ★

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

عَطَاءٌ غَيْرٌ يُجَدُّوهُ

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

ج ذ ع ★

جُدْعٌ trunk (of a tree) (n.)
جُدُوعُ النَّخْلِ trunks (n.p.)

ج ذ و ★

جَذْوَةٌ a brand of fire (n.)

ج ر ح ★

(perf. 2 p.m. plu.) **جَرَحْتُمْ**
 < you earned
 to wound, **يَجْرَحُ يَجْرَحُ جِرْحًا** (injury, 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 ★

جَرَادٌ locusts (n.)

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 .

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

فِي مَاءٍ جَارِيَةٍ

Therein is a running spring.
[88:12]

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

a traversing ark, ship (2)

إِنَّا لَنَاطِقُهَا مَاءً حَمَلْنَاكَ فِي الْجَارِيَةِ

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.)

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

تَجْرِمُونَ (imperf. 2 p.m. plu.) iv
you commit a sin

الْجُرْمُ (v.n.)
commitment of a sin

مُجْرِمٌ (act. pic. > iv, m. sing.)
sinner

مُجْرِمِينَ (acc. > مجرمين) nom. مجرمون
sinners (act. pic. m. plu.)

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

وَلَا تَحْسَبَنَّ قَوْمَكُمْ عَلَى الْأَعْقَابِ لَمَّا آذَنُوا

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 ★

جَرَيْنَ (perf. 3 p.f. plu.)
< they (f.) ran away

جَرَى يَجْرَى جَرِيَانًا وَ جَرِيَانًا
to flow (water), to run, be current

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

تَجْرِي (imperf. 3 p.f. sing.)
(f.) runs, flows

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

جَرِيٌّ < جَرِيٌّ (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.*) نَجْزِيَنَّ
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.) جَزَاةٌ

(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 الْكُنَّسِ

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

ج ز ه ★

a part, a portion (n.) جُزْءٌ

جَاوَزَ see ج و ز

ج ز ع ★

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

to grow (جزع يَجْزَعُ جَزُوعًا)

impatient, be sad, grieve

bewailing (*ints. m. sing.*) جَزُوعٌ

ج ز ي ★

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

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

وَجَزَاهُمْ بِمَا صَبَرُوا

And he recompensed them for that which they patiently bore. [76:12]

لُدَجَجْنَا الْبَيْتَ مَثَابَةً

When We made the House a
resort unto mankind.

[2:125]

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

أَجْعَلُكُمْ رِيقَايَةَ الْحَاجِّ

Count you the giving of
drinks unto the pilgrims.

[9:19]

(*imperf. 3 p.m. plu.*) يَجْعَلُونَ
they set up (4)

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

Who set up along with Allah
another god. [15:96]

(*act. pic. m. sing.*) جَاعِلٌ
maker, adopter

(*act. pic. m. plu.*) جَاعِلُونَ / جَاعِلُوا
those who make SS
or adopt

ج ف ه

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

ج ف ن

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

a large deep dish of wood

ج س د ★

جَسَدٌ a body (n.)

ج س س ★

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

جَسَّ يَجْسُ جَسَاتِنٌ
to feel, touch

وَتَجَسَّسَ
to investigate, spy

ج س م ★

الجِسْمُ body (n.)

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

ج ع ل ★

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

جَعَلَ يَجْعَلُ جَعْلَانٌ
to put, place, make, effect, prepare, pro-
duce, appoint, fix (a price,
compensation or reward),
begin

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن 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.) **يَجْلِسُ**
n. for p.t. (sing.)

to sit **جَلَسَ يَجْلِسُ جُلُوسًا**

ج ل ل ★

الْجَلَالُ (v.n.) glory
جَلَّ يَجْلُو جَلًّا وَجَلَالًا
to be great, powerful,
sublime

The Possessor of glory. « **ذُو الْجَلَالِ** »

ج ل و ★

جَلَّى (perf. 3 p.m. sing.) ii
< ~ glorified

جَلَّى يَجْلِي جَلِيَّةً
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]

يَجْلِي (imperf. 3 p.m. sing.)
glorifies, manifests

ج ف و ★

تَتَجَانَّى (imperf. 3 p.f. sing.) w.v. vil
< ~ leave off

to treat rudely **تَتَجَانَّى**

to shun, **جَانَى مُجَانَاةً**

to be restless iv **تَجَانَّى**
in the bed,
leave off (LL)

ج ل ب ★

أَجْلِبُ (perate m. sing.) iv
< collect, summon

جَلَبَ يَجْلِبُ جَلْبَانًا
to drive, draw, bring,
assemble

< overgarments (n.p.) **جَلَابِيْبُ**
(sing.) **جَلْبَابٌ**

ج ل د ★

أَجْلِدُوا (perate m. plu.) iv
< (you) flog!

to whip, **جَلَدَ يَجْلِدُ جَلْدًا**
scourage

stripe (n.) **جَلْدَةٌ**

جُلُودٌ < skins (n.p.) **جِلْدٌ** (sing.)

★ ع ٢ ج

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

يَجْمَعُ يَجْمَعُ جَمْعًا
 to gather, collect, amass,
 assemble

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

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

settled SS (2)

تَجَمَّعَ كَيْدًا

Then he settled his plan.
 [20:60]

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

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ

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

(perf. 1st. p. plu.) **جَمَعْنَا**
 we assembled

(imperf. 3 p.m. sing.) **يَجْمَعُ**
 ~ gathers

(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 يُظَاهِرُهَا وَلَا يُؤْمَرُ

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

(perf. 3 p.m. sing.) v **يَجْمَلُ**
 ~ unveiled (face or glory)

فَلَمَّا تَجَلَّى رَبُّهُ

When his Lord unveiled His
 glory. [7:143]

< the exile (v.n.) **جَلَاةٌ**

جَلَاةٌ يَجْلُو جَلَاةً (عَنْ وَرَيْنَ)

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

يَجْمَعُ يَجْمَعُ جَمْعًا (ف)

وَجَمَّاحًا وَجَمُّوحًا

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 يَجْمُدُ جَمْدًا وَجَمُودًا (ن)
 to congeal, harden, stiffen

Friday (n.) **الْجُمُعَةُ**place of meeting, (n. for p.t.) **تَجْمَعُ**
junction.(pact. plc. m. sing.) **تَجْمُوعٌ**
assembled one,(pact. plc. m. plu.) **تَجْمُوعُونَ**
assembled onesthe day of assembly **يَوْمَ الْاِتِّجَاعِ**

★ ج م ل ★

the camel (n.) **الْبَيْتُ**< the camels (n.p.) **بَيْتَاتٌ**(sing.) **بَيْتَةٌ**< the camels (جَمَلَاتٌ) **بَيْتَاتٌ**(Rgh.) sing. **بَيْتَةٌ**all, complete one (n.) **بَيْتَةٌ**the beauty (n.) **بَيْتَةٌ**(act. 2 pic. m. sing.) **بَيْتَةٌ**
beautiful

★ ج م م ★

(n.) **بَيْتًا** < acc. **بَيْتًا**very much (in exceeding
manner)

★ ج ن ب ★

(perate. m. sing.) **اجْتَبِ**
< keep aside, save**تَجْمَعُوا** (n.d.) **تَجْمَعُونَ**(imperf. 2 p.m. plu.)
that you have to gather**وَأَنْ تَجْمَعُوا بِنُؤَيْبِ 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 **أَجْمَعُوا**
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.) **اِتِّجَاعٌ**(v.n. dual) **بَيْتَانِ**
two gathered groups(act. pic. m. sing.) **جَامِعٌ**
momentous

perf. 3 p.m. sing. اجْتَنِبُوا that

has a Fatha mark on the ن
and *imperative m. plu.*

اجْتَنِبُوا that has Kasra
mark on the ن

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ

And those who avoid the
devils. [39:17]

اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ

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)

وَالضَّالِّينَ بِالْجُنُبِ

And the companion of the
side. [4:36]

(sing.) جَنْبٌ < sides (n.p.) جُنُوبٌ

distant (1) (n.) جُنُبٌ

وَالْمُجَلِّينَ

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

وَأَحْبِبْنِي وَبَنِيَّ أَنْ تَعْبُدُوا الْأَصْنَامَ

And keep me and my sons
away from worshipping
the idols. [14:35]

(*imperf. 3 p.m. sing.*) ii جَتَبَ
~ keeps away, saves

(*pip. 3 p.m. sing.*) ii جَتَبَ
~ shall be kept away

وَسَجَّجْنَاهَا الْأَشْفَى

And away from it shall be
kept the most pious.
[92:17]

(*imperf. 3 p.m. sing.*) v سَجَّجَ
~ keeps himself away,
avoids

وَيَسَجَّجْنَاهَا الْأَشْفَى

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. جَتَبِيُونَ

(*imperf. 2 p.m. plu.*)
(that if you) avoid

(*perate m. plu.*) viii اجْتَنَبُوا
avoid

(Learners should note care-
fully the difference between

وَأَخْضِرُوا لَهُمُ الْأَسْنَانَ
وَأَخْضِرُوا لَهُمُ الْأَسْنَانَ

And lower down unto them
the wing of submission.

[17:24]

acc. جَنَاحَيْنِ < n.d. جَنَاحَيْنِ

two wings, both wings

أَجْنِحَةً < 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.) جَوْرٌ

wrong course

(Ap-der. m. sing.) vi مُتَجَانِفٌ
willingly inclining

عَوْدًا مُتَجَانِفًا إِلَىٰ رَبِّهِمْ

Not one inclining wilfully to
sin. [5:3]

ج ن ن ★

جَنَّاتٍ (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 ★

جَعَوْا (perf. 3 p.m. sing.)

< they inclined

جَنَحَ يَجْنَحُ جُنُوحًا (ف)

to incline towards, to bend

incline (perate m. sing.) اجْنَحْ

فَإِنْ جَنَحُوا إِلَىٰ سَلَامٍ فَاجْنَحْ لَهَا

And if they incline to peace
incline thou also to it.

[8:61]

wing (n.) جَنَاحٌ

لَيَسْأَلُنَّكَ عَن ذُنُوبِهِمْ اِنَّ سِوْلًا لَّجَانِّ

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) جَانَّةُ

مِنَ الْجِنَّةِ وَالنَّاسِ

Whether of Jinn or mankind.
[114:6]

madness (2)

أَمْ يَقُولُونَ بِهِ جِنَّةٌ

Or say they: in him is mad-
ness. [23:70]

Note : whereas جِنَّةٌ is with
a definite article أَنْ

(i.e. الْجِنَّةُ) means Jinn.

(pact. pic. m. sing.) جَانُّونٌ
< mad one

to be mad جَنَّ بَيْنَ جَنُونًا

enclosed garden, (n.) جَنَّةٌ
paradise

(n. dual) acc. جَنَّتَيْنِ nom. جَنَّاتٍ
two gardens

(sing.) جَنَّةٌ < gardens (n.p) جَنَّاتٍ

جَنَّ بَيْنَ جَنَّا وَجَنُونًا

to cover, veil, be dark

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ

Then when the night oversh-
adowed on him. [6:76]

Jinn (n.) الْجِنُّ

Jinn are a definite order of
conscious being, intelligen-
ent, corporeal and usually
invisible, made of smoke-
less flame, as men are of
clay, created before Adam.
They eat and drink and
propagate their species,
and are subject to death,
much in the same way as
human being are, though
as a rule invisible to the
human eye. They manifest
themselves to men at will,
mostly under animal form.
(Jid. 7. n.n. 644)

Note : The word "Jinn" is a
plural noun denoting
a kind of creature
as إِنْسَانٌ or إِنْسٌ for
human being. It has
also a singular jinnee
جِنِّي but has not
occured 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 يَتَّبِعُونَ الْاَعْدَاءَ

They find naught (to give) but their earning. [9:79]

binding, forcible (n.) **جَهْدٌ**

أَقْسَمُوا بِاللَّهِ جَهْدَ اَيْمَانِهِمْ

Who (they) swear by Allah their most binding oaths.

[5:53]

ج ٥ ٠ ر *

(pref. 3 p.m. sing.) **جَهَرَ**
~said openly, published

جَهَرَ بِجَهْرٍ جَهْرًا

جَهْرَةً وَجَهْرًا (ف)

to be or become public, known,

shield, shelter (n.) **جَنْتٌ**

sing. **أَيْحَانَةٌ** < embryos (n.p.) **جَيْنِينَ**

وَأَنتُمْ أَيْحَانَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

And you are embryos in the wombs of your mothers.

[53:32]

ج ن ي *

sing: **جَنَى** < fruits (n.p) **جَنِي**

وَجَنَّاتٍ مِّنْ دُونِهَا

And the fruits of the two gardens are within reach.

[55:54]

fresh (n.) acc. **جَنِيًّا**

سُقُوطًا عَلَيْكَ يَوْمَ الْحُجَّةِ

It will drop on the fresh ripe dates. [19:25]

ج ٥ د *

(perf. 3 p.m. sing.) iii **جَاهَدَ**
< ~strived

جَاهَدَ مُجَاهِدَةً وَجِهَادًا

جَهَدَ يَجْهَدُ جَهْدًا (فِي) to exert 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 ه ن م

the hell (n.) **جَهَنَّمَ**

ج و ب *

(perf. 3 p.m. plu.) **جَاوُوا**
< hewed out

to pass **جَابَ بِمُؤَبِّ جَبُوبًا**
through a country,
to cut, to penetrate

وَسَمُودَ 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 إِيَابَةً
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 **نَجِيبُ**
we accept

to disclose, say (ب) **جَهَرَ**
publicly

open (n.) **جَهْرٌ**

loudly, openly (adj.) **جَهْرًا**

manifestly open (v.n.) **جَهْرَةً**

(prate m. plu.) **اجْهَرُوا**
(you) say loudly !

(perate neg. m. sing.) **لَا تَجْهَرْ**
do not shout (thou) ! say
not loudly !

openly, very clearly (v.n.) **جَهَارًا**

ج ه ز *

(perf. 3 p.m. sing.) ii **جَهَرَ**
furnished, provided

provision (n.) **جَهَارٌ**

ج ه 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**

استَجِيبُوا (perate > x. m. plu.)
(you) respond !

مُجِيبٌ (ap-der. > iv, m. sing.)
one who accepts prayer or
supplication

الْمُجِيبُونَ (act pic. plu. tv, plu.)
The Almighty who accepts
prayer or supplication

(Note that plural is used for
singular.)

جَوَابٌ reply, answer (v.n.)

وَمَا كَانَ جَوَابَ قَوْمِهِ

And the answer of his people
was..... [7:82]

الجَوَابُ watering troughs, (n.)

جَائِدَةٌ wells > (sing.)

very large pot of water,
well

وَجَدَانِ كَالْجَوَابِ

And bowls (large) as wells or
watering troughs. [34:13]

(الجَوَابُ) cisterns—Jid.)

ج و د ★

جُودِي (n.) Judi

"It is the name of a mountain,
its greek name is said to be
Gordyæi being one of the
mountains which divide
Armenia on the south from
Mesopotamia." (M.A.)

أَجِيبُوا (perate m. plu.) iv
respond, accept, reply

أَجِيبَتْ (pp. 3 p.f. sing.) iv
~ accepted

قَالَ قَدْ أُجِيبْتُ وَتَوَكَّلْنَا

He said your petition is
accepted. [10:89]

أُجِيبْتُمْ (pp. 2 p.m. plu.) iv
you were replied

أَجِيبُ (imperf. Ist. p. sing.) iv
I accept, I respond

اِسْتَجَابَ (perf. 3 p.m. sing.) x
< he accepted

to accept اِسْتَجَابَ اِسْتِجَابَةً

اِسْتَجَابُوا (perf. 3 p.m. plu.) x
they accepted

اِسْتَجَبْتُمْ (perf. 2 p.m. plu.) x
you accepted

اِسْتَجَبْنَا (perf. Ist. p. plu.) x
we accepted

اِسْتَجِيبَ (pp. 3 p.m. sing.) x
~ was accepted

يَسْتَجِيبُ (imperf. 3 p.m. sing.) x
he accepts

يَسْتَجِيبُونَ < acc. يَسْتَجِيبُونَ

(imperf. 3 p.m. plu.) x
they accept, respond

اِسْتَجِيبُوا (imperf. 2 p.m. plu.) x
you ask acceptance

اِسْتَجِبْ (perate. > x, m. sing.)
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 قَطَعٌ مَّتَجَوِّرَاتٌ

And in the earth are tracts
side by side. [13:4]

ج و ز ★

(*perf. 3 p.m. sing.*) iii **جَاوَزَ**
~ passed for

جَاوَزَ جَاوِزًا وَ مَجَاوِزَةً
to pass a certain boundry,
to cross

(*perf. 3 p.m. dual*) iii **جَاوَزَا**
they (twain) passed forth,
crossed

(*perf. 1st. p. plu.*) iii **جَاوَزْنَا**
we crossed

(*perf. 1st. p. plu.*) iii **جَاوَزْنَا (ب)**
we caused to cross

(*imperf. 1st. p. plu.*) **نَتَجَاوِرُ**
we pass by

(*perf. 1st. p. plu.*) **نَتَجَاوَرُ (عَنْ)**
we forgave

Still regarded by the Kurds
as the scene of the descent
from the ark." (*Jid.*)

"As traditionally affirmed the
ark resting on the mount-
ains must have been very
ancient. (*Sale*)

(*sing.*) **الْجِيَادُ** < **جَوَادٌ** horses (*n.p.*)

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,

جَارَ بِجَوْرٍ جَوْرًا (ن)
to be unjust,
to turn aside **عَنْ**

(*imperf. 3 p.m. sing.*) iv **يُجِرُ**
~ protects, shelters (the **ي**
is dropped in a condi-
tional phrase)

(*pip. 3 p.m. sing.*) iv **يُجَارُ**
~ is protected

وَمَنْ لِيُجِيرَ وَلَا يُجَارَ عَلَيْهِ

And He protests and none
is protected against Him.
[23:88]

(*perf. 3 p.m. sing.*) x **اسْتَجَارَ**
~ sought protection

جاءَ يَجِيءُ جِئًا (ب)

to come, to bring

(perf. 3 p. f. sing.) جَاءَتْ
~(f.) came(perf. 3 p.m. plu.) جَاءُوا
they came(perf. 2 p.m. sing.) جِئْتَ
you came(perf. 2 p. f. sing.) جِئْتِ
thou came
(with.....thou brought)(perf. 2 p.m. plu.) جِئْتُمْ
you came, brought(perf. 1st. p. plu.) جِئْنَا
we came (or brought)(pp. 3 p.m. sing.) < جِئُوا
~was brought(perf. 3 p.m. sing.) 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 جَوْسًا (ن)
to seek for (or) to see after,
to go back and forth
(between)

ج و ع *

(imperf. 2 p. m. sing.) acc. جَوْعٌ
< thou art hungryجَاعَ يَجُوعُ جَوْعًا (ن)
to be hungry

أَلَا تَجُوعُونَ

That thou art not hungry.

[20:118]

hungry (n.) جُوعٌ

ج و ف *

< chest, thorax (n.) جَوْفٌ
litt: a hollow, inside

ج و و *

firmament (n.) جَوِّ
(middle of the sky)

ج ي ه *

(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 أَحَبَبْتُ
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 أَحِبُّ
I love

more wanted than (elative) أَحَبُّ
SS, more dearer than SS

★ ★ ★ ★

ح و ج see حَاجَةٌ

ح م ي see حَامٌ

ح م ي see حَايَةٌ

ح م ي see حَرِيْبَةٌ

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 يَحِبُّ 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.*) حَاطَ
< ~ came to naught,
gone in vain

حَاطَ يَحِطُّ حَاطًا

to come to naught,
to perish

(*perf. 3 p. f. sing.*) حَاطَتْ
came to naught, gone
in vain

(*imperf. 3 p. f. sing.*) acc. حَاطَتْ
it may go in vain

(*epl. 3 p.m. sing.*) لَيَحِطَّنَّ
surely be made ineffective

(*perf. 3 p. m. sing.*) iv. أَحَاطَ
~ makes SS ineffective

iv أَحَاطَ يَحِيطُ إِحْطَاةً
to make SS ineffective

(*imperf. 3 p.m. sing.*) iv يَحِيطُ
~ make ineffective

ح ب ك ★

حَبْكُ
paths (n. p.)
(signifies either the traces of
angels or the orbs of
stars *Jid.*)

(*perf. 3 p.m. plu.*) x اسْتَحَبُّوا
they preferred, love much

(*imperf. 3 p.m. plu.*) x يَسْتَحِبُّونَ
they prefer, love much
(more than)

حَبُّ
the love (n.)

< beloved ones (n.p.) أَحِبَاءُ
(sing.) حَيْبٌ

حَبَّةٌ
the love (n.mim)

★ ★ ★ ★

حَبَّةٌ
probable, grain (n.)

حَبٌّ
grain (n.)

ح ب ر ★

(*pip. 3 p.m. plu.*) يَجْبُرُونَ
< they shall be made happy

حَبْرٌ يَجْبُرُ حَبْرًا (س)
To be glad

(*pip. 2 p.m. plu.*) تَجْبُرُونَ
you shall be made happy.

أَحْبَارٌ (n.p.)
great learned men; doctors of religious laws.

ح ب س ★

(*imperf. 3 p.m. sing.*) يَحْسِبُ
~ prevents, detain

حَسَبٌ يَحْسِبُ حَسَبًا (ض)
to imprison, confine;
detain

ح ح ح *

(*pref. 3 p.f. sing. (assim)*) حَجَّ
 ~< performed the religious rites and the ceremonies of the pilgrimage, repaired to Makka or to Ka'ba

حَجَّ يَحْجُّ حَجًّا
 to intend to a certain target, to aim at

حَجِّجُ
 the pligrimage (n.)

حَجِّجُ الْبَيْتِ
 the pilgrimage of the House (Ka'ba)

حَجِّجٌ
 the pligrimage (n.)

(*act. pic. m. sing.*) حَاجِّجٌ
 the pilgrim

(used also for the group of pilgrims as a noun of

kind إِسْمُ الْحَيْسِ

(*sing.*) حَجَّجٌ years (n.p.)

حُجَّجَةٌ
 an argument (n.)

(*perf. 3 p.m. sing.*) iii حَاجَّ
 ~< contended

حَاجَّ يَحْجُّ حَاجَّةً وَحِجَابًا
 to dispute, contend

(*perf. 3 p.m. plu.*) iii حَاجَّوْا
 they contended

(*perf. 2 p.m. plu.*) iii حَاجَّجْتُمْ
 you contended

ح ب ل *

حَبْلٌ
 a rope, a cord, (n.)
 a course union

حَبَالٌ
 ropes, cords (n. p.)

ح ت م *

حَتْمًا
 unavoidable (n.)

* * * *

حَتَّى
 until, yet, till, (*preposition*)
 even, nay! even

ح ث ث *

حَثِيثًا
 quickly, incessantly (v. n.)

ح ج ب *

حِجَابٌ
 barrier, a veil, curtain (n.)

~< حَجَبَتْ يَحْجُبُ حِجَابًا (ن)

to hide, to cover, to put behind veil

(*fact. pic. m. plu.*) 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 **حَجْرًا حَجْرًا** 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 وَحِجْرًا مَّحْجُورًا

And he has placed between these two (seas) a barrier and great partition.

[25:53]

sense, understanding (3)

هَلْ فِي ذَلِكَ قَسْرٌ لِّذِي حِجْرٍ

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.) **يُحَاجُّونَا**
(imperf. 3 p. m. plu.) iii
they are contending

(imperf. 3 p. m. plu.) iii **يُحَاجُّونَ**
they are contending

(imperf. 2 p. m. plu.) iii **تُحَاجُّونَ**
you are contending

وَسَأَلَهُ قَوْمُهُ قَالَ أَتُحَاجُّونَنِي بِاللَّهِ؟

And his people contended with him, he said : Are you contending me about Allah? [6:80]

they wrangle together vi **يَتَحَاجُّونَ**

< **تَحَاجَّ بَتَحَاجَّ تَحَاجَّبَا**

to wrangle together

ج ج ج *

prohibited one (1) (n.) **حِجْرٌ**

وَقَالُوا هَذِهِ الْأَنْعَامُ وَسُحُورٌ حِجْرٌ

And they said : Those (such and such) cattle and crops are prohibited. [6:138]

a barrier (2)

وَيَقُولُونَ حِجْرًا مَّحْجُورًا

And they will say : Let their be a strong barrier (and they will say : away! away! —*Jid.*) [25:22]

(pact. pic. m. sing.) **عَجُورًا**
who is put behind
a barrier

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

And has set a barrier between two seas. [27:61]

(act. pic. m. plu.) حَاجِزِينَ
withholders

فَمَا يَكْفُرِينَ أَحَدًا عَنْهُ جَازِينَ

And not one of you would have withheld us (from punishing him). [69:47]

ح د ب *

< حَدَبٌ (n.) mound, elevated place

حَدَيْتَ بِحَدَبٍ حَدَبًا - عَلِيٌّ -

to be affectionate,

حَدَبٌ ج أَحْدَابٌ وَ حُدْبٌ (n.)

elevated ground

ح د ث *

(imperf. 3 p. f. sing.) *li* تُحَدِّثُ
< ~ will tell, will inform

حَدَّثْتُ تَحْدِثُنِي
to state

(imperf. 2 p. m. plu.) *li* تُحَدِّثُونَ
you will say, inform

تَحَدَّثُ (perate m. sing.) *li* حَدَّثْتُ

(imperf. 3 p. m. sing.) *iv* يُحَدِّثُ

< ~ creates, generates (1)

to create, *iv* أَحَدَّثْتُ إِحْدَانًا
initiate, generate

Name of a mountain (4) about 150 miles north of Syria. The rocky tract of land known by this name lies in the north of Arabia on the highway to Syria. It was inhabited by the tribe of ثَمُودَ (Thamud).

حِجْرٌ Hijr, in Ptolemy and Pliny, is an oasis staple town of the gold and the frankincense 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 (n.) the stone

حِجَارَةٌ (n.) the stone

< حُجْرَاتٌ (n. p.) apartments

(sing.) حَجْرَةٌ

ward, guardianship (n. p.) حُجُورٌ

وَسَيَأْتِيَنَّكُمْ خِيَارٌ مِّنْ آلِ إِسْرَائِيلَ

And your step-daughters who are your ward (or in your guardianship). [4:23]

ح ج ز *

حَاجِزٌ (act. pic. m. sing.) a barrier

discourse (2)

وَنُصِّرُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ

And will teach thee of the interpretation of the discourse. [12:6]

ح د د *

حَادَّ (perf. 3 p.m. sing.) iii
 < opposed

to oppose, حَادَّ بِحَادٍّ مَحَادَّةً
 act with hostility towards SS

يُحَادِدُ (imperf. 3 p.m. sing.) iii
 opposes

يُحَادِدُونَ (imperf. 3 p.m. plu.) iii
 they oppose

حُدُودٌ (n. p.)
 limits, bounds (n. p.)
 < حُدٍّ (sing.)

بَيْنَكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا

These are bounds of Allah wherefore approach them not! [2:187]

حَدِيدٌ (n.) iron (1)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

We sent down iron wherein is great violence. [57:25]

sharp (2)

فَبَصُرْنَا الْيَوْمَ حَدِيدٌ

So thy sight is sharp today. [50:22]

أَوْصِيَتْكُمْ أَنْ تُحَدِّثُوا

Or it may generate in them some admonition. [20:113]

(imperf. 1st. p. sing.) iv أُحَدِّثُ
 I initiate, begin

حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا

Until I begin thereof (some) mention. [18:70]

مُحَدَّثٌ (pis. pic. m. sing.) iv
 fresh, new

حَدِيثٌ (act. pic. m. sing.)
 a story (1)

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

And has come to thee the story of Musa. [20:9]

a discourse (2)

حَتَّى يَتَخَفَتُوا فِي حَدِيثِهِ غَيْرَهُ

Until they plunge in a discourse other than it. [4:140]

speech (3)

لَا يَكَادُونَ يَلْقَهُمْ مِنْ حَدِيثِنَا

That well-nigh they understand not any speech. [4:78]

stories, bywords (1) (n. p.) أَحَادِيثٌ

وَجَعَلْنَاهُمْ أَحَادِيثَ

And we made them bywords. [23:44]

(act. pic. m. plu.) حَازِرُونَ
those who are in state of
preparation or cautious

(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

حُدُودًا وَحُدُودًا

Take your precaution. [4:71]

fear (v.n.) حَذَرَ

حَذَرَ التَّوْبَتِ

Fear of death. [2:19]

ح ر ب *

(perf. 3 p.m. sing.) iii حَارَبَ
< ~made war against
حَرَبَ يَحْرِبُ حَرَبًا (ن)
to plunder

iii حَارَبَ مُحَارَبَةً <<
to wage war against, to
fight

(imperf. 3 p.m. plu.) iii يَحَارِبُونَ
they fight, make war against

war, fighting (n.) الْحَرْبُ

sanctuary, (n. i. p.) الْحِرَابُ

an apartment inside the
sanctuary

< sharps (n. p.) (adj.) حِدَادٌ
(sing.) حَيْدِيَّةٌ

سَلَفُواكُمْ بِاللِّسَانِ حِدَادًا

They smile at you with sharp
tongues. [33:19]

ح د ق *

< gardens (n. p.) حَدَائِقُ
(sing.) حَيْدِيَّةٌ

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

وَوَكَّلَ اللَّهُ نَفْسَهُ

And Allah cautioneth you of
Himself. [3:28]

restriction (2)

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ

No restriction is there upon the blind. [24:61]

blame (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ

No blame is there upon the Prophet. [33:38]

ح ر د *

حَرَدٌ < prevention (n.)
حَرَدَ يَحْرُدُ حَرْدًا (ض)
to prevent, be angry

وَقَدَّوْا 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.) الْحَرُورُ

silk (n.) حَرِيرٌ

to set SS free (v.n.) تَحْرِيْرٌ

كَلَّمَادَخَلَ عَلَيْهَا ذُرِّيَّتًا يُحَرِّبُ

Whenever Dhakariyya entered the apartment in sanctuary to (see) her.

[3:37]

the wall (of the sanctuary) (2)

إِذْ تَسَوَّروا الْيَحْرَابَ

When they climbed the wall of the sanctuary. [38:21]

lofty halls (LL) (n. p.) حَارِيبٌ
(sing.) يَحْرَابٌ < synagogues
(Jid., M.A.)

ح ر ث *

تَحْرُثٌ (n.) tith (n.)

< حَرَتٌ يَحْرُثُ حَرْتًا (ن)
to till and sow the ground

(imperf. 2 p m. plu.) تَحْرُوثُونَ
you sow

ح ر ج *

straitness (1) (n.) حَرَجٌ

< حَرَجٌ يَحْرُجُ حَرَجًا (ف)
to be close, be oppressed,
be straightened

فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ وَتَنَّهُ

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) - عَرَفَ -
 to turn from the proper way
 or manner, corrupts the
 words, alters the sense of
 word.

to trans- *ii* **حَرَفٌ تَحْرِيفًا** <<
 pose or change (letters or
 words).

(*imperf. 3 p.m. plu.*) *ii* **يُحَرِّفُونَ**
 they pervert, dislocate,
 corrupt.

the edge (a point of (*n.*) **حَرْفٌ**
 turning)

(*ap-der. < v. m. sing.*) **مُتَحَرِّفٌ**
 one who turns away in order
 to return to fight, swerving

إِلَّا مُتَحَرِّفًا إِلَى الْوَيْتِ

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* **تَحْرِيفًا**
 to burn, to cause burning
 pain

ح ر س ★

< guard (*n.*) **حَرَسٌ**
حَرَسَ يَحْرَسُ حَرَسًا وَ
 to guard, to watch (*n.*) **حِرَاسَةً (ن)**

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.*) **تَحْرِصٌ**
 thou desire eagerly

(*act. 2 pic. m. sing.*) **حَرِيصٌ**
 eager

most eager (*elative*) **أَحْرَصٌ**

ح ر ض ★

(*perate. m. sing.*) *ii* **حَرَضٌ**
 < persuade!

حَرَضَ يَحْرِضُ حَرَضًا *ii* **تَحْرِيفًا**
 to encourage, incite, to
 persuade

<< **حَرَضٌ يَحْرِضُ حَرَضًا (ض، ن)**
 to be decayed, to be corrupt,
 sickly, approach death
 point

sick to the point of (*v.n.*) **حَرَضٌ**
 death

(imperf. 3 p.m. plu.) *ii* يَحْرُمُونَ
they forbid

(imperf. 2 p.m. plu.) *ii* تُحْرِمُونَ
you forbid

the sanctuary (n.) حَرَمٌ
i.e. the territory of Makkah
and its inviolable suburbs

أَلَمْ جَعَلْنَا حَرَمًا أَوْلَىٰ

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 عَلَىٰ قَوْمٍ آهْلًا كَثِيرًا

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 تَقْفُوا 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.) حُرُومٌ

(sing.) حَرَامٌ

(perate. m. plu.) *ii* حَرِّقُوا
(you) burn!

(perf. 3 p.j. sing.) *viii* اسْتَحْرَقَتْ
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 تَحْرِكُ 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* حُرِّمَتْ
is forbidden

(perf. 3 p.m. plu.) *ii* حَرَّمُوا
they forbade

(perf. 1st. p. plu.) *ii* حَرَّمْنَا
we forfaded

(imperf. 2 p.m. sing.) *ii* تُحْرِمُ
thou forbid

sacred ordinances (2)

وَمَنْ يُعَظِمِ 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 (deprived one). [51:19]

(*fact. pic. m. plu.*) الْمُحْرَمُونَ
deprived ones

بَيْنَ سَحْنٍ مَّحْرُومُونَ

Aye! we are deprived ones.

[56:67]

(1) (*pis. pic. m. sing.*) *ii* مُحْرَمٌ
< forbidden thing

to forbid *ii* حَرَّمَ تَحْرِيماً

وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجَهُمْ

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 unlawful to wage war. These months were the first, seventh, eleventh and twelfth, namely, Muhurram, Rajab, Dhulqa'da and Dhulhijja.

to be in the state of (2)

(إِحْرَامٌ) ihram

لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ

Slay not chase while you are in state of sanctity.

[5:95]

Note: أَحْرَمَ إِحْرَامًا to enter upon the performance of those acts of الْحَجُّ (al-hajj, pilgrimage) or of الْعُمْرَةُ (al-'umrah) whereby certain things become forbidden 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 لَيَحْزَنُكَ الَّذِي يَقُولُونَ

We know indeed that which they say grieveth thee. [6:33]

(imperf. 3 p.m. plu.) acc. **يَحْزَنُونَ**
< they (f) are grieved

حَزَنٌ يَحْزَنُونَ حَزَانًا وَحُزْنًا (س)
to be grieved

ذَلِكَ أَدْنَىٰ أَنْ تَنصُرُوا عَيْنَهُنَّ وَلَا يَحْزَنَنَّ

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!

حَزَانًا grief (v.n.) acc.

تَوَلَّوْا أَوْ عَيْنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَانًا

(They) turned back while their eyes overflowed with tears for grief. [9:92]
a cause of grief (2)

فَالْتَقَطْنَا آلَ فِرْعَوْنَ لِيَكُونَ 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 مُحَرَّمَةٌ عَلَيْهِمْ

Said He! verily it is forbidden unto them. [5:26]

ح ذ ب *

حِزْبٌ confederate, sect, (1) (n.)
group, band

أُولَٰئِكَ حِزْبُ اللَّهِ

It is the Allah's band. [58:22]

two parties (2) (n. dual.) **الْحِزْبَيْنِ**

أَيُّ الْحِزْبَيْنِ أَحْسَنُ لِمَا لَمْ يَأْتِ

Which of the two groups was best at reckoning the time that they had tarried. [18:12]

أَحْرَابٌ sects (3) (n.p.)

فَاتَّخَلَفَ الْأَحْرَابُ مِنْ بَيْنِهِمْ

Then the sects have differed among themselves. [19:37]

confederate (4)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْرَابَ

And when the believers saw the confederates. [33:22]

ح ذ 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 مَّحَاسِبٌ
will be reckoned

(imperf. 3 p.m. sing.) viii يَتَحَسَّبُ
imagines

يَتَحَسَّبُونَ < viii acc. يَتَحَسَّبُونَ
(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 عَطَاءً 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.

grief (n.) حُزْنٌ

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ

And his eyes whitened with
grief. [12:84]

ح س ب ★

(perf. 3 p.m. sing.) حَسِبَ
< ~thought

حَسِبَ يَحْسُبُ حِسَابًا (س)
to think, consider

(perf. 3 p.m. sing.) حَسِبْتَ
thought

(perf. 2 p.m. sing.) حَسِبْتِ
thou thought

(perf. 1st. p. sing.) حَسِبْتُ
I thought

(perf. 3 p.m. plu.) حَسِبُوا
they thought

(perf. 2 p.m. plu.) حَسِبْتُمْ
you thought

(imperf. 3 p.m. sing.) يَحْسُبُ
~thinks

(imperf. 2 p.m. sing.) تَحْسُبُ
thou think

(imperf. 3 p.m. plu.) يَحْسُبُونَ
they think

(imperf. 2 p.m. plu.) تَحْسُبُونَ
you think

(imperf. 2 p.m. plu.) (n.d.) تَحْسَبُوا
that you think

(e.n. neg. 3 p.m. sing.) لَا تَحْسَبَنَّ
~should not think

the envy (v.n.) حَسَدٌ

ح م ر ★

حَسْرَةٌ (n.) <anguish

حَسِرَ يَحْسِرُ حَسْرَةً - عَلَيَّ - (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.) حَسِيرٌ

<that is made dim, that becomes wearied out

حَسِرَ يَحْسِرُ حَسُورًا (ن)

to get tired, fatigued, to fall short

(imperf. 3 p.m. plu.) x بِسَحِيرُونَ they weary

(pact. pic. m. sing.) حَسُورًا impoverished, stripped off

< حَسِرَ 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.) حُسْبَانٌ

الشمس والقمر حُسبان

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 م د ★

(perf. 3 p.m. sing.) حَسَدَ

< ~ envied

حَسَدَ يَحْسَدُ حَسَدًا (ن) to envy

(imperf. 3 p.m. sing.) يَحْسَدُونَ they envy

(imperf. 2 p.m. sing.) تَحْسَدُونَ you envy

(act. pic. m. sing.) حَاسِدٌ the envier

(الحُومُ : سُؤْمٌ عَلَى الوَصْفِ)

وَالْإِضَافَةِ أَيْ حَاسِمَةُ الخَيْرِ عَنِ

أَهْلِيهَا (لِسَانٌ)

i.e. سُؤْمٌ 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 حَسُنَا (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 iv إِحْسَانًا

أَحْسَنَ مَنَوَايَ

He made good my abode.

[12:23]

ح س ن ★

(perf. 3 p.m. sing.) iv أَحَسَّ

< ~ perceived

أَحَسَّ بِمِحْسٍ إِحْسَامًا

to perceive

< حَسَّ يَحْسُ حَسًا وَ حَسًا (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 تَحْسِنُ

thou perceive

(imperf. 2 p.m. plu.) تَحْسِنُونَ

you extirpate, rout

إِذْ تَحْسِنُوهُمْ بِأَذْنِهِ

When you routed them by
His leave (or when you
were extirpating them by
His leave—(Jid.) [3:152]

(perate. m. plu.) v تَحَسَّسُوا

(you) inquire! find out! look
for

a faint sound (n.) حَسِيسٌ

ح س م ★

< in succession, (v.n.) acc. حَسُمَا
continuously

حَسَمَ يَحْسِمُ حَسْمًا (ض)

to cut off

- good (n.) حَسَنَةٌ
 < things, deeds (n. p.) حَسَاتٌ
 (sing.) حَسَةٌ
 reward, good الحَسَنَةُ
 (fem. of أَحْسَنُ n.f. elative)
 the beauty (v.n.) حُسْنٌ
 two good things (n. dual) حُسَيْنَيْنِ
 beautiful ones, beautiful (n. p.) حَسَانٌ
 utious

ح ش و

- (perf. 3 p.m. sing.) حَشَرَ
 ~gathered
 (perf. 2 p.m. sing.) حَشَرْتَ
 thou gathered
 (perf. 1st p. plu.) حَشَرْنَا
 we gathered
 (imperf. 3 p.m. sing.) يَحْشُرُ
 ~gathers (together)
 (imperf. 1st p. plu.) نَحْشُرُ
 we gather together
 (e.m.p. 1st p. plu.) نَحْشُرْنَ
 we must gather together
 (p.p. 3 p.m. sing.) حُشِرَ
 ~was gathered together
 (p.p. 3 p.f. sing.) حُشِرَتْ
 ~was/were gathered together

- ~was kind for SS ب -
 وَقَدْ أَحْسَنَ بِي
 He was very kind to me.
 [12:100]
 to be kind to SS إِلَى -
 وَأَحْسِنَ 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 تُحْسِنُوا
 you do good
 (perate, m. sing.) iv أَحْسِنُ
 thou do good
 (perate, m. plu.) iv أَحْسِنُوا
 you do good
 kindness (v.n.) ii إِحْسَانٌ
 (ap-der. m. sing.) مُحْسِنٌ
 a well-doer
 acc. مُحْسِنِينَ nom. مُحْسِنُونَ
 (ap-der. m. plu.)
 the well-doers
 (ap-der. f. plu.) مُحْسِنَاتٌ
 the (f.) well-doers
 well (v.n.) حَسَنًا

وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ

And give the due thereof on
the day of its harvesting.
[6:141]

(act. 2 pic. m. sing.) حَصِيدٌ
mown (1)

وَمِنْهَا قَائِمٌ وَحَاصِدٌ

Of them are (some) standing
and (some) mown (down).
[11:100]

cut off (2)

جَعَلْنَاهُمْ حَصِيدًا خَيْرِينَ

We made them cut off,
extinct. [21:15]
reaped (3)

حَبَّ الْحَاصِيدِ

The grain that is reaped.
[50:9]

ح ص ر *

حَصِرْتُ (perf. 3 p.f. sing.)

< ~ straitened

حَصِيرٌ يَحْصِرُ حَصْرًا (س)

to be strait

أَوْ جَاءُواكَ حَصِيرًا صُدُّوا عَنْكَ أَنْ يُقَاتِلُواكَ

Or who come to you with
their breasts straitened that
they should fight you.
[4:90]

(pp. 3 p.m. plu.) iv أَحْصِرُوا

< they are restricted

(pip. 3 p.m. sing.) يُحْتَشِرُ

~ 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

(perf. 3 p.m. sing.) حَضَّحَصَ

(a quadrilateral verb.)

become clear

ح ص د *

(perf. 2 p.m. plu.) حَصَدْتُمْ

< 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 chas-
 tity *i.e.* they are wedded)

(*imperf. 2 p.m. plu.*) *iv* تُحْصِنُونَ
 you preserve

إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ

Except a little which you
 preserve. [12:48]

(*imperf. 3 p.f. sing.*) *iv acc.* تُحْصِنُ
 may protect

لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ

That may protect you from
 your violence. [21:80]

keeping chaste (*v.n.*) *v* تَحْصِنُ

إِنْ أَرَادُوا تَحْصِنًا

If they desire to keep chaste.
 [24:33]

(*ap-der iv, m. plu.*) مُحْصِنِينَ

those who are in protection
 from sinful sexual inter-
 course *i.e.* wedded men.

to restrict, *iv* أَحْصَرَ إِحْصَارًا
 besiege, beset

الَّذِينَ أُحْصِرُوا

Who are restricted. [2:273]

(*pp. 2 p.m. plu.*) *iv* أُحْصِرْتُمْ
 you have been besieged

beset (*perate m. plu.*) أُحْصِرُوا

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.*) *il* حَصَلَ
 is brought to light,
 made persent

< 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 الْمَوْتَ

Were ye witnesses when death presented itself to Yaqoob. [2:133]

يَحْضُرُونَ < acc. حَضُرُوا

(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]

Cautions: The word يَحْضُرُونَ

consists of يَحْضُرُوا + فِي 'they may come to me.' It is not on the measure of

يَفْعَلُونَ of nominative case.

فِي (1st p. personal) iv sometimes shortened to يَ

by dropping final ي

أَحْضَرْتُ (perf. 3 p.f. sing.) iv

< ~ has presented

أَحْضَرَ iv إِحْضَارًا

to present, bring

لَنَحْضِرَنَّهُ (pp. 1st p. plu.) iv

we shall make present

أُحْضِرْتُ (pp. 3 p.f. sing.) iv

is/are taken to presence

(ap-der. f. plu.) iv مُحْصِنَاتٌ

those (among women) whose chastity is under protection as they are wedded ladies

< fortresses (n.p.) حُصُونٌ

(sing.) حِصْنٌ

(pis. pic. f. sing.) ii مُحَصَّنَةٌ

fenced

إِلَّا فِي تَوْنِسَينَ

Except in the fenced townships. [59:14]

ح ص ي ★

(perf. 3 p.m. sing.) iv أَحْصَى

< ~ counted

iv أَحْصَى يَحْصِي إِحْصَاءً

to count

(perf. 1st p. plu.) iv أَحْصَيْنَا

we counted

(imperf. 2 p.m. plu.) لَنْ تَحْصُوهُ

you can never count it

(imperf. 2 p.m. plu.) لَا تُحْصَوْنَهَا

you cannot count it

(perate m. plu.) احْصُوا

(you) count

ح ض ر ★

(perf. 3 p.m. sing.) حَضَرَ

~ arrived, was presented

(*pis. pic. m. sing.*) viii **مُحْتَضِرٌ**
 one who approaches the
 brink of death or one
 who comes on his turn

كُلُّ يَرْبٍ مُحْتَضِرٌ

Every drinking shall be by
 turn. [54:28]

★ ح ض ض ★

(*assim.*) **يُحَضِّرُ**

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

~urges

حَضٌّ يَحْضِرُ حَقًّا (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 الْأَنْفُسَ الشَّعْ

And souls are engrained with
 greed. (*Jid*)

But the greed hath been made
 present in the minds of
 men. (*Pic.*)

And avarice is met within
 (men's) mind. (*Rod.*)

[4:128]

present (*act. pic. m. sing.*) **حَاضِرٌ**

(*act. pic. f. sing.*) **حَاضِرَةٌ**
 present, ready (1)

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً

Except when it be a ready
 merchandise. [2:282]

near, close to, (2)
 overlooking

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ

And ask thou them concern-
 ing the town that was
 close on the sea (or was
 overlooking to sea. [7:163]

(*act. pic. m. plu. n.d.*) **حَاضِرِيٌّ**
 these who are close to SS

ذَلِكَ لِمَنْ كَفَرِيكُنْ أَهْلُهُ حَاضِرِي السَّجْدِ السَّالِمِ

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** **يَحِظُّ حَظًّا** (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. [28:75]

ح ف د ★

< grandsons (n.p.) **حَفَدَةٌ**

(sing.) **حَفِيدٌ**

ح ف ر ★

< ditch, pit, abyss (n.) **حَفْرَةٌ**

حَفَرَ يَحْفِرُ حَفْرًا (ض)

to dig, excavate

(act. pic. f. sing.) **الْحَفْرَةُ**

return, way back,

nature, original form (LL),

the first state (Jld.)

ح ف ظ ★

(perf. 3 p.m. sing.) **حَفِظَ**

< ~protected, watched,
guarded

ح ط م ★

(emp. 3 p.m. sing.) **يَحِطُّعِنَ**

< ~surely will crush

حَطِمَ يَحْطِمُ حَطْمًا (س)

to crush, to break into
pieces, to crumble

لَا يَحِطُّعِنُكُمُ سُلَيْمَانُ وَجُنُودُهُ

Lest Sulaiman and his hosts
crush you. [27:18]

chaff (n.) **حَطَامٌ**

crushing fire (n.) **حَطْمَةٌ**

ح ظ ر ★

(pact. pic. m. sing.) **يَحْظُرُ**

< 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 الْبَيْتِ الْمَحْظَرِ

Like the stable of a fold
builder. [54:31]

ح ظ ظ ★

< portion (1) (n.) **حَظٌّ**

< guardians (n. p.) حَفَظُوا
 (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 يَحِفُّ 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 يَحِقُّ حَقًّا 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]

حَفِظْ يَحْفَظُ حِفْظًا (س)
 to guard, protect
 (perf. 1st p. plu.) حَفِظْنَا
 we have guarded
 حَفِظُوا < acc. يَحْفَظُونَ
 (imperf. 3 p.m. plu.)
 they may guard
 (imperf. 3 p.f. plu.) يَحْفَظْنَ
 they protect
 (imperf. 1st. p. plu.) نَحْفَظُ
 we protect
 احْفَظُوا (perate m. plu.)
 watch ! be watchful !
 (imperf. 3 p.m. plu.) iii يُحَافِظُونَ
 they guard
 اسْتَحْفِظُوا (pp. 3 p. m. plu.)
 they were made protectors
 they were entrusted
 (Jid. Rod. LL.)
 حِفْظٌ
 protection, guarding (n.)
 حَافِظُوا (perate. m. plu.)
 (you) protect, guard
 حَافِظٌ (act. pic. m. sing.)
 protector, guardian
 حَافِظِينَ (nom. acc. حَافِظُونَ)
 (act. pic. m. plu.)
 < protectors, guardians
 حَافِظٌ (sing.)
 حَافِظَاتٌ (act. pic. f. plu.)
 (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 (مِنْ)**
 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 بِئِي حَفِيًّا

He is ever kind to me.

[19:47]

يُحِفُّ < *gen.* **يُحِفُّ**

(*imperf.* 3 *p. m. sing.*) *iv*

< ~ insisted, pressed

to press **أَسْأَلُ يُحِفُّ إِحْفَاءً**

إِنْ يَسْأَلْكُمْ بِهَا فَجَوِّدُوا

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.*) **حُجُبٌ**
 (*sing.*) **حُجْبَةٌ**

أَوْ أَمْضَى حُجُبًا

Or I shall go on for ages.
 (Rgh.) [18:60]

long years (*n. p.*) **أَحْقَابٌ**

إِنْ يَسْأَلْكُمْ بِهَا فَجَوِّدُوا

Living therein for long years.
 [78:23]

★ ح ق ف ★

sand-hills (*n.*) **أَحْقَافٌ**

الْأَحْقَافُ applies particularly to certain oblong tracts of sand in the region

right, claim (6)

مَا لَنَا بِبَنَاتِكَ مِنْ حَقٍّ

We have no right on your daughters. (11:79)

what ought to be (7)

يَتْلُوهُ هُنَّ حِينَ يَلَاؤُهُ

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 حَسْبًا عَلَيْنَا نَصْرَ 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 الْمَلِكِ إِلَّا الْحَقَّ

Incumbent it is upon me that I speak naught respecting Allāh save the truth. [7:105]

(act. pic. f. sing.) الْحَاقَّةُ

reality, inevitable

more entitled (1) (relative) أَحَقُّ

وَيَوْمَئِذٍ لَأَحْسَبُ 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 Allāh

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

Because Allāh is the Truth. [22:6 and 31:30]

true (2) (n.) حَقٌّ

وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ

They have borne witness that the messenger was true. [3:86]

truth (3)

وَسْتَسْأَلُونَكَ أَحَقُّ هُوَ قَوْلُ إِبْرَاهِيمَ وَإِسْمَاعِيلَ إِذْ قَالَا رَبَّنَا إِنَّكَ لَأَحَقُّ

And they ask: is that truth? Say aye! by my Lord it is surely the truth. [10:53]

due share (4)

وَفِي أَمْوَالِهِمْ حَقٌّ لِمَن آوَى إِلَى الْوَعْدِ

And in their wealth there is a due share for beggar and deprived persons.

[51:19]

justice (5)

وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ

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 سَأَلَكَ ii سَأَلَكَ
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.) حُكْمٌ
decision

arbiter (n.) حَكَمٌ

judges, rulers (n.p.) حُكَّامٌ

wisdom (n.) حِكْمَةٌ

more worthy (2)

وَدَعْنُ أَحْسَنُ بِالسَّلْطَنَةِ 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 بِحُكْمِهِ 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

تَحْكُمُونَا < تَحْكُمُونَ
(*imperf. 2 p.m. plu.*)
you judge

حَلَقَ يَحْلِقُ حَلْفًا (ض) وَ حَلَقَ
to shave حَلْفًا
(ap-der. ii, m. plu.) حَلْفَيْنِ
having the heads shaved

★ ★ ★ ★

حَلْفُومٌ (n.)
the windpipe (n.)

ح ل ل ★

حَلَمْتُ (perf. 2 p.m. plu.) (assim.)
you loosened the knot (i.e.)
you put off the إِحْرَامُ
sanctity

حَلَّلْتُ، يَحْلِلُ (assim.)
(imperf. 3 p.m. sing.)
~ become allowed, (1)
lawful

< حَلَّ يَحْلِلُ حَلًّا 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)

وَيَجِلُّ عَلَيْهِ وَعَذَابٌ مُّقْتَدِرٌ

And a lasting chastisement
will fall on him. [11:39]

wise (n.) حَكِيمٌ
more powerful (relative) أَحْكَمُ
judge,
The Powerful, أَحْكَمُ الْحَاكِمِينَ
wiser judge than other
judges or rulers

حُكْمَةٌ (pis. pic. iv, f. sing.)
firmly constructed

مُحْكَمَاتٌ (n.p.) unambiguous
< i.e. free from all obscu-
rity and admitting of
(only) one interpretation

حُكْمَةٌ (sing.)
(opp. مُتَشَابِهَاتٌ) (Jid.)

ح ل ف ★

حَلَفْتُمْ (perf. 2 p.m. plu.)
< you have sworn
حَلَفْتُ 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 (ints.)
one who swears
habitually

ح ل ق ★

لَا تَحْلِقُوا (perate. neg. m. plu.)
< do not shave!

cause to fall (2)

رَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

And they made their people
fall the abode of perdition.
[14:28]

(*imperf. 3 p.m. sing.*)
makes lawful

يُحِلُّ

مُحِلُّونَ < *n.d. acc.*

يُحِلُّونَ

(*imperf. 3 p.m. plu.*)
they make lawful

مُحِلُّونَ < *n.d. acc.*

يُحِلُّونَ

(*imperf. 2 p.m. plu.*)
you make lawful

see ح ل ي

حَلُّوا

(*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.*) حَالِلَةٌ < *wives (n.p.)*

حَالِلَاتٌ

(*ap-der. iv (n.d.) n. plu.*)
those who allow

مُحِلُّونَ

عَبْرَ صَيْدٍ

Not allowing the chase. [5:1]

destination (*n. for p.*)

يُحِلُّ

حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Until the offering reaches its
destination. [2:196]

يَبِغِلَ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْسِبَنَّ

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.*)

تَهْوَىٰ

< ~enters, falls upon

حَلَّ يَحُلُّ حَلًّا وَحُلُولًا (ن)

to untie a knot, to enter, to
fall upon

أَوْ تَقُلُّ قُرْبَىٰ مِمَّن دَارِهِمْ

Or it will fall upon close by
their abode. [13:31]

(*imperf. 3 p.f. sing.*)

يَحِلُّ

~will make lawful

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

يُحِلُّونَ

they make lawful

(*perate m. sing.*)

أَحْلَىٰ

loose (the knot)

وَأَحْلِلْ عُقْدَةَ تَمِيمِ لِسَانِي

And loose a knot from my
tongue. [20:27]

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

أَحْلَىٰ

~has allowed, (1)
made lawful

أَحَلَّ اللَّهُ الْبَيْعَ

Allah has allowed the trade.
[2:275]

(*perf. 3 p.m. plu.*) *iv*

أَحْلُوا

they have allowed, made law-
ful.

حَلَىٰ بِحُلِيِّ حَيْبَةَ ١١
 to be adorned
 حَلَىٰ بِحُلِيِّ حَيْبًا وَ حَيْبَةً (ح)
 to adorn SS with gold or
 jewels

يُحَلَّوْنَ (pp. 3 p.m. plu.) ١٢
 they are (or) will be adorned

حَيْبَةٌ ornament (n.)

حَيْبَةٌ ornaments (n.p.)

حَيْبَةٌ (sing.)

ح م ا

حَمَاءٌ clay (n.)

حَمَاءٌ slack mud (LL) (n.)

ح م د

يُحَمِّدُونَ < n.d. acc. ١٣
 (pip. 3 p.m. plu.)

they are praised

حَمْدًا بِحَمْدِ حَمْدًا (س)
 to praise, to thank

وَيُحِبُّونَ أَنْ يُحَمِّدُوا بِمَا كَانُوا يَفْعَلُونَ

And they love to be praised
 for that which they have
 not done. [3:188]

الْحَامِدُونَ (act. pic. m. plu.) ١٤
 those who praise
 (i.e.) praise Almighty Allah

حَمْدًا praise (v.n.)

حَيْبَةً a thing by which an (n.)
 oath is expiated

ح ل م

حَلَمٌ < the puberty (v.n.) ١٥
 (a period in life at which a
 person becomes capable
 of reproduction) (Rgh.)

حَلَمٌ يَحْلُمُ حُلْمًا (ن)
 to dream, have a vision, to attain to
 puberty

حُلُمًا dreams (1) (n.p.)

وَمَا نَحْنُ بِتَأْوِيلِ الْأَلْحَامِ بِعُلَمَاءٍ

And we are not skilled in
 the interpretation of the
 dreams. [12:44]

understanding (2)

أَمْ تَأْمُرُهُمْ بِالْحِلْمِ وَهُمْ يَحْتَدُونَ

Enjoin them their understand-
 ing to this? [52:32]

حَلِيمٌ (act. 2 pic. m. sing.)

< The Forbearing
 (one of the excellent names
 of Allah)

حَلَمٌ يَحْلُمُ حِلْمًا (ك)
 to be forbearing

ح ل ي

حَلُوا (pp. 3 p.m. plu.) ١٦
 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

وَمِمَّنْ حَمَلْنَا نُوحًا

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 يَأْتِيهِمْ
 بَعْدَ إِسْمَاءِ أَحْمَدُ

And give the glad tiding of an Apostle who cometh after me, his name will be Ahmad. [61:6]

- (pact. pic. m. sing.) مَحْمُودٌ
 praised

مَقَامًا مَحْمُودًا

A praised place. [17:79]

(This praised place, station or place of praise, according to different ways of rendering, is the post of intercession on behalf of others assigned to the holy Prophet—peace be upon him.—Ibn Kathir.

- praised one (pis. pic. > ii) مُحَمَّدٌ
 (The proper name of the holy Propet of Islam, peace and blessings of Allah be upon him).

مُحَمَّدًا رَسُولًا مِّنْ اللَّهِ

Muhammad is the messenger of Allah. [48:29]

(perate. neg. m. sing.) ii **لَا تَحْمِلْ**
(thou) lay not

(perf. 3 p.m. sing.) viii **اَحْتَمَلَ**
< ~ bore, carried

same as RF viii **اَحْتَمَلْ**

(perf. 3 p.m. plu.) viii **اَحْتَمَلُوا**
they carried, bore

burden (n.) **حَمْلٌ**

load (n.) **حُمْلٌ**

(act. pic. m. plu.) **حَامِلِينَ**
the bearers

(act. pic. f. plu.) **حَامِلَاتٌ**
the bearers

(ints. f. sing.) **حَامِلَةٌ**
the bearer (woman)

(i.e. who usually or professionally carries loads of wood, etc.)

cattle used for loading (n.) **حَمُولَةٌ**
burden

★ ٢ ٢ ٢

(act. 2 pic. m. sing.) **حَمِيمٌ**
warm (1)

كَأَنَّهُ وَدِّيٌّ 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. **يَحْمِلُوا**
(imperf. 3 p.m. plu.)
they bear

(imperf. 3 p.f. plu.) **يَحْمِلْنَ**
they (f.) bear

(imperf. 2 p.m. plu.) **تَحْمِلُونَ**
you bear

(imperf. 3 p.f. sing.) **تَحْمِلُ**
she bears

(imperf. 1st. p. sing.) **أَحْمِلُ**
I bear (or): carry

(imperf. 1st. p. plu.) **نَحْمِلُ**
we bear, carry

(pip. 3 p.m. sing.) **يَحْمَلُ**
~ is borne

(pp. 3 p.m. sing.) ii **حُمِّلَ**
< ~ was loaded

same as RF **تَحْمِيلًا** ii **حُمِّلَ**
(pp. 3 p.m. plu.) ii **حُمِّلُوا**
they were loaded

(pp. 2 p.m. plu.) ii **حُمِّلْتُمْ**
you were loaded

(pp. 1st. p. plu.) ii **حُمِّلْنَا**
we were made to bear

(perate neg. m. sing.) **لَا تَحْمِلْ**
(thou) lay not

★ ح ن ذ

(act. 2 pic. m. sing.) حَنَيْدٌ
 < 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.) vii لَأَحْتَكِرَنَّ
 I shall certainly cause to
 perish
 viii احْتَكَا احْتَاكًا <
 to overturn, to sweep away,
 perish
 << حَكَ يَحْكُ حَكًا (ن)
 to bridle (a horse), make
 wise

★ ح ن ن

< tenderness (v.n.) حَنَانٌ
 حَنَّ يَحْنُنُ حَنَّانًا وَحَنِينًا (ض)
 to have a longing desire
 for

black smoke (n.) يَحْمُومٌ

★ ح م ي

(pip. 3 p.m. sing.) يَحْمِي
 ~ will be heated
 حَمِيَ يَحْمِي حَمِيًّا وَحُمُومًا (س)
 to be very hot

(act. pic. f. sing.) حَامِيَةٌ
 vehemently hot
 a zealotry
 or tribal pride حَامِيَةٌ

(for the background of this
 term see Jid. 29, nn.316)

haam (n.) حَامٍ

the dedicated stallion camel
 after begetting ten young
 ones was turned loose
 (Rgh.)

★ ح ن ث

(perate. neg. m. sing.) لَا تَحْنَفُ
 < break not (thy) oath
 حَنَفَ يَحْنِفُ حَنْفًا (ف)
 to break one's oath

offence, sin (n.) الْحِنْتُ

ح ن ج ر

الحَنَاجِرُ < gullets (n.p.) حَنَاجِرٌ
 (sing.) حَنَاجِرَةٌ

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

<< حَادَ بِمَحْرُودٍ حَوْذًا (ن)

to drive fast, overcome

اِسْتَحْوَذَ عَلَيْكَ الشَّيْطَانُ

Satan hath gained mastery upon you. [58:19]

(*imperf. 1st p. plu.*) x تَسْتَحْوِذُونَ
we get mastery

أَلَمْ تَسْتَحْوِذُوا عَلَيْنَا

Gained we not mastery over you? [4:141]

ح و ر ★

(*imperf. 3 p.m. sing.*) يَحْوِرُ
<~goes back

حَادَ بِمَحْرُودٍ حَوْرًا (ن)

to return to or from,

will never go back

لَنْ يَحْوِرَ

Hunain (*proper, n.*) حَيْنٌ

A deep and irregular valley with clusters of palm trees, situated on one of the roads to Taif. The scene of the famous battle fought soon after the surrender of Makka. The date of battle according to the Christian calendar is 1st. February 630 A.D.

ح و ب ★

<crime (n.) حُوبٌ

تَابَ بِحُوبٍ حُوبًا (ن) to sin, transgress

ح و ت ★

حُوتٌ fish (n.)

حَيْثَانٌ <fishes (n.p.) حُوتٌ (sing.)

ح و ج ★

حَاجَةٌ desire (n.)

إِلْحَابَةٌ فِي نَفْسٍ يَعْقُوبُ تَضْمًا

It was only a desire in the soul of Ya'qoob which he satisfied. [12:68]

need (2)

وَلْيَلْمُنَّ أَطْفَالُهَا 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* أُحِيطَ
 was encompassed

وَقَالُوا أَنَّمْ أُحِيطُ بِهِمْ

And they deem that they are
 encompassed. [10:22]

(*pip. 3 p.m. sing.*) *iv* مُحِيطًا
 ~was/were encompassed

إِلَّا أَنْ تُحِاطَ بِكَ

Except if you are completely
 surrounded. [12:66]

(*imperf. 3 p.m. sing.*) *iii* يُحَاوِرُ
 ~converses

حَاوَرَ مُحَاوَرَةً وَ حَوَارًا
 to converse with another,
 debate

conversation (*v.n.*) *v* تَحَاوَرُوا

< fair ones (*Jid.*), (*n.p.*) حَوْرٌ
 pure ones (*Rod.*, *Pic.*)

حَوْرًا
 having eyes (*sing.*) حَوْرًا
 intense white and black (*Rgh.*)

(*n.p.*) الحَوَارِيُّونَ *acc.* الحَوَارِيَّةُونَ
 < 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 حَوَارِيَّةُونَ is
 applied to the companions
 of Prophet Eisa who
 were doing this job (*LL.*)

ح ش ي ★

remoteness from (*part.*) حَاشَى
 imperfection of the like,
 or freedom therefrom.

How far is Allah from حَاشَى
 every imperfection, or how
 free is Allah from im-
 perfection (*Rgh.*)

Note : The word **حَوْل** also means strength as in **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**
There is no strength and no power but by the help of Allah.

<two years (n. dual.) **حَوْلَيْنِ**
(sing.) **حَوْلٍ**
removal (n.) **حَوْلٌ**
means (n.) **حَيْلَةٌ**
change (v.n.) **تَحْوِيلٌ**

★ ح و ي ★

< the entrails (n.p.) **الْحَوَائِبَ**
coiled, (sing.) **حَوِيَّةٌ وَ حَاوِيَةٌ**
small intestine
dried up that (relative) **أَحْوَى**
became black by reason of oldness
< **حَوَى يَحْوِي حَوًى (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

تَحِيطٌ < تَحِيْطٌ

(imperf. 2 p.m. sing.)
you encompass

فَقَالَ لَطِيفًا لِّمَا لَمْ يَحِطْ بِهِ

I encompassed what they did not encompass i.e. I knew what they did not.

[27:22]

(Ap-der. m. sing.) **مُحِيطٌ**

one who encompasses

(Ap-der. f. sing.) **مُحِيطَةٌ**

encompasser

★ ح و ل ★

(perf. 3 p.m. sing.) **حَالَ**

~came in between

(imperf. 3 p.m. sing.) **يَحْوُلُ**

~comes in between

(pp. 3 p.m. sing.) **حِيلٌ**

~was put in between

i.e. a barrier is placed between SS and SS

around (1) (v.n.) **حَوْلٌ**

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

When it was illumined all around him. [2:17]

year (2)

تَمَاتَعَالَى 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.*) **يَحِفُّ**

< ~ misjudges

كَأَن يَحِفُّ حَيْفًا (ض)

to act unjustly

أَمْ يَخَافُونَ أَن يَحِفُّ اللَّهُ عَلَيْكُمْ وَرَسُولُهُ

Or fear they that Allah and
His messenger shall mis-
judge them? [24:50]

★ ح ي ق

(*perf. 3 p.m. sing.*) **حَاقَ**

< ~ encompassed

حَاقَ يَحِيقُ حَيْقًا (ض)

to surround and take hold of

(*imperf. 3 p.m. sing.*) **يَحِيقُ**

encompasses

★ ح ي ن

سَيِّئًا
period, (1) (*part.*)
a space of time

هَلْ آتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ

Hath there come upon man
(ever) any period of time.

[76:1]

حَادَّ يَحِدُّ حِدًّا وَحِدَانًا (ض)

to deviate, remove, avoid,
turn aside, shun

ذَلِكَ مَا كُنْتَ مِنْتَهُ تُحِيدُ

That is what thou would
shun [50:19]

ح ي ر

< bewilderment (*act. pic.*) **حَيْرَانٌ**

حَارَ يَحَارُ حَيْرًا وَحَيْرَانًا (ف)

to be bewildered

★ ح ي ز

(*Ap-der. v. m. sing.*) **مَنْعَبِرٌ**

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.*) **يَحِيضُ**

< a place of escape

حَاصٍ يَحِيضُ حَيْصًا وَحَيْوَصًا (ض)

to deviate, turn away, to
shun, escape

★ ح ي ض

(*imperf. neg. 3 p.f. plu.*) **يَحِيضْنَ**

they (*f.*) menstruate

(perf. 3 p.m. sing.) iv
أَجَا < ~ gave life

to give life أَجَا يُعْجِي إِحْيَاءُ

(perf. 2 p.m. sing.) iv أَحْيَيْتَ
thou gave life

(perf. 1st. p. plu.) iv أَحْيَيْنَا
we gave life

(imperf. 3 p.m. sing.) iv يُعْجِي
gives life

(imperf. 2 p.m. sing.) iv تُعْجِي
thou give life

(imperf. 1st. p. sing.) iv أُعْجِي
I give life

(imperf. 1st. p. plu.) iv نُعْجِي
we give life

(emp. 1st. p. plu.) iv نُعْجِيَنَّ
we surely give life

(perf. 3 p.m. plu.) x اسْتَجَبُوا
they let SS live

(imperf. 3 p.m. plu.) x يَسْتَجِبُونَ
they let SS live

(imperf. 3 p.m. sing.) x يَسْتَجِي
~ lets SS live (1)

يَذْبَحُ أَبْنَاءَهُمْ وَيَسْتَجِي نِسَاءَهُمْ

He (i.e. Firawn) used to slay their sons and let their women live. [28:4]

<< feels ashamed (2)

حَيٌّ يُعْجِي حَيَاءً (س)
to be ashamed

intimated time (2)

وَالْكَرْمِ الْأَرْضِ وَمَتَاعًا إِلَىٰ حِينٍ

And for you on earth a habitation and provision for (an intimated time). [2:36]

in the time of,
when

وَالْمُضِيِّ فِي الْبِئْسَاءِ وَالضَّرَّاءِ وَحِينَ الْمَأْسِ

And the patient in tribulation and adversity and the time of stress. [2:177]

then, at that time (part.) حِينَئِذٍ

ح ي ي *

(perf. 3 p.m. sing.) حَيَّ
< ~ lived

حَيٌّ يُحْيِي حَيَاءً (س)

to live, be alive

(imperf. 3 p.m. sing.) يُحْيِي
~ lives or will live

(imperf. 2 p.m. plu.) تُحْيُونَ
you live

(pref. 3 p.m. plu.) ii حَبَّوْا
they greeted

حَبَّوْكَ بِمَا لَوْ يَسْتَبِكُ بِهِ اللَّهُ

They greet thee with a greeting with which Allah greeted thee not. [58:8]

(pp. 2 p.m. plu.) حَبِّبْتُمْ
you are greeted

(perate m. sing.) حَبَّبَا
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]

مُحْيِيٌ quickener (ap-der. < iv)

مُحْيِيُ الْمَوْتَى the quickener of the deads

الْحَيَوَانُ the life

(i.e. the real and everlasting life)

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا

Allah is not ashamed to set forth any parable. [2:26]

تَسْتَحْيِي (imperf. Ist. p. plu.)

we let SS to be alive

أَسْتَحْيَاءُ bashfulness (v.n.)

حَيَاءٌ << bashfulness

فَجَاءَتْهُ إِحْدَاهُمَا تَسْتَحْيِي عَلَى التَّحِيُّبِ

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.* **تَخَتَّ**
submitted humbly

(*ap-der. m. plu.*) *iv* **تَخْتِنَ**
humble ones

تَخَتَّ see **خ ب و**

خ ب ت ★

(*perf. 3 p. m. sing.*) **تَخَبَّ**
< ~ is vile, bad, inferior

< **تَخَبَّ يَخْبُتُ خَبَاةً (ك)**
to be vile, corrupt

(*act. 2 pic. m. sing.*) **الْخَبِيثُ**
foul, evil, bad

< **الْخَبِيثُونَ** *acc.* **الْخَبِيثُونَ**
< evil or bad ones

(*sing.*) **خَبِيْثٌ**

(*act. 2 pic. f. sing.*) **خَبِيْثَةٌ**
a evil or bad (*f.*)

خَابَ see **خ ي ب**

خَاصَّ see **خ و ض**

خَافَ see **خ و ف**

خَالَ see **خ و ل**

خَالَهٗ see **خ و ل**

خَانَ see **خ و ن**

خَاوَيْهٗ see **خ و ي**

خ ب و ★

< **الْخَبِيْثُ** (that is hidden (*n.*))
to conceal, **خَبَأَ يَخْبِئُ خَبَاً**
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 اللَّيْلُ -
(as RF) to be in a خَبَطٌ
state of agitation.

★ خ ب ل ★

خَبَالٌ (n.) mischief
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 ★

خَبِتَ (perf. 3 p. f. sing.)
~abated
خَبَا يَخْبُوا خَبْوًا وَخُبْرًا (ن)
to be extinguished, subsided
(fire, anger)

كَلِمَا خَبِتَ زِدْهُمْ سَعِيرًا

Whenever it abates We make
them burn the more.

[17:97]

خَبَائِثٌ (act. 2 pic. f. plu.)
evil or bad (f.) ones

خَبَائِثُ (n. p.) bad things, evil
practices

خَبِيثًا (sing.) <

★ خ ب ر ★

خَبْرٌ < خُبْرًا (n.) knowledge
< خَبَرَ يَخْبُرُ خُبْرًا وَخُبْرَةً (ن)
to test, to try, to learn by
experience

خَبْرٌ (n.) information, tiding,
news

أَخْبَارٌ (n. p.) (1) information,
tidings

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا

On that day she will tell out
the tidings thereof. [99:4]

states (2)

وَتَبْلُغُوا أَخْبَارَكُمْ

And We shall prove your
states. [47:31]

خَبِيرٌ (ints.) ever-aware

★ خ ب ز ★

خَبْزٌ (n.) bread

★ خ ب ط ★

يَخْبِطُ (imperf. 3 p.m. sing.)
~confounds

sealing (n.) خَتَامٌ

(pact. plc. m. sing.) خَتْمٌ

sealed one

★ خ د د ★

check (n.) خَدٌّ

trench, ditch (n.) أَخْدُودٌ

أَصْحَابُ الْأُخْدُودِ

The owners of the ditch.

[85:4]

The reference is to the persecution of some Christians

by دُو نُوَاسٍ (Dhu Nawas), a king of Yemen, who was of the Jewish religion (Ibn Kathir).

★ خ د ع ★

acc. يَخْدَعُونَ، يَخْدَعُوا

(imperf. 3 p.m. plu.)

they deceive

< خَدَعَ يَخْدَعُ خِدَاعًا (ف)

to deceive

(imperf. 3 p.m. plu.) iii يَخَادِعُونَ

they deceive

to deceive خَادِعٌ خِدَاعًا

(act. plc. m. sing.)

one deceitful

★ خ د ن ★

secret paramours (n.p.) أَخْدَانٌ

★ خ ت ر ★

< perfidious one (ints.) خَتَّارٌ

خَتَرَ يَخْتَرُ خَيْرًا وَخَيْرًا (ن)

to deceive, betray, to act perfidiously

★ خ ت م ★

(perf. 3 p.m. sing.) 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 أَخْرَجَ
~brought up

(perf. 3 p.f. sing.) iv أَخْرَجَتْ
she brought up

(imperf. 3 p.m. sing.) iv يَخْرِجُ
~brings up

(emp. 3 p.m. sing.) iv يَخْرِجَنَّ
~surely will derive them

★ خ ذ ل

(imperf. 3 p.m. sing.) يَخْذُلُ
< ~abandons

خَذَلَ يَخْذُلُ خَذَلًا وَخَذَلَانًا (ن)

to forsake, abandon, abstain
from aiding

betray (ints.) خَذُولٌ

Note: It is applied to the
devil, because he forsakes
the unbelievers and decla-
res himself to be clear of
the latter's guilt on the
accusation of his betrayal
or affliction (LL).

(pact. pic. m. sing.) خَذُولٌ
forsaken ones

★ خ ر ب

(imperf. 3 p.m. plu.) iv يَخْرِبُونَ
they demolish

< أَخْرَبَ يَخْرِبُ إِخْرَابًا
to demolish

ruin (n.) خَرَابٌ

★ خ ر ج

(perf. 3 p.m. sing.) خَرَجَ
~came out

(perf. 2 p.m. sing.) خَرَجْتَ
thou came out

(*imp. 3 p.m. plu.*) *iv* يَخْرُجُونَ
they are driven forth

(*pip. 2 p.m. plu.*) *iv* تَخْرُجُونَ
you are driven forth

بَسْتَخْرِجَانِ < *acc.*
(*imperf. 3 p.m. dual.*) *x*
they two may bring forth

(*imperf. 2 p.m. plu.*) *x* تَسْتَخْرِجُونَ
you bring forth

تَخْرُجٌ (n.)
tribute, maintenance

تَخْرَاجٌ (n.)
tribute, maintenance

going forth (*v.n.*) خُرُوجٌ

driving out (*v.n.* > *iv.*) إِخْرَاجٌ

(*n. for. p.t.*) مَخْرَجٌ
way out (place of safety)

(*ap-der.* > *vi, m. sing.*) مَخْرُجٌ
bringer forth

مُخْرَجُونَ، مُخْرَجِينَ *acc.*

(*pis. pic. m. plu.*)
those who are brought forth

خ ر د ل

mustared seed (n.) خَرْدَلٌ

خ ر ر ★

(*perf. 3 p.m. sing.*) (*assim.*) خَرَّ
< ~ fell down

خَرَّ يَخْرُ خَرّاً وَخُرُوراً (ض)
to fall down

(*perf. 3 p.m. plu.*) (*assim.*) خَرُّوا
they fell down

(*imperf. 3 p.m. plu.*) *iv* يُخْرِجُونَ
they drive out

(*imperf. 2 p.m. sing.*) *iv* تُخْرِجُ
thou drive out

< going out (*v.n. min.*) مَخْرَجٌ

(مَخْرَجٌ: مَصْدَرٌ مَبْنِيٌّ بِمَعْنَى

«الْمَخْرُوجِ»)

وَأَخْرَجْتَنِي مَخْرَجًا وَصَلْتَنِي

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]

(perf. 2 p.m. sing.) خَرَقْتَ
thou made a hole

(perf. 3 p.m. plu.) خَرَقُوا
they impute

وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

They imputed unto Him sons
and daughters without
knowledge. [6:100]

(imperf. 2 p.m. sing.) acc. خَرِّقْ
thou read (3)

إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ

Thou will never rend the
earth. [17:37]

خ ز ن *

(act. pic. m. plu.) acc. خَازِنِينَ
<treasurers

(sing.) خَازِنٌ

keepers of a place (n. p.) خَوَانِيَةٌ

(The keepers of paradise and
the keepers of the hell,
both of them are referred

to as خَوَانِيَةٌ)

(imperf. 2 p.m. sing.) (assim) يَخْرُ
thou fall down

(assim) يَخْرُونَ

(imperf. 3 p.m. plu.)
they fall down

يَخْرُونَ < acc. يَخْرُونَ
they fall down

خ ر ص *

(imperf. 3 p. m. plu.) يَخْرُصُونَ
they guess, conjecture

< خَرَصَ يَخْرُصُ خَرَصًا (ن)
to conjecture

(imperf. 2 p.m. plu.) تَخْرُصُونَ
you conjecture

conjecturers (ints. plu.) الْخَرَّاصُونَ

قَتِيلَ الْخَرَّاصُونَ

Perish the conjecturers.

[51:10]

(Those who in denying the
truth of religion only con-
jecture and do not exerci-
se their reason and under-
standing in the proper
way—Jid.)

خ ر ط م

snout (n.) الْخَرْطُومُ

خ ر ق *

(perf. 3 p.m. sing.) خَرَقَ
~scuttled (1)

خ س ر ★

(perate. m. plu.) اَخْسَرُوا

slink away

< حَسَبًا يَخْسَأُ حَسَبًا (ف)

to be dazzled—distant, to drive away (a dog)

acc. عَائِي، عَائِيَةً

(act. pic. m. sing.)
despised one(act. pic. m. plu.) acc. عَائِيِينَ
despised ones

خ س ر ★

(perf. 3 p.m. sing.) خَسِرَ

< ~lost

خَسِرَ يَخْسِرُ خُسْرًا وَخَسَارَةً

to lose, suffer (س) وَخَسَارَاتٍ

damage, be cheated, lose one's way, go astray

(perf. 3 p.m. plu.) خَسِرُوا

they lost

acc. (n. d.) iv يَخْسِرُونَ

(imperf. 2 p.m. plu.)
you make SS lose(imperf. 3 p.m. plu.) iv يَخْسِرُونَ
those who make SS lose

loss (n.) خُسْرٌ، خُسْرَانٌ، خَسَارَةٌ

nom. خَائِرِينَ acc. خَائِرُونَ

(act. pic. m. plu.)

losers

treasures (n.p.) خَزَائِنٌ

(sing.) خَزِينَةٌ

خ ذ ي ★

(imperf. 1st. p. plu.) نَحْزَى

we are humiliated

< تَحْرَى يَحْزَى حَزْبًا (س)

to fall into misery or disgrace

to feel - حَزَابَةٌ وَحُورَى
ashamed(perf. 2 p.m. sing.) iv أَنْزَيْتَ
thou hast humiliated(imperf. 3 p.m. sing.) iv يَحْزَى
~will humiliate

~will not humiliate لَا يَحْزَى

(imperf. 3 p.m. sing.) gen. يَحْزَى
~will humiliate(perate. neg. m. sing.) لَا تَحْزَى
(thou) humiliate not(perate. neg. m. plu.) لَا تَحْزُوا
(you) humiliate not

humiliate we not لَا تَحْزُونِ

humiliate us not لَا تَحْزُونَا

(o)men humiliate me not لَا تَحْزُونَنِي

more humiliating (relative) أَحْزَى

(Ap-der. m. sing.) iv مُحْزَى
humiliator

humiliation (v.n.) حُزَى

(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 (ف)
to be submissive, humble,
low

وَنَسَمَتِ الْأَصْوَاتُ لِلرَّحْمَنِ

And the voice should be
humbled for Al-Rahman
(the Compassionate).

[20:108]

(imperf. 3 p.f. sing.) acc. تَخْسَعُ
that should humble

humblity (v.n.) خُسُوعٌ

(act. pic. m. sing.) acc. خَاشِعًا ، خَاشِعَةً
humbling

acc. خَاشِعِينَ nom. خَاشِعُونَ

(act. pic. m. plu.)
men of humblity

(act. pic. f. sing.) خَاشِعَةً
(in state of) humblity

(act. pic. f. plu.) خَاشِعَاتٌ
women of humblity, (in
state of) humblity

(acc. خُسَمًا) خَسَعُ
lowering (their eyes)

(act. pic. m. sing.) خَاسِرٌ
loser

(act. pic. f. sing.) خَاسِرَةٌ
loser

nom. الْأَخْسَرِينَ acc. الْأَخْسَرُونَ
(relative. m. plu.)
the greatest losers

losing (v.n.>il) مَخْسِرٌ

(Ap-der.>iv. m. plu.) مَخْسِرِينَ
those who cause others to
lose

خ س ف ★

(perf. 3 p.m. sing.) خَسَفَ
<~eclipsed (1)

خَسَفَ بِخُشُوعٍ (ض)
to sink into the earth, dis-
appear, eclipse

to cause - الْأَرْضَ بِهِ
the earth to swallow one
up, sink with one

وَخَسَفَ الْقَمَرَ

And moon has eclipsed.

[75:8]

sink with (2)

لَوْلَا نِعْمَتُ اللَّهِ عَلَيْنَا لَخَسَفَ بِنَا

Had not Allah been gracious
unto us, He would have
sunk (the earth) with us.

[28:82]

we sank (perf. 1st. p. plu.) خَسَفْنَا

(perate 2 p.m. plu.) اَخْتَوُوا
be fearful

fear (n.) خَيْبَةٌ

★ خ ص ص

(imperf. 3 p.m. sing.) viii يَخْتَصُّ
selects, chooses, singles out

<< خَصَّ يَخْصُّ خَصًّا وَخُصُوصًا (ن)
to distinguish particularly
by assigning specially to

to be poor, needy خَصَّ يَخْصُّ خِصَامَةً

(act. pic. f. sing. adj.) خَامَةً
exclusively

thirst and hunger, neediness خِصَامَةً (v.n.)

★ خ ص ف

(imperf. 3 p.m. dual.) يَخْفِقَانِ
<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.) تَخَضُّودٌ

thornless or bent down with
fruits

< تَخَذَّ يَخْذُ تَخَذًا (ض)

to break, bend

خ ض ر ★

< green (n.) الْأَخْضَرُ

تَخْتَرُ تَخْتَرُ خَضْرًا (س)

to be green

(plu. of أَخْضَرُ) خُضْرٌ
green ones

خَضِرًا green (stalks)

(pis. pic. f. sing.) تَخْضَرُ

< 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

تَخْتَصِمُوا / يَخْتَصِمُونَ

(imperf. 2 p. m. plu.)

you contend

adversaries, disputing (n.) الْحَصْمُ
partiesdisputers, (n. dual.) تَخْصِمَانِ
litigantscontentious (n. plu.) خَصِمُونَ
(people), disputing ones

(act. 2 pic. n.) تَخْصِمٌ

contender (1)

وَأَذَاهُ تَخْصِمٍ 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 تَخَاصَمَ

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<< خَاطَبَ يَخْطُبُ خُطْبَةً (ن)
to speak, sermon(perate. > iii, neg.) لَا خَاطِبَ
do not address, speak not

speak not to me لَا خَاطِبِي

object (1) (n.) خُطْبٌ

قَالَ قَمَا خَطْبُكَ يَا سَمِرِيُّ

(Musa) said: what was thy
object, O Samri? [20:95]

matter (2)

قَالَ مَا خَطْبُنَا

(Musa) said: what is the
matter with you (O two
girls)? [28:23]

(v.n.) خِطَابٌ

declaration or speech (1)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ

We gave him wisdom and a
decisive speech. [38:20]

خ ط ا *

(perf. 3 p.m. sing.) iv أَخْطَأْتُ
you made mistake<< تَخَطَّى تَخْطِئُ تَخْطِئًا (ف)
to err, make a mistake(perf. 1st. p. plu.) iv أَخْطَأْنَا
we made a mistake

mistake, wrong (n.) خَطَأٌ

إِنَّ تَثَاوُفَهُمْ كَانَ خِطَاً كَبِيراً

Surely the killing of them
was a great wrong.

[17:31]

by mistake (n.) خَطَأٌ

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِناً 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 **نُخِطَفَ** has
occurred as apodosis
جَوَابُ الشَّرْطِ therefore is
taken in genitive.

an act of snatching (n.) **خُطْفَةٌ**
away

خ ط و ★

(n. plu. of **خُطْوَةٌ**) **خُطَوَاتٌ**
< footsteps

to step **خَطًّا يَخْطُو خُطْوًا (ن)**

خ ف ت ★

iii **لَا تُخَافِتُ**
(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.) **أَخْفِضْ**
lower!

< **خَفِضَ يَخْفِضُ خَفْضًا (ح)**
to depress, lower

وَأَخْفِضْ جَنَاحَكَ إِلَى الْمُؤْمِنِينَ

And lower thy wing unto
believers. [15:88]

dispute (2)

وَعَزَّزْنَا فِي الْخُطَابِ

And he prevailed upon me
in speech (or dispute).

[38:23]

address (3)

لَا يَكُونُونَ خُطْبًا

They will not be able to
address him. [78:37]

proposal of marriage (n.) **خُطْبَةٌ**
given to a woman

خ ط ط ★

(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
خَطَفَ يَخْطِفُ خَطْفًا

to snatch **وَخَطَفَةً (س)**
(imperf. 3 p.m. sing.) **يَخْطِفُ**
~snatches (carries off)

(imperf. 3 p.f. sing.) **يَخْطِفْنَ**
~snatches (carries off)

(pip. 3 p.m. sing.) v **يَسْخَفُونَ**
~are being snatched,
~are being carried off

(pip. 1st. p. plu.) v **نَسْخَفُونَ**
we shall be snatched away

(imperf. with neg. لا and
emphatic نَ) لَا يَسْتَخِفُّونَ
~should lighten

وَلَا يَسْتَحْفِظُكَ الَّذِينَ لَا يُؤْتُونَ

And let not those who have
no conviction, make thee
impatient (Jid.) i.e. let
not lighten your will
power or patience. [30:60]

(imperf. 2 p.m. plu.) x تَسْتَحْفِظُونَ
you find light

تَسْتَحْفِظُونَهَا يَوْمَ ظَلَمْتُمْ

You find that light on the
day of your flitting.

[16:80]

light adj. (act. 2 pic. n.) تَخِفُّ

light (plu. of تَخِفُّ) خِفَّافٌ

(opp. ثَقِيلٌ heavy)

alleviation (ii. < v.n.) تَخْفِيفٌ

★ خ ف ي ★

(imperf. 3 p.m. sing.) يَخْفِي
< ~concealeth

يَخْفِي يَخْفِي خَفَاءً (م)
to be hidden, unperceived,
concealed

(imperf. 3 p.f. sing.) تَخْفِي
conceals

(imperf. 3 p.m. plu.) يَخْفُونَ
they are hid

لَا يُخْفُونَ عَلَيْنَا

They are not hid from us.

[41:40]

(act. pic. f. sing.) خَافِضَةٌ
abasing

خَافِضَةٌ رَافِعَةٌ

Abasing, exalting. [56:3]

★ خ ف ف ★

(perf. 3 p.f. sing.) خَفَّتْ
< ~became light

خَفَّ يَخْفِي خَفًّا وَخِفَّةً (م)
to make light

(perf. 3 p.m. sing.) ii خَفَّ
~lightened

(imperf. 3 p.m. sing.) ii يَخْفِفُ
~makes light, (lightens)

(pip. 3 p.m. sing.) ii يَخْفِفُ
~will be lightened

(perf. 3 p.m. sing.) x اسْتَحْفَفَ
~incited (Jid. & M.A.)

~persuaded to make
light (Pic.)

~lightened the mind (Rgh.)

فَأَسْتَحْفَفَ قَوْمَهُ فَآمَنُوا

He (Firawn) incited his
people and they obeyed
him. [43:54]

Note: The meaning of the
verse, according to 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)

وَلِكَيْتَ 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.*) **الْمُخَلِّدُ**

one who abides (*act. pic.*) **خَالِدٌ**

those who abide **خَالِدِينَ ، خَالِدُونَ**

(*plu. of خَالِدٌ*)

abiding (*v.n.*) **الْمُخَلِّدُونَ**

يَوْمَ الْخُلُودِ

The day of abidance. [50:34]

(*pis. pic. plu.*) *ii* **تَخْلُدُونَ**
never altering in age

(*perf. 2 p.m. plu.*) *iv* **أَخْتَبِمُ**
you have concealed

(*imperf. 3 p. m. plu.*) *iv* **يَخْفُونَ**
they conceal

(*imperf. 3 p. f. plu.*) *iv* **يَخْفَيْنَ**
they conceal

(*imperf. 2 p.m. sing.*) *iv* **تَخْفِي**
thou conceal

تَخْفُوا > يَخْفُونَ
(*imperf. 2 p.m. plu.*)
you conceal

(*imperf. 1st. p. sing.*) *iv* **أَخْفِي**
I conceal

يَسْتَخْفُونَ > يَسْتَخْفُوا
(*imperf. 3 p.m. plu.*) *x*
they tend to conceal

steady (1) (*n.*) **تَحْفِيٌّ**

يَنْظُرُونَ مِنْ طَرَفٍ تَحْفِيٍّ

They are looking with steady
glance. [42:45]

secret (2)

إِذْ نَادَى رَبَّهُ يَدًا مُخْفِيًّا

(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.*) **تَخْفِيٌّ**

(*pis. pic. > x*) **مُتَخَفِيٌّ**
one who hides himself

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذَكَرْنَاهَا فِي الدَّارِ

Indeed we distinguished them with a distinct quality: the remembrance of abode. [38:46]

(*imperf. Ist. p. sing.*) x **أَسْتَخْلِصُ**
I will single out

to seek **اسْتَخْلَصَ اسْتِخْلَامًا**
best of a thing

اسْتَخْلَصْتُ لِنَفْسِي

I single him out for myself.
(*Jid.*) [12:54]

I chose him for myself.
(*Arb.*)

I will attach him to my person. (*Pic.*)

(*act. pic. fem.*) **خَالِصَةٌ**
a distinct quality (1)
(see above verse 38:46)

SS alone for SS (2)

خَالِصَةً لِّذُنُوبِنَا

(Such cattle is) for our males alone. [6:139]

pure (3)

كَيْتَابًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

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 خَلَّصًا خُلُوصًا وَ خَالِصَةً (ن)
to be pure, unmixed, free, retire

خَلَّصُوا خِيَارًا

They conferred privately.

[12:80]

(*perf. 3. p.m. plu.*) **iv** **أَخْلَصُوا**
they made SS exclusive (for SS)

< **iv** **أَخْلَصَ إِخْلَامًا**
to be sincere, to be devoted

وَ أَخْلَصُوا وِجْهَهُمْ لِلَّهِ

And made their obedience exclusive for Allah. [4:146]

(*perf. Ist. p. plu.*) **iv** **أَخْلَصْنَا**
we purified, distinguished

(act. pic. m. plu. of خَلَّابَةٌ) خَلَّابَةٌ
partners

★ خ ل ع ★

(perate. 2 p.m. sing.) أَخْلَعُ
<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 بِئْسَ خَلَفَوا بِي مِنْ بَعْدِي

(Musa) said: Bad is that
which you have acted as
my successors. [7:150]

to succeed each other (3)

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ فِئَةً
فِي الْأَرْضِ يَخْلَفُونَ

And had We willed, We could
have appointed angels
(born) of you in the earth
to succeed (each other).

[43:60]

(perate 2 p.m. sing.) أَخْلَفَ
succeed

exclusive (4)

الَّذِينَ هُوَ الرَّحِيمُ 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 دَرِينٌ)

(pis. pic. m. sing.) iv مَخْلُصٌ
pure-hearted, chosen one

إِنَّهُ كَانَ مُخْلِصًا

He was pure-hearted.

[19:51]

(ap-der m. plu.) الْمُخْلِصُونَ / الْمُخْلِصِينَ

those who make exclusive
their devotion to Allah or
His religion, His obedience

★ خ ل ط ★

(perf. 3 p.m. plu.) خَلَطُوا

<they mixed SS with SS

to mix, خَلَطَ يَخْلُطُ خَلْطًا (ن)
mingle

iii خَلَطُوا (م) مَخَالِطُونَ

(perf. 3 p.m. sing.)

you mix with (them)

(perf. 3 p.m. sing.) viii اِخْتَلَطَ

~is mixed

(neg. imperf. 1st. p. plu.) **لَا يَخْلِفُونَ**
we do not keep back

nom. **يَسْتَخْلِفُونَ** acc. n.d. **يَسْتَخْلِفُوا**
(imperf. 3 p.m. plu.) v
they lay behind

أَنْ يَسْتَخْلِفُوا عَنْ رَسُولِ اللَّهِ

That they should lay behind
the messenger of Allah.

[9:120]

(perf. 3 p.m. sing.) viii **اِخْتَلَفَ**
he has differed

(perf. 3 p.m. plu.) viii **اِخْتَلَفُوا**
they differed

(perf. 2 p.m. plu.) viii **اِخْتَلَفْتُمْ**
you differed

(imperf. 3 p.m. plu.) viii **يَخْتَلِفُونَ**
they differ

(imperf. 2 p.m. plu.) viii **تَخْتَلِفُونَ**
you differ

(pp. 3 p.m. sing.) viii **اُخْتَلِفَ**
~ was differed in

(perf. 3 p.m. sing.) x **اسْتَخْلَفَ**
~ made successor

(imperf. 3 p.m. sing.) x **يَسْتَخْلِفُ**
~ makes successor

epl. **بِسْتَخْلِفَنَّ** emp. **بِسْتَخْلِفَنَّ**
certainly he will make suc-
cessor

<< successor (1) (n.) **خَلَفٌ**

Note : Lexicologists recognize
a difference between **خَلَفٌ**

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 **يَخَالِفُونَ**
(they) oppose

(imperf. 1st. p. sing.) iii **أُخَالِفُ**
I oppose

أَنْ أُخَالِفَكَ

That I oppose you. [11:88]

(perf. 3 p.m. plu.) iv **أَخْلَفُوا**
they kept back

بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ

Because they kept back from
Allah that which they had
promised. [9:77]

(perf. 3 p.m. plu.) **أَخْلَفْتُمْ**
you kept back (from an
appointment or promise)

(perf. 1st p. plu.) **أَخْلَفْنَا**
we kept back
from promise

we did not keep **مَا أَخْلَفْنَا**
back (from promise)

(imperf. 3 p.m. sing.) iv **يُخَالِفُ**
he keeps back (from promise
or appointment etc.)

he keeps not back **لَا يُخَالِفُ**

we will never keep **لَنْ يُخَالِفَ**
back

(imperf. 2 p.m. sing.) iv **تُخَالِفُ**
thou keepeth back

thou keepeth not **لَا تُخَالِفُ**
back

succession (n.) خِلْفَةٌ

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

And it is He who hath appointed the night and the day a succession. [25:62]

(act. pic. fem. plu.) الْحَوَالِفُ

women sitters at home

(plu. of خَالِفَةٌ)

(act. pic. n.) خَلِيفَةٌ

vicegerent, successor

(plu. of خَلِيفَةٌ) خَلَائِفُ | خُلَفَاءُ | خِلْفَةٌ
successors

acc. الْمُخَلَّفِينَ nom. الْمُخَلَّفُونَ

(pis. pic. il, m. plu.)

those who lagged behind

(ap-der. iv, sing. m.) خُلَيْفٌ

one who fails in his promise

فَلَا تَحْسَبَنَّ اللَّهَ مُخَلِّفًا وَعْدًا بَرُّسَلَهُ

So think not that Allah will fail in His promise to His messengers. [14:47]

alternation (1) (v.n. iii) اِخْتِلَافٌ

وَلَهُ اِخْتِلَافُ اللَّيْلِ وَالنَّهَارِ

And His is the alternation of the night and the day. [23:80]

variation (2)

وَاجْتِلَافُ اللِّسَانِ 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 بَنِي إِدْرِيسَ 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)

يَكُونُ لِمَنْ خَلْفَكَ آيَةً

That thou may be a sign for those (who will come) after thee. [10:92]

(act. pic. plu. n.) خَالِفِينَ

those who stay behind

فَأَقْعُدُوا مَعَ الْغُلَامِ

Then sit (now) with those who stay behind. [9:83]

against, after (1) (n.) خِلَافٌ

أَلَّا يَكُونُوا خِلْفًا لَكَ إِلَّا قَلِيلًا

They will not tarry after thee (or against thee) but a little. [17:76]

opposite sides (2)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ

Or their hands and feet be cut off on the opposite (sides). [5:33]

(*imperf. 3 p.m. sing.*) **يَخْلُقُ**
he creates

(*imperf. 2 p.m. sing.*) **تَخْلُقُ**
thou create

(*imperf. 1st p. sing.*) **أَخْلُقُ**
I create

(*imperf. 1st p. plu.*) **نَخْلُقُ**
we create

(*pp. 3 p.m. sing.*) **خُلِقَ**
~was created

(*pp. f. sing.*) **خُلِقَتْ**
~was/were created

(*pp. m. plu.*) **خُلِقُوا**
they were created

(*pip. neg. 2 p.m. sing.*) **لَمْ 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.*) **خَالِقُونَ** (*acc.*) **خَالِقِينَ**

creators (*plu. of* **خَالِقٌ**)

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.*) **عُتِفَ**
varied

nom. **عُتِفُونَ** *acc.* **عُتِفِينَ**
those who differ (with)
each other in any
matter

(*plu. of* **عُتِفَ**)

(*pis. pic. > x.*) **مُسْتَخْلِفِينَ**
successors

(*plu. of* **مُسْتَخْلَفٌ**)

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

فَتَرَى 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. (*Jld. 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

وَأَنذَرْنَا عَلَيْهِمْ لِيَوْمٍ يَخْلَقُ لَهُمْ فِيهَا مَنْ يَكُونُونَ

And when some of them are alone with some others.
[2:76]

passed (2)

كَانَ مِنْ أُمَّةٍ أَلْحَدًا فِيهَا نَذِيرٌ

And there is not a community but there has passed among them a warner. [35:25]

مَالَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

He has no portion or share of good in the Hereafter.
[2:102]

The most powerful (ints.) الْخَالِقُ
Creator

(pis. pic. > ii, f. sing.) خَلَفَتْ
formed

شُحْلَقَةٌ وَغَيْرِ مَخْلُوعَةٍ

A piece of flesh formed and unformed. [22:5]

an invention (v.n. > viii) اِخْتِلَاقٌ
or a forgery

★ خ ل و ★

خَلَوْا see خ ل و

< friendship (1) (n.) خِلَالٌ

to treat as خَالَ خِلَالًا
a friend

يَوْمَ لَا يَنفَعُ فِيهِ وَلَاقِبَلٌ

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 بِيَحْمَدَ تَمِيداً وَتَمُوداً (س)
to be extinguished

★ خ م ر

<wine (n.) **تَمْرٌ**
تَجَرَّ بِتَمْرٍ تَجَرّاً وَتَمْرّاً (س ح)
to veil, cover, conceal

تَمْرٌ <scarves (plu. n.) **تَمَارٌ**
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**

خَمَصَ يَخْمَصُ خَمَاصاً (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. [2:14]

they passed (2)

مُنَّةَ اللَّهِ فِي الَّذِينَ خَلُّوا مِن قَبْلُ

(That was) Allah's dispensation with those who have passed away before. [33:38]

(imperf. 3 p.m. sing.) **يَخْلُ**

will be alone, or will be free

اقْتُلُوا يُسُفَٰرَٰٓءَ اَظْرَحُوهُ اَرْضًا يَخْلُ لَكُمْ وَجْهَ اٰبِيكُمْ

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

فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيْلَهُمْ

Then should they repent and establish prayer and give the Zakat, leave their way free. [9:5]

(perf. 3 p.f. sing.) **خَلَّتْ**

became empty

past (act. pic. f. sing.) **الْخَالِيَةُ**

(*perf. 2 p.m. plu.*) خَضَمْتُمْ
you plunged (about)

(*imperf. 3 p.m. plu.*) *acc.* يَخْضَمُونَ
they plunged about

(*imperf. 1st. p. plu.*) نَخْضَمُ
we plunge

we were plunging كُنَّا نَخْضَمُ

wading, vain talk (*v.n.*) خَوْضٌ

birth pangs (*v.n. mim.*) خَمَاضٌ

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.*) الْمُخَيِّفَةُ

< strangled

خَنَقَ يَخْنُقُ خَنْقًا (ن)
to strangle, throttle

خ و ر ★

< the low (of a calf) (*n.*) خَوَارٌ

خَارَ يَخْوَرُ خَوْرًا وَخَوَارًا (ن)
to low (calf)

خ و ض ★

(*perf. 3 p.m. plu.*) خَاضُوا

< ~ indulged in idle talk,
plunged (about)

خَاضَ يَخْضُضُ خَوْضًا وَخِيَاضًا (ن)
to plunge into, enter, wade,
engage in conversation

خ و ل ★

(perf. 3 p.m. sing.) ii **تَوَلَّى**
~granted

< **عَالَ بِتَوَلَّى حَوْلًا (ن)**
to take care of, manage

(perf. 1st. p. plu.) ii **تَوَلَّيْنَا**
we granted

maternal uncle (n.) **عَمَّالٌ**

(plu. **عَمَّالَاتٌ**) **عَمَّالَةٌ**
maternal aunts

maternal uncles (plu. n.) **أَخْوَالٌ**

خ و ن ★

(perf. 3 p.f. dual.) **عَانَتَا**
they (two women) defrauded

< ~ **عَانَ بِتَوَلَّى حَوَانًا وَخِيَانَةً (ن)**
to defraud, be treacherous,
be unfaithful, betray one's
trust, break one's word

(perf. 3 p.m. plu.) **عَانُوا**
they defrauded

تَتَوَلَّى acc. **تَتَوَلَّى**
(imperf. 2 p.m. plu.)
you defraud

(perate n.m. plu.) **لَا تَتَوَلَّى**
defraud not!

لَمْ أَتَوَلَّى < neg. acc. **أَتَوَلَّى**
I did not defraud

(perate. neg. f. sing.) **لَا تَخَافِي**
fear not

(if) thou are really (emp.) **تَخَافَنَّ**
afraid

I fear **أَعَافُ**

بِخَافَا < acc. **بِخَافَانِ**
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)

تَخَافُوا < acc. **تَخَافُونَ**
(imperf. 3 p.m. plu.)
they fear

تَخَافُوا < acc. **تَخَافُونَ**
(imperf. 2 p.m. plu.)
you fear

apprehension, (n.) **الْخَوْفُ**
suspicion, fear

(act. pic.) **خَافِئٌ**
one who falls in a fear

(plu. of **خَافِئٌ**) **خَافِيَيْنَ**
feared ones

fear (n.) **خَيْفَةٌ**

(imperf. 3 p.m. sing.) ii **يَجْعَلُ**
makes SS feared

fear (v.n. > ii) **تَخَوَّفَ**

fright (v.n. > ii) **تَخَوَّفَ**

< 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

حَارَ يَخِيرُ خَيْرًا وَ خَيْرًا (ض)
to choose, prefer

(imperf. 3 p.m. plu.) v يَتَخَيَّرُونَ
they may choose

(perf. 3 p.m. sing.) viii اخْتَارَ
choosen, selected

(perf. 1st. p. sing.) viii اخْتَرْتُ
I have choosen

(imperf. 3 p.m. sing.) viii يَخْتَارُ
he chooses

★ خ ي ر ★

< خَيْرٌ (1) (n. adj.) خَيْرٌ

حَارَ يَخِيرُ خَيْرًا (ض)
to be good, excellent

هُوَ خَيْرٌ نَوَابًا وَ خَيْرٌ حَقَبًا

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

الْحَيْطُ < thread (n.) خَاطَ يَخِطُ
خَبَطًا وَخِيَامَةً (ض)
to sew, stitch

الْجِبَاطُ (n.)
needle

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخَيْطِ
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
يَخِيلُ
~ made to appear

خَالَ يَخَالُ خَيْلًا وَخَالًا
وَخَيْلُةً (ف)
to imagine, conceive, think,
fancy

مُخَالٌ (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.)
خَيْرَاتٌ
(to mind and heart)

(plu. n.)
الْخَيْرَاتُ
good (doings, things,
blessing etc.)

كتاب الدال

★ د ب ب ★

<a moving creature (n.) **دَابَّةٌ**
دَبَّ يَدْبُ دَبًّا وَ دَيْبًا (ض)
 to walk slowly, creep, crawl
 (n. plu. of **دَابَّةٌ**) **دَوَابٌّ**
 moving creatures

★ د ب ر ★

(imperf. 3 p.m. sing.) **ii** **يُدَبِّرُ**
 <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 (ض)
 to turn back, flee, follow after.

★ د ب ب ★

<wont, way of doing (n.) **دَابٌّ**
 something
دَابَّ يَدَابُّ دَابًّا وَ دُؤُوبًا (فِي)
 to be zealous
 and diligent in a matter,
 toil, become wearied

كَدَابِ آلِ فِرْعَوْنَ

Like Fir'awn's folk, or, after the wont of the people of Fir'awn. [3:11]

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا

He said: You shall sow seven years as usual (i.e.) as you wont. [12:47]

(act. pic.) **دَابِّينَ**

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 < مَدْبِرٌ
a retreating one

وَلِي مَدْبِرًا وَكَرِهَ حَقِيبٌ

He turned back retreating
and looked not back.

[27:10]

(ap-der. m. plu.) iv مُدْبِرِينَ
those retreating

★ د ث ر

(ap-der.) v < مَدْرٌ

one enveloped in the cloak

< دَرٌّ يَدْرُ دَرًّا (ن)

to cover with a blanket

★ د ح ر

<out cast, drive off (v.n.) دَحْرٌ

دَحْرٌ يَدْحُرُ دَحْرًا وَدَحْرًا (ف)

to drive away, repel, turn off

driven away (pact. pic.) مَدْحُورٌ

★ د ح ض

يُدْحِضُونَ <acc. يُدْحِضُونَ

(imperf. 3 p.m. plu.)

they refute

(perf. 3 p.m. sing.) iv أَدْبَرَ
turned back

(imperf. 3 p.m. plu.) v يَسْتَدْبِرُونَ
they ponder

(imperf. 3 p.m. plu.) v, acc. يَسْتَدْبِرُونَ
they ponder يَدْبِرُونَ

أَفَلَا يَتَذَكَّرُونَ الْقَوْلَ

Pondered they not over the
word. [23:68]

دبر / الدبر (n.)

أَدْبَارٌ (plu. of دبر) after (1)

فَسَبِّحْهُ وَادْبَارَ السُّجُودِ

Hallow him, and also after
the (prescribed) prostra-
tions. [50:40]

backs (2)

يُولُوكُمُ الْاَدْبَارَ

They turn upon you their
backs. [3:111]

دَبَّارٌ (v.n.) > iv. setting

فَسَبِّحْهُ وَادْبَارَ النُّجُومِ

Hallow him at the setting
of the stars. [52:49]

last remnant root (act. pic.) دَائِرٌ

فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا

So of the people who did
wrong the last remnant
was cut off (Pic).

دَخَلَ يَدْخُلُ دُخُولًا

to enter (مَدْخَلًا) (ن)
(perf. 3 p.f. sing.) دَخَلَتْ
~entered

(perf. 3 p.m. plu.) دَخَلُوا
they entered

(perf. 2 p.m. sing.) دَخَلْتَ
thou entered

(perf. 2 p.m. plu.) دَخَلْتُمْ
you entered

(imperf. 3 p.m. sing.) يَدْخُلُ
he enters

you certainly shall (epl.) تَدْخُلَنَّ
enter

يَدْخُلُونَ acc. يَدْخُلُوا

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

enter! (perate 2 p.m. sing.) اَدْخُلْ

(perate. 2 p.m. dual.) اَدْخُلَا
enter!

enter! (perate. 2 p.f. sing.) اَدْخُلِي

(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 دَحْوَضًا (ف)

to annul (an agreement),
refute, reject

لِيُنْجِضُوا بِهِ 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.) دَحَا
stretched out

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

And the earth, thereafter He
stretched it out. [79:30]

د خ ر ★

(act. pic. m. plu.) دَاخِرُونَ
<they are lowly

دَخِرَ يَدْخِرُ دَخْرًا وَدُخُورًا (ف)
to be small, mean

تَدْخِرُونَ see د خ ر

د خ ل ★

(perf. 3 p.m. sing.) دَخَلَ
<entered

★ د ر ج ★

(*imperf. 3 p.m. sing.*) يَدْرَأُ
 < ~ shall revert, reverts
 دَرَأَ يَدْرَأُ دَرْمًا وَ دَرَاةً (ف)
 to repel

(*imperf. 3 p.m. plu.*) يَدْرُوْنَ
 they overcome, combat

(*perate. 2 p.m. sing.*) اَدْرُوْا
 repel

فَاَدْرُوْهُوَ عَنِ اَنْفُسِكُمُ الْمَوْتَ

Then repel death from your-
 self. [3:168]

(*perf. 3 p.m. plu.*) vi اَدَارَأْتُمْ
 you quarrelled (among your-
 selves)

★ د ر ج ★

(*imperf. 1st. p. plu.*) x تَسْتَدْرِجُ
 < we lead SS on step by step
 دَرَجٌ يَدْرُجُ دَرَجًا وَ دَرَجَانًا (ن)
 to go step by step,
 walk, proceed gradually

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ
 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 تَقْعُدُوا اٰيٰتِكُمْ 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 **أَدْرَكَ**
attained, reached

(perf. 3 p.m. sing.) viii **أَدْرَكُوا**
they reached one after another

overtaking **دَرَكَ** (v.n.) **دَرَكَ**
لَا تَخَفْ دَرَكَ

Fear not overtaking. [20:77]

abyss **دَرَكَ**

إِنَّ السَّافِهِينَ فِي الذُّلُوكِ الْأَسْفَلِ مِنَ النَّارِ

Verily the hypocrites (shall
be) in the lowest abyss of
the Fire. [4:145]

فَلِلرِّجَالِ عَلَى نِسَاءٍ

And for men is a degree
(of superiority) over them
(f. plu.). [2:228]

degrees (plu. n.) **دَرَجَاتٌ**

★ د ر ر

brilliant (adj.) **دَرَّرَ**

< pouring (adj.) **مِدْرَارٌ**

i.e. very capacious showers
of rain

دَرَّ يَدِرُّ دَرًّا وَ دَرُّورًا (ض)

to flow capiously

يُرْسِلُ السَّمَاءَ عَلَيْكَ 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 studied)

دَرَسَ يَدْرُسُ دَرَسًا وَ دِرَاسَةً (ن)
to read, study

(perf. 2 p.m. sing.) **دَرَسْتَ**

thou has studied

(imperf. 3 p.m. plu.) **يَدْرُسُونَ**
they have been studying

(imperf. 2 p.m. plu.) **تَدْرُسُونَ**
you have been studying

what made thee know مَا أَدْرَاكَ

(imperf. 3 p.m. sing.) iv يَدْرِى
makes know

what makes thee know مَا يَدْرِيكَ

★ د س ر

<nails (plu. n.) دَسْرٌ
دَسْرٌ يَدْسُرُ دَسْرًا (ن)

to repair a ship, nail

★ د س س

(imperf. 3 p.m. sing.) يَدْسُ
he buries

أَمْ يَدْسُهُ فِي الْغُرَابِ

Or shall bury it in the dust
[16:59]

(perf. 3 p.m. sing.) دَسَى
buried

وَقَدْ عَلَبْتَن دَسَهَا

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 يَدْعُ / لَمْ يَدْعُنَا (neg.)

(imperf. 3 p.m. sing.)

he did not call us

(imperf. 3 p.m. plu.) يَدْعُونَ

they call

(imperf. 2 p.m. sing.) تَدْعُو

thou call

(acc.) تَدْعُونَ / تَدْعُوا

(imperf. 1st p. plu.)

you call

(imperf. 1st p. plu.) نَدْعُوا / 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 يَكْتُمُونَ

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 (v.n.)

(disdainful thrust)

د ع و *

دَعَا (دَعَا، دَعَا رَبَّهُ، دَعَانِ)

(perf. 3 p.m. sing.)

< called, prayed, (1)

(him, his lord, me)

to call (ن) دَعَا يَدْعُو دُعَاءًا

up, ask for, summon

~called (2) دَعَا - إِلَى

~ascribed (3) دَعَا - لَ

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.) لِيَدْعُ

let-call, he might call

لَهُ دَعْوَةُ الْحَقِّ

Unto Him is the true call.
[13:14]

claim, message (2)

لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ

(^{13:15}) hath no claim (or message) in the world or in the Hereafter. (Pic.)

Which is not to be invoked in the world nor in the Hereafter. (Jid.) [40:43]

prayer (3)

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I answer the prayer of the supplicant when he calls on Me. [2:186]

دَعْوَاهُمْ (< دَعْوَى مُ) (n.)

their cry, in addition to it

other meanings of دَعْوَى are a call, particularly, a calling or crying for aid, or succour. (LL)

د ف ء *

دِفءٌ (دِفْءًا) < warmth (n.)

دَفَأَ يَدْفِئُ دَفْءًا وَ دَفُوٌّ يَدْفُوُّ دَفْءًا

(ف، ك)

to be or keep warm

هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

This is that which you have been asking (or calling) for. [67:27]

دَاعٍ / دَاعِي (act. pic. m. sing.)

a caller, summoner

دُعَاءٌ (n.) (1) supplication, prayer

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of disbelievers only goeth stray.
[13:14]

دُعَاءٌ (دُعَاءٌ + ي) my prayer

رَبَّنَا وَقَبَّلْ دُعَاءَنَا

My Lord! and accept The prayer [14:40]

Or followed by a preposition

وَلَا أُنَبِّئُكَ بِمَا لَمْ يَدْعُكَ عَلَيْهِ رَبُّكَ فَتَتَّبِعِنَا

And I have not (yet) been in my prayer to Thee, O my Lord, unblest. [19:4] calling (2)

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ

بَعْضِكُمْ بَعْضًا

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)

avorter (act. plc.) دَافِعٌ

★ د ف ق ★

(act. pic. m. sing.) دَافِقٌ
< dripping

دَفَقَ يَدْفُقُ دَفْقًا وَ دُفُوقًا (ن)
to flow with force.

★ د ك ر ★

أَدَكْرَ see ذ ك ر

مَدَكِرَ see ذ ك ر

★ د ك ك ★

is grounded (pp. f. sing.) دُكَّتْ
< دَكَّ دَكًّا دَكَاً (ن)
to crush, break, beat flat

كَلَّا إِذَا دُكَّتِ 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.) دُكَّتَا

(the earth and mountain) are crushed

a single crash (n.) دَكَّةٌ

(v.n.) دَكَاً

dust, crumble

dust, powder, crumble (n.) دَكَاةٌ

★ د ف ع ★

(perf. 3 p.m. plu.) دَفَعْتُمْ

to repel, to defend, to pay
(to hand over دَفَعَ RF)

وَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ

When ye hand over their substance to them. [4:6]

(perate 2 p. m. sing.) لِمُدْفَعٍ

repel

لِمُدْفَعٍ بِالْأَيْمَنِ أَجْسُنُ

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 دَافِعٌ iii)

فَاتَّبِعُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا

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.) دَلْوَةٌ

(imperf. 3 p.m. plu.) iv
you convey تَدَلُّوْا

(perf. 3 p.m. sing.) v تَدَلَّى
He let himself down

د م د م

دَمٌ see د م و

(quad. perf. 3 p.m. sing.) دَمَّوْا
< ~ overwhelmed

دَمَّوْا يَدْمُوْنَ دَمْدَمَةً
to give over to destruction
(God)

د م ر ★

(perf. 3 p.m. sing.) ii دَمَّرَ
annihilated, destroyed,
wiped out.

<< دَمَّرَ يَدْمُرُ دَمُورًا وَ دَمَارًا (ن)
to perish utterly, be annihilated

(perf. 1st. p. plu.) ii دَمَّرْنَا
we destroyed

(imperf. 3 p.m. sing.) ii يَدْمُرُ
~ annihilates, destroys

destroying (v.n.) ii يَدْمِيرُ

د م ع ★

الدَّمْعُ < tear (n.)

د ل ك ★

the declination (v.n.) دَلَّوْا

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 دَلَّوْا عَلَى مَوْتِهِ إِلَّا دَابَّةٌ اأَرْضِ
Naught indicated his death to them except a moving creature. [34:14]

(imperf. 1st. p. sing.) أَدُلُّ
I guide, show, lead, point at

هَلْ أَدُلُّكُمْ shall I lead you ?

(imperf. 1st. p. plu.) نَدُلُّ
we lead, guide etc.

indication (v.n.) دَلِيلٌ

د ل و ★

(perf. 3 p.m. sing.) دَلَّوْا

< caused to fall

to draw دَلَّوْا يَدْلُوْنَ دَلْوًا (ن)
the bucket out of the well

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

دَمَعُ 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 *

دُبَّارٌ (n.)
a gold coin of ancient times

د ن و *

(*perf. 3 p.m. sing.*) دَمَا

~ drew near

< دَمَا يَدْمُو دَمَوًا (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)

lit. nearest (*relative*) أَدْنَىٰ / الْأَدْنَىٰ

★ د ر م

الدهر (n.)

(Time from the beginning of the world to its end. Hence because, in the sense time brings to pass events, good and evil, الدهر 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.)

دَهَقَ يَدَهَقُ دَهْقًا (ف) to fill (a glass)

وَكَأْسًا دَهَقًا

And a overflowing cup. [78:34]

★ د م 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 أَجْرًا مِّنَ الْعَذَابِ الْأَدْنَىٰ

And certainly We will make them taste the nearer punishment (i.e. earthly or worldly punishment). [32:21]

(f. form of أَدْنَىٰ) الدُّنْيَا

lit. The nearer, within reach

(opp. الآخِرَةُ Hereafter)

nearer (1)

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ

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* يَدِيرُونَ
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 السَّوءِ »

د و ل ★

(*v.n.*) دَوْلَةٌ

<exclusively confined

دَالٌ يَدُولُ دَوْلَةً (ن)

to be in continual rotation,
change

(*imperf. 1st. p. plu.*) نُدَاوِلُ
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.*) دُمْتَ
thou remained

to be black, x1 اُدْهَمًا، اُدْهَامًا
dark green

د م ن ★

(*imperf. 2 p. m. sing.*) *iv* تَدِينُ
thou shouldst be pliant

< اُدْهَنَ *iv.* اِدْهَانًا

to be pliant, treat gently,
deceive

<< دَهَنَ يَدْمُنُ دَهْنًا (ف)

to anoint with oil, grease

(*imperf. 3 p.m. plu.*) *iv* يَدْمِنُونَ
they would be pliant

وَدَّوَالَتُكَ دِهْنٌ قَبِيْدِهْمُونَ

They wish that thou shouldst
be pliant so they (too) be
pliant. [68:9]

(*Ap-der. m. plu.*) مَدْمِينُونَ

those who take SS lightly

oil (cooking oil) (n.) الدَّهْنُ

red hide (n.) الدَّهَانُ

د م ي ★

(*elative, n.*) اُدْمِيٌّ

<more grievous

دَمِيٌّ يَبْمِيٌّ دَمِيًّا (ف)

to bring misfortune upon

د و ر ★

(*imperf. 3 p.m. sing.*) تَدُورُ

<roll about

not at your level in sincerity to religion. (Rgh.)

[3:118]

وَيَغْفِرْ لِمَنْ دُونَ ذَلِكَ

And He forgives what is besides that i.e. what is less than that. (Rgh.)

[4:48]

other than, besides (2)

لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ

There shall be for them no partner nor intercessor besides Him. [6:51]

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 تَدَايَسْتُمْ you deal one with another

إِذَا تَدَايَسْتُمْ 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 حُرُمًا

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

دون *

a particle, it denotes دُونَ (1) SS less than SS

لَا تَتَّخِذُوا إِكْرَامًا مِنْ 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]

اللَّهُ الدِّينَ الْخَالِصُ

Lo, for Allah is the obedience exclusively. [39:3]

(دِينَ is primarily obedience and not religion which denotes any system of faith and worship.

Hence الدِّينُ لِلَّهِ means sincere and exclusive obedience to and service of God—LL)

لَا يَدِينُونَ دِينَ الْحَقِّ

They observe not a true religion. [9:29]

judgement (1) (n.) دِينَ

مَلِكِ يَوْمِ الدِّينِ

Owner of the Day of Judgement. [1:3]

religion (2)

وَيَكُونُ الدِّينَ لِلَّهِ

And religion is for Allah. [2:193]

law (3)

مَا كَانَ لِأَخِيكَ دِينَ الْمَلِكِ

He was not to take his brother by the law of the king. [12:76]

كتاب الذال

ذ ب ح ★

ذَبَحُوا (perf. 3 p.m. plu.)
< they slaughtered

ذَبَحَ يَذْبَحُ ذَبْحًا (ف)
to slaughter, cut the throat,
sacrifice

تَذْبَحُونَ < acc. تَذْبَحُوا
(imperf. 2 p.m. plu.)
(that) ye slaughter

أَذْبَحُ (imperf. 1st. p. sing.)
I am slaughtering (I am
slaughtering thee (أَذْبَحُكَ))

لَأَذْبَحَنَّ (epl. 1st. p. sing.)
I surely will slaughter

ذُبِحَ (pp. 3 p.m. sing.)
~ is slaughtered

يَذْبَحُ (imperf. 3 p.m. sing.) ii
~ 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

مَذْبُذِبِينَ (pact. pic. > quad.)
those who are wavering
(between this and that)

an atom's weight **مِثْقَالِ ذَرَّةٍ**
 children, progeny, (n.) **ذُرِّيَّةٍ**
 descendants

وَالَهُ ذُرِّيَّةٌ ضُعَفَاءُ

He hath progeny of weak-
 lings. [2:266]

(plu. of **ذُرِّيَّةٍ**) **ذُرِّيَّاتٌ**
 offsprings, generations

★ ذ ر ع ★

length (n.) **ذَرْعٌ**

cubits (1) (n.) **ذِرَاعٌ**

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاتَّكَلَمَهُ

Then in a chain, thereof the
 length is seventy cubits,
 bind him. [69:32]

forelegs (2)

وَكَلِمَاتِهِمْ بِالسَّيْطَانِ وَرَأَى عِيسَى بِالْأَوْصِيَاءِ

While their dog stretched
 forth his two forelegs on
 the threshold. [18:18]

وَصَلَّى يَوْمَ ذُنُوبِهِمْ

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.)
 slaughtered one

★ ذ ر ★

(imperf. 3 p.m. plu.) **يَذَرُونَ** viii
 <you store

ذَخَرَ يَذْخَرُ ذَخْرًا (ف)

to save, store, make provi-
 sion for

★ ذ ر ع ★

(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

يَذْرَأُكُمْ فِيهِ

(He is) multiplying you.

[42:11]

★ ذ ر ع ★

atom (n.) **ذَرَّةٌ**

litt : smallest kind of ant,
 resembling in weight and
 shape to atom or smallest
 seed of grain

ذَكَرَ يَذْكُرُ ذِكْرًا (ن)

to remember, call back to memory, admonish, recollect

(perf. 3 p.m. plu.) ذَكَرُوا
they remembered

(perf. 2 p.m. sing.) ذَكَرْتِ
thou remembered

(imperf. 3 p.m. sing.) يَذْكُرُ
~he remembers

(imperf. 2 p.m. sing.) يَذْكُرِي
thou remember

nom. يَذْكُرُونَ acc. يَذْكُرُوا
(imperf. 3 p.m. plu.)
they remember

لِيَذْكُرُوا (el.)
for they may remember

nom. أَنِ أَذْكَرَ < acc. أَذْكَرُ
(imperf. 1st. p. sing.)
I remember, that I remember

(imperf. 1st. p. plu.) نَذْكُرُ
we remember

(perate. 2 p.m. sing.) أَذْكَرُ
remember !

(perate. 2 p.m. plu.) أَذْكَرُوا
remember !

(perate 2 p.f. plu.) أَذْكَرْنَ
remember !

Caution : The difference between أَذْكَرْنَ (perate f. plu.), that means, O you women remember ! and

ذ ر و ★

(imperf. 3 p.m. sing.) يَذْرُؤُ
< ~scatters

ذَرَا يَذْرُؤُ ذَرَوًا (ن)
to scatter, disperse

هَيْبَةً تَذْرُؤُهُ الرِّيحُ
Dry stubble which the winds scatter. [18:45]

ذَرُّوْ (v.n.) يَذْرُؤُ
ذَرِيَّاتٌ (n. plu. of ذَرِيَّةٌ)
winds, as they are dispersing

وَالَّذِينَ يَذْرُؤُوا
By the dispersing (winds) that disperse. [51:1]

ذ ع ن ★

(Ap-der. iv, m. plu.) acc. مَذْعُوبِينَ
< (they will come) in submission, willingly

ذَعَنَ يَذْعَنُ ذَعْنًا (ف)
وَأَذْعَنَ، إِذْعَانًا
to obey, iv submit to

ذ ق ن ★

الْأَذْقَانُ (plu. of ذَقْنٌ)
chins

ذ ك ر ★

(perf. 3 p.m. sing.) ذَكَرَ
< ~remembered

(perf. 3 p.m. sing.) viii **إذَكَرَ**
recollected.

(imperf. 3 p.m. sing.) viii **يَذَكِّرُ**
receives admonition,
remembers

(imperf. 3 p.m. plu.) viii **يَذَكِّرُونَ**
they receive admonition

(imperf. 3 p.m. plu.) viii, acc. **يَذَكِّرُوا**
that they may receive admo-
nition

(el. 3 p.m. plu.) **لِيَذَكِّرُوا**
for they may receive admo-
nition

recollection, admo- (n.f.) **الذِّكْرَى**
nition, remembrance

acc. **الذِّكْرَ**, **ذِكْرًا**, **الذِّكْرَ** nom. **الذِّكْرُ**, **ذِكْرٌ**
mention (1) (n.)

ذِكْرٌ رَحْمَتٍ رَبِّكَ

Mention of the mercy of thy
Lord. [19:2]

remembrance (2)

وَلْيَذَكِّرُوا 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 أَسْرَأَ لَهُ

And this is a Reminder blest,
We have sent down (i.e.
from heaven). [21:50]

reminder, (1) (n.) **ذِكْرَى**
admonition

(perate. 2 p.m. sing. with a pronoun في suffixed, meaning, remember me) should be noted.

(pp. 3 p.m. sing.) **ذَكَرَ**
~ is mentioned

وَذَكَرَ فِيهَا الْبَيْتَ

And therein fighting is men-
tioned. [47:20]

إِذَا ذَكَرْنَا اللَّهَ وَحَلَّتْ قُلُوبُهُمْ

When Allah is mentioned
their hearts are filled with
awe. [8:2]

(pip. 3 p.m. sing.) **يُذَكِّرُ**

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

(*perf. 1st. p. plu.*) *ii* ذَلَلْنَا
<we have subdued, subjected

ذَلَّ يَذِلُّ ذُلًّا

وَ ذِلَّةٌ وَ مَذَلَّةٌ (ضر)

to be low, gentle, contemptible, submissive, humiliated, meek

(*pp. 3 p.m. sing.*) *ii* ذَلَّلْتَ
are made down (easy to reach)

(*v.n. > ii.*) تَذَلِّلُ

hanging down, making something low, humiliating

ذُكْرًا وَ تَذَكَّرَ لِلذِّكْرِ

This is a Reminder unto the mindful (those who remember) [11:14]

recollection (2)

فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ

And sit not thou, after the recollection, with the wrong-doing people. [6:68]

reminder, admonish (n.) تَذِكْرَةٌ

admonishment (*v.n. > ii.*) تَذْكِيرٌ

يَقْعُدُونَ إِنْ كَانَ كَبُرَ عَلَيْكُمْ

مَقَامِينَ وَ تَذَكَّرُوا بِآيَاتِ اللَّهِ

O my people! if my standing forth and my admonishment with the commandments of Allah be hard upon you, then...

[10:71]

(*act. pic. m. plu.*) *acc.* الذَّاكِرِينَ
mindful men (those who remember)

(*act. pic. f. plu.*) الذَّاكِرَاتِ
mindful women (those who remember)

admonisher (*Ap-der. > ii.*) مَذْكُرٌ

(*Ap-der. > vill.*) مَذْكِرٌ

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**

أَذْنَبَ يَذْنِبُ (iv) إِذْنَابًا

to commit a fault or crime,
be guilty

وَلَهُمْ عِلَّةٌ ذُنُوبُهُمْ

And they have a crime against me. [26:14]

sin (2)

بِأَيِّ ذَنْبٍ قُتِلَتْ

For what sin she was slain. [81:9]

sins (*plu. of* **ذَنْبٌ**) **ذُنُوبٌ**

portion (*Rgh.*) (*n.*) **ذَنْبٌ**

Note : **ذُنُوبٌ** (*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.*) **نَذَلُّ**
we are disgraced

meekness (*n.*) **ذُلٌّ**

abjectness (*n.*) **ذَلَّةٌ**

made submissive (1) (*ints.*) **ذَلُولٌ**

إِنَّمَا بَقِرَةٌ لِّدَالِ الْوَيْلِ تِيرِي الْأَرْضَ

Verily, she should be a cow
not made submissive to
plough the land. [2:71]

subservient (2)

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا

He is it who made the earth
subservient to you. [67:15]

submissively (*plu. n.*) *acc.* **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)

إِنِ اتَّخَذَتِ الْأُمَمُ الْكُفْرَ أَهْلًا وَنَعَى

جَعَلُوا أَهْلَهَا أَذِلَّةً

Surely the kings, when they
enter a town, ruin it and
make the noblest of its people
the most low. [27:34]

(perf. 2 p.m. plu.) iv **أَذْهَبْتُمْ**
you removed

(imperf. 3 p.m. sing.) **يَذْهَبُ**
~removes, takes away

(el. m. sing.) acc. **لِيُذْهِبَ**
in order to take away,
or remove

(emp. 3 p.m. sing.) **يُذْهِبَنَّ**
he certainly will take away,
or certainly he will remove

(imperf. 3 p.f. plu.) iv **يُذْهِبْنَ**
they will take away

gold (n.) **ذَهَبٌ**

taking away (v.n.) **بِذْهَابٍ**

goer, outgoer (act. pic.) **ذَاهِبٌ**

ذ ه ل

(imperf. 3 p.f. sing.) **تَذُولُ**
she will forget

< **ذَمَلٌ يَذْمُلُ ذَمُولًا (ف)**
to forget, neglect

★ ★ ★ ★

litt. possessor. (m. sing.) **ذُو**
(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.) **بِذْهَابٍ**
~took away

(perf. 3 p.m. plu.) **بِذْهَابٍ**
they took away

(perf. 3 p.m. plu.) **عَنِ ذَهَابٍ**
~is gone away, departed

we went (perf. 1st. p. plu.) **ذَهَبْنَا**

يَذْهَبُونَ acc.

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

لِيَذْهَبُوا (el.) acc. **تَذْهَبُونَ** nom.
(imperf. 2 p.m. plu.)
you may take away

(epl. 1st. p. plu.) **بِذْهَابٍ**
we surely will take away

(perate. 2 p.m. sing.) **أَذْهَبَ**
go (thou)

(perate 2 p.m. dual) **أَذْهَبَا**
go (you twain)

(perate. 2 p.m. plu.) **أَذْهَبُوا**
go (you)

(perf. 3 p.m. sing.) iv **أَذْهَبَ**
~removed

(*perf. 3 p.m. dual.*) ذَاقَا
the twain tasted

(*perf. 3 p.m. plu.*) ذَاقُوا
they tasted

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

ذُقْ
(*perate. 2 p.m. sing.*)
taste! thou

ذُوقُوا
(*perate. 2 p.m. plu.*)
taste! you

أَذَاقَ
(*perf. 3 p.m. sing.*) *iv*
~ made to taste

أَذَقْنَا
(*perf. 1st. p. plu.*) *iv*
we made taste

يُذِيقُ
(*imperf. 3 p.m. plu.*) *iv*
~ makes SS taste

يَذِيقُ
(*imperf. 1st. p. plu.*) *iv*
we make SS taste

يَذِيقَنَّ
we certainly shall (*e.m.p.*)
make SS taste

ذَائِقَةٌ
(*act. pic. f. sing.*)
one who tastes (or) will taste

ذَائِقُونَ *nom.* ذَائِقُوا *acc.*
(*act. pic. m. plu.*)
those who will have to taste

ذَا *ditto in acc. position*

ذَى *ditto in gen. position*

وَقَوْفٌ كُلِّ ذِي عِلْمٍ عَلَيْهٗ

And above every knowing
one is a knower. [12:76]

ذَاتَ (*f. sing.*)

ذَاتَ الْيَمِينِ
on the right

ذَاتَ الشِّمَالِ
on the left

ذَوَاتَا (*f. dual.*)

ذَوَاتَا أَفْتَانٍ

(The both gardens are) with
spreading branches.

[55:48]

ذ و د ★

ذَوْدَانِ (*imperf. 3 p.m. dual*)

< the twain were keeping
back.

ذَادَ يَذُودُ ذَوْدًا (ن)
to keep back

ذ و ق ★

ذَاقَتْ (*perf. 3 p.f. sing.*)

< she tasted

ذَاقَ يَذُوقُ ذَوْقًا

رَمَذَاقًا وَرَمَذَاقَةً (ن)

to taste, experience

★ ذ ي ع ★

(perf. 3 p.m. plu.) iv
 << they spread news

قَاعَ يَدْبِيعُ ذَبَاعًا وَ دُبُوعًا (ض)
 to become public (news)

★ ★ ★ ★

(demonstrative pronoun) ذَانِكْ
 these

* * *

كتاب الرأء

رَأْفٌ يَرْأفُ رَأْفًا وَرَأْفَةً (ف، ك)

to be kind, merciful, show
pity, be compassionate

(extensive n.) رَوْؤُفٌ
clement, compassionate

★ ر ا ي

(perf. 3 p.m. sing.) رَأَى، رَأَى

< saw

رَأَى يَرَى رَأْيًا وَرُؤْيَةً (ف)

to see, perceive, think, have
an opinion, judge

(perf. 2 p.m. sing.) رَأَيْتَ
thou sees

When an interrogative (أ) is
placed before the word it
will be read as أَرَأَيْتَ :
hast thou seen ?

I saw (perf. 1st. p. sing.) رَأَيْتُ

(perf. 3 p.m. plu.) رَأَوْا
they saw

★ ر ا س

رَأْسٌ، الرَّأْسُ < head (n.)

رَأْسٌ يَرَأْسُ رَأْسَةً (ف)

to be a chief, the head (of a
tribe)

(plu. of رَأْسٌ) رُؤُوسٌ

heads (or hoods) (1)

كَانَتْ رُؤُوسَ الشَّيَاطِينِ

As they were the heads of
satans. [37:65]

initial capital, (2)
principle

وَإِنْ يَتُوبْكُمْ رُؤُوسُكُمْ

And if you repent, then you
shall have your capital.

[2:279]

★ ر ا ف

< tenderness, pity (v.n.) رَأْفَةٌ

last letter, thus رَأَيْتُمْ
will be written 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.) رَأَى
thou hast seen (thou see)

as لَمْ after رَأَى

أَلَمْ تَرَ إِلَى الَّذِينَ سَوَّاهُمْ
وَجَعَلَهُمْ آيَاتٍ لِلنَّاسِ

Did thou not see those who
went forth from their
habitations? [2:243]

(imperf. 2 p.f.) emp. تَرَى
thou seest

وَأَتَانَهُمْ مِنَ الْبَرِّ

And thou seest any human
being. [19:26]

I see (imperf. 1st. p. sing.) أَرَى

we see (imperf. 1st. p. plu.) رَأَى

attached to a pronoun (iv) أَرَى

as : أَرَانَاهُ ، أَرَانَاكَ ، أَرَانَاهُمْ

(perf. 3 p.m. sing.)

~showeth

he showed them unto thee أَرَانَاهُمْ

(perf. 3 p.f. plu.) رَأَيْنَ
they women saw

(perf. 2 p.m. plu.) رَأَيْتُمْ
you saw, you have seen,
observed, beheld

have you seen? أَرَأَيْتُمْ
Also أَرَأَيْتُمْ have you then
seen (or) have you then
observed ?

(perf. 3 p.f. sing.) رَأَتْ
she saw

(perf. 2 p. sing.) أَرَأَيْتَ
hast thou seen ?

(prefixed (أ) of interroga-
tive particle)

(perf. 2 p.m. plu.) أَرَأَيْتُمْ
have you seen ?

Note : There is another way
of expression to say e.g.
hast thou seen or seest
thou ? أَرَأَيْتَكَ i.e. bethin-
kest thou.

قَالَ لَهُ يَتُوكَ هَذَا الَّذِي كَرَّمْتَنَا

(Iblis) said : bethinkest Thou:
this one whom Thou hast
honoured above me ?

[17:62]

you saw رَأَيْتُمْ
Same is written with an
additional (و) after the

beholding with
one's own eyes رَأَى الْعَيْنِ

opinion (n.) الرَّأْيُ
immature opinion بَادِيَ الرَّأْيِ

appearance (n.) رَيْبًا

هُمْ أَحْسَنُ أَتَاكَ وَرَيْبًا

Who (were) goodlier in
goods and outward appear-
ance. [19:74]

vision (n.) الرُّؤْيَا

making show (n.) رِيَاءًا

ر ب ب ★

Lord, Sustainer (n.) رَبٌّ

Lord is but a poor substitute
for the Arabic رَبٌّ which
signifies not only the Sove-
reign but the Sustainer, the
Nourisher, the Regulator,
and the Perfector. The
relation in which the God
of Islam stands to all His
creation is that of Righ-
teous, Benign Ruler and
not that of mere father.

(Jid.) رَبٌّ means the

Universal Patron, the All-
in-All Guardian. Not a
tribal deity, nor the nati-
onal God of any specially
favoured race or people,
nor any narrow "Lord of
the hosts" or the anthro-
pomorphic "our father in
heaven" (Jid. > LL)

(perf. 1st. p. plu.) iv
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 تَرَاهُمُ

فَلَمَّا تَرَأَى الْجَمْعَيْنِ

When the two parties saw
each other. [26:61]

(perf. 3 p.f. sing.) vi
they faced each other تَرَأَتَا

فَلَمَّا تَرَأَتَا مِنَ الْقَوْمَيْنِ

When the two groups faced
each other. [8:48]

beholding, seeing (n.v.) رَأَى

(imperf. 3 p.m. sing.) v يَرْبِصُ
he waits

(imperf. 3 p.m. plu.) v يَرْبِصُونَ
they wait

(imperf. 3 p.f. plu.) v يَرْبِصْنَ
they (f.) wait, they should
wait

(imperf. 2 p.m. plu.) v تَرْبِصُونَ
you are waiting

(imperf. 1st. p. plu.) v نَتَرْبِصُ
we are waiting

(perate 2 p. plu.) v تَرْبِصُوا
you wait !

waiting (v.n.) تَرْبِصٌ

(Ap-der. m. plu.) مَتَرْبِصُونَ
waiters

★ ر ب ط

(perf. 1st. p. plu.) رَبَطْنَا
< we braced, fortified

رَبَطَ يَرْبِطُ 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 رَبَاطُ الْخَيْلِ

★ ر ب ع

one-fourth (fraction) الرَّبِيعُ

fours (plu. num.) رُبَاعٌ

often (LL), (particle) رَبَّمَا

oft times, in the Hereafter
(Jid.), it may be (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.) رَبَائِبٌ

divines, (plu. n.) رَبَّانِيُونَ، رَبَّانِيَّةُونَ
worshippers of the Lord,
faithful servants of the
Lord

رَبَّتْ ر ب و see

★ ر ب ح

(perf. 3 p.f. sing.) رَحِمْتُ
< profited

رَبِحَ يَرْبِخُ 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 تَرْبِصٌ
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 اَلْف is to be noted in Q. 30:39.

(*perf. 3 p. dual. assim.*) رَيَّيَا they twain brought up
(*perf. 3 p. m. sing.*) رَيَّيَانِي they (parents) brought me up or raised me up, i.e. sustained and took care of me

(*assim. 3 p. m. sing.*) رَيَّيْتُ we bring up
(*imperf. 1st p. plu.*) رَيَّيْتُمْ did we not bring thee up?

(*act. pic. m. sing. acc.*) رَايَا swelling (or) on top

(*act. pic. f. sing. acc.*) رَايَا increasing

a height (n.) رَبْوَةٌ

ر ت ع ★

(*imperf. 3 p. m. sing.*) يَرْبَعُ ~refresh himself with fruits
(*imperf. 3 p. m. sing.*) يَرْبَعُ < رَبْعًا وَ رَبْعًا وَ رُبُوعًا (ف) to eat and drink to satisfaction

four (cardinal num.) اَرْبَعٌ / اَرْبَعٌ

forty (cardinal num.) اَرْبَعِينَ

fourth (ordinal num.) رَابِعٌ

★ ر ب و

(*perf. 3 p. f. sing.*) رَبَّتْ < ~swelled

رَبَّأَ يَرْبُو رَبَّاءٌ وَ رُبُوًّا (ن) to increase, grow (child), augment wealth

(*imperf. 3 p. m. sing.*) يَرْبُو ~ increases

لِيَرْبُو in order to get increased

(*imperf. 3 p. m. sing.*) يَرْبِي ~ makes increased

أَرْبِي more increased (relative) i.e. in number, more numerous

أَنْ تَكُونَ أُمَّةً هِيَ أَرْبِي مِنْ أُمَّةٍ

A community may be more numerous than (another) community. [16:92]

الرِّبَا (الرِّبْو) usury (n.)

(The word رِبُو is but partially covered by the English word usury which in modern parlance means only an exorbitant or extortionate interest; the Arabic رِبُو on the other hand means any addition,

ر ج ج ★

(pp. 3 p. f. sing.) رَجَّتْ
 < is shaken
 to shake, رَجَّ بِرُجِّ 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 فَاهْبُجُرْ

And the pollution shun, (i.e.
 pollution of idolatry)[74:5]

ر ج س ★

(synonym of رَجْزٌ) (n.) رَجِسٌ
 < uncleanness (1)

رَجِسَ بِرُجْسٍ رَجْسًا وَ
 to disgrace and رَجْسًا (س)
 defile one-self by a shame-
 ful deed, thunder (sky)

لِيَذْهَبَ عَنْكُمُ الرِّجْسُ

To take away uncleanness
 from you. [33:33]

ر ت ق ★

closed up (acc. n.) رَتْقًا
 to close, رَتَّقْ بَرْتُقًا رَتْقًا (ن)
 be joined together

ر ت ل ★

(perf. 1st. p. plu.) ii رَتَّلْنَا
 we intonated (in repeating
 or recitation)

< رَتَّلَ ii تَرْتِيلًا

تَرْتِيلًا v تَرْتِلًا

to read gracefully and dis-
 tinctly

intonation (v.n. > ii) تَرْتِيلٌ
 (of the Quran) with mea-
 sured voice

(perate 2 p.m.) تَرْتَلٌ
 recite with intonation

تَرْتِيلٌ signifies pronounc-
 ing the word or words
 with ease and correctness;
 this is the proper signi-
 fication but the conven-
 tional meaning is being
 regardful of the places of
 utterance of the letters,
 and mindful of the pauses,
 and the lowering of the
 voice, and making it
 plaintive, in reading or
 reciting.

(perf. 2 p.m. plu.) رَجَعْتُمْ
you returned

(perf. 1st. p. plu.) رَجَعْنَا
we returned

(imperf. 3 p.m. sing.) يَرْجِعُ
returns, answers

(imperf. 3 p.m. plu.) يَرْجِعُونَ
they return, bring answer

(imperf. 2 p. plu.) تَرْجِعُونَ
you take back

فَلَوْلَا إِن كُنْتُمْ غَيْرَ مَدِينِينَ

تَرْجِعُونَهَا إِن 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

ثَوَارِجِ الْبَصَرِ كَثِيرِينَ

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 عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَعَصَبٌ

He said surely there have
befallen you wrath and
indignation from your
Lord. [7:71]

pollution (3)
of the idolatry

فَأْتِيبُوا 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 وَ مَرْجَعًا (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)

فَإِن رَّجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ مِّنْهُمْ

If, then Allah bringeth thee
back to the party of them.
[9:83]

(perf. 3 p.m. plu.) رَجَعُوا

they returned

quaking (n.) الرَّاجِفَةُ

earthquake (n.) الرَّجْفَةُ

(Ap-der. m. plu.) الْمُرْجِفُونَ

< أَرْجَفَ iv إِرْجَافًا

to spread alarming reports
(the raisers of the commo-
tion i.e., the spreaders of
false rumours and scan-
dals)

★ ر ج ل

< foot (n.) رَجْلٌ

رَجْلٌ يَرْجُلُ رَجْلًا (م)

to go on foot

أَرْكُضْ بِرِجْلِكَ

Urge with foot. [38:42]

foot (Jid., M.A., Pic.) (n.) رَجْلٌ

(walker, derived from
Rgh.)

وَأَجْلِبْ عَلَيْهِمْ بِجِلْبِكَ وَرَجْلِكَ

And summon against them
thine horse and thine foot.

[17:64]

two feet (n. dual.) acc. رِجْلَيْنِ

وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ

And of them is one that
walketh upon its two feet.

[24:45]

feet (plu. n.) أَرْجُلٌ

أَلَمْ يَأْتِ رِجْلَهُمْ يَمْشُونَ بِهَا

Have they feet wherewith
they walk. [7:195]

قَالَ رَبِّهَا 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 يَتَرَجَعَانِ

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 وَرَجْفَانًا 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 لَأَرْجِمَنَّكَ)

(imperf. 1st. p. plu.) eml لَنَرْمِيَنَّ
we surely shall stone

(we surely shall stone

thee لَنَرْمِيَنَّكَ)

تَرْمِيهِمْ < تَرْمِيهِمْ

ye stone (imperf. 2 p. m. plu.)

(ye stone me تَرْمِيهِمْ)

Caution: The نِي in تَرْمِيهِمْ
is a short form of (نِي)
pronoun.

(pact. pic. m. plu.) acc. المَرْمُومِينَ
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 النَّسَاءِ

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]

وَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

And if you fear then (pray)
on foot or riding. [2:239]

★ م ج ر

< to stone (1) (v.n.) الرِّجْمُ

رَجِمَ رَجِمَ رَجِمًا (ن)

to stone

< to guess (2)

- بِالغَيْبِ أَوْ بِالظَّنِّ

to guess, surmise

to throw off, to (3)

shoot, to curse

تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَيُؤَيِّرُكَ مَنْ تَشَاءُ

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*) أَرْجُ
off

قَالُوا آتِجْهُ وَأَخَاهُ

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)

وَصَافَتْ عَلَيْكَ مَكْرُ الْأَرْضِ 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

رَجِمْنَاهُمْ أَجْرًا مِمَّا لَشَيْطَانٍ

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 ★

أَرْجَاؤُهُ (*plu. n.*)
(*sing.* أَرْجَاؤُ border—*Rgh.*)

وَالْمَلَائِكَةُ عَلَى 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

وَيَرْجُو 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* تَرْجِي
thou defer (or) put off

(*imperf. 3 p.m. sing.*) (*nom.*) رَحِيمٌ
he will be merciful

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

Those! Allah will surely show mercy to them. [9:71]

عَسَىٰ رَبُّكَ أَنْ يَرْحَمَكُمُ

Belike your Lord may yet have mercy on you. [17:8]

فَأَنذَرْنَا لَهُمْ آلَئِنَّ رَبَّنَا

They said if our Lord have not mercy on us. [7:149]

(*imperf. 2 p. sing.*) رَحِمَ
thou shows mercy

(*perate. 2 p.m. sing.*) ارْحَمْ
have mercy!

you are (*pip. 2 p. plu.*) تُرْحَمُونَ
(or will be) shown mercy

mercy (*n.*) رَحْمَةٌ

affection (*n.*) رُحْمٌ

خَيْرًا 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

★ ر ح ل

<pack (*n.*) رَحْلٌ

رَحَلَ بِرَحْلٍ 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]

packs (*plu. n.*) رِحَالٌ

★ ر ح م

(*perf. 3 p.m. sing.*) رَحِمَ

<~has mercy
رَحِمَ بِرَحْمَةٍ وَ مَرَحَمَةً
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 تَخِيرَىٰ بِأَمْرِ رَبِّهِ رُحَاءً

Then We subjected to him the wind, it ran gently by his command. [38:36]

★ ر د ا

support (n.) رَدَا

فَأَرْسَلْنَا مَعَهُ رِيشًا

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 وَرَدًّا (ن)
to send back, turn back, reject, refuse, repel

(perf. 3 p.m. plu.) *assim.* رَدُّوا
they gave back

(perf. 1st. p. plu.) *assim.* رَدَدْنَا
we return back

assim. يَرُدُّونَ (acc.) رَدُّوا

they give (imperf. 3 p.m. plu.) back, return, refer

(imperf. 1st. p. plu.) يَرُدُّونَ
we give back, return, refer

(pp. 3 p.m. plu.) *assim.* رُدُّوا
they were returned, taken back

وَأَنْتَ أَرْحَمُ 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 former (الرَّحْمَنُ) is considered as expressive of intensiveness — agreeable with, analogy, — may be rendered as the Merciful.

They are both names or epithets formed to denote intensiveness of significance, from رَحْمَانٌ such as

عَلِيمٌ and عَصَبٌ > عَصَبَانٌ

> عِلْمٌ (Jid. LL)

the compassion (v. mim.) الْمَرْحَمَةُ

★ ر خ و

< gently (adj.) رُخَاءً

رَخِي يَرُخِي رُخَاءً أَوْ رُخْوَةً (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 *mun. 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.) رَدِيْ

<to be close behind

رَدِيْ يَرْدِيْ رَدَقًا (س)

to follow, come behind, ride behind

عَلَيْكُمْ أَنْ يَكُوْنَ رَدَقًا لَكُمْ مَعْزُ الْوَيْ سَتَجِيْئُ

Belike close behind you is some of that which ye may hasten on. [27:72]

(act. pic. f. sing.) الرَّادِيَّةُ

one that comes after another without break, follower

تَبِعَهَا الرَّادِيَّةُ

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.) يَرْدُوْنَ

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 اَرَدْتُوا

they returned, went back

(imperf. 3 p.m. sing.) viii يَرْدُ

gets (comes) back

(perate neg. m. plu.) لَا تَرْتَدُوا

return not, (do not go back)

taking back, (v.n.) رَدٌّ

restoration

bringing back (act. pic.) رَادٌ

(*imperf. 2 p.m. sing.*) *iv* تُرْدِي
 thou caused to perish (or
 to ruin)

قَالَ تَاللّٰهِ اِنْ كِدْتِ لَتُرْدِيْنَ

He said : By Allah, thou hadst
 wellnigh causedest me to
 perish. [37:56]

Note : The *mun.* of لَتُرْدِيْنَ
 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 يَنْفَعُوْهُ عَتَمَةُ مَا لَمْ يَرَا اِذَا سَرَدَّى

And his substance will avail
 him not, when he peri-
 sheth. [92:11]

(*Ap-der. f. sing.*) الْمُرْدِيَّةُ
 the tumbled *i.e.* an animal
 killed by a fall

★ ر ذ ل

< the meanest one (*elative*) اَرْدَلٌ
 رَذَلٌ يَرُدُّلَ رَذَالَةً (س، ك)
 to be mean

وَمِنْكُمْ مَنْ يُرَدُّ اِلَى اَرْدَلِ الْغَيْرِ

And of you are some who
 are brought to the meanest
 of age. [16:70]

(*m. plu. iv. <ap-der.*) مُرْدِفِيْنَ
 comers one after another,
 each following another

اِنِّي مُرْدِفِيْنَ اِلَيْكَ بِاَلْفِ تِسْعِ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ

Verily I am about to succour
 you with a thousand of
 angels rank in rank (who
 will come down conti-
 nously). [8:9]

★ ر د م

a rampart (*n.*) *acc.* رَدْمًا
 < رَدَمَ يَرْدُمُ رَدْمًا (ف)
 to fill up

★ ر د ي

(*imperf. 2 p.m. sing.*) تُرْدِي
 < thou perish
 رَدِيَّ يَرْدِي رَدْيًا (س)
 to die, perish

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاُتِمِّعَ
 هَوٰةَ قَتَرِي

So let not him who believeth
 not in it, and followeth
 his own desire, keep thee
 away from it, lest thou
 perish. [20:16]

(*perf. 3 p.m. sing.*) *iv* اَرْدَى
 has ruined
 (has ruined you اَرْدَاكُمْ)

(*imperf. 3 p.m. sing.*) رَزَقَ
he provides

(*imperf. 2 p.m. sing.*) تَرَزَقَ
thou provide

(*imperf. 1st. p. plu.*) نَرَزُقُ
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.*) يُرَزَقُونَ
they are provided

(*pip. 2 p. dual.*) تُرَزَقَانِ
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 آرذَلُ*) آرذَلُونَ
meanest ones

وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ
آرَادُوا بِآبَائِهِمُ التَّوْبَى

And we behold not that any follow thee except the meanest of us, (by) an immature opinion, [11:27]

(*S. plu. of آرذَلُ*) آرذَلُونَ

قَالُوا أَتُؤْمِنُ لَكَ وَتَتَّبِعُكَ الْأَرْضُ لَوْ نَوْنُ

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 necessities of life

(good), grant, bestow

he provided me رَزَقَنِي

he provided you رَزَقَكُم

he provided them رَزَقَهُم

(*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. **فَأُرْسِلُونِي**

Note : The final *nun* in **فَأُرْسِلُونِي**

is short form of **فِي** of a
 personal pronoun, not of
 plural.

(pp. 3 p.m. sing.) iv **أُرْسِلَ**
 he was sent

(pp. 3 p. plu.) iv **أُرْسِلُوا**
 they were sent

رَسَخَ يَرْسُخُ رُسُوخًا (ف)

to be firm, stable

الرَّاسِخُونَ فِي الْعِلْمِ

Those who are firmly grounded
 in knowledge. [3:7]

ر س س *

Rass (n. for place) **الرَّسَّ**

(Rass is the name of a country in which a part of the tribe of Thamud resided. According to an opinion quoted in *Tajul 'Urus*, Rass, was a town in Yamamah. Ibn Kathir has observed that it meant a well, and it is said that they were a people who threw their prophet into a well. A. M. Daryabadi observes : (Rass was) probably a town in Yamamah, where a remnant of Thamudites had settled. In the modern maps of Arabia, Rass, or Ras, is placed in Wadi Rumma, in the district of Qasim, (Lat. 26° N. and long. 43 E.). Doughty referring to another place, to says it is 'nigh er-Rus at the Wady-cr-Rummah : where are seen wide ruins and foundations. (*Travel in Arabia Deserta*, II, p. 388)

portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوفِ i.e., with beneficence, or benefit. (Jid. > LL)

★ ر س و

(perf. 3 p.m. sing.) iv **أَرْسَلُ**
< ~ established SS firmly
رَسَا يَرْسُونَ رَسْوًا وَرَسْوًا (ن)
to be firm, stable, immovable

وَالْجِبَالِ أَرْسَمَا

And the mountains! He established them firm.

[79:32]

(plu. of رَايَسَةٌ) **رَوَاسِي**
firm mountains

firmly (act. pic. f. sing) **رَايَسَاتٌ**
fixed, immovable

(plu. of رَايَسَةٌ)

وَدَدُّوهُنَّ

And cauldrons standing firm (which could not be removed from their place.)

[34:13]

(n. for place) **مُرْسِي**
anchorage (1)

بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا

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.) **مُرْسِيَةٌ**
sender (woman)

the wind (مُرْسَلَاتٌ) **مُرْسَلَاتٌ**
sent forth

وَالْمُرْسَلَاتِ عُرْفًا

By the winds sent forth with beneficence. [77:1]

Note: It is a metaphorical phrase from the عُرْفُ of horse, meaning by the angels or the winds, that are sent forth consecutively, like the several

right direction (2)

أَمْ أَلَاذِبُهُمْ رَبُّهُمْ رَشَدًا

Or whether their Lord intendeth for them a right direction. [72:10]

benefit (3)

قُلْ إِنِّي لَأَمِيرٌ لِّكَوْمٍ هَدَىٰ لَنَا رَشَدًا

Say : verily I owe not for you (power of) hurt nor benefit. [72:21]

rectitude (v.n.) الرَّشَادُ

(act. pic. m. plu.) الرَّاشِدُونَ

men of rectitude

(act. 2 pic.) رَشِيدٌ

a right-minded man, a man of rectitude, rightly-directed

أَلَيْسَ مِنكُمْ رَجُلٌ رَشِيدٌ

Is there not among you any man right-minded? [11:78]

وَمَا أَمْرُهُمْ شُورَىٰ بَرَشِيدٍ

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 ★

(imperf. 3 p.m. plu.) يَرْشُدُونَ
< they follow the right guidanceرَشَدٌ يَرْشُدٌ وَرَشِيدٌ يَرْشُدُ رَشْدًا
وَ رَشْدًا وَ رَشِيدًا (ن، س)

to follow the

right way, be well-guided

discretion (1) (v.n.) الرَّشْدُ
i.e., maturity of intellect, capacity to manage one's affairs

بِإِنِّ انْتَهَمْتُمْ 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]

< رَصَّ يَرِصُّ رَصًّا (ن)

to stick together, compact

ر ض ع *

(perf. 3 p.f. sing.) iv أَرْضَعَتْ
<she suckled

رَضَعَ يَرْضَعُ رَضْعًا وَ رَضَاعَةً
وَ رِضَاعًا (ف، ض)
to suck the breast

(pref. 3 p.f. plu.) أَرْضَعْنَ
they suckled

فَإِن أَرْضَعْنَ لَكُمْ

Then if they suckle (their children) for you. [65:6]

وَأُمَّهَاتِكُمُ الَّتِي أَرْضَعْنَكُمْ

And your foster mothers (who have suckled you). [4:23]

(imperf. 3 p.f. sing.) iv تُرَضِعُ
she suckles

سَتَرْضَعُ
she shall suckle

(imperf. 3 p.f. plu.) iv يَرْضَعْنَ
they suckle

(perate. 2 p.f. sing.) iv أَرْضِعِي
suckle!

أَرْضِعِيهِ
suckle him!

تَسْتَرْضِعُونَ <acc. تَسْتَرْضِعُونَ

(imperf. 2 p.m. plu.) x
you seek suckling (for your children)

رَصَدَ يَرِصُّ رَصْدًا (ن)

to watch, watch for, lie in wait for

مَنْ يَتَوَجَّعْ أَلَانَ يَجِدْ لَهُ شُهَابًا رَصْدًا

But he who tries to listen now finds a flame lying in wait for him. [72:9]

a lurking place (v.n. > iv) إِرْصَادًا

ambush (n. for place) مَرِصْدًا

وَاقْعُوا لَهُم مَّرِصِدًا

And sit in wait for them in every ambush. [9:5]

(Ambuscade is the hiding of troops for the purpose of a sudden surprise attack — *Jid.*)

(n. for instrument used مِرْصَادًا
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 *

(pact. pic. m. sing. adj.) مَرِضُوصٌ
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

السُّعَاعَةُ (n.)

(plu. of مُرْضِعَةٌ) الْمُرْضِعُ

suckling women

رضى

(perf. 3 p.m. sing.) رَضِيَ

<~ is pleased (1)

رَضِيَ بِرَضَى رَضَى وَ رَضُوا مَا (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 اَرْتَضَى
~approved (1)

وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى

And they intercede not except
for whom He approved.

[21:28]

chooses (2)

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

Then He discloseth not His
unseen unto anyone except
a messenger whom He
chooses. [72:26-7]

(act. 2 pic. adj.) رَضِيَ
acceptable

(act. pic. f. sing.) رَاضِيَةً
well-pleased

(pact. pic. f. sing.) مَرْضِيَةً
well-pleasing, approved one

ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَرْضِيَةً

Return unto thine Lord well-
pleased (and) well-pleasing.

[89:28]

(pact. pic. m. sing.) مَرْضِيًّا
approved one

وَكَانَ عَمَّا رَبِّهِ مَرْضِيًّا

And he was with his Lord
the approved one.

(opp. rejected one.)

[19:55]

good-will (v.n. mim.) مَرْضَاةً

(imperf. 3 p.f. plu.) يَرْضَيْنَ
they (women) may be pleased

nom. تَرْضَوْنَ acc. تَرْضَوْنَا

(imperf. 2 p.m. plu.)

you choose, like, are pleased
with

among those whom تَرْضَوْنَ
you choose

يَخْلِفُونَ لَكُمْ آلَهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ

فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

They will swear to you that
you may be pleased with
them. But if you are
pleased with them, Allah
is not pleased with the
transgressing people.

[9:96]

(imperf. 3 p.m. plu.) iv يَرْضُونَ
they please you

يَرْضُوا (< يَرْضُونَ)

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

they please you or make you
please

(Note : The *mun* of plural is
dropped due to *idafa*.)

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ

They swear by Allah to you
to please you. [9:62]

(perf. 3 p.m. plu.) vi تَرَضَوْا

they agree among themselves

(perf. 3 p.m. plu.) vi تَرَضَيْتُمْ

you agree among yourselves

★ ر ع د

رَعْدٌ / الرَّعْدُ <thunder (n.)

رَعْدٌ مَرَعْدٌ رَعْدًا

to thunder (ف) وَرُعُودًا (ف)

★ 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]

ارْعَوْا (perate. 2 p.m. plu.)

pasture

كُلُوا وَارْعَوْا 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

رَاضِيًّا (v.n.) agreement

رِضْوَانٌ (n.) pleasure

★ ر ط ب

رَطْبٌ <fresh (n.)

رَطْبٌ بِرَطْبٍ رَطَابَةٌ (ك)

to be fresh

لَا تَطْبُورًا لِيَابِ الْأَرْضِ كَيْفَ يُحْيِي

Nor out of fresh or dry is in
Book luminous. [6:59]

رَطْبٌ (n.) fresh dates

سُقُوطًا عَلَيْكَ رَطْبًا جَدِيدًا

It shall drop on thee dates
fresh and ripe. [19:25]

★ ر ع ب

الرَّعْبُ (n.) <terror (1)

رَعِبَ مَرَعِبَ رَعْبًا وَ رُعِبًا (ف)

to frighten, be frightened

سُلِّقْنَا 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

أَرَغِبُ أَنْتَ عَنِ الرَّبِّ يَا إِبْرَاهِيمُ

Art thou averse to my gods,
O Ibrahim? [19:46]

(act. pic. m. plu.) رَاغِبُونَ - إِلَى -
beseechers (sing.) رَاغِبٌ

إِنَّا لَإِلَى رَبِّنَا رَاغِبُونَ

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

يُرَغِبُ - عَنِ - (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 وَكَلَّتْ لَهُمْ

And who shall be averse
from the faith of Ibrahim.
[2:130]

يُرَغِبُوا acc. ب ع < يَرُغِبُونَ
(imperf 3 p.m. plu.)
they prefer

لَا يَرُغِبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ

They should prefer not them-
selves before him. [9:120]

تُرَغِبُونَ (imperf. 2 p.m. plu.)
you desire

ارْغَبْ (perate. m. sing.)
attend!

وَالِ رَبِّكَ فَارْغَبْ

And unto thy Lord, attend.
[94:8]

ر ف ر

cushions (n.) رَفْرَفٌ

* ر ف ع

(perf. 3 p.m. sing.) رَفَعُ
<~raisedرَفَعَ 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.) رَفِيعٌ
lofty one(pact. pic. m. sing.) الْمَرْفُوعُ
claveted one(pact. pic. f. sing.) مَرْفُوعَةٌ
elavated one (f.)

* ر ف ت

anything crushed (n.) acc. رَفَاتًا
to pieces and fragments< رَفَّتْ يَرْفُتُ رَفْنًا (ف)
to break in pieces

* ر ف ث

sexuality (1) (n.) رَفَثٌ

< رَفَتْ يَرْفُتُ رَفْنًا (ن)
to have sexual conduct, to
use immodest speech

أَجَلٌ لِكُلِّكُمْ إِلَيَّ الْوَيْسَارُ الرَّفَثُ إِلَىٰ 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 يَرْقُبُ
looks about

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفاً يَرَقُبُ

And in the morning he was
in the city fearing and
looking about. [28:18]

(perate. m. sing.) viii اَرْقُبْ
wait thou !

(perate. m. plu.) viii اَرْقُبُوا
you wait !

(Ap-der. m. plu.) viii مَرْقُبُونَ
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 يَرْقُدُ 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 رَفْقًا (ن)
to be useful

easy arran- (n. ints.) acc. مُرَفَقًا
gement

(litt. a thing by which one
profits or gains advantage
or benefit—LL)

resting (n. p. t. < viii) acc. مُرْتَفِقًا
place

<elbows (n. ints. p. h.) مُرَافِقٌ

(sing.) مُرْفَقٌ

★ 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 مَوَالِيهِمْ إِلَّا ذُلَّاتَهُمْ

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.) **رُقِيَ**(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 **رُقِيَ** is verbal

noun the meaning of the verse will be 'who can ascend with him to the heaven,' i.e., who can assist him in this moment and go with him. If the

verbal noun is **رُقِيَّةٌ** the meaning of the verse will be 'who is or where is the charmer or physician that can avert the doom.'

ر ك ب ★

(perf. 3 p.m. dual) **رَكِبَا**

< they twain embarked

to ride, **رَكِبَ يَرْكَبُ رُكُوبًا (س)**

embark, mount on horse-back

ر ق م ★

(act. 2 pic. m. sing.) **الرَّقِيمِ**
inscription, litt. a table of lead

**أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا
مِنَ الْآيَاتِنَا حَجَبًا**

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.) **رَاقِيَةٌ**

ر ق ي ★

(imperf. 2 p.m. sing.) **تَرَقَى**
thou ascend

رَقِيَ يَرْقَى رُقْيًا (س) - فِي، إِلَى -
(as RF. viii **ارْتَقُوا**)

to ascend, rise

to cause *ii* رَكَبَ < تَرَكَبًا
one to ride, to set one-
thing upon another, com-
pose, mix, construct

band of horsemen or (n.) الرِّكْبُ
riders on camels, ten or
more in number, caravan

riders (n. p. b.) رُكَّابٌ

(sing.) رَاكِبٌ

camel (n. p.) 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.) رَوَاكِيذُ
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. رُكُوزٌ
per

> رَكَوْا يَرَكُوْنَ رُكُوءًا (ن)

to plant, fix in (the ground)

(perf. 3 p.m. plu.) رَكَبُوا
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.) لَتَرَكُبَنَّ
surely you ride

لَتَرَكُبَنَّ 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.) اَزْكَيْتُ
(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.) رَاكِعٌ

gen. رَاكِعِينَ nom. رَاكِعُونَ
(act. pic. m. plu.)
those who bow down

ر ك م

(imperf. 3 p. m. sing.) acc. يَرْكُمُ
<~makes a heap

to heap up, 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

رَكِنٌ 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 اُرْكَبُوا
<~reverted

رَكَبَ يَرْكَبُ رِكَابًا (ن)

iv اُرْكَبُوا اِرْكَابًا

to upset, overturn, subvert

(pp. 3 p. m. plu.) iv اُرْكَبُوا
they were reverted

ر ك ض

(imperf. 3 p. m. plu.) يَرْكَبُونَ
<they flee, they are fleeing

رَكَضَ يَرْكُضُ رَاكِضًا (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

★ ر م ن

pomegranate (n.) الرَّمَانُ

★ ر م ي

(perf. 3 p. m. sing.) w.v. رَمَى
~threw

رَمَى بِرَمِيٍّ 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

★ ر ه ب

(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)

أَوَارَى إِلَى رُكْنٍ شَدِيدٍ

Or could betake me to a
powerful support. [11:80]

★ ر م ح

< lances, spears (n. p.b.) رِمَاحٌ

(sing.) رُمُحٌ

★ ر م د

ashes (n.) رَمَادٌ

★ ر م ز

< indication by (v.n.) acc. رَمَزًا
sign (with the eye, lips, or
hand)

رَمَزَ يَوْمَهُ رَمَزًا (ن)

to make a sign to, indicate
by a sign

★ ر م ض

Ramadhan (the ninth (n.) رَمَضَانُ
month of Islamic calendar,
the month of fast)

★ ر ه ق

(*imperf. 3 p.m. sing.*) رَهَقَ
 < ~ covers, will cover

رَهَقَ رَهَقًا (س)
 to approach, to overtake,
 cover

(*imperf. 3 p.f. sing.*) تَرَهَّقَ
 < ~ covers, will cover

(*imperf. 3 p.m. sing.*) iv تَرَهَّقُ
 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 رَهْنًا (ف)
 to leave a pledge with some
 one

(*act. 2 pic.f. sing.*) رَهِينَةٌ
 a pledge

taking a pledge (v.n.) رَهَانٌ

★ ر ه و

< motionless (sea) (v.n.) رَهْوٌ

رَهًا يَرَهْوُ رَهْوًا
 to go slowly

(*perate. m. plu.*) اُرْهَبُوا

< be dreadful

(فَ اُرْهَبُونِ : ف + اُرْهَبُوا + نِ < نِ)
 you dread me

وَاِيَّايَ فَارْهَبُونِ

And Me (alone) you should
 dread. [2:40]

(*imperf. 2 p. m. plu.*) iv تُرْهِبُونَ
 < you frighten

iv اُرْهَبْ اِرْهَابًا
 to make dreadful, frighten

iv اسْتَرْهَبَ x اسْتِرْهَابًا
 (*perf. 3 p.m. plu.*) x اسْتَرْهَبُوا
 as they frighten

(v.n.) acc. الرَّهْبُ، رَهْبًا وَرَهْبَةً
 fear, dreadfulness, awtuness

< monks (n.p.b.) الرُّهْبَانُ

(*sing.*) رَاهِبٌ
 i.e. esoteric heads of religion.

There were Christian monks
 as early as the 3rd century.
 The monks and the nuns
 were looked upon as the
 most consistent Christians,
 and were honoured accord-
 ingly. (*Jid., Ebr.V. p.676*)

(*a relative adj.*) رَهْبَانِيَّةٌ
 monkery, monasticism

★ ر ه ط

رَهْطٌ
 group, company (n.)

the soul of man (1)

رُوحٌ

وَسَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

And they ask thee regarding the soul, say thou: the soul is by the command of my Lord. [17:85]

the possessor of (2)

soul (in generic sense the singular standing for class)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا

On the Day whereon the possessors of soul and angels will stand arrayed. [78:38]

Gabriel, the (3)

angel of revelation

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ

The angels and Gabriel descend. [97:4]

the holy (*comp.*) spirit

رُوحٌ الْقُدُّسِ

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

★ رُوح

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

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 تَأْسَؤْا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْسَؤُ

مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

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 **رَأَوِدُ**
~solicits

(*imperf. 1st. p. plu.*) iii **رَأَوِدُوا**
we solicit

(*perf. 3 p.m. sing.*) iv **أَرَادَ**
<~wished, intended

to wish, **إِرَادَةٌ** iv **أَرَادَ**
intend, desire

(*perf. 3 p.m. dual.*) iv **أَرَادَا**
they (twain) intended, wished

(*perf. 3 p.m. plu.*) iv **أَرَادُوا**
they intended, wished

(*perf. 3 p.f. plu.*) iv **أَرَدْنَ**
they (f.) intended, wished

(*perf. 2 p.m. plu.*) iv **أَرَدْتُمْ**
you intended, wished

(*perf. 1st. p. plu.*) iv **أَرَدْنَا**
we intended, wished

(*imperf. 3 p.m. sing.*) iv **يُرِيدُ**
~intends, wishes
used also as an auxiliary
verb as :

يُرِيدُ أَنْ يَنْقَضَ

It is about to fall down.

[18:77]

(*imperf. 3 p.m. sing.*) *juss.* **يُرِدْ**
intends, wishes

(*imperf. 3 p.m. dual.*) **يُرِيدَانِ ، يُرِيدَانِ**
they (twain) intend, wish

(*imperf. 1st. p. sing.*) **أُرِيدُ**
I intend, wish

prophets. He has simply his own place—a very honourable one, no doubt—in the long list of the messengers of God.

The angel Gabriel **الرُّوحُ الْأَمِينُ** who is entrusted with divine revelation

evening journey (v.n.) **رَوَاحٍ**
(*opp.* **عُدُو** morning journey)

★ د و د

(*perf. 3 p.m. plu.*) iii **رَأَوِدُوا**
<they solicited

to ask one **رَأَوِدَ** iii **مَرَأَوِدَهُ**
to do, prevail upon him
by blandishment

(*perf. 3 p.f. sing.*) iii **رَأَوِدَتْ**
solicited

قَالَ هِيَ رَأَوِدَتْنِي عَنِ نَفْسِي

He said : it is she who solicited me against myself.

[12:26]

رَأَوِدَهُ 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 **رَأَوِدْتُمْ**
you (f.) solicited

★ ر و م

Romans, Byzantines (n.) رُومٌ

★ ر ي ب

ارتابَ (perf. 3 p.m. sing.) viii
~doubted< رَابَ يَرِيْبُ رِيْبًا (ض)
to cast one into doubt and
uncertainty, suspectارتابتَ (perf. 3 p. f. sing.) viii
doubtedارتابوا (perf. 3 p.m. plu.) viii
they doubtedارتبتمَ (perf. 2 p.m. plu.) viii
you doubtedيرتابَ (imperf. 3 p.m. sing.) viii
~doubtsيرتابوا (imperf. 3 p.m. plu.) viii, acc.
they doubtedيرتابوا (imperf. 2 p.m. plu.) viii, acc.
you doubtرَيْبٌ (n.)
doubt, suspectمُرِيْبٌ (ap-der. m. sing.) iv
arouser of suspicions, causing
doubtمُرْتَابٌ (ap-der. m. sing.) viii
doubter

★ ر ي ح

رِيْحٌ (n.)
wind (1)

يُرِيدُوْنَ، يَرِيدُوْا (juss.)

(imperf. 3 p.m. plu.)

they intend, wish

يُرِيدْنَ (imperf. 3 p. f. plu.) iv
they (f.) wish, intendنُرِيدُ (imperf. 1st. p. plu.) iv
we wish, intendمُرَادٌ (pip. 3 p.m. sing.) iv
~ is wished, intendedرَوِيْدًا (for a while, (particle) acc.)
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, (ن)
to be terrified

★ ر و غ

رَاغٌ (perf. 3 p.m. sing.)
< ~slipped
رَاغٌ 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 ي ش

adornment (*i.e.*, dress) (n.) رِيْسٌ

★ ر ي ع

a high place (n.) رِيْعٌ

★ ر ي ن

(*perf.* 3 *p.m. sing.*) رَانَ

~encrusted

رَانَ يَرِيْنُ رِيْنًا - عَلِيٌّ، ب (ض)
to be rusty, dirty

وَجَرَيْنَ يَوْمَ يَرْجُحُ طَيْبَةً

And they run away with them
with a goodly wind.

[10:22]

predominance (2)

فَقَضَلُوا وَاذْهَبَ رِيْحُكُمْ

Lest ye flag and your pre-
dominance depart. [8:46]

smell (3)

إِنِّي لَأَجِدُ رِيْحَ يُوْسُفَ

Surely I feel the smell of
Yusuf, [12:94]

الرِّيْحُ <winds (n. p. b.)

(*sing.*) الرِّيحُ

کتاب الزای

★ ز ب ن

the bondmen, (n. p.) الزَّابِنَةُ
infernal guards

★ ز ج ح

a/the glass الزُّجَاجَةُ، زُجَاجَةٌ

★ ز ج ر

ازْدَجَرَ (pp. 3 p.m. sing.) viii
~was reproved

أَزْدَجِرُ أَزْدَجَارًا <
to obey an interdiction, for-
bidden

زَجَرَ، يَزْجُرُ زَجْرًا (ن) - عَن -
to interdict, rebuke

a deterrent (v.n. mim.) viii مَزْجَرٌ

driving away (v.n.) دَزَجْرٌ

★ ز ب د

the scum (n.) زَبْدٌ، الزَّبْدُ

★ 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]

(رَحْفٌ) is an army, or a military force, marching little by little, or leisurely, or heavily, by reason of their multitude and force—LL)

ذ 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 بَيْتًا مِّنْ زُخْرُفٍ

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.) زَرَعُونَ

<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.) زَاجِرَاتٌ
those (f) who drive away
(i.e., angels who are the drivers of the clouds.

the shout (n.) زَجْرَةٌ

(The reference is to the second blast of the trumpet.)

ذ ج و ★

(imperf. 3 p. m. sing.) iv يَزْجِي

~ speeds up

v. أَزْجِي يَزْجِي 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. زُحِرِحَ

<is removed

to remove SS - عَزَّ - زُحِرِحَ - عَزَّ

form its place

(act. pic. m. sing.) مَرْحِزِحٌ

remover

ذ ح ف ★

marching slowly (v.n.) acc. زَحْفًا

زَعَمَ يَزَعُمُ زَعْمًا وَ زُعْمًا (ف)

to assert (1)
something that may be
true or false

to assert (2)
something false

(perf. 2 p.m. sing.) زَعَمْتَ
thou asserted

(perf. 3 p.m. plu.) زَعَمْتُمْ
you asserted

(imperf. 3 p.m. plu.) يَزْعُمُونَ
they asserted

(imperf. 2 p. plu.) تَزْعُمُونَ
you asserted

assertion (n.) زَعْمٌ

★ ز ف ر ★

panting (act. 2 pic. m. sing.) زَفِيرٌ

(زَفِيرٌ signifies the beginning
or commencing part of
crying, or braying of the
ass. app. 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 يَزْدَرِي
< ~condemns

أَزْدَرِي يَزْدَرِي أَزْدَرَاءً

to condemn, to despise,
ridicule

<< زَرَى يَزْرِي زَرِيًّا (ض)
to reprove, reproach

Note: The (ت) of the
stem viii is replaced with

(د)

★ ز ع م ★

(perf. 3 p. sing.) زَعَمَ
< ~asserted

(*imperf. 2 p.m. sing.*) *ii* تَزَكِي
thou cleanseth, purifieth

(*imperf. 3 m. p. plu.*) *ii* يَتَزَكُونَ
they cleanse, purify

(*perate. neg. n. plu.*) لَا تَزْكُوا
justify not

فَلَا تَزْكُوا أَنْفُسَكُمْ

So justify not yourselves.
[53:32]

(تَزَكَى تَزَكَى 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* تَزَكَى
~purified himself

(*imperf. 3 p. m. sing.*) *v* يَتَزَكَى
~purifies himself

(*imperf. 3 p.m. sing.*) تَزَكَى
is cleansed

(*n.*) الزَّكَاةُ، زَكَاةٌ (الزَّكَاةُ، زَكَاةٌ)
Zakat

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And establish prayer and
give the Zakat. [2:43]

Note: The زَكَاةُ (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 / زَقُّومٌ
(Any deadly food; the food
of the people of the Fire
or hell شَجَرَةُ الزَّقُّومِ is a
certain tree in hell (IK).
A certain tree having small
leaves, sticking and bitter
found in Tihama.) (LL)
The tree (in verse 37:62) is
symbolic of the living
conditions in the hell.

ز ك ي *

(*perf. 3 p.m. sing.*) زَكَّى
<~was clean
زَكَّى يَزْكُو زَكَاةً (ن) اَزْكَى يَزْكَى
(ف) اَزْكَى يَزْكَى 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* زَكَّى
<~cleansed

to purify, clean زَكَّى تَزْكِيَةً
(*imperf. 3 p.m. sing.*) *ii* يَزْكِي
cleanseth, purifieth

(act. pic. m. sing.) acc. زَكِيًّا، زَكِيًّا
pure

لَا هَبَّ لَكَ عَلْمًا نَكِيًّا

That I may bestow on thee
a boy pure. [19:19]

(act. pic. f. sing.) زَكِيَّةً
pure (i.e., innocent)

وَأَلَّا تَقْتُلْتَنَا نَفْسًا نَكِيَّةً

He said : haste thou slain a
person innocent. [18:74]

the purest (relative.) أَزْكَا

ز ل ز ل

(pp. 3 p. f. sing.) زُلِّتَ
<~is shaken

to shake زُلِّلَ يَزُلُّ زُلًّا

(pp. 3 p. m. plu.) زُلُّوا
they were shaken

shaking (v.n.) زِلْزَالٌ

quake (n.) زَلْزَلَةٌ

* ز ل ل

(perf. 2 p. m. plu.) زَلَلْتُمْ
you slipped

زَلَّ يَزِلُّ زَلًّا وَزَلَّالًا
to stumble, slip, make a mistake
(ض) وَزَلَّةً

(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 زَكَاةً is translated as a Islamic tax, poor-due, poor-rate or charity but none of them renders the full meaning of the term. Thus, it is reasonable to use the term as such.

purity, piety (2)

فَأَرَدْنَا أَنْ نُبَدِّلَ لَكُم مَّا خَيْرًا مِنْهُ
زَكَاةً وَأَقْرَبَ رُحْمًا

So we intended that their Lord should change for the twain one better then he in piety and chosen affection. [18:81]

وَرَحْمَةً مِنَّا وَتُذَكِّرُكَ

And tenderness from Our presence and purity.

[19:13]

Note : **رَمَّ** (*sing.*) is 'an arrow without a head and without feathers. **أَرْلَامٌ** arrows here allude to those divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. They used to put them in a receptacle, and when one of them desired to make a journey, or accomplish a want, or when desired to perform some affair, he put his hand into that receptacle and took forth an arrow; and if the arrow upon which was 'Command' came fourth he went ahead to accomplish his purpose, but if that upon which was 'Prohibition' came forth he refrained, and if the black one came forth he shuffled them a second time.'

(*Jid. LL, IK.*)

★ ر م ل

رُمْرٌ، رُمْرَاءٌ (*n. p.*) *acc.*
in troops

★ ل م ل

الرَّمْلُ (*Ap-der. m. sing.*) *viii*
wrapped

أَرْلَى (*perf. 3 p.m. sing.*) *iv*
caused to slip

اسْتَرْلَى (*perf. 3 p. m. sing.*) *x*
caused to slip

★ ز ل ف

أَرْلَيْنَا (*perf. 3 p.f. plu.*) *iv*
< we brought near

< **أَرْلَيْتُ يَرْلِي** *iv* **إِرْلَانًا**
to bring near, to cause to approach

<< **رَلَيْتُ يَرْلِي رَلَانًا وَرَلْنِي** (*n.*)
to advance

أَرْلَيْتُ (*pp. 3 p. f. sing.*) *iv*
~ is brought near

رَلَانًا (*n.*) *acc.*
neighbouring (watches)

رَلَانَةٌ (*n.*) *acc.*
proximating

رَلْنِي (*v.n.*)
an approach

★ ز ل ق

يَرْلِقُونَ (*imperf. 3 p.m. plu.*) *iv*
< they caused to stumble

to cause to *iv* **أَرْلَقَ إِرْلَقًا**
slip, stumble

<< **رَلَقْتُ يَرْلِقُ رَلَقًا** (*ض.*)
to stumble, slip

رَلَقٌ (*v.n.*) **رَلَقًا** *acc.*
slippery

★ ز ل م

arrows (*n. p. b.*) **الرَّمْلَامُ**
(*sing.*) **رَمَّ**

to give **زَوَّجَ** ii **زَوَّجَتْ**

a woman in marriage, to conjoin, to classify in pairs, to unite with fellows

(*imperf. 3 p. m. sing.*) ii **زَوَّجَتْ**
~conjoins

(*pp. 3 p. f. sing.*) ii **زَوَّجَتْ**
is paired

وَالَّذِائِلُفُؤُسُ زَوَّجَتْ

And when the souls are paired. (*i.e.*, united with their fellows). [81:7]

wife (1) (n.) **زَوْجٌ**

وَلَنْ أَرْضَكُمْ أَسْتَبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ

And if you intend to relpacc a wife by another. [4:20]

husband (2)

حَتَّىٰ تَتَّكِحَ زَوْجًا غَيْرَهُ

Untill she weds a husband other than he. [2:230]

pair (3)

وَأَبْتَسَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

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 > الْمَزْمَلُ

replaced by ز then dup- licated by *Shaddah* (AK).

★ ★ ★ ★

biting cold (n.) **زَمِيرٌ**

★ ★ ★ ★

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

زَفَىٰ يَزْفِي زَفَىٰ وَ زِمَامًا (ض)

to commit adultery

(*imperf. 3 p. f. plu.*) w.v. **يَزْنِينَ**
they (*f.*) commit adultery

(*act. pic. m. sing.*)(*fd.*) **زَانٍ**، **زَانِيَةٌ**
one who commits adultery

(*act. ptc. p. f. sing.*) **زَانِيَةٌ**، **زَانِيَةٌ**
one (*f.*) who commits adultery

★ ز و ج

(*perf. 1st. p. plu.*) ii **زَوَّجْنَا**
< we wedded

(el. 3 p. f. sing.) لَزَّوْلُ
that may remove

(perf. 1st. p. plu.) ii زَلَّيْنَا
we caused split

(perf. 3 p.m. plu.) v زَلَّوْا
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 or 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 زَوَّدُوا
<take provision for the
journey

to provide زَوَّدَ v زَوَّدُوا
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 زَارَتْ
<~deviates, turns aside

زَارَتْ يَزُورُ vi زَارَتْ
to deviate
(تَزَاوَرُ > تَزَاوَرُ Ak.)

الرُّؤُوسُ 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. زَلَّتَا
<the twain ceased

زَالَ يَزُولُ زَوَالًا وَ زَوَالًا (ن)
to pass, cease, decline,
remove

(act. pic. m. sing.) زَاهِقٌ
vanished ones

vanishing (ints.) acc. زَاهِقًا

★ 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 تَرَالُ بِنْيَانَهُمُ الَّذِي
بَنَوْا رَبِيَّةً فِي قُلُوبِهِمْ

And their building which
they have built will cause
continually doubt in their
hearts. [9:110]

(imperf. 3 p.f. sing.) لَا تَرَالُ
~will remain continually

(imperf. 3 p.m. plu.) لَا يَرَالُونَ
they will remain continually

★ ز ه د

(act. pic. m. plu.) الزَاهِدِينَ
<abstemious, indifferent

زَهَدَ يَرْهَدُ زُهْدًا (ف) - فِي -

to turn away from, be indi-
fferent to, forsake

★ ز ه ر

flower, splendour (n.) زَهْرَةٌ

★ ز ه ق

(perf. 3 p.m. sing.) زَهَقَ
<~vanished

زَهَقَ يَرْهَقُ زُهُقًا (ف)

to vanish

(imperf. 3 p.f. sing.) acc. تَرْهَقُ
~may vanish, to vanish (i.e.,
to die, pass away)

(perf. 3 p. f. sing.) w.v. **زَاعَتْ**
 ~turned aside

(perf. 3 p.m. plu.) w.v. **زَاعُوا**
 they turned aside

(perf. 3 p.m. sing.) vi, w.v. **أَزَاعَ**
 ~caused to turn aside

(imperf. 3 p.m. sing.) vi, w.v. **يُزِيعُ**
 ~causes to turn aside

whosoever turns
 aside **مَنْ يُزِيعُ**

(The **ى** is dropped due to
 the conditional sentence)

turning aside, devia- (v.n.) **زَيْعٌ**
 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

كُنْ لِكِ زَيْنًا لِكُلِّ امْتِعَالِكُمْ

Thus to every people have
 We made their deeds fair-
 seeming. [6:108]

(imperf. 1st. p. plu.) w.v. **يَزِيدُ**
 we will increase

we shall never **لَنْ يَزِيدَ**
 increase

(perate. m. sing.) w.v. **زِدْ**
 increase!

(perf. 3 p.m. sing.) viii, w.v. **أُزِدَادَ**
 ~got increased gradually,
 waxed

(perf. 3 p.m. plu.) viii w.v. **أُزِدَادُوا**
 they got increased gradually,
 waxed

(imperf. 3 p.m. sing.) viii, w.v. **يُزِدَادُ**
 ~gets increased

(imperf. 3 p. f. sing.) viii, w.v. **تُزِدَادُ**
 ~gets increased

(imperf. 3 p.m. plu.) viii, w.v. **يُزِدَادُوا**
 they get increased

(el. 3 p.m. plu.) viii, w.v. **لِيُزِدَادُوا**
 that they may get increased

(imperf. 1st. p. plu.) viii, w.v. **نُزِدَادُ**
 we shall add

an increase (v.n.) **زِيَادَةٌ**
 an increment (v.n. mim.) **زَيْدٌ**
 more, additional **مُزِيدٌ**

★ زى غ

(perf. 3 p.m. sing.) w.v. **زَاعَ**
 ~turned aside

< **زَاعَ يَزِيعُ زَيْعًا (ض)**
 to deviate, to turn aside

(pp. 3 p.m. sing.) ii **زِينٌ**
 ~is made to seem fair

(perf. 3 p. f. sing.) v **أَزَيْنَتْ**
 ~became adorned

(**أَزَيْنَتْ** is shaped from

(v) **تَزَيْنَتْ**) (Abk.)

the/an adorn- (n.) **الزِينَةُ، زِينَةٌ**
 ment, beauty

we adorn (2)

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ

Surely We have adorned the
 lower heaven with an
 adornment, the stars.

[37:6]

surely (epi. 1st. p. f. sing.) **لَأَزِينَنَّ**
 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 فَإِنِّي كَرِيمٌ

And when my bondmen ask
 thee regarding Me, then
 verily I am nigh. [2:186]

(*perf. 2 p.m. sing.*) سَأَلْتَ
 thou asked

Prefixed to the *imperfect*
tense to denote the mean-
 ing of future, as :

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

The foolish among men
 will say. [2:142]

(According to the gramma-
 rians it is shortened form
 of سَوْفَ that is placed
 before the *imperfect*,
 المضارعُ to conform the
 meaning of the future. As
 the *imperfect* consists both
 of the present and the
 future tenses).

س أ ل *

سَاعَةً / السَّاعَةَ see س و ع

(*perf. 3 p.m. sing.*) h.v. سَأَلَ
 < ~asked

(*imperf. 1st. p. plu.*) تَسْأَلُ
we ask, demand

(*epi. 1st. p. plu.*) لَتَسْأَلُنَّ
we surely shall question

(*perate. m. sing.*) سَلْ، اِسْأَلْ
(thou) question ! ask !

(*perate. m. plu.*) اِسْأَلُوا
(you) question ! ask !

~ is asked (*pp. 3 p.m. sing.*) سُئِلَ

(*f.*) is asked (*pp. 3 f. sing.*) سُئِلَتْ

(*pp. 3 p.m. plu.*) سُئِلُوا
they are asked

(*pip. 3 p.m. sing.*) يُسْأَلُ
~ is/will be asked

(*epi. passive. 3 p.m. plu.*) لَيَسْأَلُنَّ
verily they shall be asked,

(*pip. 2 p.m. sing.*) تُسْأَلُ
thou will be asked

(*epi. passive. 3 p.m. plu.*) لَتَسْأَلُنَّ
you certainly shall be asked,
questioned

(*pip. 3 p.m. plu.*) يُسْأَلُونَ
they will be asked

(*pip. 1st. p. plu.*) نُسْأَلُ
we are/will be asked

(*act. pic. m. sing.*) السَّالِمُ / السَّالِمَةُ
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]

يَسْتَعِذُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
begs (2)
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 آخِرٍ
Thou asketh them no fee for
it. [12:104]

(*imperf. 1st. p. sing.*) اِسْأَلُ
I ask, demand

nom. يَسْأَلُونَ acc.
(*imperf. 3 p.m. plu.*)
they ask, enquire, demand

(*el. 3 p.m. plu.*) يَسْأَلُوا
that they ask, enquire,
demand

(*imperf. 2 p.m. plu.*) nom. تَسْأَلُونَ
you ask, demand acc. تَسْأَلُوا

سَمَّ يَسَامُ تَامَةً وَ سَامًا (س) - مِنْ

to feel aversion for, to turn away, to disgust, cause to loathe

(*imperf. 2 p.m. plu.*) (h.v.) يَسَامُونَ
they grow weary

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 تَعْتَمِدُوا أَنْ تَكْتُبُوا

And be not weary of writing.

[2:282]

س ب ب *

Saba (*prop. n.*)

(Saba was a city of Yemen, also called Ma'arib, at about three days' journey from San'a. The bursting of the dyke of Ma'arib and the destruction of the city by a flood are historical facts, and happened in about the first or second century of the Christian era. (*Palmer*))

س ب ب *

(*imperf. 3 p.m. plu.*) *assim.* يَسْبُونَا
< they revile

سَبَّ يَسُبُّ مَبًّا وَ مَسَبَّةً (ن)
to revile, defame

مَسْئُولُونَ (*fact. pic. m. plu.*)

those who are asked

تَسْأَلُونَ < تَسْأَلُونَ *vi*

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

you demand one of another

وَأَتَعُوا 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.*)

يَسْتَأْتُوا
they might question among themselves

وَكَذَلِكَ بَعَدْنَاكُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ

And likewise We raised them up that they might question among themselves.

[18:19]

(*imperf. 3 p.m. plu.*) *iv* يَتَسَاءَلُونَ
they asked each other

عَمَّا يَتَسَاءَلُونَ

Of what ask they? (refreshing or comforting to them).

[78:1]

مَسْأَلٍ questioning, demand (n.)

سُؤَالٍ requests (n. p.)

س ب م *

(*imperf. 3 p.m. sing.*) (h.v.) يَسَامُ
< ~ tires, weary

سَبَّحَ يَسْبُحُ سَبْحًا وَ سَبَّاحَةً (ف)

to swim, to float (in water or air), to go rapidly, to change about, turn over

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Each one in an orb floating.
[21:33]

(v.n.) acc. سَبْحًا nom. سَبْحٌ

lit. floating, swimmingly

chain of business (1)
ness (Pic.)

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا

Lo! thou has by day a chain of business. (Pic.) [73:7]

occupation (Jid.) (2)

Verily, there is for thee by day occupation prolonged.
(Jid.) [73:7]

swimmingly (as (3)
below)

(act. pic. f. plu.) السَّابِحَاتُ

those who are floating (i.e., angels who come down floating from heaven with their Lord's command.)

وَالشَّيْخِرَاتِ سَابِحَاتٍ

By the angels who glide swimmingly. [79:3]

(perf. 3 p.m. sing.) li سَبَّحَ
< glorified, hallowed

(perate m. plu.) assim. لَا تَسُبُّوا
do not revile

< way, means (n.) سَبَبٌ

(not drawn from سَبَّ يَسُبُّ)

< 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 يَسْبُتُ سَبَاتًا (ض)

to rest, to keep sabbath

the day of keeping (v.n.) سَبَّتَ
Sabbath (of Jews)

Saturday (n.) السَّبْتُ

(i.e., the holy weekend of the Jews, between Friday and Sunday.)

acc. سَبَاتًا nom. سَبَاتٌ
repose, rest (n.)

وَجَعَلْنَا نَوْمَكُمْ سَبَاتًا

And We made your sleep as a rest (for repose). [78:9]

س ب ح ★

(imperf. 3 p. m. plu.) يَسْبَحُونَ
< they swim

glorifying (v.n. <ii) تَسْبِيحٌ
 acc. مُسَبِّحِينَ nom. مُسَبِّحُونَ
 those who (Ap-der. m. plu.)
 glorify (their Lord)
 hallowed be to (n.) مُسَبِّحَانَ
 (It always occurs before
 Allah as pronominal or
 relative pronoun referring
 to Him as :

hallowed be Allah مُسَبِّحَانَ اللَّهِ
 hallowed be Thou مُسَبِّحَانَكَ
 hallowed by He مُسَبِّحَانَهُ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلَةَ
 Hallowed be He who carried
 His servant by night.
 [17:1]

س ب ط ★

acc. الْأَسْبَاطُ gen. آسَابِطًا
 <tribes (n. p.)

(sing.) سَبْعًا
 litt : a tree that has many
 branches, grandsons, tribes

س ب ع ★

rapacious, animal, (n.) السَّبْعُ
 lion, wild beast
 (plu.) < سَبَاعٌ

acc. السَّبْعِ، سَبْعِ، سَبْعَةٍ nom. سَبْعًا
 seven (card. num.)

to praise, تَسْبِيحًا ii
 magnify God with the
 word

God is far above, سُبْحَانَ اللَّهِ
 He is beyond the level of
 human beings

(Though tense of the word
 سَبَّحَ is perfect (past.),
 yet in the Quranic style
 and context it stands for
 the present tense. Thus
 سَبَّحَ means he glorifies
 or hallows.)

(perf. 3 p.m. plu.) ii سَبَّحُوا
 they hallow, they praise

(imperf. 3 p.m. sing.) ii يَسْبُحُ
 glorifies, hallows

(imperf. 3 p.f. sing.) ii تَسْبِيحٌ
 ~ glorifies, hallows

(imperf. 3 p.m. plu.) li يَسْبُحُونَ
 they glorify

(imperf. 3 p.f. plu.) يَسْبُحْنَ
 they (f.) glorify

(imperf. 2 p.m. plu.) تَسْبُحُونَ
 you glorify

(imperf. 2 p.m. plu.) acc. ii تَسْبُحُوا
 you glorify

(imperf. 1st. p. plu.) ii نَسْبُحُ
 we hallow, praise

(perate. m. sing.) li تَسْبِحْ
 (thou) glorify !

(perate. m. plu.) تَسْبُحُوا
 (you) glorify !

لَوْلَا كُتِبَ مِنَ اللَّهِ سَبِقُ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ
عَذَابٌ عَظِيمٌ

Were it not that a writ had
already gone forth from
Allah, there would surely
have touched you mighty
torment for that which ye
took. [8:68]

(*pref. 3 p.m. plu.*) سَبَقُوا
they had gone
forth, they escaped

لَا تَحْسَبِ الَّذِينَ كَفَرُوا سَبِقًا أَلَيْسَ لَاحِزُونَ

Let not those who disbelieve
'deem that they have esca-
ped, verily they cannot
frustrate. [8:59]

(*imperf. 3 p.f. sing.*) سَبِقُ
precedes

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

No community precedes the
term thereof nor doth it
fall behind. [15:5]

(*imperf. 3 p.m. plu.*) تَسْبِقُونَ
they escape

acc. سَبْقًا nom. سَبَقٌ
going speedily (*v.n.*)

فَالسَّابِقَاتِ سَبْقًا

Then they speed with (fore-
most) speed. [79:4]

(*act. pic. m. sing.*) سَابِقٌ
one who goes ahead

acc. سَبْعِينَ nom. سَبْعُونَ
seventy (*card. num.*)

★ س ب ع

(*perf. 3 p.m. sing.*) iv أَسْبَغَ
~has completed

(*act. pic. f. plu.*) 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 سَابِغِي

Make thou complete coats of
mail. [34:11]

★ س ب ق

(*perf. 3 p.m. sing.*) سَبَقَ
<~had gone (1)
before, already gone forth

سَبَقَ يَسْبِقُ سَبْقًا (ض)
to get in advance, precede,
overtake, to pass, come
first to the goal

(*perf. 3 p.f. sing.*) سَبَقَتْ
~had gone before, already
gone forth

س ب ل ★

path, method, < way (n.) **سَبِيلٌ**
manner

the way (n.) **السَّبِيلِ**
the way (n.) acc. **السَّبِيلِ / سَبِيلًا**

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

أَسْتَرَا viii <
to hide oneself, put a cover
on him:elf, conceal one-
self

سَتَرٌ يَسْتَرُ سِتْرًا (ن) <<
to cover, veil, conceal

veil, cover (n.) **سِتْرٌ**

(pact. pic. m. sing.) **مَسْتَوْرٌ**
covered one

س ج د ★

(perf. 3 p.m. sing.) **سَجَدَ**
< ~ prostrated himself

acc. **السَّابِقِينَ** nom. **السَّابِقُونَ**

those who (act. pic. m. plu.)
go first

(act. pic. f. plu.) **السَّابِقَاتِ**
those who go first, those
who pass speedily

(pact. pic. m. plu.) acc. **مَسْبُورِينَ**
those who are outrun

وَمَا نَحْنُ بِمَسْبُورِينَ

And We are not to be outrun,
[56:60]

(perate m. plu.) iii **سَابِقُوا**
< strive with—in, hastening

سَابِقٌ iii **يَسَابِقُ مُسَابَقَةً وَ مِسَابَقًا**

to try to precede, outstrip
surpass, to vie with one
another

(perf. 3 p.m. dual.) viii **أَسْتَبَقَا**
the twain raced

(perf. 3 p.m. plu.) viii **أَسْتَبَقُوا**
they raced, strived

وَلَوْ نَشَاءُ لَمُكَتَبْنَا عَلَىٰ آعْيُنِهِمْ فَاسْتَبَقُوا وَصَبَأًا

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 **أَسْتَبِقُوا**
(you) strive!

(*imperf. 3 p.m. plu.*) سَجَدُوا
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.* يسجدوا
they adore

الَّذِينَ يَسْجُدُونَ لِلَّهِ

So that they adore not Allah?
[27:25]

(*imperf. 1st p. plu.*) نَسْجُدُ
we prostrate

(*parate. m. sing.*) اسجد
thou (m.) prostrate thyself

(*perate. f. sing.*) اسجدي
thou (f.) prostrate thyself

(*prate. m. plu.*) اسجدوا
(you all) prostrate your-
selves

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ

And when it is said unto
them prostrate yourselves.
[25:60]

سَجَدَ يَسْجُدُ سَجْدًا (ن)

to prostrate (1)

to be submissive (2)
obseisance, to adore

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

So the angels prostrated
themselves, all of them to-
gether. [15:30]

(*perf. 3 p.m. plu.*) سَجَدُوا
they prostrated themselves

(*imperf. 3 p.m. sing.*) يسجد
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.* تسجد
that thou prostrate thyself

مَا مَنَعَكَ الْآتِ سَجْدًا

What prevented thee that
thou shouldst not prostra-
te thyself. [7:12]

(*imperf. 1st p. sing.*) أسجد
I prostrate myself

(*imperf. 3 p.m. dual.*) يسجدان
the twain made obeisance

وَالشَّجَرُ وَالْعُصْبُ وَالسَّجْدُونَ ﴿٥٥﴾

And the herbs and the trees
do obeisance. [55:6]

the sacred (*prop. n.*) **الْمَسْجِدُ الْحَرَامُ**
Mosque at Makkah

(also referred to as **بَيْتُ اللَّهِ**
the House of Allah and
K'aba)

★ س ج ر

(*pip. 3 p. m. plu.*) **يَسْجُرُونَ**
< they will be stocked
to be burnt

تَجَرَّ بِسَجْرٍ سَجْرًا وَتَجُورًا (ن)
to fill (oven) with wood, to
heat, burn, to fill (well)
with water

ثُمَّ فِي النَّارِ يُسْجَرُونَ
Then in the fire they would
be stocked. [40:72]

(*fact pic. m. sing.*) **الْمَسْجُورُ**
overflowing

وَالْبَحْرِ الْمَسْجُورِ
By the overflowing sea.
[52:6]

(*pp. 3 p. f. sing.*) ii **مَجْرَتٌ**
~ is filled

وَإِذَا الْبِحَارُ سُجِّرَتْ
And when the seas shall be
filled. [81:6]

★ س ج ل

the scroll of writing (*n.*) **السِّجْرُ**

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.* **سُجِّدًا**
prostrating

وَادْخُلُوا الْبَابَ مُسَجِّدِينَ
And enter the gate prostrat-
ing yourselves. [2:58]

مَسْجِدًا
mosque (*n.p.t.*)

لَسَجْدًا أَوَّلَ يَوْمٍ عَلَى التَّقْوَى
Surely a mosque founded
from the first day on piety
[9:108]

mosques (*n.p.b.*) **السَّاجِدَاتُ، مَسَاجِدُ**

سَحَبٌ يَسْحَبُ سَحَابًا (ف)

to drag, trail on the ground

acc. السَّحَابُ، سَحَابًا nom. سَحَابًا cloud (n.)

س ح ت ★

(imperf. 3 p.m. sing.) acc. iv بَسَّحَتْ
< that may extirpate

to destroy, أَنْحَتُ v إِنْحَاتًا exterminate

<< سَحَّتْ بِسَحْتٍ سَحَاتًا (ف)
to gain what is unlawful

لَا تَقْفُرُوا عَلَيَّ يَوْمَ دُغِرَتِ الْأَعْيُنُ بِغَدَابَةٍ
Fabricate not against Allah
a lie, lest He extirpate you
with a torment. [20:61]

forbidden, unlawful (n.) سَحْتٌ

س ح ر ★

سَحَرُوا (perf. 3 p.m. plu.)
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. تَحَرَّ
that thou enchant

السَّجِيلُ the stones of baked clay (n.)

س ج ن ★

يَسْجَنُ (pip. 3 p.m. sing.) acc.
< ~ be imprisoned

يَسْجَنُ يَسْجَنُ سَجْنًا (ن)
to imprison (epl. 3 p.m. plu.)
لَيَسْجَنَنَّ they should imprison. SS

(epl. pip. 3 p.m. sing.) لَيَسْجَنُ
~ surely be imprisoned

السَّجْنُ the prison (n.)

سَجُونٍ (pact. pic. m. plu.)
< prisoners (sing.)

Sijjin (n.) سَجِينٌ

lit. a 'prison' which is a certain place in which is kept the record of the deeds of the wicked (LL).

س ج ي ★

يَسْجِي (perf. 3 p.m. sing.) w.v.
< ~ darkens

يَسْجُو يَسْجُو سَجْوًا (ن)
to be calm, to be covered with
darkness

س ح ب ★

يَسْحَبُونَ (pip. 3 p.m. plu.)
< 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

وَالسَّاعِقِينَ بِالْأَسْحَارِ

And praying ones at early dawn for forgiveness.

[3:17]

س ح ق ★

(*act. 2 pic. m. sing.*) مَحِيْقٌ
< ~ remote

to be distant مَحَقٌّ بِمَحَقٍّ مَحَقًّا (ن)
be far away (*v.n.*) مَحَقًّا

س ح ل ★

(*act. pic. m. sing.*) السَّاحِلُ
seashore, bank of a river

س ح ر ★

(*perf. 3 p.m. sing.*) يَسْحَرُ
< ~ scoff at

يَسْحَرُ بِسَحْرٍ سَحْرًا وَ مَسْحَرَةً (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: يَسْحَرُ is not only "bewitched" but also to be turned away from one's course or way.

magic (*n.*) السَّحْرُ، يَسْحَرٌ

two magics (*n. dual*) يَسْحَرَانِ
(or magicians)

قَالُوا يَسْحَرِينَ 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.*) السَّحْرَةُ
the magicians

magician (*ints.*) سَحَّارٌ

(*pact. pic. m. sing.*) مَسْحُورٌ
enchanted

acc. مَسْحُورِينَ nom. مَسْحُورُونَ
(*act. pic. m. plu.*) *ii*
enchanted ones

وَسَخَّرْنَا 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 يَسْخَطُ سَخَطًا - عَطًا -

to be angry, to be inflamed
in anger, incensed

(imperf. 3 p.m. plu.) يَسْخَطُونَ

they are enraged

(perf. 3 p.m. sing.) iv أَسْخَطَ

angered

displeasure (v.n.) سَخَطٌ

★ س د د

<barrier, (1) (n.) acc. سَدًّا

(assim) سَدًّا يَمُدُّ سَدًّا (ن)

to close (a whole), to stop
up, to bar

mountain (2)

two mountains (n, dual)gen. السَّدَّيْنِ

(that serve as barriers)

(perf. 3 p.m. plu.) سَخَّرُوا

they scoffed at

(imperf. neg. 3 p.m. sing.) لَا يَسْخَرُ

~should not scoff at

(imperf. 3 p. m. plu.) يَسْخَرُونَ

they scoff at

(imperf. 2 p.m. sing.) تَسْخَرُ

thou scoffs at

(imperf. 2 p.m. plu.) تَسْخَرُونَ

you scoff at

(imperf. 2 p.m. plu.) acc. تَسْخَرُوا

that you scoff at

(imperf. 1st. p. plu.) نَسْخَرُ

we scoff at

(act. pic. m. plu.) acc. السَّاحِرِينَ
the scoffers

(imperf. 3 p.m. plu.) يَتَسَخَّرُونَ
<they turn to scoffing

as RF

mockery (v.n.) acc.

(perf. 3 p.m. sing.) ii سَخَّرَ

<~subjugated

to bring 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 بِسَرَبٍ مُسْرُوبًا (ن)
to go forth and pasture
freely (camels)

< to turn freely (v.n.) acc. سَرَبًا
(in the water)
سَرِبَ بِسَرَبٍ سَرَبًا (س)
to flow, run

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ مَسْرَبًا
Then it took its way into the
sea freely. [18:61]

gen. سَرَابٌ acc. سَرَابًا
mirage (n.)

س ر ب ل

سَرَابِيلٌ
coats (n. p.h.)
< سِرْبَالٌ (sing.)

س ر ج ★

سِرَاجًا
lit. 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 سَرْحًا وَ سُرُوحًا (ف)
to send forth to pasture

proper, (n.) acc. سَدِيدًا
straight to the point

< سَدَّ يَسُدُّ سَدَادًا (ض)
to be right, in the right
direction

س د ر ★

سِدْرٌ
lote-trees (n.)
(of a wild, thorny and fruit-
less variety)

سِدْرَةٌ (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
lit. in vain, (n.) (adj.)
aimless, uncontrolled

أَيُّحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى
Thinketh man that he is to
be left aimless? (Pic.)
.....uncontrolled. (Jid.)
[75:36]

قَالِقِعْرُونَهَا أَتْسُرُ الظَّالِمِينَ

The colour whereof is deepest,
delighting the beholders.

[2:69]

(part. pic. m. sing.) acc. مَسْرُورًا
delighted

happines (v.n.) acc. مَسْرُورًا

prosperity (n.) سَرَاهُ
(opp. tribulation)

happiness (opp. distress)

(perf. 3 p.m. sing.) iv أَتْسُرُ
~hidden (1)

to keep secret, إِسْرَارًا iv أَتْسُرُ

to conceal, to confide,
impart a secret to

سَوَاءٌ يَتَكَلَّمُ مِنْ أَسْرَ الْقَوْلِ وَمَنْ جَهْرًا

Equal (unto him) is he
among you who hideth
the word and he who
publisheth. [13:10]

confided (2) إِلَى

وَلَدًا أَسْرًا تَكْتُمُ إِلَى بَعْضِ أَرْوَاحِهِ حَتَّى يَتَنَا

And when the Prophet confi-
ded a story to one of his
wives. [66:3]

(perf. Ist. p. sing.) أَتْسُرْتُ
I spoke secretly

(perf. 3 p.m. plu.) أَتْسُرُوا
they hid

(imperf. 3 p.m. plu.) يُسِرُّونَ
they hide

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَمُرُّونَ

And for you there is beauty
in them as ye drive them
at eventide and as ye drive
them out to pasture.

[16:6]

(imperf. Ist. p. sing.) ii اَسْرَحُ
<I shall release

< سَرَحَ ii تَسْرِيحًا
to release, to set free, to
divorce

(perate. m. plu.) ii تَسْرَحُوا
(you) release!

to set free, (v.n.) acc. مَسْرَاحًا
(to divorce)

setting free (v.n.) ii تَسْرِيحُهُ

★ س ر د

coat of mail (n.) العَصَدُ
(or) links (stitch)

★ س ر د ق

awning. (n.) مَسْرَادِقُ
canvas roof

★ س ر د ر

(imperf. 3 p.f. sing.) (assim) تَسْرُرُ
~delights

< سَرَّ يَسْرُرُ مَسْرُورًا وَ مَسْرَرَةٌ (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

وَاللَّهُ سَرِيعٌ الْحِسَابِ

And Allah is swift at reckoning. [2:202]

hasten forth (v.n. < iii) acc. سَارِعًا

swifter (elative) أَسْرَعُ

س ر ف ★

(perf. 3 p. m. sing.) أَسْرَفَ
~ < trespassed (1)

< أَسْرَفَ iv إِسْرَافًا
extravagant, to exceed a limit in anything

كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ

Thus We requite him who trespasseth (the boundry of law). [20:127]

they committed extravagance أَسْرَفُوا

قُلْ يُجَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ

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 قَوْلَكُمْ وَأَوْجِهُوا إِلَيْهِمْ

And whether ye keep your discourse secret or publish it. [67:13]

secretly (v.n.) acc. إِسْرَارًا
(talking or addressing secretly)

secret (n.) acc. سِرٌّ nom.

secretly (n.) acc. سِرًّا

secrets (n. p. b.) سِرَائِرٌ

couches (n. p.) سُرُرٌ

سِرِّيَّةٌ (sing.)

فِيهَا سُرُرٌ مَّرْفُوعَةٌ

Therein shall be couches elevated. [88:13]

س ر ع ★

(imperf. 3 p.m. plu.) iii يَسَارِعُونَ
< they vie with each other

< سَارِعٌ يَسَارِعُ مَسَارِعَةً وَ سِرَاعًا iii
make haste with one another, or crying, or striving, with one another, hastening with another, to be or get before other or others

thieves acc. سَارِقِينَ nom. سَارِقُونَ
(perf. 3 p.m. sing.) viii اسْتَرَقَ
stole

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ
Save him who stealeth the
hearing. [15:18]

س ر م د

continuous (n.) acc. سَرَّهَدًا

س ر ي ★

(imperf. p.m. sing.) w.v. f.d. يَسْرِى
<~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.) أَسْرَى

(perf. 3 p.m. sing.) iv
carried by night, made to
travel by night

rivulet (n.) acc. سَرِيَاتًا

س ط ح

(pip. 3 p.f. sing.) سَطَحَتْ
<~outspread

سَطَحَ يَسْطَحُ سَطْحًا (ف)
to spread out, level

(el. neg. 3 v.m. sing.) لَّا يُسْرِفُ
let ~not be extravagant

(imperf. 3 p.m. plu.) juss. لَّا يُسْرِفُوا
they were not extravagant

(perate neg. m. plu.) لَّا 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 إِنَّ يَسْرِقُ 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.) لَّا يَسْرِقُوا
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

سَطًا يَسْطُرُونَ سَطْوًا وَ سَطْوَةً (ن)
- **عَلَى**، **ب**

to attack, assail, leap upon

★ س ع د

(*pp. 3 p.m. plu.*) **سَعِدُوا**

they are blest

< **سَعَدَ سَعْدٌ 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

وَإِلَى 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. guard. m. sing.*) **مَضْبُورٌ**
< warden

يَسْبُطِرُ يَسْبُطِرُ مَبْطُورَةً - عَلَى

to exercise full authority over SS

(*Ap-der. m. plu. guard.*) **مَضْبُورُونَ**
wardens

Note : The first radical **س** is replaced with

speeded, went quickly (2)

وَلَا تَوَلَّيْ سَعَىٰ فِي الْأَرْضِ لِتُبْعِدَ فِيهَا

And when he turneth away he speedeth through the land that he may act corruptly therein. [2:205]

endeavoured (3)

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

And that for man shall be naught save that therefor he endeavoureth. [53:39]

(*perf.* 3 *p.m. plu.*) *w.v.* سَعَوْا
they endeavoured

(*imperf.* 3 *p.m. sing.*) *w.v.* يَسْعَى
~runneth, will be running

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ

Their light will be running before them. [66:8]

striveth (2)

ثُمَّ وَاذْبَرَ يَسْعَىٰ

then he turned back striving. [79:22]

runneth, is running (3)

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ

And then came a man from the farthest part of the city running. [28:20]

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ

And for him who cometh unto thee running. [80:8]

to provoke, *ii*

سَعَرَ سَعِيرًا

to light the fire

acc. سَعِيرًا *nom.* السَّعِيرُ، سَعِيرٌ

flame, blaze (*act.* 2 *pic.*)
(of the Hell)

madness (1) (*n.*) سَعْرٌ

فَقَالُوا أَبَشَرًا مِثْلَ مَا وَجَدْنَا نَبِيَّهَا إِنْ أَرَادَ الْإِنْسَانُ إِلَّا نَفْسًا سَعِيرًا

And they said : a (mere) human being from among us, and single ! shall we follow him ? verily then we should fall in-error and madness. [54:24]

(*Jid. pic.*) plural of سَعِيرٌ (2)

(According to *Ibn.* and *Mot.* سَعْرٌ

in the verse 54:24

is plural of سَعِيرٌ , as it is endorsed by authentic commentators).

س ع ي ★

(*perf.* 3 *p.m. sing.*) *w.v.* سَعَى
< ~strived (1)

سَعَى يَسْعَى سَعْيًا (ف)

to strive, to go quickly, hasten, to run, to be active

وَسَعَى فِي خَرَابِعِهَا

And he strived after their ruin. [2:114]

قَاتِبًا بَلَغَ مَعَهُ السَّعْيَ

And when he (Isma'il) attained the age of running.

[37:102]

speeding (2)

لَوْ دَعَوْهُمْ يَا بِنْتَكِ سَعِيًّا

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 صَلَّى سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

Those whose efforts are wasted in the life of the world. [18:104]

س غ ب *

سَعَبَةٌ < privation (v.n.) سَعَبَ

يَسْعَبُ سَعْبًا وَمَسْعَبَةٌ (ن، ف) to hunger

س ف ح *

سَفُوحًا (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.) v.v. سَعَى ~ striveth, runneth, endeavoureth

لِيُجْزَى كُلُّ نَفْسٍ بِسَعْيِهَا

In order that everyone may be requited according to that which he endeavour-eth. [20:15]

فَأَلْقَاهَا فِئَادَةً كُفْرًا

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)

وَسَمَّوْنَ فِي الْأَرْضِ فَسَادًا

And they go about in the land corrupting. [5:33]

they endeavour (2)

وَالَّذِينَ يَسْعَوْنَ فِي آلِهَاتِنَا مُعْجِزِينَ

And those who endeavour to frustrate Our signs. [34:38]

[34:38]

السَّعْيُ، سَعْبًا (v.n.) acc.

litt. running (1)

mata. the age of running (for a child)

(3)

أَسْفَارٌ
< tomes (1) (n. p. b.)
(volumes of a book) heavy
book or series of volumes
(sing.)

كَمَثَلِ الْجَمَلِ كَاتِبًا
Likeness of the ass bearing
tomes. [62:5]

plural of سَفَرٌ (2)

فَقَالُوا رَبَّنَا بَيْنَ يَدَيْنَا
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.) : تَسْفَعُ

acc. without shaddah : أ
as epl.

س ف ك ★

يَسْفِكُ
(imperf. 3 p. m. sing.)
< will shed

< سَفَحَ يَسْفَحُ سَفْحًا وَ سَفُوحًا (ف)

to shed,

flow (tears, blood, etc.)

أَوْ دَمًا سَفُوحًا

Or blood poured forth.

[6:145]

(ap-der. m. plu.) acc. gen. مُسَافِحِينَ
< fornicators

سَافَحَ مُسَافِحَةً وَ مِيفَاحًا

to fornicate, to commit for-
nication

(ap-der. f. plu.) مُسَافِحَاتٌ
fornicatresses

س ف ر ★

(1)

سَفَرٌ
journey (n.)

< سَافَرَ iii مُسَافِرَةً
to depart, travel, set out on a jour-
ney

<< سَفَرٌ يَسْفِرُ سَفْرًا (ض)
to sweep, disperse

(2)

أَسْفَرٌ
< ~brightened iv
to shine iv إِسْفَارًا
(dawn), enter at the time
of dawn

وَالشُّبْحِ إِذَا أَسْفَرَ

By the morning when it bri-
ghteneth. [74:34]

(Ap-der. f. sing.) مُسْفِرَةٌ
beaming (with the light of
faith)

س ف ن

the boat (n.) السَّفِينَةُ / 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.) سَفِيهَاءُ
 those who are foolish
 (sing.) < سَفِيهَةٌ

س ق ر

the Hell (n.) سَقْرٌ

س ق ط

(perf. 3 p.m. plu.) سَقَطُوا
 < they fell

سَقَطَ يَسْقُطُ سَقُوطًا (ن)
 to fall down

to come to - إِلَى

to deviate from - عَن

سَقَّكَ يَسْفِكُكَ سَفْكًَا (ض)

to shed (blood or tears)

plu.
 (imperf. neg. 2 p.m.) لَا تَسْفِكُونَ
 you shall not shed

س ف ل

(act. pic. m. sing.) سَافِلٌ
 downward

جَعَلْنَا عَلَيْهِمْ سَافِلَةً

We turned upside down
 the downward. [11:82]

the lowest (1) (relative) أَسْفَلُ

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Thereafter We cause him to
 return to the lowest of
 the low. [95:5]

below (2)

وَالرَّكْبُ أَسْفَلَ مِنكُمْ

And the caravan was below
 you. [8:42]

the lowest (relative) الْأَسْفَلُ

(relative n. plu.) الْأَسْفَلِينَ
 nethermost men
 (humble)

(relative f. sing.) السُّفْلَى
 nethermost

وَجَعَلَ لِبَيْتِهِ الَّذِينَ كَفَرُوا السُّفْلَى

And he made the word of
 those who disbelieved
 nethermost. [9:40]

سَقَفًا < roofs (n. p. b.)
(sing) سَقْفٌ

س ق م ★

(act. 2 pic. m. sing.) w.v. سَقِمٌ
< not well
سَقِمَ بِسَقْمٍ سَقِيمًا وَ سَقِيمًا (ك)
to be weak, to be not well

س ق ي ★

سَقَى (perf. 3 p.m. sing.)
< ~ watered
سَقَى يَسْقِي سَقْيًا (ض) وَ أَسْقَى
to give to drink, to water,
to irrigate

وَسَقَمَ لَهُمْ مِنْ شَرِّ مَا طَفَعُوا

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 خَيْرًا

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 يَدِهِ
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.) تَسْقِطُ
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.) سَكَبٌ

<~(ever) following

سَكَبَ بِسَكَبٍ سَكَبًا (ن)

to pour out, (melt and cast metals)

س ك ت ★

(perf. 3 p. m. sing.) سَكَتَ

<~became quiet

سَكَتَ بِسَكَتٍ 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 تَسَكُّرًا
intoxicated

<< سَكَّرَ بِسَكْرِ سَكْرًا وَ سَكَّرَ (ن)

to be intoxicated

إِنَّمَا سَكَّرْتُمْ أَبْصَارَنَا

Intoxicated have been our sights. [15:15]

(imperf. neg. 1st. p. plu.) لَا نَسْقِي
we do not water

يَسْقِينِ (يَسْقِي + فِي = يَسْقِينِ)

(imperf. 3 p. m. sing.)

~gives me to drink

(pp. 3 p. m. plu.)

they are given to drink

(pip. 3 p. f. sing.)

~shall be given to drink

(pip. 3 p. m. plu.)

they will be given to drink

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

we gave to drink

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

we give to drink

(perf. 3 p. m. sing.) x

~prayed for drink,
asked for drink

(n.) السَّقَاةُ / سِقَاةٌ

giving of drinks (1)

اجْعَلُوا سِقَاةَ الْحَاجِّ

Make ye the giving of drinks
unto pilgrims. [9:19]

the drinking cup (2)

جَعَلَ الرَّقَائِبَةَ فِي رَحْلِ أَخِيهِ

He placed the drinking cup
in his brothers pack.

[12:70]

(giving the) drink (n.)

سُقْبًا

(*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** "re-
pose in her" puts in a
nutshell the various atti-
tudes the two sexes can
adopt towards each other
—of love in youth, of com-
panionship in middle age,
and of care and atten-
dance in infirmity.—(*Jid.*)

(*el. 3 p.m. plu.*) *acc.* **يَسْكُنُوا - فِي**
they repose

أَن جَعَلْنَا لِيَسْكُنُوا فِيهَا

We have appointed the night
that they may repose there-
in. [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.*) **نَسْكُنُهُنَّ**

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)

لَعَسَآءَ إِتَّهَمُوا بِسَكْرَتِهِمْ يَعْمَهُونَ

By thy life! in their intoxi-
cation they were wander-
ing. [15:72]

سَكَرَى
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 dwell-
ings of those who had
wronged themselves.

[14:45]

knife (n.) **يَكِينٌ**
 dwelling (n. pt.) **مَتَكَنٌ**
 dwellings (n.p. pt.) **مَتَاكِنٌ**
 (pact. pic. f. sing.) **مَتَكُونَةٌ**
 inhabited
 uninhabited **غَيْرَ مَتَكُونَةٍ**
 poverty, (v n. mim.) **الْمَتَكَنَةُ**
 lowliness
 (n.) acc. **مِتْكِينًا** nom. **مِتْكِينٌ**
 poor, humble, submissive
 the poor (n.p.b.) **الْمَسَاكِينُ / مَسَاكِينٌ**

س ل ب *

(imperf. 3 p.m. sing.) juss. **يَسْلُبُ**
 ~snatches

إِنْ يَسْلُبْنَاهُ الذَّبَابُ يَنِيَّأْ
 If the fly were to snatch
 away aught from them.
 [22:73]

س ل ح *

< arms (n.p.b.) **أَسْلِحَةٌ**
 (sing.) **سِلَاحٌ**

س ل خ *

(imperf. 1st. p. plu.) **تَسْلَعُ**
 < we draw

(perute. m. plu.) **اَسْكُنُوا**
 (you) dwell
 (imperf. 3 p.m. sing.) **لَمْ تَسْكُنْ**
 ~have not been inhabited
 (imperf. 1st. p. sing.) iv **اَسْكَنْتُ**
 I cause to dwell
 (imperf. 1st. p. plu.) iv **اَسْكَنَّا**
 we cause to dwell
 juss. iv **يَسْكُنْ**
 (imperf. 3 p.m. sing.)
 < ~causes to cease or
 stop

< **سَكَنَ يَسْكُنُ مَسْكُونًا (ن)**
 to subside, to be or become
 quiet

opp. to move **اَسْكَنَ**
 cause to be quiet

(perate. m. plu.) iv **اَسْكُوا**
 (you) lodge!

(act. pic. m. sing.) acc. **سَاكِنًا**
 still

repose (1) (n.) **سَكَنٌ**

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
 Verily thy prayer is a repose
 for them. [9:103]

tranquillity, rest (2)

وَجَعَلَ اللَّيْلَ سَكَنًا
 And He appointed the night
 as a rest. [6:96]

tranquillity (n.) **سَكِينَةٌ**

<< سَلِطٌ بِسَلْطَةِ سَلَاةٍ (س)

to be strong, hard, be sharp

وَلَوْ شَاءَ اللَّهُ لَسَلَطْنَا عَلَىٰكَ

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]

(سُلْطَانٌ + ي + هـ)

my authority

(هـ is only for rhyme)

هَكَذَا عَمِيَ سُلْطَانِيَّةٌ

There hath perished from me my authority. [69:29]

س ل ف ★

(perf. 3 p.m. sing.)

<~is past

سَلَفٌ يَسْلَفُ سَلْفًا وَ سَلُوفًا (ن)

to come to an end, pass away, to precede

سَلَخَ بَسَلَخًا سَلَخًا (ن)

(perf. 3 p.m. sing.) vii

<~slipped away (1)

to be slipped off vii سَلَخَ

وَإِذَا السَّلَخُ الْأَشْهُرُ الْحُرُمُ

Then when the sacred months have slipped away. [9:5]

~sloughed off (2)

أَتَيْنَاهُ الْيَتِيمَ فَا تَلَخَ مِنْهَا

We gave him Our signs but he sloughed them off.

[7:175]

★ ★ ★ ★

فُوتَيْنِ (ن.) سَلْسَبِيلٌ
Salsabil)

س ل س ل

a chain (n.) سِلَّةٌ

chains, (n. p. b.) سَلَّالِيلُ / سَلَّالِيلُ
manacles

س ل ط ★

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

<~gave SS mastery or power

سَلَّطَ سَلَّطًا ii

to make one overcome, have the mastery

against you with sharp-tongues. (*Jid.*) scold you with sharp tongues. (*Pic.*) smite you with sharp tongues. (*M.A.*) [33:19]

Note : Among the words "inveigh against", "scold", "smite" and "flay" the second one is the nearest to the sense of

سَلَقَ that signifies "to attack with scathing criticism".

س ل ك ★

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

< ~ threaded (1)

سَلَكَ

سَلَكَ يَسْلُكُ سَلَكًا وَ سُلُوكًا (ن)

to travel on a road, to thread a pathway, to make a way

وَسَلَكَ لَكُمْ مَعَابِدًا

And he threaded for you roads therein. (*i.e.*, opened in the earth pathways).

[20:53]

~ caused to enter (2)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَتَابِعُ 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 تَأْتِكُ

His is that which is past.

[2:275]

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

< ~ sent before, did previously

أَسْلَفَ إِسْلَافًا *iv*

to do SS or give SS in advance

فَمَا لِكَ تَجْأُؤُونَ عَلَىٰ نَفْسِكُمْ مِمَّا أَسْلَفْتُمْ

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 يَسْلُقُونَ سَلَقًا (ن) to boil, scold (*LL*) to hurt by words (*Mjm.*)

سَلَقُواكَ بِاللِّسَانِ حِدَادًا

They flay you with sharp tongues. (*Arb.*) inveigh

< تَسَلَّى *vi* تَسَلَّى

to slip away secretly

<< سَلَّ يَسْلُ سَلًّا (ن)

to draw out slowly (*assim*)

قَدْ عَلِمَ اللَّهُ الَّذِينَ يَسْلُونَ بِكُمْ إِذَا
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 ★

سَلَّمَ *(perf. 3 p.m. sing.) ii*

<< ~saved (1)

<< سَلَّمَ بِسَلْمٍ سَلَامَةً وَ سَلَامًا (س)

to be in sound condition,
well, without a blemish

سَلَّمَ *ii* سَلَّمًا

(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]

سَلَكْنَا *(perf. 1st. p. plu.)*

we made a way (4)

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

Likewise we made way for
it into the hearts of the
culprits. [26:200]

يَسْلُكُ *(imperf. 3 p.m. sing.)*

~causes to go

فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ

He causeth to go before
him. [72:27]

تَسَلَّكَ *(imperf. 1st. p. plu.)*

we make a way

اسْلُكْ *(perate. m. sing.)*

make the way

اسْلُكِي *(perate. f. sing.)*

make the way

اسْلُكُوا *(perate. m. plu.)*

bind with a chain (5)

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain whereof
the length is seventy
cubits, bind him. [69:32]

س ل ل ★

يَسْتَلُونَ *(imperf. 3 p.m. plu.) vi*
< they slip away

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ
سَلَامَةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً

Then when you enter houses salute each other with greeting from before Allah, blest and goodly. [24:61]

send benedictions (2)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

O ye who believe ! send your benedictions upon him and salute him with goodly salutation. [33:56]

(pisc. pic. f. sing.) ii **مُسَلَّمَةٌ**
whole (1)

مُسَلَّمَةٌ لَّا شَرَّ قَرْنَهَا

(The cow should be) whole and without blemish in her. [2:71]

delivered one (2)

وَدِيَّةً مِّنْهُ إِلَىٰ أُمَلَيْهِ

A blood-wit delivered to his family. [4:92]

(perf. 1st. p. plu.) iv **أَسْلَمَ**
~submitted (1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْلُومُوا وَجْهَكُمْ 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 تَبَيَّنَ
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)

بَسَلَّمُوا

لَمْ يَلْبِسْهُمُ ذُنُوبُهُمْ حَرَجًا يُفَتِنُ
وَتَسَلَّمُوا 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

تَسَلَّمُوا

حَتَّىٰ تَسْأَلُوا بُيُوتَهُمْ وَعَلَىٰ أَهْلِهَا

(Enter not houses other than yours) until you have asked the permission and greeted the inmates. [24:27]

[24:27]

(perate m. plu.)

greet (1)

سَلَّمُوا

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 **الإِسْلَامُ** 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 السِّلْمَ فَاذْهَبْ لَهَا
And if they incline unto
peace, then thou may
incline thereunto. [8:61]

submission (3) (n)

الَّذِينَ يَتَّبِعُهُمُ الْغُلَامُ عَلَىٰ أَعْيُنِهِمْ
فَأَلْقُوا 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

قُلْ أَتَسَلَّمَ بِجَهَنَّمَ
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

أَسَلَّمَ

أَسَلَّمُوا

أَسَلَّمْتُمْ

وَقُلْ لِلَّذِينَ آمَنُوا وَاللَّذِينَ آمَنُوا
فَإِنْ أَتَىٰ السِّلْمَ فَاصْبِرْ لَهُ

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

أَسَلَّمْنَا

السِّلْمُ

السِّلْمُ

وَلَكِنْ قَوْلُوا آمَنَّا
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

يَسِلِّمُ

أَسِلِّمُ

يَسِلِّمُونَ

تَسِلِّمُونَ

لِنَسِلِّمَ

by the holy Prophet Mohammad (P. B. H). It has been the religion of all prophets in all climes, other (so-called religions) being so many deviation from it. No religion is acceptable with God save Islam, which consists in acknowledging the unity and soleness of God and embracing the code which Mohammad (P. B. H.) had brought. Literally, and in practice, it is 'self-surrender', 'submission', 'absolute surrender' to the Devine will, and was a fit designation of the faith revealed to Abraham, Ishmael and the Arabs. (Torrey; *Jewish Foundation of Islam*. p. 104, cited from *Jid*, P. 3, n. 291)

Islam, the name applied by Muhammad (P.B.H.) himself to his religion, means 'the religion or resignation, submission to the will, the service, the commands of God. (*Jid*. > Klein, *The Religion of Islam*, p. 1)

acc. **مُسْلِمًا**
 Muslim (*ap-der. m. sing.*)
 (One who surrenders himself to the will of God)
(Ap-der. m. dual.) **مُسْلِمَيْنِ**
 twain muslims,
 those who surrendered **مُسْلِمِينَ**

صَرَبَ اللهُ مَثَلًا نَجْلًا يَوْمَ الْمُؤْتَفِكِينَ
 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 judgment and will

وَقَدْ كَانُوا يَدْعُونَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ

They had been called upon to prostrate themselves while yet they were whole. [68:43]

peace, greeting (n) **السَّلَامُ، سَلَامٌ**

(*act. 2 pic. m. sing.*) **سَلِيمٌ**
 whole, free from all taint of vice

stairway (n) *acc.* **سَلْمًا**

surrender (1) (*v.n.*) **الإِسْلَامُ**

قُلْ لَا تَسْتَوْعَبُونَ إِسْلَامَكَ
 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 مُسْتَلِيمُونَ
submissive .

بَلْ هُوَ الْيَوْمَ مُسْتَلِيمُونَ
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.) : consolation, comfort, also a kind of bird. According to Ibn Abbas a symbol of flesh or meat which is given as provision.—*Rgh.*)

س م د *

(*act. pic. m. plu.*) سَائِدُونَ

< those who behave proudly
تَمَدُّ بِسَمْدٍ مُمُودًا (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
تَحَرَّيْ سَمْرًا سَمْرًا وَ مُمُورًا (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)

ثُمَّ لَا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ
وَتَسْلِمًا

Then they find in their hearts
no vexation with that
which thou hast decreed
and they submit (with full)
submission. [4:65]

self-surrendering (2)

وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

And it only increased them
in belief and self-surrender.
[33:22]

salutation (3)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

O ye who believe send your
benedictions upon him and
salute him with goodly
salutation. [33:56]

(perf. 3 p.m. plu.)	سَمِعُوا
they heard	
(perf. 2 p.m. plu.)	سَمِعْتُمْ
you heard	
(perf. 1st. p. plu.)	سَمِعْنَا
we heard	
(imperf. 3 p.m. sing.)	يَسْمَعُ
~hears	
acc. gen. يَسْمَعُونَ / يَسْمَعُوا	
(imperf. 3 p.m. plu.)	
they, that they may,	
they do not, hear	
(imperf. 2 p.m. sing.)	تَسْمَعُ
thou hear	
acc. gen. تَسْمَعُونَ / تَسْمَعُوا	
(imperf. 2 p.m. plu.)	
you, that you may,	
you do not, hear	
(epl. 2 p.m. plu.)	لَتَسْمَعَنَّ
you surely will hear	
(imperf. 1st. p. sing.)	أَسْمَعُ
I hear	
(imperf. 1st. p. plu.)	نَسْمَعُ
we hear	
we used to hear	كُنَّا نَسْمَعُ
(perate m. sing.)	اسْمَعْ
listen (thou) !	
(perate m. plu.)	اسْمَعُوا
hear, listen (you) !	
(اسْمَعُوا فِي)	
listen to me	
(perf. 3 p.m. sing.) iv	أَسْمَعُ
~made SS hear	

مُتَكَبِّرِينَ بِهِ سَائِرًا تَهْجُرُونَ
Stiff-necked, discoursing there-
of by night reviling.

[23:67]

(the word سَائِرًا has occu-
red here in the verse as
حَالٌ i.e., in the state of
doing so).

الساميري (n) ساميري

Note : الساميري is not a pro-
per noun, a man belong-
ing 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) **الْتَمَعُ / السَّمْعُ**
ear, hearing

acc. **سَمِيعًا** nom. **السَّمِيعُ، السَّمِيعِ**

(act. 2 pic. m. sing.)
one who listens

(and also one of the Excellent Names of Allah meaning 'The Hearer')

listeners (mts. plu.) **سَمَاعُونَ**

(sing.) **سَمَاعٌ** <

★ س م ك

height (n) **سَمَكٌ**

★ س م م

the eye of needle (n) **سَمٌّ**

حَتَّىٰ يَلِيجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

Until a camel passeth through the eye of a needle. [7:40]

scorching wind, (n.) **السَّمُومُ، السَّمُومِ**
scorch

★ س م ن

(Imperf. 3 p.m. sing.) **يَسْمِنُ**
~nourishes

(imperf. 3 p.m. sing.) **يَسْمِعُ** iv
~makes to hear

تَسْمِعُ / تَسْمِعُ juss.
(imperf. 3 p.m. sing.)
thou make hear

you make not hear **إِنْ تَسْمِعُ**

(pis. pic. m. sing.) **يَسْمَعُ** iv
one being made to hear

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَنشُرُوا سَمْعَهُمْ
They say : We hear and we disobey and hear thou without being made to obey. [4:46]

(perf. 3 p.m. sing.) **اسْتَمَعَ** viii
< ~heard

as RF **اسْتَمَعَ آيَاتِنَا**

(perf. 3 p.m. plu.) **اسْتَمَعُوا** viii
they heard

(imperf. 3 p.m. sing.) **يَسْمَعُ** viii
~listens, hears

(imperf. 3 p.m. plu.) **يَسْمَعُونَ** viii
they hear

(imperf. 2 p.m. plu.) **تَسْمَعُونَ** viii
you hear

(perate. m. sing.) **اسْمِعْ** viii
(thou) listen ! hear !

(perate. m. plu.) **اسْمِعُوا** viii
(you) listen ! hear !

(Ap-der. m. sing.) **مُسْمِعٌ** viii,
listener

(ap-der. > m. plu.) **مُسْمِعُونَ**
listeners

(parate. m. plu.) ii سَمَوَاتٍ
(you) name !

(you) name them سَمَوْهُمْ
< heaven (n.) السَّمَاءُ، سَمَاءٌ

litt. : the higher or highest, upper or uppermost part of anything (LL). Essentially it is the upper part of the universe in contradistinction to the earth.

heavens (n.p.) السَّمَاوَاتُ، سَمَاوَاتٌ

the name (n.) الإِسْمُ، إِسْمٌ

the names (n.p.b.) الأَسْمَاءُ، أَسْمَاءٌ

(act. pic. m. sing.) acc. سَمِيًّا
name-sake (1)

لَمْ نَجْعَلْ لَهُ مِثْلًا

We have not aforetime made his name-sake. [19:7]

compeer (2)

هَلْ تَعْلَمُ لَهُ سَمِيًّا

Knowest thou (any as) his compeer. [19:65]

giving a name (v.n.) ii تَسْمِيَةً

يَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى

They name the angels the name of females. [53:27]

(pis. pic. m. sing.) ii مَسْمُومٌ
named one, fixed

لَا تَسْمُونَ وَلَا يُغْنِي عَنْكُمْ الْجُوعُ

Which shall neither nourish not avail against hunger. [88:7]

(act. 2 pic. m. sing.) سَمِينٌ
fat one

(act. 2 pic. m. plu.) سَمَانَ
fat ones

(sing.) < سَمِينٌ

س م و ★

(perf. 3 p.m. sing.) ii تَسَمَّى
~has named

< < تَمَّا يَسْمُو سَمُورًا (ن)

to be high, elevated, sublime, 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

السن tooth (n.)

وَالسِّنِّ بِالْحَسَنِ

And a tooth for a tooth. [5:45]

التَّسْنِةُ dispensation (n.)

مَضَتْ سُنَّتُ الْأَوَّلِينَ

Then already gone forth is the dispensation of the ancients. [8:38]

التَّسْنِةُ dispensations (n.p.)

وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ

And He guides you unto dispensations of those before you. [4:26]

التَّسْنُونُ (pis. pic. m. sing.) < moulded

سَنٌّ يَسْنُو سَنًّا (ن)

to mould clay (assim)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ
مِنْ حَمِئٍ تَسْنُونٍ

And verily We have created human being from ringing clay of loam moulded. [15:26]

إِذَا تَدَايَعْتُمْ بِالَّذِينَ يَأْتِيهِمْ

When ye deal with another in lending for a fixed term. [2:282]

س ن ب ل

سُنْبُلَةٌ a corn-ear (n.)

سُنَابِلٌ، سُنْبُلٌ، سُنْبُلَاتٌ (n.p.) < corn-ears

سُنْبُلَةٌ (sing.)

★ س ن د

سَنَدٌ (pis. pic. f. sing.) ii < propped up

سَنَدٌ تَسْنِدُ to support firmly, set up stays or props against a wall

<< سَنَدٌ يَسْنُدُ

سُنُودًا، تَسَانُدًا وَاسْتِنَادًا

to lean upon, stay oneself upon, reply upon, confide in

س ن د س

سُنْدُسٌ satin (Jid.) (n.)
finest silk (Pic.)

★ س ن م

تَسْنِيمٌ Tasnim (prop. n.)

س ه ل ★

سهولٌ <plain lands (np.)
(sing.) سهلٌ

س ه م ★

سأمٌ (perf. 3 p.m. sing.) iii
<~joined the lots, cast the lots,

سأمٌ يسأمٌ مسامةٌ
to cast lots

س ه و ★

سَاهُونَ (act. pic. m. plu.)
<those who are unmindful

سَهَا يَسْهُو سَهْوًا وَ سَهْوًا (ن)
to overlook, neglect, be heedless, unmindful

س و ع ★

سَاءٌ (perf. 3 p.m. sing.) h.v.
<~was evil

سَاءٌ يَسْؤُهُ سُوءًا وَ مَسَامَةً (ن)
to treat badly, do evil to,
to disgrace (as آسَاءٌ)

سَاءَتْ (perf. 3 p. f. sing.) h.v.
~was evil (f)

س ن ه ★

لَمْ يَسْتَنَّهْ juss.
(imperf. 3 p.m. sing.) v,
<~has not rotten

سِنِيَةً يَسْتَنَّهْ سَبَأً (س) وَ تَسْتَنَّهْ ۞
to be advanced in age,
change colour, taste and smell

س ن و ★

سَنَا <flash, brightness, (n)
light, gleaming

سَنَا يَسْتَوُّ سَنَوًا (ن)
to blaze (fire, lightning)

يَكَادُ سَنَابِقُ رَيْدَتَيْهِ بِالْأَبْصَارِ
Well-nigh the flash of His
lightning takes away the
sights. [24:43]

سَنَةً (n.)

السِّنِينَ ، سِنِينَ (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 here-
after.]

evil rain مَطَرُ السَّوِّءِ

evil thought ظَنُّ السَّوِّءِ

evil (n) السَّوِّءُ، سَوِّءٌ

وَمَا مَسَّنِي السَّوِّءُ

And evil would not have touched me. [7:188]

vicious (n) سَيِّئًا

(opp. صَالِحًا righteous)

evil (n) السَّيِّئِ

plotting of evil مَكْرُ السَّيِّئِ

ill, evil, bad (n) سَيِّئَةٌ

(opp. حَسَنَةٌ good)

evil (decds) (n. p.) السَّيِّئَاتِ، سَيِّئَاتٍ

much bad (relative) أَسْوَأُ

evil (relative f.) السَّوْأَى

(Note : The word السَّوْأَى is relative (f.) of أَسْوَأُ)

corpse (1) (n) سَوَّءَةٌ

كَيْفَ يُؤَارَى سَوَّءَةَ أَخِيهِ

How he may cover the corpse of his brother. [5:31]

the external (2) (np.) سَوَّءَاتُ portion of the organs of generation of both sexes

لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَائِهِمَا
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. لِيَسْتَوْزَا
that they may disgrace

(imperf. 3 p.f. sing.) juss. نَسُوْهُ
~may annoy

إِنْ يُبْدَ لَكَ سَوَّءَاتُهُ

If it is disclosed to you, may annoy you. [5:101]

(pp. 3 p.m. sing.) سَيِّئًا
~was distressed

(pp. 3 p.f. sing.) سَيِّئْتِ
litt. ~would be/were distressed
meta. ~would be/ were grieved, sad

(perf. 3 p.m. sing.) iv آسَاءَ
worked evil, committed evil

(perf. 3 p.m. plu.) iv آسَاؤُوا
they worked evil, committed evil

(perf. 2 p.f. plu.) iv آسَأْتُمْ
you worked or committed evil

Note : آسَاءَ (trilateral) is intransitive while آسَأَ (iv) is transitive.

(Ap-der. m. sing.) iv الْمُسِيئِ
evil-doer

wicked, evil (n) السَّوِّءِ، سَوِّءٌ

مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ
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 سُوْدَادًا (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 سَيِّدًا هَالِكًا الْبَابِ

And the twain met her master
at the door. [12:25]

< chiefs (3) (n. p.) **سَادَةٌ**

(sing.) **سَيِّدٌ**

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا

And they said ! O our Lord,
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**

>> **سَوِدَ 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 سَوَاطِدَكَ سَوَاطِدَ عَذَابٍ
it means a share or portion. Thus the meaning of the verse, according to *LL* will be "so thy Lord poured on them a portion of torment."

س و ع ★

an hour (1) (n.) سَاعَةٌ

مَا لَمْ يَكُنُوا فِي 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 سَوَّرُوا
< they climbed

to scale a wall سَوَّرَ v تَسَوَّرَ

إِذْ تَسَوَّرُوا الْغَيْمَاتِ

When they made an entry into the private chamber by climbing the wall.

[38:21]

a high wall (n.) سُوْرٌ

فَضْرِبَ بَيْنَهُمْ سُوْرًا لَهُ بَابٌ

Then a wall, with a door in it, will be raised between them. [57:13]

< bracelets (n.p.) أَسْوَرَةٌ

(*sing.*) سِوَارَةٌ

bracelets (*acc.*) أَسَاوِرٌ

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).

وَالصَّعْبُ 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]

سَافِعٌ *nom.* سَافِعًا *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.*) **يُسَوِّمُونَ**
they force (they were forcing or imposing evil)

(*imperf. 2 p.m. plu.*) *iv* **تُسَيِّمُونَ**
you pasture

iv **أَسَامَ يَسِيمَ إِسَامَةً**
to pasture

marks (*n*) **سِيَابًا**

بَيِّنَاتُهُمْ فِي وُجُوهِهِمْ مِنْ أَسْمَاءِ الشُّجُو
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* **المُسَوَّمَةُ، مَسَوَّمَةٌ**
marked

س و ی ★

(*perf. 3 p.m. sing.*) *ii* **سَوَّى**
<~formed (1)
(with just proportion)

ii **سَوَّى تَسْوِيَةً**
(1) to form with just proportion

< legs (1) (*n. p.*) **السَّوْقُ**

(*sing.*) **سَاقٌ**

فَطَفِقَ مَسْحًا بِالسَّوْقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks. [38:33]

< stems (of a tree) (2)

(*sing.*) **سَاقٌ**

فَأَسْوَى عَلَى سَوَائِهِ

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.*) **يَسْوِمُ**
<~perpetrates, imposes

سَامَ يَسْوِمُ سَوَامًا (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 الصَّدَائِقِ

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** -

فَوَسَّطَ اسْتَوَى إِلَى السَّمَاءِ

Then He turned to the heaven. [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 elevated 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 سَمَاوَاتٍ

He made them complete seven heavens. [2:29]

~made perfect (3)

وَنَفْسٍ وَمَا سَوَّاهَا

And the soul and its perfection. [91:7]

Note : **وَمَا** is of verbal noun (Masdariyah)
(see *Abk.*)

(*imperf. 1st p. plu.*) li **نَسَوَى**
we make equal (1)

إِذْ نَسَوَى الْكُمُورِ رَبِّتِ الطَّالِقِينَ

When we made you equal with the Lord of worlds. [26:98]

we make complete (2)

بَلَى قَدِيرِينَ عَلَى أَنْ نَسَوَى بَنَاتَهُ

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.*) اِسْتَوُوا
that you may mount firmly

open, central (n.) سَوِي

مَكَانًا سَوِيًّا

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 بِرَأْيِ رَبِّهِمْ هَلْ يَمَلِكُ
أَيُّهَا فَمَنْ فِيهِمْ سَوَاءٌ

Then those who are referred,
are not going to hand
over their provision to
those whom their right
hand possesses so as to be
equal. [16:71]

level (balanced) (3)

أُولَئِكَ سَرَّحْنَاهُمْ وَأَصْلَعْنَاهُمْ سَوَاءً السَّبِيلِ
Those are worst in abode
and farthest astray from
the level (balanced) way.
[5:60]

~became firm (3)
(without preposition)

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى

And when he attained his
full strength and became
firm. [28:14]

~stood firm (4)

فَاسْتَوَى عَلَى سُوْقِهِ

Then stood firmly on its
stems. [48:29]

ذُو مِرَّةٍ فَاسْتَوَى

One strong in make, then he
stood firm. [53:6]

(*perf. 3 p. f. sing.*) viii اِسْتَوَتْ

~rested

وَاسْتَوَتْ عَلَى الْجُودِيِّ

And it rested on Judi.
[11:44]

(*perf. 2 p.m. sing.*) viii اِسْتَوَيْتَ

~thou art settled

وَلَمَّا 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 اِسْتَوَيْتُمْ
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 مَيْبِلًا وَ مَيْبِلَانًا

to flow ! (مض) وَ مَيْبِلًا

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]

التَّيْلُ، سَيْلٌ، السَّيْلُ
the torrent (n.)

* س ي ن

سَيْنَاءَ (p.n.) سَيْنَاءُ

سَيْنِينَ (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)

فَأَنظَرَ نَوَاحِي فِي سَوَاءٍ الْجَحِيمِ

Then he will look down and see him in the midst of the flaming fire. [37:55]
fair (5)

وَاهْدِنَا إِلَى سَوَاءٍ الصِّرَاطِ

And guide us unto the fair path. [38:22]

sound (n.) acc.

(physically quite fit)

سَوِيًّا

قَالَ أَيُّنَكَ أَلَا تَكْفُرُ 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]

فَتَشَكَّلَ لَهَا بَشَرًا سَوِيًّا

And it took unto her the form of a human being sound. [19:17]

* س ي ر

التَّيْرُ، سَيْرٌ، سَيْرًا
movement (v.n.)

سَيْرَةٌ
make, form, state (n.)

سَنُودًا هَلْبِيرَتَهَا الْأُولَى

We shall restore it to its former state. [20:21]

السَّيْرَةُ، مَيَّارَةٌ
caravan (n.)

كتاب الشين

ش أ ن ★

(n.) gen. شَأْنٍ nom. شَأْنٌ

< state, affair, business, concern,

ش ب ه ★

(pp. 3 p.m. sing.) li 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. مَيْمَنٌ 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 بِمَثِّ شَتَا وَ شَتَانَا وَ شَتِينَا (ن)
to be scattered,
dispersed

فَأَخْرَجْنَا بِهَا أَزْوَاجًا مِّنْ تِبَابِ شَتَّى
We have brought forth various kinds of plants.
[20:53]

divided (2)

تَجِدُهُمْ جَمِيعًا وَ قُلُوبُهُمْ شَتَّى
Thou wouldst them united,
but their hearts are divided.
[59:14]

diverse, disperse (3)

إِنَّ سَعْيَكُمْ لَشَتَّى
You striving is surely diverse.
[92:4]

separately (1) (n.p.) acc. أَشْتَانَا

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَانَا
No fault is there upon you
whether you eat together
or separately. [24:61]

sundry and (2)
scattered

يَوْمَئِذٍ يَصُدُّ النَّاسُ أَشْتَانًا
On that day men will come
forth in sundry and scat-
tered groups. [99:6]

ش ت و ★

الْقِتَاءُ (n.) the winter

the words مُشَبَّهٌ لَمْ may bear
two interpretations : he
was made to be like (it)
or to resemble it ; or the
matter was made dubious
or obscure. (M. A. > LL)

(perf. 3 p.m. sing.) vi تَشَابَهَ
~became dubious, alike

(perf. 3 p.f. sing.) vi تَشَابَهَتْ
became consimilar, alike

gen. مُشَابِهٌ acc. مُشَابِهًا
(Ap-der. vi, m. sing.)
consimilar

(Ap-der > vi f. plu.) مُشَابِهَاتٌ
consimilar

وَنَهَايَاتُ حُكْمِكُمْ هُنَّ أُمَّةُ الْكِتَابِ وَأَحْرَمُ تَشَابُهَاتٍ

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]

(Ap-dr. > viii, m. sing.) acc. مُشَابِهِيًا
like each other

ش ت و ★

شَتَّى < various (1) (adj.)

تَمَنَّ بِشَيْءٍ تَمَنَّاً (ف)

to fill, to load

★ ش خ ص

(imperf. 3 p. f. sing.) تَشَخَّصُ

~starring

تَمَنَّ بِشَيْءٍ تَمَنَّاً (ف)

to be elevated, to fix the eye upon

(act. pic. f. sing.) تَشَاخَّصَتْ

starring

★ ش د د

(perf. 1st. p. plu.) سَدَدْنَا

we made strong (1)

< سَدَّدْتُ سَدَّاً (ن)

to strap, bind, to strengthen,

وَسَدَدْنَا لَكَ وَالْمَلَائِكَةَ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ

الْخِطَابِ

We 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.) تَجَرَّرَ

~is disputed about

< تَجَرَّرَ بِشَيْءٍ تَجَرَّراً (ن) - بَيْنَ

to be disputed about, between

حَتَّى يُجْعَلُوا لَهَا قِاضِياً بَيْنَهُمْ

Until they make thee a judge of what is disputed between them. [4:65]

acc. تَجَرَّرَ nom. الشَّجَرَةُ

tree (n.) gen.

trces acc. nom. الشَّجَرُ، تَجَرَّرَ

★ ش ح ح

(act. 2 pic. m. plu.) أَشْحَاءُ

<niggardly ones

شَحَّ بِشَيْءٍ شَحًّا وَشَحًّا (ن)

to be niggardly, greedy

niggardliness, الشَّحُّ، شَحٌّ

covetousness, greed

★ ش ح م

(sing.) شَحْمٌ < fats (n.p.b.) شَحْمٌ

★ ش ح ن

(fact. pic. m. sing.) الْمَشْحُونُ

<laden

mighty (3)

عَلِمَهُ شَدِيدًا الْقُوَى

One mighty in power has
taught him. [53:5]

stern (4)

فَحَسَبْنَاهَا 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.* شِدَادًا *acc.*

(*act. 2 pic. m. p.b.*)
hard ones (1)

ثُمَّ يَأْتِي تَرْتِينَ بَعْدَ ذَلِكَ سَبْعٌ شِدَادٌ

Then thereafter will come
seven hard years. [12:48]

strong (2)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

And We have built over you
seven strong heavens.
[78:12]

اَشْدُدْ دِيْبَهُ اَنْزِرْنِي

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 فِي الْمَوَاتِكِ

Untill when you have routed
them up tie fast the bonds.
[47:4]

(*perf. 3 p.f. sing.*) *viii* اَشْتَدَّتْ
~ became hard

أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي
يَوْمٍ عَاصِفٍ

Their works are like ashes
upon which the wind bloweth
hard on a stormy
day. [14:18]

(*act. 2 pic. m. sing.*) الْقَدِيدُ، شَدِيدٌ
severe (1)

فَإِنَّ اللَّهَ 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]

تُرِيدُونَ أَنْ تَنْزِعُوا مِنَ كُلِّ بَنِيَّةٍ آلَافًا مِّنْ أَشْدُقِمْ أَشْدُقِمْ حَلِّ الرِّحْمَنِ عِزًّا

(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 نَازِئَةَ السَّمَاءِ لَأَنبَأُ بِشَيْءٍ وَأَشَدُّ 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 يُنَاطِلُونَهَا

Over which are harsh, terrible angels. (M.A.)

Over which are set angels strong, sever. (Pic.)

Over which are angels stern, strong. (Jid.) [66:6]

stern and firm (4) (n.b.) of heart

وَالَّذِينَ مَعَهُ أَشَدُّ عِلْمًا وَعَلَى الْكُفْرِ رَحِيمًا وَيَتَّبِعُهُ

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 وَأَبْغَى

And surely the torment of the hereafter is most severe and most lasting.

[20:127]

stronger (2)

فَأَسْتَفْتِيهِمْ 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)

وَأُشْرِكُوا 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 *acc.* (v.n. mim. p.b.)

drinks

شُرِبَ *acc.* (v.n.)

drinking

يُشْرَبُ *acc.* (v.n.)

drinking

الشَّرَابُ، شَرَابٌ *nom.*

شَرَابًا *acc.* شَرَابٍ *gen.* (n.)
drink

ش ر ح ★

شَرَحَ *acc.* (perf. 3 p.m. sing.)

~expanded

لَا أَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

(d) Surely ye are more awful in their breasts than Allah. [59:13]

أَشَدُّ *acc.* 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 *acc.* (perf. 3 p.m. sing.)
~drank

كَلَّمَ شَرِبَ بِشْرَبٍ شَرِبًا وَ مَشْرَبًا (س)
to drink, swallow, sunk in, absorb

شَرِبُوا *acc.* (perf. 3 p.m. plu.)
they drank

يَشْرَبُ *acc.* (imperf. 3 p.m. sing.)
~will drink

يَشْرَبُونَ *acc.* (imperf. 3 p.m. plu.)
they will drink

تَشْرَبُونَ *acc.* (imperf. 2 p.m. plu.)
you drink

اشْرَبُوا *acc.* (perate m. plu.)
(you) drink !

أُشْرِبُوا *acc.* (pip. 3 p.m. plu.)
litt. they were made to drink

ش ر ر ★

القُر، شَرًّا *nom.* شَرًّا *acc.* (n.)
evil (1)

وَلَوْ يَعْلَمُ اللَّهُ لِلنَّاسِ الشَّرَّ

And Allah were to hasten
for them the evil. (M.A.)
[10:11]

bad (2) (*adj.*)

وَعَسَى أَنْ تَمُوتُوا شَرًّا وَأَنْتُمْ لَا تَشْعُرُونَ

And belike ye desire a thing
whereas it is bad for you.
[2:216]

worse, worst (3) (*elative*)

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِمَّا تُشْرِكُونَ ذَلِكَ مُشْرَبَةٌ 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 أَفْضَلٌ

wicked, evil, (n.p.b.) الأَشْرَارُ
vicious ones

sparks (n.) *gen.* شَرِيرٍ

< تَشْرَحُ يَشْرَحُ شَرْحًا (ف)

to uncover, spread out,
made open

وَلَكِنْ مَنْ يَشْرَحْ بِالْكَفْرِ صَدْرًا فَصَلْبِهِ
بِغَضَبٍ مِنْ اللَّهِ

But whosoever expandeth his
breast to infidelity, upon
them shall be wrath from
Allah. [16:106]

تَشْرَحُ *(imperf. 3 p.m. sing.) juss.*
~ expands, makes open

تَشْرَحُ *(imperf. 1st. p. plu.) juss.*
we expand SS, make open

أَلَمْ تَشْرَحْ لَكَ صَدْرَكَ

Have We not expanded for
thee thy breast, [94:1]

اشْرَحْ *(parate. m. sing.)*
expand! open!

ش ر د ★

شَرَّدَ *(parate. ii, m. sing.)*
scatter! disperse!

< تَشَرَّدَ تَشَرُّدًا

<< تَشَرَّدَ يَشَرُّدُ شَرُّودًا وَ شَرَادًا (ن)
to flee, escape, depart

ش ر ذ م

شَرْدَمَةٌ *(n.)*
a small band (n.)

<< شَرَعُ شُرُوعًا (ف)

to raise, to appear, to begin

إِذْ كَانَتْ مِنْهُمْ جَمَاتُهُمْ يَوْمَ سَبْتِهِمْ شُرَاعًا

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.) شَرِيعَةٌ
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
entering at the sunrise

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 orient's'. 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 بِشَرَعٍ 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 شَارِكٌ
share SS

< شَرِكٌ بِشَرِكٍ شَرِكًا (س)
to share,

(perf. 3 p.m. sing.) iv أَشْرَكَ
< ~ associated, ascribed
partners

to take أَشْرَكَ إِشْرَاكًا
into partnership

(perf. 3 p.m. plu.) iv أَشْرَكُوا
they associated, ascribed
a partner

(perf. 2 p.m. sing.) iv أَشْرَكْتَ
you associated SS to, ascribed
partner to

(perf. 2 p.m. plu.) iv أَشْرَكْتُمْ
you associated, ascribed
partner to

(perf. 1st. p. plu.) iv أَشْرَكْنَا
we associated, we ascribed
partner to

(imperf. 3 p.m. sing.) iv يَشْرِكُ
~ associates, ascribes partner

(imperf. 3 p.m. sing.) iv يَشْرِكُ
that SS is associated to

(imperf. 3 p.m. plu.) iv يَشْرِكُونَ
they associate, ascribe partner to

(imperf. 3 p.f. plu.) acc. iv يَشْرِكُنَّ
that they shall associate

English would be "poles apart", for they could never meet. (Jid. > AYA)

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُدْدَ
الشُّرَاقِ

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 horizons. (Pic.)

setting places, (n p.b.) الْمَشَارِقُ
east,

Note : الْمَشْرِقُ is plural of الْمَشْرِقُ

مَشَارِقُ In the plural

signifies the different points of the horizon from whence the sun rises in the course of the year. (Jid.)

قَلَّا أَقْسَمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ

I swear by the Lord of the easts and the wests.

[70:40]

sunrise (v.n. > iv) الْإِشْرَاقُ

eastward, (n. r. adj.) شَرْقِيًا
eastern

eastern, (n. r. adj.) شَرْقِيَّةٌ
of east

nom. **المُشْرِكُونَ**، **مُشْرِكُونَ**

gen. acc. **المُشْرِكِينَ**، **مُشْرِكِينَ**
(ap-der. > iv, m. plu.)
associators (1)

إِنِ اطَعْتُمْهُمْ إِنَّكُمْ كَالْمُشْرِكِينَ

And if you obey them you shall become associators indeed. [6:121]

infidels, idolaters (2)

وَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمَاتُ فَاتُّوهُمُ الْمُشْرِكِينَ
حَيْثُ وَجَدْتُمُوهُمْ

When therefore the sacred months have slipped away slay the associators (infidels) wheresoever ye find them. [9:5]

Note : **المُشْرِكُ** 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.) **المُشْرِكَاتُ**
associator and infidel women

(Ap-der. > viii, m. plu.) **المُشْرِكُونَ**
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 **تَشْرِكُ**
that you associate

(imperf. 2 p.m. plu.) iv **تَشْرِكُونَ**
you associate, ascribe partner

(imperf. 2 p.m. plu.) acc. iv **تَشْرِكُوا**
that you associate, ascribe SS as partner

(imperf. 1st. p. sing.) iv **أَشْرِكُ**
I associate, ascribe as partner

(imperf. 1st. p. sing.) acc. iv **أَشْرِكُ**
that I associate

(pip. 3 p. m. sing.) acc. iv **بَشْرِكُ**
that SS is associated to

(perate. m. sing.) acc. iv **أَشْرِكُ**
litt. SS to share

وَأَشْرِكُهُ فِي أَمْرِي

And let him share my task. [20:32]

(perate. neg. m. sing.) iv **لَا تَشْرِكُ**
associate not ! ascribe not SS to !

(perate. neg. m. plu.) iv **لَا تَشْرِكُوا**
(you) associate not ! ascribe not SS to !

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

بَشَرُونَ 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.

اشْتَرَى (perf. 3 p.m. sing.) vill
bought

to buy اشْتَرَى اشْتَرَا

اشْتَرَوْا (perf. 3 p.m. plu.) vill
they purchased (1)

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَاةَ بِالْهُدَى
These are they who purchased error for guidance.
[2:16]

they sold, bartered (2)

يَقْسِمُ اشْتَرَوْا أَنفُسَهُمْ
Evil is that for which they sell their souls.
.....have bartered their souls" (*Jid.*) [2:90]

بَشَرَى (imperf. 3 p.m. sing.) vill
purchases, barter

بَشَرُونَ (imperf. 3 p.m. plu.) vii
they purchase, sell, barter

لِيَشْتَرُوا (el. 3 p.m. plu.) vill
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 ★

شَرَوْا (perf. 3 p.m. plu.) h.v.
they sold SS

شَرَى يَشْرَى شَرَاءً وَ شَرْمَى (ض)
to buy or sell, to exchange

بَشَرَى (imperf. 3 p.m. sing.)
sells

بَشَرُونَ (imperf. 3 p.m. plu.)
(a) they sell, (b) purchase

فَلْيَعْلَمِ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ

(a) Let them therefore fight in the way of Allah those who have purchased the life of this world for the hereafter. (*Jid.*)

(b) Let those fight in the way of Allah who sell the life of this world for the other (i.e. hereafter). (*Pic.*) [4:74]

Note: the word الشَّرَاءُ 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 ★

شُعُوبًا (n.p.b.) *acc.*
nation, communities

< شُعَبٌ (sing.)

شُعَبٍ (n.p.b.) *gen.*
branches

< شُعْبَةٌ (sing.)

نَشَرْتُمْ (imperf. 1st. p. plu.)
we purchase, barter

لَا تَشْتَرُوا (perate neg. m. plu.)
barter not, purchase not

ش ط ه ★

شَاطِئٌ (n.)
side

نُودِيَ مِنَ الشَّاطِئِ الْوَادِ الْأَيْمَنِ
He was called from the right side of the valley. [28:30]

شَطَأَ (n.)
shoot, sprout

كَزْبَعٍ أَخْرَجَ شَطْأَهُ
Like seed-produce that puts forth its sprout.
.....its shoot (*Jid.*)
[48:29]

ش ط ر ★

شَطْرًا (n.) *acc.*
towards

ش ط ط ★

لَا تُظْلِمُوا (perate, neg. m. sing.)
< act not unjustly or iniquitously

عَظَا شَطَطًا (n.)
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

وَأَذِّبْكُمْ مِمَّنْ عَرَفْتُمْ فَأَذْكُرُوا اللَّهَ
عِنْدَ الْمَشْرِقِ الْمَرْبُوعِ

Then when ye hurry from Arafat, remember Allah near the sacred monument. [2:198]

Note المشعر 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 تَلْحَاقِبِ

Depart unto the shadow three-branched. [77:30]

ش ع ر ★

(imperf. 3 p. m. plu.) يشعرون
they perceive

شَعَرَ يَشْعُرُ، شَعْرًا يَشْعُرُ شِعْرًا
وَشِعْرًا (ف، ك)

to perceive by the senses, to know

(imperf. 2 p. m. plu.) تشعرون
you perceive

(imperf. 3 p. m. sing.) iv. يشعُر
~makes perceive or know

(emp. 3 p. m. sing.) لا يشعرون
do not let them know, or discover

poet (act. pic. m. sing.) شاعر

poets (act. pic. m. plu.) الشعراء

(act. 2 pic. f. plu.) شعائر
signs, marks

(sing.) شِعْرَةٌ >

Note : شعائر الله means 'all those religious services which God has appointed to us as signs, or the rites and ceremonies of the pilgrimage and the places

(*imperf. 3 p.m. plu.*) يَشْفَعُونَ
they intercede

(*el. 3 p.m. plu.*) يَشْفَعُوا
that they may intercede

(*act. pic. m. plu.*) *gen.* الشَّافِعِينَ
mediators, interceders

(*act. 2 pic. m. sing.*) شَفِيعٌ
intercessor

(*act. 2 pic. m. plu.*) شَفَاعَةٌ
intercessors

(*sing.*) شَفِيعٌ <
intercession (v.n.) الشَّفَاعَةُ

<evenness (n.) الشَّفَعُ

شَفَعَ يَشْفَعُ شَفْعًا (ف)

to make double, to pair

(a number divisible by two)

Note: the commentators hold different opinions about the abovementioned word. Therefore the commentaries on the Quran should be consulted in this connection.

ش ف ق ★

(*perf. 2 p.m. plu.*) *iv* أَشْفَقْتُمْ
you feared,

< أَشْفَقَ إِشْفَاقًا

to be on guard against anyone, to fear and shun

(*perf. 3 p.f. plu.*) *iv* أَشْفَقْنَا
they feared

ش ع ل ★

(*perf. 3 p.m. sing.*) *viii* اشْتَعَلَ
~flared (M.A.)

iv << شَعَلَ يَشَعَلُ شَعْلًا (ف) وَ أَشْعَلُ

to light a fire *ii* وَ شَعَلُ

< اشْتَعَلَ اشْتِعَالًا

to become inflamed

litt. inflamed

ش غ ف ★

(*perf. 3 p.m. sing.*) شَفَعْتُ
~affected deeply

litt. means that SS has so affected SS that the love entered beneath the pericardium.

ش غ ل ★

(*perf. 3 p.f. sing.*) شَغَلْتُ
< ~kept busy and occupied

to occupy شَغَلَ يَشْغَلُ شَغْلًا (ف)
occupation (n.) شُغْلٌ

ش ف ع ★

(*imperf. 3 p.m. sing.*) يَشْفَعُ
< ~intercedes

شَفَعَ يَشْفَعُ شَفَاعَةً (ف)
to intercede for

وَمَا أُرِيدُ أَنْ أَمْسُقَ مَعَكُمْ

And I wish not to be hard
on thee. [28:27](perf. 3 p.m. plu.) iii شَاقُوا
they opposed< شَاقٌ بِشَاقٍ شِقَاقًا
to become hostile toiii بِشَاقٍ، بِشَاقٍ
(imperf. 3 p. m. sing.)
~opposes(imperf. 2 p. m. plu.) iii تَشَاقُونَ
you become hostile, cause
cleavageلَتَعْلَمَنَّ الَّذِينَ كَفَرُوا أَنَّ
الَّذِينَ كَفَرُوا تَشَاقَوْا فِيهِمْThen on the Judgment Day
He will humiliate them and
say : where are My asso-
ciates regarding whom ye
have been causing clea-
vage ? (Jid.) for whose
sake you became hostile ?
[16:27](imperf. 3 p.m. plu.) يَشَقُّونَ
~splits asunder, cleaves
asunder(imperf. 3 p. f. sing.) v تَشَقُّونَ
~splits or cleaves asunder(perf. 3 p.m. sing.) vii انشَقَّ
~rent asunder(perf. 3 p. f. sing.) vii انشَقَّتْ
~rent asunderacc. مُشْفِقُونَ | nom. مُشْفِقُونَ
(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
< ~healsشَفَى بِشَفِيٍّ شِفَاءً (ض)
to cure, healبَشْفِيٍّ (بَشْفِيٍّ بِرَفِيٍّ)
~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 شَقًّا شَقًّا (ن)
to split, cleave(imperf. 1st p. sing.) اَشَقُّ - عَلِيٌّ
I shall be hard (2)
upon SS

(act. 2 p.c. 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

تَكَرَّ بِشُكْرٍ تَكَرَّ وَ تَشْكُرَانَا (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. تَقَا
cleaving asunder

travail, distress, (n.) gen. شِقَا
difficulty

وَتَحْمِيلُ أَثْقَالِكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا
بِشِقَا 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.) شِقَاةٌ
to reach

لَكِنَّ بَعْدَكَ عَلَيْهِمُ الشَّقَاةُ
But the distance seemed hard unto them. [9:42]

cleavage, (v.n. lli) 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.) شُكْرًا
thankfulness

ش ك س ★

(ap-der. > vi m. sing.) مُتَشَاكِرُونَ
quarrelling ones

<< شَيْكِرٌ بِشَيْكِرٍ شَكَاةً (س)
to be perverse, stubborn,

to < تَشَاكُرٌ
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 أَشْمِرًا

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

< أَشْتَمَلْتُ أَشْتِمَالًا
to contain, viii
to comprise

<< شَمَلٌ يَشْمَلُ شَمَلًا وَ شَمُولًا
وَ شَمِيلٌ يَشْمَلُ شَمَلًا (ن، س)

to include, contain

the left (side) (l) (n.) الشَّمَالُ

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ مِّنْ رَبِّهِمْ

عَنْ يَمِينِهِ وَشِمَالِهِ

Certainly there was a sign for Saba in their abode—
two gardens on the right
and the left hand. [34:15]

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلِهِ

Say : everyone acts according
to his rule of conduct.

[17:84]

similar, like (n.) gen. شَكْلِي

ش ك و ★

(imperf. 1st. p. sing.) أَشْكُو

<I bewail, (Jid.) I complain

شَكَا بِشَكْوَى شَكْوَى وَ شَكَاءٌ (ن)

to complain, to accuse

(imperf. 2 p. m. sing.) viii تَشْتَكِي
thou complaineth, bewaileth

as RF أَشْكُوا <

a niche (n.) مِشْكَاةٌ (مِشْكَاةٌ)

ش م ت ★

(perate. neg. m. sing.) لَا تُشْمِتْ

cause not SS to rejoice (Jid.)

make not SS gloat (Arb.)

< أَشْمِتَ 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)

مَنْ شَهِدَ فِي الشَّهْرِ قَلْبُهُ
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)

وَأَتَمَّنْ أَرَقَى كَتَبَهُ بِشِمَالِهِ
Then as to him who shall be
vouchsafed his book in his
left hand. [69:25]

the left side (n.p.b.) شَمَائِلُ

ش ن ه ★

شَارِعًا
(act. pl. m. sing.)
traducer, insulter

شَتَانٌ
hatred (n.)

ش ب ه ★

شِبَابٌ
acc. شِبَابًا nom.
flame (1) (n.) gen.

إِلَّا مَنْ خَوَّلَ الْخَلْفَةَ فَأَتْبَعَهُ شِبَابٌ كَاوِيٌّ
Except him who snatches
away (a word by stealth)
and him then pursueth a
glowing flame. [37:10]

a brand (2)

لَاؤَاتِكُمْ شِبَابٍ قَبِيرٍ
Or bring you therefrom a
burning brand. [27:7]

شِبَابٌ
the flames (n.p.b.)

ش ه د ★

شَهِدَ
(perf. 3 p. m. sing.)
~ bore witness (1)

(*imperf. 2 p.m. plu.*) تَشْهَدُونَ

you bear witness (1)

you witness (2)

(*imperf. 1st. p. sing.*) أَشْهَدُ

I bear witness

(*imperf. 1st. p. plu.*) نَشْهَدُ

we bear witness

(*perate. m. sing.*) أَشْهَدُ

bear witness !

(*perate. m. plu.*) أَشْهَدُوا

(you) bear witness !

(*perate. neg. m. sing.*) لَا تَشْهَدُ

testify thou not !

(*perf. 3 p.m. sing.*) iv أَشْهَدَ

~made SS testify

(*perf. 1st p. sing.*) iv أَشْهَدْتُ

I made SS present

(*imperf. 3 p.m. sing.*) iv يَشْهَدُ

~takes SS to witness

(*imperf. 1st. p. si g.*) iv أَشْهَدُ

I take SS to witness

(*perate. m. plu.*) iv أَشْهَدُوا

(you) take SS to witness

(*prate. m. plu.*) x اسْتَشْهَدُوا

(you) call SS to witness

acc. شَاهِدٌ nom.

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

an evidence, a witness

acc. gen. شَاهِدِينَ nom. شَاهِدُونَ

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

bearers of witness (1)

~witnesses (2)

we witnessed (2)

وَتَلْتَمِزُونَ لَوْلِيَّهِ مَا شَهِدْنَا مَا مَلَكَتْ أَيْمَانُكُمْ

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 وَأَيْدِيهِمْ 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

وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ

يَا اللَّهُ إِنَّهُ أَمِينٌ 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 وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

And whosoever obeyeth Allah and the apostle, then those shall be with them whom Allah hath blessed, from among the prophets, the saints, the martyrs, and righteous. Excellent are these as a company.

[4:69]

acc. مَشْهُودًا nom. مَشْهُودٌ
(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. شَيْقًا nom. شَيْقٌ
roaring, braying

(act. pic. m. plu. b.) شُهُودٌ

(sing.) شَاهِدٌ < witnesses

(act. pic. m. p.b.) الْأَشْهَادُ

(sing.) شَاهِدٌ < witnesses

(act. 2 pic. m. sing.) 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 عَلَىٰ هَؤُلَاءِ

And We shall bring thee against these as a witness.

[16:89]

heedful (3)

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَنَ

السَّمْعَ وَهُوَ شَهِيدٌ

Verily herein is an admonition unto him who hath a heart, or giveth ear while he is heedful. [50:37]

(act. 2 pic. m. dual.) شَيْدَيْنِ

two witnesses

(act. 2 pic. m. plu.) الشُّهَدَاءُ

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
extremities (M. Ali) (n.)
scalds skin (Jid.)

ش ي ه ★

شَاءَ (perf. 3 p.m. sing.)
~willed

شَاءَ بِشَاءٍ قَبِيلاً وَ مَشِيئَةً
و مَشَاءَةً (ف)
to will, to wish

شِئْتَ (perf. 2 p.m. sing.)
you willed

شِئْتُمَا (perf. 2 p.m. dual.)
you (two) wished

شِئْتُمْ (perf. 2 p.m. plu.)
you wished

شِئْنَا (perf. 1st p. plu.)
we willed, wished

يَشَاءُ (imperf. 3 p.m. sing.)
wills, wishes

يَشَاءُونَ (imperf. 3 p.m. plu.)
they will wish, will

ش ه و ★

أَشْتَهَى (perf. 3 p. f. sing.) viii
~desired

يَشْتَهُونَ (imperf. 3 p.m. plu.) viii
they desire

تَشْتَهُي (imperf. 3 p. f. sing.) viii
~desires

شَهْوَةً
lustfully (n.)

الشهوات
desires, lusts, joys (n.p.)

ش و ب ★

شَوْبًا (mixture for drink (Rgh.) (n.)
drought (Jid.)

ش و ر ★

شَاوَرُ (perate m. sing.) iii
<consult!

شَاوَرًا سَأَلَ
to ask
for advise, consult

أَشَارَتْ (perf. 3 p. f. sing.) iv
<~pointed to

أَشَارَ بِشَيْءٍ إِشَارَةً
to point out or at إلى -

to counsel على، ب -
mutual counsel (v.n.>vi) تَشَاوَرُوا

الشورى
counsel (n.)

ش و ظ ★

شَوَاطِئُ
flame (n.)

ش ي خ ★

(n.) acc. شَيْخًا nom. شَيْخٌ
one advanced in years, aged
(n.p.b.) acc. شَيْوخًا
aged and old ones

ش ي د ★

(pact. pic. m. sing.) شَيْدٌ
plastered, lofty, fortified
(pis. plc. f. sing.) مُشَيْدَةٌ
plastered, lofty, fortified

ش ي ع ★

(imperf. 3 p. f. sing.) تَشِيَعُ
circulate, be spread
sect (1) (n.) شَيْعَةٌ

ثُمَّ لَنْ نَزِيْعَنَ مِنْ كُلِّ شَيْعَةٍ اَزْوَاجًا مِمَّا سَلَى
الرَّحْمٰنُ مِنْكُمْ

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 اَوْنٌ 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.) تَشَاوُرُونَ

you will, wish

I will (imperf. 1st p. sing.) اَشَاءُ

we will (imperf. 1st p. plu.) نَشَاءُ

(n.) acc. شَيْئًا nom. شَيْئٌ

thing (1)

اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Verily Allah is over every
thing potent. [2:20]

aught, any extent (2)

اَزْوَاْكَ اَنْ اَبَاؤُهُمْ لَا يَسْمَعُوْنَ كَيْفًا وَلَا يَشْعُرُوْنَ

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.) اَشْيَاءٌ

ش ي ب ★

(n.p.b.) acc. شَيْبًا

< grey-headed ones

(sing.) اَشْيَبٌ

hoariness (n.) acc. شَيْبًا

grey hair (n.) شَيْبَةٌ

fellows, partisans, (*n.p.b.*)
man of the same per-
suasion

أَشْيَاعٌ

وَلَقَدْ أَهَلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ تَدَابُرٍ

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 ع see

شِبَعَةٌ

parties (*n.p.b.*)

شِبَعًا

<sects, factions,
schismatics

(*sing.*) شِبَعَةٌ

مِنَ الَّذِينَ فُرَّقُوا فِيهِمْ وَكَانُوا شِبَعًا

Of those who split up their
religion and became schis-
matics. (*Pic.*) Of those
who split up their religion
and becam 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.*)

صَابِيًا *(sing.)* < Sabians

صَبًا يَصْبًا وَ صَبُو يَصْبُو صَبًا
وَ صَبُوهُ (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 صَبَّحَهُمْ بُرُوقٌ أَعْدَابٌ مُسْتَوْتَرَةٌ

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 هُنَى

So he began to wring his hands. [18:42]

(*perf. 3 p. f. sing.*) *iv* أَصْبَحَتْ
~became

(*perf. 2 p.m. plu.*) *iv* أَصْبَحْتُمْ
you became

(*perf. 3 p.m. plu.*) *iv* أَصْبَحُوا
they became

(*imperf. 3 p.m. sing.*) *iv acc.* يُصْبِحُ
~becomes

acc. تُصْبِحُ *nom.* تُصْبِحُ
(*imperf. 3 p. f. sing.*) *iv*
~becomes

(*imperf. 3 p.m. plu.*) *vi, acc.* يُصْبِحُوا
they become

The majority does not count them among the *Ahl-al-Kitab* (the people of the book) "Ibn Kathir, Ibn Jurir and Qurtubi have quoted a few opinions of eminent companions of the Prophet (*PBH*) as Umar and Abdullah Ibn Abbas and from among the *Tabeens* as Hasan Basri including the Muslim jurist Imam Abu Haneefa who hold that marriage relations are allowed with them.

★ ص ب ب ح

(*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 ب ح

(*perf. 3 p.m. sing.*) *ii* صَبَّحَ
<~came in the morning

صَبَرَ يَصْبِرُ صَبْرًا (ص)

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 وَأَصْبَرُواThen, verily, thy Lord unto
those who have emigrated
after they had been perse-
cuted and then striven
hard and were steadfast
(or endured, or were const-
tant). [16:110]

they persevered (3)

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ

Save those who persevered
and did good works.

[11:11]

they suffered (4)

وَكَيْفَ تَكْفُرُونَ بِرَبِّكَ الَّذِي ظَهَرْنَا لَكُمْ آيَاتِنَا لَعَلَّكُمْ تَتَّقُونَ

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 لَيَصْبِرُنَّ
they certainly will become(imperf. 2 p.m. plu.) iv, acc. تَصْبِرُوا
that you become(imperf. 2 p.m. plu.) iv تَصْبِرُونَ
you enter the (3)
morningفَبِخَيْرٍ مِنَ اللَّهِ يُجِيبُ تَسْتَوُونَ وَجِبِينَ تَصْبِرُونَ
And glory be to Allah when
you enter the night and
when you enter the morn-
ning. [30:17]

morning, dawn (n.) الصَّحْ

morning, dawn (n.) الصَّاح

daybreak, dawn (v.n.) الإصباح

(ap-der. iv, m. plu.) acc. مُصْبِحِينَ
(passers by) in morningوَأَنْتُمْ كَتُمُّونَ عَلَيْهِمْ مُصْبِحِينَ
And you will pass by them
in the morning. [37:137]

lamp (n.) المِصْبَاحُ، مِصْبَاحٌ

lamps (n.p.b.) مِصْبَاحَاتٌ

وَلَقَدْ آتَيْنَا السَّمَاءَ الدُّنْيَا بِمِصْبَاحٍ
And certainly we have adored
this lower heaven with
lamps (i.e., which are radi-
ant stars). [67:5]

ص ب ر *

(perf. 3 p. m. sing.) صَبَرَ

<~bore with patience

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 نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
We shall by no means bear
patiently with one food.
(*Jid.*) Indeed we cannot
endure but one kind of
food. (*M. Asad*) [2:61]

(*epl. 1st p. plu.*) لَنَصْبِرَنَّ
surely we shall bear patiently

وَلَنَصْبِرَنَّ عَلَىٰ مَا أَذَيْتُمْنَا
And surely we shall bear
patiently that which ye
afflict us. [14:12]

(*perate m. sing.*) اصْبِرْ
endure ! be patient, bear
patiently

فَلْيَصْبِرُوا إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ
So be you patient, verily the
happy end is for the God-
fearing. [11:49]

wait patiently (*Rgh.*) (2)

وَاصْبِرْ لِحُكْمِ رَبِّكَ
And wait thou patiently the
judgement of thy Lord.
[52:48]

(*perate. m. plu.*) اصْبِرُوا
endure, be patient, bear with
patience, adhere steadily

(*perf. 2 p. m. plu.*) صَبَرْتُمْ
you persevered, endured

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ
Peace be upon you for ye
patiently persevered.
[13:24]

وَإِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ
And if ye endure patiently
then surely it is better for
the patient. [16:126]

(*perf. 1st. p. plu.*) صَبَرْنَا
we bore patiently (1)

سَوَاءٌ عَلَيْنَا أَجْرُنَا أَمْ صَبَرْنَا
It is the same to us whether
we cry or bear patiently.
[14:21]

we adhered (2)
patiently

إِنْ كَادَ لَيْسَ لَنَا عَنْ آلِهَتِنَا آلَاءٌ لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا
He had well-nigh led us as-
tray from our gods, if we
had not adhered to them
patiently. [25:42]

(*imperf. 3 p. m. sing.*) *juss.* يَصْبِرْ
~endures patiently

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ
فَأَنَّ اللَّهَ لَا يَظْهِرُ 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.* صَبِرْ
thou hast patience

ص ب غ *

< savour, relish (n.) **صَبِغٌ**

صَبَغَ يَصْبِغُ صَبْغًا (ض)

to dye, colour, baptize

dye, colour, hue (n.) **صِبْغَةٌ**

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

Ours is the dye of Allah !
And who is better at dying
than Allah ? [2:138]

(i.e., the religion of Islam :
surrender to the Divine
will. 'The dye of Allah is
grace on His part and abso-
lute surrender on ours.

صِبْغَةٌ is also "Religion"
and **صِبْغَةَ اللَّهِ** means the
religion of God, because
'its effect appears in him
who has it like the dye in
the garment, or because it
intermingles in the heart
like the dye in the gar-
ment'—

ص ب و *

(imperf. 1st. p. sing.) **أَصْبُ**

I shall incline, yearn

< **صَبًا يَصْبُو صَبْوًا (ن)**

to be inclined, to be a youth

(perate. > iii, m. plu.) **صَابِرُونَ**
excel in perseverance

(perate. > viii, m. sing.) **اصْبِرْ**
endure, be steadfast !

acc. **صَبْرًا** nom. **صَبْرٌ**, **الصَّبْرُ**
patience (y.n.)

(act. pic. m. sing.) acc. **صَابِرًا**
patient

nom. **الصَّابِرُونَ**, **صَابِرُونَ**

(act. pic. m. plu.) acc. **الصَّابِرِينَ**
patients, steadfasts, perse-
verers

(pact. pic. f. sing.) **صَابِرَةٌ**
persevering one (f.)

(act. pic. f. plu.) **صَابِرَاتٌ**
persevering women, patient
women

(relative-w.) **مَا أَصْبَرَ**
how enduring !

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How enduring must they be
of the fire. [2:175]

Note : **مَا** here is expressive
of surprise and wonder.

(ints. sing.) **صَبْرًا**
verily patient, steadfast

ص ب ع *

< fingers (n.p.b.) **أَصَابِعُ**

(sing.) **أَصْبَعٌ**

accompanied'. Illustrating the meaning of this verse *Rgh.* stresses: 'No peace, mercy, compassion or solace from Us will be available to them'.

(*perate. m. sing.*) صَاحِبٌ

(thou) accompany! keep company with! consort!

(*perate. neg. m. sing.*) لَا تَصَاحِبُ
accompany not!

(*act. pic. m. sing.*) صَاحِبٌ
companion (1)

لَمَّا يَقُولُ لِصَلِيمٍ 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 عَوْفِي كَيْدَاهُمْ أَصْبَابَ الرُّيُوتِ

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]

child, young boy, (*n.*) *acc.* صَيْبًا
infant

ص ح ب *

(*pip. 3 p.m. plu.*) يَصْحَبُونَ

< they can be kept company with

صَحِبَ يَصْحَبُ صَحَابَةً وَصَحْبَةً (س)

to company, to associate

لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ يَتَّيِّضُونَ

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 men-

tioned word يَصْحَبُونَ literally means 'they will be

rocks (n.p.) صَخْرَةٌ

★ د د ص

trans. assim. صَدَّ
(perf. 3 p.m. sing.)

<turned (1)
away (aside)

صَدَّ بِصَدًّا (ن)

to oppose, to turn صَدُّوْا -
away from,

to shout صَيَّدُوا -

فَوَيْلٌ لِلَّذِينَ آمَنُوا مِنْ يَوْمِهِمْ الَّذِينَ 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 مِنْ دُونِ اللَّهِ

And that which she was wont
to worship instead of
Allah hindered her.

[27:43]

(perf. 3 p.m. plu.) صَدَّوْا
they hindered

(perf. 1st. p. plu.) صَدَدْنَا
we hindered, kept away

(pp. 3 p. m. sing.) صَدَّ
~was hindered

acc. يَصَدُّوْنَ nom. يَصَدُّوْا

(imperf. 3 p.m. plu.)

they turned away (1)

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(act. pic. m. dual.) n.d. صَاحِبَا
two fellows

(act. pic. f. sing.) صَاحِبَةٌ
spouse, consort, wife

وَأَنَّهُ تَعَلَّى جَدْرَيْنَا فَأَخَذْنَا صَاحِبَةً وَلَاوَدْنَا

And He—exalted be the
majesty of our Lord—hath
taken neither a spouse
nor a son. (Jid.) neither
wife nor a son. (Pic.) has
not taken a consort nor
a son. (M.A.) [72:3]

(act. pic. m. plu.) أَصْحَابٌ
<fellows

(sing.) صَاحِبٌ

★ ح ف ص

<scriptures, (n.p.b.) صُحُفٌ
writs, books

(sing.) صُحْفَةٌ

<dishes, bowls (n.p.b.) صِحَافٌ

(sing.) صِحْفَةٌ

★ ص خ ح

(act. pic. f. sing.) الصَّخَاةُ
<deafening cry or shout

صَخَّ بِصَخٍّ صَخًّا (ن)
to strike sound on the ear

★ ص خ ر

rock (n.) صَخْرَةٌ

(emp. neg. 3 p.m. sing.) لَا يَصْدَعُ

(thou) let SS not turn aside

(emp. neg. 3 p.m. plu.) لَا يَصْدَعْنَ

(you) let SS not turn aside

hindering (n.) صَدٌّ

hanging back, (n.) صُدُودٌ

turning away

fetid water, festering (n.) صَدِيدٌ

water, boiling water

(صَدِيدٌ is translated variously as pus, filthy water, hot or boiling water—LL)

ص د ر ★

(perf. 3 p.m. sing.) يَصْدُرُ

<~will proceed, will come forth

صَدَرَ يَصْدُرُ صَدْرًا وَ مَصْدَرًا (ن)

to return from, proceed

(imperf. 3 p.m. sing.)iv, acc. يُصْدِرُ

~drive away, taken away SS

breast, heart (n.) صَدْرٌ

<breasts, hearts (n.p.b.) صُدُورٌ

(sing.) صَدْرٌ

ص د ع ★

(pip. 3 p. m. plu.)ii يَصْدَعُونَ

they are/will be affected with headache

<< صَدَعٌ يَصْدَعُ صَدْعًا (ف)

to divide

رَأَيْتَ الْفَاسِقِينَ إِذَا صَدُّوا عَنْكَ صُدُّوا

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

يَصْدُونَ (with dhamma

upon ص) and يَهْدُونَ (with

Kasra under ص) should

be noted. The former means: 'they hinder or

kcep away', while the latter means: 'they raise a shout

with laughter and clam-

our'.

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

that you hinder SS

تَصُدُّوا

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 آلِ الْيَتِيمِ

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.) يَصْدَعُونَ
they will be sundered, separated.

Note : It is notable that the

former يَصْدَعُونَ is of the second derived stem and passive imperfect, while

the latter is يَصْدَعُونَ which is of the fifth derived stem and active imperfect. The

latter is originally يَتَصَدَعُونَ

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. مُتَصَدِّعًا

(Ap-der. > v, m. sing)

splitting asunder, rending asunder

★ ص د ع

(perf. 3 p.m. sing.) صَدَقَ

~shunned, turned away

(*perf. 3 p. f. sing.*) ii **صَدَّقَتْ**
~testified

(*perf. 2 p.m. sing.*) ii **صَدَقْتَ**
thou fulfilled SS

(*imperf. 3 p.m. sing.*) ii **يُصَدِّقُ**
~confirms SS

(*imperf. 3 p.m. plu.*) ii **يُصَدِّقُونَ**
they testify, believe in SS

(*imperf. 2 p.m. plu.*) ii **تُصَدِّقُونَ**
you confess SS, admit the truth

(*perf. 3 p.m. sing.*) v **تَصَدَّقَ**
meta. ~forgo
litt. ~gave charity

فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ
Then whosoever forgoeth it,
then it shall be for him an
expiation. [5:45]

v. *acc. n. d.* **تَصَدَّقُوا**
(*imperf. 3 p.m. plu*)
meta. ~you forgo
litt. ~you give charity

Note : Its original form is

تَصَدَّقُونَ The final *Nun* is
dropped due to accusative
case. The first *Ta* is also
dropped, as it is usual to
the fifth derived stem in
imperfect form.

(*perate. m. sing.*) v **تَصَدَّقَ**
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 sin-
cere. [2:177]

they fulfilled SS (3)
true

وَالْمُؤْمِنِينَ بِمَا عَاهَدُوا إِلَىٰ

Of the believers are men who
have fulfilled that which
they covenanted with
Allah. [33:23]

(*perf. 2 p.m. sing.*) **صَدَقْتَ**
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 messen-
gers. [37:37]

~believed (2)

فَلَا صَدَّقَ وَلَا صَلَّىٰ

He neither believed nor
prayed. [75:31]

~proved true (3)

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ كُلَّهُ

Iblis proved true his opinion
of them. (*Arb.*) [34:20]

other forms always has the meanings of excellence, truthfulness, veracity, virtue, firmness etc.

acc. صَادِقًا nom. صَادِقٌ

(act. pic. m. sing.)

true, truthful, truth-teller

nom. الصَادِقُونَ، صَادِقُونَ

acc. الصَادِقِينَ، صَادِقِينَ

(Ap-der. m. plu.)

truthful ones

(ap-der f. plu.) الصَادِقَاتُ

truthful women

alms, charity (n.) acc. gen. صَدَقَةٌ

<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

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. الصَّدَقُ، 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 صَرَخًا وَصَرَخًا (ن)
to cry out loudly

(*imperf. 3 p.m. sing.*) *v* يَسْتَصْرِخُ
~is crying unto SS for
succour

(*ap-der. > ii, m. sing.*) *gen.* مُصْرِخٍ
one who succours

مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتَ بِمُصْرِخِي
I cannot succour you nor can
ye succour me. [14:22]

(*مُصْرِخِي + nd. مَي*)
(*Ap-der. > ii, m. plu.*) مُصْرِخِيَّةٌ
those who succour (me)

litt. shout or (*v.n.*) *acc.* صَرَخٌ
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* إِصْرَارًا
to persevere in

assim. iv يُمْسِرُّ
(*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* تَصَدَّى
to correspond to appear

clapping (*v.n.*) تَصْدِيدٌ

★ ص ر ح

acc. الصَّرْحِ، صَرْحًا *nom.* صَرْحٌ
palace, lofty building, (n.)
tower

صَرَفَ يَصْرِفُ صَرَفًا (ض) - 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.) صُرِفَتْ

~would be turned to

(pip. 3 p. m. sing.) juss. يَصْرِفْ

~is averted from

(pip. 3 p. m. plu.) يَصْرِفُونَ

they are turned away

(pip. 2 p. m. plu.) تَصْرِفُونَ

you are turned away

(perate. m. sing.) اصْرِفْ

avert ! turn !

(perf. 1st. p. plu.) ii صَرَفْنَا

we variously propounded, set forth

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ

And assuredly We have variously propounded for mankind in the Quran every kind of similitude. [17:89]

assm. iv يُصِرُّونَ

(imperf. 3 p. m. plu.)

they persist

assim. juss. iv لَمْ يُصِرُّوا

(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

صَرَغَ يَصْرِغُ صَرَغًا (ف)

to strick down

★ ص ر ف

(perf. 3 p. m. sing.) صَرَفَ - عَنَ

<~turned, averted

(imperf. 3 p.m. sing.) viii **بَصَّعَدُ**
~ascending, mounting up

vehement (n.) acc. **صَعْدًا**

وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا

And whosoever turneth aside
from the remembrance of
his Lord, him He shall
thrust into a torment vehe-
ment. [72:17]

fearful woe, dis- (n.) acc. **صَعْدًا**
tressing punishment

سَأَزِيقُهُ صَعْدًا

I shall afflict him with a
fearful woe. [74:17]

Note : Literally **صَعْدًا** is an
ascending road, a moun-
tain-road difficult of ascent;
a difficult place of ascent.
(LL)

soil, earth (n.) acc. **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.) **صَوَّقَ**
< swooned

(imperf. 1st p. plu.) ii **نُصَرِّفُ**
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. **تَصْرِيفًا**
escape, way for aversion

turning about (v.n.ii) gen. **تَصْرِيفِيٍّ**

★ م ر م

(ept. 3 p.m. plu.) **لَيَصْرِمُنَّ**
surely they will reap

< **صَرِمَ 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.) **بَصَّعَدُ**
~ascendeth, mounteth up

< **صَعِدَ بَصَّعَدًا صَعْدًا (س)**
to ascend

(imperf. 2 p.m. plu.) iv **تُصْعِدُونَ**
you are going, running,
ascending

إِذْ تَصْعِدُونَ وَلَا تُلَوِّحُونَ عَنَّا أَيْدِيَنَا

And recall what time ye were
running off. [3:153]

ص غ ي *

(*perf. 3 p. f. sing.*) *f.d.* صَعَتَ
~inclined to

< صَعَى يَصْعَوُ صَعَوْا (ن)
to incline to

(*el. 3 p. f. sing.*) لِيَصْعَا
that~may incline to

ص ف ح *

(*el. 3 p.m. plu.*) لِيَصْفَحُوا
they should forgive, over-
look SS, pass over SS,
pardon

< صَفَحَ يَصْفَحُ صَفْحًا (ف) - عَن
to pardon, forgive

(*imperf. 2 p.m. plu.*) *juss.* تَصْفَحُوا
you overlook, pardon

(*perate. m. sing.*) اصْفَحْ
(you) overlook! pardon! for-
give!

overlooking, (*v.n.*) *acc.* الصَّفْحُ
forgiveness

avoidance, (*v.n.*) *acc.* صَفْحًا
turning away from

أَفْتَضِرُّبُكُمْ الزُّكُوفُ 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 صَعِقَ صَعْقًا
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.*) يَصْعَقُونَ
they shall be swooned

(*act. pic. f. sing.*) الصَّاعِقَةُ، صَاعِقَةٌ
thunderbolt, vehement cry,
(*meta.* destructive punish-
ment)

(*n.p.b.*) الصَّوَاعِقُ
thunderbolts, thunderclaps
thunderstruck (*n. adj.*) *acc.* صَعِقًا

ص غ ر *

صَاغِرُونَ *nom.* الصَّاغِرِينَ، صَاغِرِينَ *acc.*
< (*act. pic. m. plu.*) *gen.*
abject ones, subdued ones

صَغُرَ يَصْغُرُ صَغْرًا (ك)
to be small,

to be mean صِغَارًا -

gen. صَغِيرٍ *acc.* صَغِيرًا
(*act. 2 pic. m. sing.*)
small

(*act. 2 pic. f. sing.*) *acc.* صَغِيرَةً
small

less than SS (*relative*) أَصْغَرُ

vileness, humiliation (*v.n.*) صَغَارٌ

وَرَأَيْنَا تَحَنُّنَ الْمَلَائِكَةِ

And verily we ! we are ranged
ranks. [37:165]

(act. pic. f. plu.) gen. الْمَلَائِكَاتِ ، صَافَاتٍ
those who are (1)
ranged in ranks (i.e.
angels)

وَالصَّافَّاتِ صَفًّا

By the angels ranged in ranks.
[37:1]

spreading and (2)
outstretching the wings
(i.e., birds)

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ قُوفًا مَّصْفُوفًا وَيَقِفُونَ

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. مَصْفُوفَةٌ nom. مَصْفُوفَةٌ

(pact. pic. f. sing.)

ranged

row, rank (n.) acc. صَفًّا

ص ف ن

(act. pic. f. plu.) الْعَافِيَاتُ

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) صَفْرَاءٌ

<tawny (n.p.) صَفْرٌ

(sing.) صَفْرَاءٌ وَاَصْفَرٌ

ص ف ص ف

smooth, (n.) (qurd.) acc. صَفْصَفًا
levelled and empty plain

ص ف ف

(act. pic. m. sing.) assim. الْمَلَائِكُونَ
<those ranged in ranks (i.e.,
angels)

صَفًّا يَصِفُّ صَفًّا (ن)

to set in a rank

Safa (n.) الصَّفا

(a small mount or merely an eminence in the holy city of Makkah besides the building of the holy mosque).

★ ص ل ب

(perf. 3 p.m. plu.) صَلَّبُوا
< they crucified

صَلَبَ يَصَلِبُ صَلَبًا (ن)
to crucify تَقْلِبًا ii وَصَلَبَ

(pip. 3 p. m. sing.) يَصَلِبُ
~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

أَصْلَابٍ (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 إِضْفَادًا iv أَضْفَى
to clarify

أَفْضَلُكُمْ كَثْرًا بِالنِّسْبِ
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.) المَصْفُونِ
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، الصَّالِحَةُ

(*act. pic. m. sing.*) *acc.* صَالِحًا
good, righteous, fit (1)

SALEH (2) (*prop. n.*)
(the name of a Prophet sent to Thamudites)

★ ص ل ح

(*perf. 3 p.m. sing.*) صَلَحَ
< ~act righteously, are good, are fit

صَلَحَ بِصَلَحِ (ف، ك)
to be good, right, sound

(*perf. 3 p.m. sing.*) *iv* أَصْلَحَ
~amended, reformed (1)

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ
Then whosoever repenteth after his wrongdoing and amendeth (*e. g.*, reformed the conduct). [5:39]

~effected an (2)
agreement, made up

فَمَنْ خَافَ مِنْ مَوْصٍ جُنَا أَوْ أَمْسًا فَأَصْلَحَ بَيْنَهُمْ
فَلَا رُدَّ 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 بَصَلٌ صَدَأٌ (ض)

to be hard and smooth

ص ل ص ل

صَلْصَالٌ (n.) gen.
ringing clay

ص ل و *

صَلَّى (perf. 3 p.m. sing.) ii
prayed
to pray, ii صَلَاةٌ
to pray for

يُصَلِّي (imperf. 3 p. m. sing.) ii
~ is praying (1)

فَدَاؤُهُ السَّمَكَةُ وَهَوَاؤُهُ يُصَلِّي فِي الْبَحْرِ
Then the angels called unto him even while he stood praying in the apartment.
[3:39]

~ sends blessings (2)
and benedictions

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ
He it is who sendeth His blessings (benedictions) to you, and His angels.
[33:43]

يُصَلِّونَ (imperf. 3 p. m. plu.) ii
they send their blessings and benedictions

لَمْ يُصَلُّوا (imperf. neg. 3 p.m. plu.) ii
they have not prayed

صَالِحِينَ (act. pic. m. dual.) gen.
two righteous ones

الصَّالِحُونَ (acc. الصَّالِحِينَ nom.)

(act. pic. m. plu.)
good, righteous ones

الصَّالِحَاتُ (act. pic. f. plu.)
righteous (works or deeds)

وَرَبِّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
And give glad tidings unto those who believe and do good works. [2:25]

good, righteous (2)
women

فَالصَّالِحَاتُ قَوَّاتٌ حِزْبًا لَّيْسَ بِمَا حَقَّقَ اللَّهُ
So righteous women are obedient, guarding in secret that Allah hath guarded.
[4:34]

المُصْلِحُ (Ap-der. > iv, m. sing.)
fair dealer lit. rectifier

المُصْلِحُونَ (gen. المصليين nom.)
(Ap-der. > iv, m. plu.)
rectifiers, reconcilers

الصَّلْحُ (v.n.) acc. صَلْحًا nom.
reconciliation

الإصلاحُ (acc. الإصلاحُ nom.)
rectification (v.n. ii) gen.
reconciliation, setting good

ص ل د *

صَدَأٌ (smooth and bare (n.) acc.)
(rock)

churches, synagogues and
mosques would have been
pulled down. [22:40]

★ ص ل ي

(imperf. 3 p.m. sing.) **يَصْلِي**
~will roast
صَلِي يَصْلِي صَالِيًا (ف)
to roast, fry, boil
(imperf. 3 p.m. plu.) **يَصْلُونَ**
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 **أَصْلِي**
I shall roast SS
juss. **نُصَلِي** nom.
(imperf 1st p. plu.) iv **نُصَلُونَ**
we shall roast SS
(imperf. 2 p. m. plu.) viii **تَصْلُونَ**
you may warm
yourselves (with fire in
severe cold)

لِذَلِكَ قَالَ مُوسَى لِأَهْلِيهِ إِذْ أَنْتَ نَارًا وَسَاءَ لِلَّذِينَ يَكْفُرُونَ
بِحُجْرَتِهِمْ أَنْ يَكْفُرُوا بِمَا بَدَأَ قَبْسُكَ تَصْلُونَ
(Remember) when Musa
said unto his household: I
perceive a fire afar, I will
bring you tidings thence or
bring to you a borrowed
flame that you may warm.
[27:7]

(el. 3 p.m. plu.) ii **لِيُصَلُّوا**
they should pray
(perate, > ii, m. sing.) **صَلَّ**
(thou) pray!
(perate > ii, m. plu.) **صَلُّوا**
(you) send benedictions and
blessings!
لَا تُصَلَّ - عَلَى ii
(perate neg. m. sing.)
(thou) pray not over SS
acc. gen. **الْمُصَلِّينَ**
(Ap-dr. > ii, m. plu.)
prayerful ones, (those who
pray)
the place for prayer (n.pr.) **مُصَلِّ**
prayer, worship (n.) **الصَّلَاةُ، صَلَاةٌ**
(n.p.b.) gen. **الصَّلَوَاتِ** nom. **صَلَوَاتٌ**
<prayers (1)

(sing.) **صَلَاةٌ**
حُرِّمُوا عَلَى الصَّلَوَاتِ
Guard the prayers. [2:238]
blessings, benedictions (2)
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ
These on them shall be ben-
edictions from their Lord.
[2:157]

synagogues (3)
**وَلَوْلَا دَفَعُ اللَّهُ الْكَافِرِينَ بَعْضُهُمْ بِبَعْضٍ لَهَدَمْتُمْ
صَوَابِعُ وَيَبِيعُ صَلَوَاتٌ 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.* صَمُّوا
they (willfully) became
deaf

< صَمَّ بِعَمِّ صَمًّا (ن)
to be deaf

(*perf. 3 p.m. sing.*) *iv* أَصَمَّ
~deafened SS

deaf (*n. adj.*) الْأَصَمُّ

acc. صَمِّمٌ nom. الصَّمِّمُ، الصَّمِّمَاتُ
deaf ones (*n. adj. plu.*)

* ص ن ع *

(*perf. 3 p.m. plu.*) صَنَعُوا
<they worked, wrought
صَنَعَ يَصْنَعُ صُنْعًا (ف)

to make do, create

(*imperf. 3 p.m. plu.*) يَصْنَعُونَ
~is making

وَيَصْنَعُ الْفُلْكَ

And he was making the Ark.
[11:38]

~is building (2)

وَدَمَّرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا
يَعْرِضُونَ

And we destroyed that which
Fir'awn and his people
had built and that which
they had raised. [7:137]

Note: It is notable that all forms of this root except *iv* are intransitive. And both are used in the Quran in the context of torment. The eighth derived stem is used in the Quran only two times and not in context of chastisement, but only in the meaning of getting warm. [27:7]

(*act. pic. m. sing.*) *nom. f.d.* صَالٌ
one who is to roast

(*act. pic. m. plu.*) *nom. f.n.d.* صَالُوا
those who are to roast

* ص م ت *

(*act. pic. m. plu.*) صَامِتُونَ
<silent ones

صَمَتَ يَصْمِتُ صَمَاتًا (ن)
to be silent

* ص م د *

An epithet of Allah, meaning: Besought of all, and Independent of every one and every thing, *i.e.*, lacking in nothing and wanting none to complement Him, The Absolute, the Eternal.

* ص م ع *

<cloisters (*n.p.b.*) صَوَامِعُ
(*sing.*) صَوْمَعَةٌ

handiwork (2)

صَنَّعَ اللهُ الَّذِي أَتَقَنَّ كُلَّ شَيْءٍ

The handiwork of Allah
who hath perfected every
thing. [27:88]

making, art of making(n.) صَنَعَةٌ

★ ص ن م

gen. الْأَصْنَامُ acc. أَصْنَامًا
< idols (n.p.b.)

(sing.) صَمٌّ

★ ص ن و

two palm trees (n. sing.) صِنَوَانٌ
from one root

★ ص ه ر

(pip. 3 p. m. sing.) بِصْرٍ
~ shall be meltedkinship by (n.) acc. صِهْرًا
marriage

★ ص و ب

(perf. 3 p. m. sing.) iv آصَابَ
~ befall (e. g., (1)
calamity)< آصَابَ iv إِصَابَةٌ
tr hit, attain the purpose,
to be right, to assail, to
befall (calamity)(el. (pip) 2 p. m. sing.) لِيُصْنَعَ
that thou may be brought up

وَلِيُصْنَعَ عَلَيَّ عَيْنِي

And that thou may be 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.) اصْنَعْ
(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 تُخْلَدُونَ
And take ye for yourselves
castles (or fortresses) that
haply ye abide. [26:129](n.) acc. صُنْعًا
performance, (1)
doingوَهُمْ يَحْسَبُونَ أَنَّهُمْ مُجْرِبُونَ صُنْعًا
And they deem that they are
doing well in performance.
[18:104]

~will afflict (2)

لَا يُعِيدُهُمْ ظَمًا وَلَا تَعَبًا وَلَا مَخْصَصَةً
Afflict them not thirst or
fatigue or hunger.

[9:120]

تُعِيبُ *nom.* **تُعِيبُ** *acc.* **تُعِيبُ** *juss.*
(*imperf.* 3 p. f./2 p. m. sing.)
you/it will befall, afflict

(*e.m. neg. f. sing.*) *iv* لَا تُعِيبَنَّ
~shall not afflict

(*imperf.* 2 p. m. plu.) *iv acc.* تُعِيبُوا
that you may not harm,
hurt

(*imperf. 1st. p. sing.*) *iv* أُعِيبُ
I shall afflict

(*imperf. 1st. p. plu.*) *iv* نُعِيبُ
we bestow

نُعِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ
We bestow Our mercy on
whomsoever We will.
[12:56]

(*ap-der.* > *iv, m. sing.*) **مُعِيبٌ**
that which to befall or
smite SS

(*ap-der.* > *iv, f. sing.*) **مُعِيبَةٌ**
affliction

laden cloud, (n.) **صَبَبٌ**
abundant rain

right (n.) *acc.* **صَوَابًا**

ص و ت ★

voice (n.) **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 خَلْفِهِ يَأْذُنُ أَصَابَ بِهِ
مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَنْتَبِهُونَ
Then when He causes it to
fall upon whom He pleases
of His bondmen, lo!
they rejoice. [30:48]

~intended, desired (3)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رِجَاءً
حَيْثُ أَصَابَ
So We made the wind sub-
servient to him, it made
his command to run gen-
tly whenever he desired
(M.A.) whithersoever he
intended (*Pic.*). [38:36]

(*perf.* 3 p. f. sing.) *iv* **أَصَابَتْ**
~befell, afflicted

(*perf.* 2 p. m. plu.) *iv* **أَصَبْتُمْ**
you inflicted, smited

(*perf.* 1st. p. plu.) *iv* **أَصَبْنَا**
we inflicted, smited

يُعِيبُ *nom.* **يُعِيبُ** *acc.* **يُعِيبُ** *juss.*
(*imperf.* 3 p. m. sing.) *iv*

~shall befall, (1)
let befall

★ ص و م

(e. l. 3 p.m. sing.) لَيْصَمٌ
< ~ should fast

to fast (ن) صَامَ بَصَوْمًا

to abstain from عَنَ -

(imperf. 2 p.m. plu.) acc. تَعْمَمُوا
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. الصَّيْحَةُ
(an awful) shout (n.) gen. الصَّيْحَةِ
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. الصَّيْدُ nom. صَيْدًا
hunting, chase (I) (v.n.)

voices (n.p.b.) acc. الْأَصْوَاتُ

★ ص و ر

(perate. m. sing.) صَرَّ
< (you) incline

صَارَ يَصُورُ صَوْرًا (ن)
to cause to incline

فَخَذْنَا بَعْضَهُ مِنَ الطَّيْرِ فَصَرَّهِنَّ إِلَيْكَ
Take then thou four of the
birds and incline them
towards thee. [2:260]

(perf. 3 p.m. sing.) صَوَّرَ
shaped, formed, fashioned

< صَوَّرَ ii تَصَوَّرَ
to shape, fashion

(imperf. 1st. p. plu.) صَوَّرْنَا ii
we shaped, formed,
fashioned

(imperf. 3 p.m. sing.) يَصَوِّرُ ii
~ shapes, fashions

(ap-der. m. sing.) المصوِّرُ ii
Fashioner (an epithet of
Allah)

★ ص و ع

صَوَاعُ (ن.)
cup (n.)

★ ص و ف

< wools (n.p.b.) gen. أَسْرَافٍ
(sing.) صَوْفٌ

صَارَ يَصِيرُ صَيْراً (ض) - إِلَى
to arrive

الْمَصِيرُ *nom.* مَصِيرًا ، مَصِيرًا *acc.*
return, destination (v.n.)

ص ي ص *

صَبَابِي *(n. p. b.)* < fortresses
صَبَاةٌ ، صَبَابَةٌ *(sing.)*

ص ي ف *

الصَّيْفِ *gen.* summer (n.)

وَأَسْتَوْحِرُهُمْ عَنِ 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 بِمَا فِي الصَّيْدِ

Allah shall surely try you
with the game. [5:94]

ص ي ر *

(*imperf. 3 p. f. sing.*) تَصِيرُ
< ~cometh to, reaches to,
tenders to

کتاب الضاد

ضَحِكَ بِضَحِكَ ضَحْكًا وَضَحْكًا (س)

to laugh, to wonder, to rejoice (Rgb., LL)

to laugh at مِنْ -

(imperf. 3 p.m. plu.) ضَحِكُونَ
they laugh

إِذَا هُمْ فِيهَا يَضْحَكُونَ

Behold! at them they were laughing. [43:47]

(el. imperf. 3 p.m. plu.) لِيَضْحَكُوا
let them laugh

(imperf. 2 p.m. plu.) تَضْحَكُونَ
you laugh

وَأَنْتُمْ 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. ضَبًّا

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.) مَضِجَةٌ

☆ ض ح ك

(perf. 3 p.f. sing.) ضَحِكْتَ

< ~ 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
(Jld.)

ضَرَبًا (ض) ضَرَبَ يَضْرِبُ
to strike, to beat

to coin a similitude
or give a parable, to
make an example

to give similitude (1)
to mention (2)
to compare (3)

to strive, go forth
to travel

to take away, avoid

to put a cover, shut

كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

How Allah set forth a parable.
[14:24]

ضَرَبُوا (perf. 3 p. m. plu.)
they set forth a (1)
parable

فَتَبَسَّ ضَاحِكًا مِمَّنْ قَوْلِهَا

So he smiled wondering at
her word. [27:19]

ضَاحِكَةً (act. pic. m. sing.)
laughing

ضَاحِكَةً مُتَبَشِّرَةً

Laughing, rejoicing. [80:39]

☆ ض ح و

ضَحِيًّا (imperf. 2 p. m. sing.) acc.
< thou shall suffer from sun

ضَحِيًّا بِضَحِيٍّ ضَمًّا (س)
to be smitten by the sun

< early forenoon (n.) ضَحِيًّا

The word ضَحِيًّا properly
signifies the bright part
of the day when the sun
shines fully (LL).

by the bright- comp. الضَّحَى
ness of the day

[the particle و means 'swear
by' and الضَّحَى
brightness of the day.

The final letter of the word
i.e., ي is replaced in case
of its attachment to pro-
nominal thus:
its sunshine]

ضَمًّا

(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"

(imperf. 3 p.m. plu.) **يَضْرِبُونَ**
 they strike

يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
 They strike their faces and
 their backs. [8:50]

they travel **فِي الْأَرْضِ** -

وَأَعْرَفُونَ الْأَرْضَ
 And others who travel on
 the land. [73:20]

كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ

How they set forth a parable.
 [17:48]

They mentioned (2)

مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا
 They mentioned him not to
 thee save for disputation.
 [43:58]

they travel (3)

إِذَا هُمْ فِي الْأَرْضِ
 When they travel in the earth.
 [3:156]

(perf. 2 p.m. plu.) **ضَرَبْتُمْ**
 ye went forth (1) **فِي**

إِذَا هُمْ فِي سَبِيلِ اللَّهِ
 When ye go forth in Allah's
 way. [4:94]

ye travel in the (2) **فِي الْأَرْضِ**
 earth.

إِذَا هُمْ فِي الْأَرْضِ
 And when ye travel in the
 earth. [4:101]

(perf. 1st. p. plu.) **ضَرَبْنَا - الْأَمْثَالَ**
 we made example

وَضَرَبْنَا لَكُمْ الْأَمْثَالَ
 We made (them) example for
 you. [14:45]

we put over a cover (2) **عَلَى** -

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَلْبِ
 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 **أَضْرِبْ - مَثَلًا**
or propound a similitude

make a way **أَضْرِبْ - طَرِيقًا**

فَأَضْرِبْ لَهُمُ طَرِيقًا فِي الْبَحْرِ يَبَسًا

And make for them a way dry in the sea. [20:77]

(parate. m. plu.) **أَضْرِبُوا**
smite! (1)

فَلَمَّا أَضْرِبُوا فِيهَا

Wherefore We said, smite with part of her. [2:73]

beat (2)

وَأَعْرِضْ عَنْ فِي الْمَضَاجِعِ وَاضْرِبْهُنَّ

And avoid the (f) in beds and beat them. [4:34]

(pp. 3 p.m. sing.) **ضَرَبَ**

similitude is (1) **مَثَلًا**
propounded

~held up as (2) **مَثَلًا**
sample

وَلَمَّا أَضْرِبَ ابْنُ مَرْيَمَ مَثَلًا

And when the son of Maryam is held up as an example. [43:56]

is set (3)

فَضْرِبْ بَيْنَهُمْ سُوْرًا

Then between them a high wall is set. [57:13]

(imperf. 3 p. f. plu.) **يَضْرِبْنَ**

they strike

they should not **لَا يَضْرِبْنَ**
strike

(el. imperf. 3 p. f. plu.) **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 -**

أَفَنَضْرِبُكَ عَنْكَ الذِّكْرَ صَفْحًا

Shall we then take away from you the Admonition. [43:5]

strike! (perate. m. sing.) **أَضْرِبْ**

أَضْرِبْ بِعَصَاكَ الْحَجَرَ

Strike with thy staff the stone. [2:60]

Caution: The only correct rendering of **أَضْرِبْ** is 'smite' or 'strike'. The root verb **ضَرَبَ** never signifies "to seek a way" or "march on" as render-

ضَرَّ يَضُرُّ ضَرًّا وَ ضَرًّا (ن)
to injure, harm, hurt

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ
And invite not beside Allah
that can neither profit
thee nor hurt thee.

[10:106]

يَضُرُّوْا *acc.*
(*imperf. 3 p.m. plu.*) يَضُرُّوْنَ
they hurt

لَنْ يَضُرُّوكَ
they will never
hurt thee

تَضُرُّوْا *acc.*
(*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]

تَضَارَّ *(pip. 3 p.f. sing.)*
~ is/are hurt

لَا تَضَارَّ وَالِدٌ بِأَوْلَادِهَا
A mother should not be hurt
because of her child.
[2:233]

أَضْطَرُّ *(imperf. 1st. p. sing.) viii*
< I shall compel

(*pp. 3 p.f. sing.*) ضُرِبَتْ
overshadowed عَلَى -

ضُرِبَتْ عَلَيْهِمُ الدِّالَّةُ
Overshadowed are they by
ignominy. (*Asad.*) [3:112]

ضَرَبْتُ *(v.n.)*
كَأَنَّا الصُّيُفُ الْمُذْرِبُونَ كَقُرُوْا فَضْرَبَ الرِّقَابَ

So when you meet (in battle)
those who disbelieve smite
the necks. [47:4]

ضَرْبٌ is verbal noun here
used in the sense of im-
perative to emphasise the
command. The verse means
when you face disbelievers
in the battle. (*see IK*)

(*v.n.*) *acc.* ضَرْبًا
going about in فِي الْأَرْضِ
the earth

لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
They are disabled from going
about in the earth.
[2:273]

ضَرْبًا (2)
قَرَعَ عَلَيْهِمْ ضَرْبًا بِالسَّيْفِ
Then he slipped unto them
striking with right hand.
[37:93]

ض و ر ★

يَضُرُّ *(imperf. 3 p.m. sing.) assim*
< ~ hurts

hurting (v.n. iii, acc.) ضَرَّارًا

وَالَّذِينَ أَحْنَأُوا صُدُورَهُمْ لِيَضْحَكُوا
And those who have set up
a mosque for hurting.
[9:107]

وَلَا تُمْسِكُوا بِعُرُشِكُمْ
And retain them not for
hurting. [2:231]

harming (v.n. iii) مَضَارًا

مِمَّا بَعْدَ وَصِيَّةِ أَبِيكُمْ إِنْ كُنْتُمْ
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]

الضَّرُّ فِعْلُ الْوَاحِدِ وَ
الْمَضَارُّ فِعْلُ الْإِثْنَيْنِ

The word ضَرَّرَ is that what
is done by one, while
ضَرَّارٌ or مَضَارٌ (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 اضْطَرَّارًا
to force, compel, to drive to

قَالَ وَمَنْ كَفَرَ فَأُمْتِحْهُ وَلَوْلَا أَنَّهُ اضْطَرَّنَا
إِلَىٰ عَذَابِ الْكَافِرِ

He said: and who disbelieveth
I shall give him enjoyment
for a while. Thereafter I
shall compel him to the
doom of fire. [2:126]

(imperf. 1st. p. plu.) viii اضْطَرَّ
we compel or force to

(pp. 3 p.m. sing.) viii اضْطَرَّ
~ is compelled to

(pp. 2 p.m. plu.) viii اضْطَرِّتُمْ
you are compelled to

hurt (v.n.) ضَرًّا acc.

hurt (v.n.) ضَرًّا

(lit. hurt) (n.) ضَرًّا

meta : disability (due
to illness or any sort
of defect)

عَبْرَ أُولِي الضَّرِّ

Save those who are disabled.
[4:95]

adversity, harm, distress (n.) ضَرًّا

(ضَرًّا is that evil which
relates to the person as
disease while بِأَسَاءَةٍ 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.

تَضَرَّعًا

(act. 2 pl. m. sing.)

ضَرَّعًا

bad pasturage, dry herbage,
thorny plant.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَوْبِهِ

No food shall be theirs save
bitter thorn. [88:6]

ض ع ف ★

(perf. 3 p.m. sing.) ضَعَّفَ

< ~ was/is weak

ضَعَّفَ بِضَعْفٍ ضَعْفًا وَ ضَعْفَانَةً (ك)

to weak

ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

Weak are (both) the invoker
and the invoked. [22:73]

(perf. 3 p.m. plu.) ضَعُفُوا

they were weak

مَا ضَعُفُوا

they weakened not (neg.)

(perf. 3 p.m. plu.) x اِسْتَضَعَّفُوا

they weakened

(imperf. 3 p.m. sing.) x يَسْتَضَعِفُ

~ weakens

(p.p. 3 p.m. plu.) x اِسْتَضَعَّفُوا

(lit.) those made weak

مَا لَهُمْ بِضَارٍّ مِنْ أَحَدٍ

And they are not to harm
anyone thereby. [2:102]

distressed (pis. pic.) *vill* الْمَضْطَرَّ

أَتَى الْمُضْطَرَّ الْمُضْطَرَّ قَادِمًا

Is not He (best) who answereth
the distressed when
he calleth unto Him.

[27:62]

ض ر و ★

(perf. 3 p.m. plu.) v تَضَرَّعُوا

< They prayed humbling
themselves (or they
humbled themselves)

v تَضَرَّعَ بِتَضَرُّعٍ تَضَرَّعًا

<< to pray with humiliatiy
or humble oneself

تَضَرَّعَ بِتَضَرُّعٍ ضَرًّا وَ ضَرَّاهُ (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 them-
selves? [6:43]

(imperf. 3 p.m. plu.) v يَتَضَرَّعُونَ

they humble themselves

(imperf. 3 p.m. plu.) v يَضَرَّعُونَ

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.) ضِعَفَاءَ

more weak (relative.)
(in respect of.....) أضعف

(Ap-der. > m. plu.) iv مُضْعِفُونَ
those who get manifold

قُلُوبِكُمْ هُمُ الْمُضْعِفُونَ

They shall have (increase) manifold.
[30:39]

acc. مُسْتَضْعَفِينَ nom. مُسْتَضْعِفُونَ

(ap-der. m. plu.) x
weakened ones

(meta: oppressed people)

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(in the verse 7:75 means : those who were counted weak, due to their poverty or owing to the smallness of their group).

(pip. 3 p. m. plu.) x يَسْتَضْعِفُونَ
they are made weak

الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

The people who used to be oppressed.
[7:137]

(Note : يَسْتَضْعِفُونَ means who are made weak, metaphorically rendered 'oppressed'.)

(imperf. 3 p. m. sing.) iii بِضَاعَفٍ
<<~ doubles,

(multiplieth)

ضَعَفَ بِضَعَفٍ 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.) يَضَاعَفُ
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 فِي 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

ضَلَّتْ

فَدَضَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَبِينَ

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

أَضْفًا
a handful (n.) acc.
of herbs

(or a handful of twigs of
trees or shrubs) (LL)

أَضْفَاتٌ
medleys (n. p.)

أَضْفَاتُ أَحْلَامٍ

Medleys of dreams. [12:44]

☆ ض غ ن

أَضْفَانٌ
<secret (n. p.)

malevolence

(sing.) ضَعِينٌ hatred, malice

☆ ض ف د ع

الضَّفَادِعُ
<frogs (n. p.)

(sing.) ضِفْدَعَةٌ

☆ ض ل ل

ضَلَّ
(perf. 3 p. m. sing.) assim.

<~lost the (1)
right way, strayed

ضَلَّ بِحِيلٍ ضَلَالًا وَ ضَلَالَةً (ض)
to loss one's way,

go astray, to stray, to fail,
to disappear, to err, to
wander from, to forget

(*imperf. 3 p. f. sing.*)
errs (*f*) (forgets)

أَنْ تَقُولَ لِحَدِّهِمَا قَدْ خَلَا وَتَقُولَ 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

قُلْ إِنْ صَلَّيْتُ وَأَنَا أَضَلُّ عَلَىٰ نَفْسِي
Say : if (ever) I go astray,
I shall stray only against
myself. [34:50]

(*perf. 3 p.m. sing.*) *iv*
~left in error (1)

أَضَلَّ إِضْلَالًا
(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 يُهْرَقَ مِنْ أَضَلَّ اللَّهُ
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
أَعْمَاءَ الْهَرَمِ
Those who disbelieve and
hinder others from the way
of Allah, He shall send
their work astray. [47:1]

تَضَلُّوا

قَدْ ضَلُّوا ضَلًّا بَیِّنًا
Indeed they have erred (or
strayed) going far astray.
[4:167]

disappeared, (2)
have gone away

أَضِلُّوا

قَالُوا أَيْنَ مَا كُنْتُمْ
تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا
They say : where is that
which you used to call
upon besides Allah ? They
would say : They have
disappeared from us.
[7:37]

(*perf. 1st p. plu.*) ضَلَلْنَا
we disappeared

وَقَالُوا إِنَّمَا أَضَلَّنَا فِي الْأَرْضِ وَكَلَّمْنَا عَنْ عِبَادَتِهِ
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.*) جِئْتُ
~strays (1)

هُوَ أَعْلَمُ مَنْ يَخُولُ 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 الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ

But today the wrong-doers are in error manifest.

[19:38]

astray or (2)
wasted و in vain

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of the infidels only goes wasted or astray [13:14]

the error (*v.n.*) الضَّلَالُ

error (*v.n.*) ضَلَالَةٌ، الضَّلَالَةُ

further astray (1) (*relative*) أَضَلُّ

وَمَنْ أَضَلُّ مِنِّي الرَّبِّعَ هَوْبَهُ

And who is further astray than he who followeth his desire. [28:50]

further astray (2)

أُولَئِكَ سَاءَ مَا كَانُوا يَفْعَلُونَ

Those are worst in abode ;

٣٥٥

وَلَقَدْ أَضَلَّ بِشُرُوعِهِ أَكْثِيرًا

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* أَضَلَّمْتَ
you led astray

(*perf.* 3 *p. f. plu.*) *iv* أَضَلَّلْنَ
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* لِضِلُّوا
in order to lead astray

(*imperf.* 3 *p.m. plu.*) *acc. nd* يُضِلُّوا
that they/they may lead astray

(*act. pic. m. sing.*) *acc.* ضَالًّا
wandering

وَوَجَدَكَ ضَالًّا فَهَدَى

And He found thee wandering so He guided. [93:7]

☆ ض ن ك

(v.n.) acc. ضنكاً

<hard, narrow

ضنك بطنك ضنكاً و ضنكاً (ن)

to be narrow

☆ ض ن ن

(act. 2 pic. m. sing.) ضنيناً

<tenacious

ضن بعين ضنناً (ن)

to be tenacious, regardly.

و ما هو على الغيب بضنين

And he is of the unseen not a tenacious (concealer).

[81:24]

(The prophet has nothing to conceal, his messages are all plain and unambiguous) (Rz.)

☆ ض ه ا

(imperf. 3 p.m. plu.) iii h.v. بضاهرون

<they resemble

to resemble iii ضاهراً مضاهرة

(the verb has no trilateral from) (LL)

بضاهرون قول الذين كفروا من قبل

They resemble to saying of those who disbelieved before. [9:30]

☆ ض و ه

(perf. 3 p.m. sing.) iv (h.v.) أضاه

<~illuminated

356

and furtherst astray from the level way. [5:60]

(Ap-der. m. sing.) iv مضللاً
misleader(Ap-der. m. plu.) acc. iv مضلين
seducers

و ما كنت ممن أخذ المضلين عضداً

I was not one to take seducers as supporters. [18:51]

☆ ض م ر

(act. pic. m. sing.) ضارياً

<lean, thin mount

ضمر بضمراً (ن)

to be thin

و على كل ضامر يأتين من كل فج عميق
And on any lean (mount) coming from every deep defile. [22:27]

(worn out and famished by a long journey; the phrase is expressive of fatiguing journey and great distance)

☆ ض م م

(perate m. sing.) assim. أضمم
<press!

ضم بضم ضمناً (ن)

to join, gather, add, to press

وأضمم يديك إلى جانبك

And press thy hand to thy side. [20:22]

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ أَعْمَالَكُمْ

And Allah is not one to let your faith go wasted. [2:143]

(imperf. 1st. p. sing.) iv
I waste

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 بَضِيفُونَ acc. n.d. بَضِيفُوا

<they entertain

to entertain iv صَبَفَ

صَافَ بَضِيفًا ض

to be a guest or to enjoy hospitality

ضَيْفٌ guest (n.)

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 يَتَوَّاهُ ضَوْءًا 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 يَضِرُّ ضَرًّا ض

to harm, injure, damage

ض ي ز *

<unjust, unfair (n.) (w.v.) ضَيْرَى

ضَارَّ وَ ضَارَّ يَضِرُّ ضَرًّا ض

to be unjust in (ض) وَ ضَيْرَى
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

(imperf. 3 p.m. sing.)
~straitens

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ
And We know indeed that thy
breast straitens. [15:97]

(el. imperf. 2 p.m. plu.) *li* لِيَضِيقُوا
that you, in order to straiten

strait (n.) acc. ضَيْقًا

يَجْعَلُ صَدْرَهُ ضَيْقًا
(He) maketh his breast strait.
[6:125]

(act. pic. m. sing.) ضَائِقٌ
straitened (in the sense of
Pis. Pic.)

وَصَارَتْ يَوْمَ صَدْرُكَ
And thy breast will he strait-
ened by it. [11:12]

straitness (v.n.) ضَيْقٍ

وَضَاقَ يَوْمَ ذَرْبًا

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.) ضَاقتْ
~was straitened

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. طَبَّقَ، طَبَّقِي
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 **بَعْدَ** and

طَبَّقًا عَنِّي is equi-
valent to **حَالَةً بَعْدَ حَالَةٍ**.

storeys, stages (v.n.) acc.

طَبَقَاتًا

ط ب ع ★

(*perf. 3 p.m. sing.*) طَبَعَ
< ~ set a seal
طَبَعَ يَطْبَعُ طَبْعًا (ف)
to seal, imprint

بَلْ طَبَعَ اللَّهُ عَلَيْهِمُ الْكُفْرَ هُمْ

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

وَضُجِحَ 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.)
lit.: eye. In some verses it is rendered as glance, sight, looking, according to the context.

طَرَفًا (n. *acc.*) (1)
a portion

يَقْطَعُ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا
That he may cut off a portion of those who disbelieve.
[3:127]

side, end (2)
طَرَفَيْنِ < *gen n.d.*

two ends (*n. dual.*)
وَأَقِمِ الصَّلَاةَ طَرَفَيْ النُّجُومِ وَاللَّيْلِ
Aud establish the pttyer at the two ends of the day, and the neighbouring (watches) of the night.
[11:114]

أَطْرَافٌ (n. *p.*)
مَسْبُوحٌ وَأَطْرَافُ 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

كَلِمَةً فَانْتَشِرُوا

And when you have eaten
then disperse. [33:53]

(imperf. 3 p.m. sing.) يَطْعَمُ
~eats

لَا يَطْعَمُونَ إِلَّا مَنْ نَشَاءُ

None shall eat thereof save
whom We allow. (6:138)

(juss. 3 p.m. sing.) لَمْ يَطْعَمْ
< did not taste

the v.n. is طَعِمَ see above

وَمَنْ لَوْ يَطْعَمُهُ فَإِنَّهُ مِنِّي

And whosoever tasteth it not,
verily shall be mine.

[2:249]

(perf. 3 p.m. sing.) iv أَطْعَمَ
< ~fed

to feed (trans.) iv أَطْعَمَ إِطْعَامًا

(imperf. 3 p.m. sing.) iv يَطْعِمُ
~feeds

borders (2)

أَلَمْ يَرَوْا أَنَّ تَارِي الْأَرْضِ تَنْقُصُهَا مِنْ أَطْرَافِهَا
Behold they not that We
visit the land diminishing
it by the borders thereof.
[13:41]

★ ط ر ق

(act. pic. m. sing.) gen. الطَّارِقُ
< the comer by night

طَرَقَ يَطْرُقُ طَرَقًا (ن)
to come at night, to knock,
to strick

(lit. anything coming by night
or appearing at night thus

الطَّارِقُ is the star that
appears in the night; also
the morning star, because
it comes at the end of the
night—Rgh. LL)

way, path (n.) طَرِيقًا acc.

way, path (n.) الطَّرِيقَةُ، طَرِيقَةٌ

ways, paths (n. p.) طَرَائِقُ

ط ر ي - و

< fresh acc. adj. طَرِيًّا
طَرِيٌّ بَطْرِيٌّ - طَرِيٌّ بَطْرِيٌّ
طَرَاوَةٌ (س، ك)

to be tender, fresh

طَعَنَ يَطْعُنُ طَعْنًا (ف، ن) - فِي، عَلَيَّ
to speak ill of,
defame

وَطَعَنُوا فِي دِينِكُمْ

And they thrust at your religion (Arb.) assail (Pic.)
revile (Jid.) [9:12]

طَعْنًا speaking ill (v.n.) acc.

وَطَعَنُوا فِي الْإِيمَانِ

And scoffing at the faith.
(Jid.) [4:46]

ط غ ي - و

طَغَى (perf. 3 p. m. sing.) w.v.
< ~exceeded (1)
the limit

طَغَى يَطْغَى طَغْيًا وَ طَغْيَانًا (ف)
to exceed the (i)
bounds

طَغَا يَطْغُو طُغْرًا وَ طُغْرَانًا (ن)
to rise high (water) (ii)

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

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 نَائِمًا

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. يَطْعِمُونِي

that they feed me.

that they feed acc. يَطْعِمُونَا

me (pronominal) فِي

فِي shortened to نِ i.e., the
first ي is dropped

وَمَا أُرِيدُ أَنْ يُطْعِمُونِي

I desire not (from them)
that they feed Me. [51:57]

يَطْعِمُونَ (imperf. 2 p.m. plu.) iv
you feed

نَطْعِمُ (imperf. 1st. p. plu.)
we feed

feed! (perate m. plu.) أَطْعِمُوا

~is fed (pip. 3 p. m. sing.) يَطْعَمُ

(perf. 3 p.m. dual.)
the twain asked food اسْتَطْعَمَا

to seek x اسْتَطْعَمَا
food (trans.)-

the feeding (v.n.) iv إِطْعَامٌ

an eater (act. pic. m. sing.) طَاعِمٌ

food (v.n.) طَعَامٌ، الطَّعَامُ acc. طَعَامًا

taste (v.n.) طَعْمٌ

ط ع ن ★

طَعَنُوا (perf. 3 p. m. plu.)
< they thrust at

exorbitance (v.n.) acc.
insolence

طَفَانًا

★ ط ف ف

(perf. 3 p.m. sing.) h.v. iv
< ~extinguished

أَطْفَأَ

iv, **أَطْفَأَ إِطْفَاءً** <
to extinguish, put out (fire or
light)

<< **طُفِيَ يَطْفِئُ طَفْئًا** (س)
to be put out (fire or light)

<acc. **يُطْفِئُونَ**

(imperf. 3 p.m. plu.)
that they extinguish

(el imperf 3 p.m. plu.) **لِيُطْفِئُوا**
would they extinguish (or
they may extinguish)

★ ط ف ف

(ap-der. m. plu.) ii **المُطَفِّفِينَ**
<scrimpers

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

طَفَّوْا

(imperf. 3 p. m. sing.) acc.
that he my be inordinate

يَطْفِي

قَالُوا رَبَّنَا إِنَّا أَعْزَمُ أَنْ يَغْرِطَ
عَلَيْنَا آدَامٌ أَنْ يَطْفِي

they (Twain) said : our Lord
we fear lest he hasten to
do evil to us or be inor-
dinate (or he may
play the tyrant). [20:45]

(perate. neg. m. plu.)
do not exceed the limits.

لَا تَطْفُوا

more rebellious (relative)

أَطْفَى

كَأَنزَالِهِمْ أَظْلَمَ وَأَطْفَى

Verily that were more unjust
and more rebellious.

[53:52]

(perf. 1st. p. sing.) **أَطْفَيْتُ**
caused to rebel

قَالَ رَبِّيَ رَبَّنَا مَا أَطْفَيْتُهُ

His comrade saith: our Lord!
I did not cause him to
rebel (make him exceed
the limits). [50:27]

acc. **طَاغُونِ، الطَّاغِينَ** nom. **طَاغُونَ**
insolent (LL) (n. p.)
exorbitant (Jid.)

outburst, (intrans.) **الطَّاغِيَةُ**
thundering noise.

an idol, false god, devil (n.) **الطَّاغُوتُ**
[whatever is worshipped in-
stead of God is **طَّاغُوتٌ**

< children (n. p.) الأَطْفَالُ

(sing.) طِفْلٌ

★ ط ل ب

(imperf. 3 p.m. plu.) يَطْلُبُ

< ~ seeks

طَلَبَ يَطْلُبُ طَلْبًا (ن)
to seek, ask desire

seeking (v.n.) acc. طَلْبًا

seeker (act. pic. m. sing.) الطَّالِبُ

(pic. pact. m. sing.) الْمَطْلُوبُ
the sought

★ ط ل ح

plantains (n.) طَلْحٌ

(It is the name of a certain fruit tree used to be found in Hejaz, its fruit is very delicious with good smell. (Muj.) It is a non-Arabic word. (Lis.)

★ ط ل ع

(perf. 3 p. f. sing.) طَلَمَتْ

< ~ rose high

طَلَعَ يَطْلَعُ طُلُوعًا (ن)
to appear, rise (sun), sprout(imperf. 3 p. f. sing.) يَطْلَعُ
~ rises

★ ط ف ق

(perf. 3 p. m. sing.) طَفِقَ

< ~ set about, began

طَفِقَ يَطْفِقُ طَفِيقًا (س)

to begin,

set out to do something

طَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks.

[38:33]

(perf. 3 p.m. dual.) طَفِيقًا

the twain began

وَطَفِيقًا يَخْضِرْنَ عَلَيْهِمَا مِنْ وَرَثَةِ 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 الْطِفْلِ الَّذِينَ لَمْ يَطْمُرُوا عُلَىٰ عُرُوبِ النِّسَاءِ
Or the children not acquainted with privy parts of woman. [24:31]

child (n. used for sing.) طِفْلًا

نُخْرِجُكَو طِفْلًا نَسْرًا

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.) vii
those who look down

قَالَ هَلْ أُنْتُمْ تُظَلِّعُونَ

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.)

وَالَّتَّحَلَّ بِسِفْتِ لَهَا طَلْعٌ تَضِيدٌ

And tail date-palms (laden)
with clusters ranged.

[50:10]

طَلَعَ بِطَلْعٍ طَلُوعًا (ف)

to ascend, to come to, or
upon, look upon, know

to depart from هَلْ، عَلِيٍّ -

(perf. 3 p.m. sing.) vii comp.
< has he looked upon?

to look viii **أَطَّلَعَ** إِطْلَاعًا
upon or down, to know

(أَ + interrotive إِطَّلَعَ)

أَطَّلَعَ الْعَدِيبَ أَمِ اتَّخَذَ 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 قَرَاهُ 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 خِيَانَتِهِمْ مِنْهُمْ

Thou will not cease to notice
defrauding on their part.

[5:13]

(imperf. 1st. p. sing.) viii
I ascend

(perf. 3 p.m. dual.) vii انطلقا
the twain set out

فَانْطَلَقَا نَهَضًا 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

فَانْطَلَقُوا هَمُومًا مَتَمِّمِينَ

So they went off speaking to each other in a low voice.

[68:23]

(imperf. 3 p.m. sing.) يتطلق
~moves

وَيَضيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي

And my breast straineth and my tougue moveth not quickly.

[26:13]

(perate m. plu.) vii انطلقوا

انطلقوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ

Depart unto that which you used to call a lie. [77:29]

★ ط ل ل

a gentle rain (n.) طل

فَإِنْ لَمْ يَجْعَلْ لَكُمْ رَيْحًا وَرَبُّكُمُ الرَّحْمَنُ

And if no heavy rain falleth upon it, then a gentle rain.

[2:265]

spathe (2)

وَمِنَ النَّخْلِ مِنْ طَلْحِهَا قِزَانٌ وَذَاتُهَا

And from the date-stone, from the spathe thereof (come forth) clusters of dates low hanging. [6:99]

★ ط ل ق

(perf. 3 p.m. sing.) ii طلق
< ~divorced

to quit, leave, طلق تاليفًا

to divorce (his wife)

<< طلق بطلاق طلاقًا (ن)

to be freed from bond

(perf. 2 p.m. plu.) ii طلقتم
you divorced

you divorced them طلقتموهن
(i.e., women)

they (m.) divorced طلقن
you (f.)

divorce! (perate m. plu.) طلقوا
(pis. pic. f. plu.) المطلقات

divorced women

(perf. 3 p. f. sing.) vii انطلق
< ~started doing something

to set out انطلق انطلاقة
in doing something, or start with something, to depart

وَالْمَلَائِكَةُ وَالرُّسُلُ وَمَنْ أَمَرَ

وَأَصْبِرُوا عَلَىٰ مَا لَمْ تُحِطُوا

The chiefs among them departed (saying): Go! and preserve in your gods. [38:6]

مِنْ قَبْلِ أَنْ تَطْمِئِسَ وُجُوهُهَا

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 وُجُوهُ ; not in the meaning of ط م س)

destroy! (perate. m. sing.) اَطْمِئِسْ

رَبَّنَا اَطْمِئِسْ عَلٰى اَمْوَالِهِمْ

Our Lord destroy their riches. [10:88]

ط م ع *

(imperf. 3 p.m. sing.) يَطْمَعُ

< ~covets

طَبِيعٌ يَطْمَعُ طَمَعًا وَ طَمَاعًا - ب ، فِي
to covet, eagerly desire,
to hope for

I covet (imperf. 1st. sing.) اَطْمَعُ

(imperf. 3 p.m. plu.) يَطْمَعُونَ
they covet

(imperf. 2 p.m. plu.) تَطْمَعُونَ
you covet

ط م ت *

(imperf. 3 p.m. sing.) يَطْمِئُتُ
< ~touches, deflowers

طَمَتَ يَطْمِئُتُ طَمَأً (ض)
to touch a women in order
to deflower her

لَمْ يَطْمِئْتُهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

Before them man has not touched them nor jinni. [55:74]

ط م س *

(p. p. 3 p. f. sing.) طَمِئَتْ
< ~become effaced

طَمَسَ يَطْمِئِسُ طَمَسًا وَ طَمُوسًا (ض ، ن)
to be effaced,
disappear, go far away, to
to be corrupted (in heart),
to destroy

اِذَا النُّجُومُ طَمِئَتْ

So when stars are effaced. [77:8]

(perf. 1st. p. plu.) طَمَسْنَا
we wipe out

وَلَوْ نَشَاءُ لَطَمَسْنَا عَنَّا عِيُنَهُمْ

And if We listed surely We should wipe out their eyes. [36:66]

(imperf. 1st. p. plu.) acc. نَطْمِئِسُ
that we obliterate

(le. imperf. 3 p.m. sing.) **لَيَطْمَنَنَّ**
 ~ may rest at ease

وَلَكِنْ لَيَطْمَنَنَّ قَلْبِي

But that my heart may rest
 at ease. [2:260]

(le. imperf. 2 p.m. sing.) **لَيَطْمَنَنَّ**
 ~ may rest at ease

وَلَيَطْمَنَنَّ 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 يُطْمِنُونَ مَطْمُونِينَ

Angels walking about con-
 tentedly. [17:95]

(imperf. 1st p. plu.) iv **نَطْمَعُ**
 we covet
 to hope (*v. n.*) acc. **نَطْمَعًا**

★ 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 **اطْمَأَنَّ**
 < ~ is contented
 to be free from **اطْمَأَنَّ اطمِئِنًا**
 disquietude,
 to be in tranquillity

فَإِنْ أَصَابَهُ خَيْرٌ لَطْمَأَنَّ بِهِ

If there befall him good
 he is contented therewith.
 [22:11]

(perf. 2 p.m. plu.) **اطْمَأْنَنْتُمْ**
 you are secure
 (*i.e.*, out of danger)

(perf. 3 p.m. plu.) **اطْمَأْنَنُوا**
 they are satisfied

وَدَعُوا الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ رَاضِينَ

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 أَطَهَّرُوا

get yourselves cleaned

(*ap-der. m. sing.*) ii مَطْهَرٌ

one who purifies SS

وَمَطْهَرِينَ الَّذِينَ كَفَرُوا

And (I am) purifying thee from those who disbelieve.

[3:55]

(*ap-der. m. plu.*) acc. v مَطْهَرِينَ

those who get themselves cleaned or purified

(*Ap-der. m. plu.*) acc. v الْمُتَطَهِّرِينَ
clean ones(*pis. pic. f. sing.*) ii الْمُطَهَّرَةُ
purified one (*f.*)

spouses purified أَزْوَاجَ مُطَهَّرَةٍ

purified ones ii الْمُطَهَّرُونَ

purifying (*v.n.*) ii تَطْهِيرًاclean (*v. n., r. f.*) طَهْرًا(*relative m. sing.*) v أَطْهَرَ
the purest thing

ط و د

الطُّودُ cliff, mound (*n.*)

ط ه د

two single letters of the ط ه Arabic alphabet, interpreted in various ways (See. *IK. Tb. Jid.*)

ط ه ر

(*perf. 3 p.f. plu.*) يَطَهَّرُونَ

<they are purified

طَهْرٌ يَطَهِّرُ طَهْرًا وَ طَهْرًا

to be clean

وَ طَهَارَةٌ (ك)

pure, to be purified (*intrans.*)

حَتَّى يَطَهَّرْنَ

Till they (women) have purified themselves. [2:222]

(*perf. 3 p.m. sing.*) ii طَهَّرَ

~purified

to purify (*trans.*) طَهَّرَ تَطْهِيرًا

طَهَّرَكَ

He purified thee. [3:42]

(*el. 3 p.m. sing.*) acc. لِيَطَهَّرَ

that he may purify

(*imperf. 2 p.m. sing.*) تَطَهَّرْ

thou purifieth

purify! (*perate. m. sing.*) طَهِّرْpurify! (*perate m. duul.*) طَهِّرَا
(O you twain)(*perf. 3 p.f. plu.*) v يَطَهَّرُونَ

<they are purified

فَطَرَعَتْ لَهُ نَفْسُهُ مِثْلَ آخِيهِ

Then his soul made the slaying of his brother agreeable to him. [5:30]

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

(perf. 3 p.m. plu.) iv
they (m.) obeyed

(perf. 3 p.f. plu.) iv
they (f.) obeyed

(perf. 2 p.m. plu.)
you (m.) obeyed

you obeyed him أَطَعْتُمُوهُ

(perf. 1st p. plu.)
we obeyed

(imperf. 3 p.m. plu.) iv
obeys

لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ

Were he to obey you in many affairs. [49:07]

(juss. 3 p.m. sing.) iv
~obeys يُطِيعُ

the weak letter « ي » is dropped due to conditional phrase.

(imperf. 3 p.m. plu.) iv
they obey يُطِيعُونَ

(imperf. 2 p.m. plu.) acc. iv
that/if/you obey تُطِيعُوا

(imperf. 1st p. plu.) iv
we obey نَطِيعُ

(perate. m. plu.) iv
(O you) obey! أَطِيعُوا

كَالظُّوْرِ الْعَظِيْمِ

Like a huge mound (M.A.), or like a cliff mighty (Jid.). [26:63]

(الطُّوْر means a mountain, as well as an elevated or overlooking tract of land.) (LL.)

ط و ر *

Tur (prop. n.) طُوْرٌ، الطُّوْرُ
(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 subjection طَوَّعَ

طَوَّعَتْ لَهُ نَفْسُهُ : his soul 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 . ل

استطاع يستطيع / استطاع
 to be able,
 to have power, consent,
 (can do SS)

مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
 Who is able to find a way
 thereunto. [3:97]

(perf. 2 p.m. sing.) x اسْتَطَعْتَ
 thou art able

(perf. 1st. p. sing.) x اسْتَطَعْتُ
 I am able

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ
 I desire not but rectification,
 so far as I am able. [11:88]

(perf. 3 p.m. plu.) x اسْتَطَاعُوا
 they are able

إِنْ اسْتَطَاعُوا مَا اسْتَطَاعُوا
 they could not

(perf. 1st. p. plu.) x اسْتَطَعْنَا
 we are able

لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ
 If we could we would have
 surely come forth with
 you. [9:42]

(as اسْتَطَاعُوا) x اسْتَطَاعُوا

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوا
 وَمَا اسْتَطَاعُوا أَنْ يَكْفُرُوا

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!

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ
 And obey Allah and His
 Messenger. [33:33]

[In the verse 4:3 فَإِنْ أَطَعْتُمْ
 i.e., if they obeyed you,
 the form is أَطَعْنَ (perf.
 3 p.f. plu.) which means:
 they (f.) obeyed But in
 the verse 33:33- the form
 is أَطِيعْنَ (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 يَ)

(perate neg. m. sing.) iv لَا تَطِيعُ
 obey not

(pip. 3 p.m. sing.) iv بِطَاعٍ
 ~is obeyed

(perf. 3 p.m. sing.) v تَطَوَّعَ
 <~did voluntarily

to do v, 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 *ط* is replaced
by duplication of (ط))

ط و ف ★

طَافَ - عَلَى (w.v.)

(*imperf. 3 p.m. sing.*)
~came upon

طَافَ يَطُوفُ طَوَافًا وَ طَوَافًا
وَ طَوَافًا وَ طَوَافًا

to go about, walk
about, to run around,

to circumambulate, ب , حَوْلَ -
to make the rounds,

to come upon, عَلَى -

to go around عَلَى، بَيْنَ -

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

يَطُوفُ عَلَيْهِمُ وُلْدَانٌ
Go round on them youths
(boy servants). [56:17]

(*imperf. 3 p.m. plu.*) (w.v.) يَطُوفُونَ
they go round

يَطُوفُونَ بَيْنَهُمَا وَبَيْنَ حَوْبِيْرَانِ
(They will be) going round
between it and boiling
water fierce. [55:44]

(*pip. 3 p.m. sing.*) يَطُوفُ
is/will be/passed

(*imperf. 3 p.m. sing.*) x يَسْتَطِيعُ
~is able

هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً
Is thy Lord able to send down
unto us some food.

[5:112]

(*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 طَوَاعًا
willingly (v. n.) acc.

طَاعَةً
obedience (v.n.)

(*act. pic. m. plu.*) طَاعِينَ
<willing doers (of SS)

(*sing.*) طَاعٍ
(*pic. pact. m. sing.*) مَطَاعٍ
obeyed one

(*Ap-der. m. plu.*) v الْمُطَوِّعِينَ
those who do something
willing or voluntarily

وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ

And clear up my House for
those who circumambu-
late. [22:26]

(act. pic. f. sing.) طَائِفَةٌ

a group, party,

(a group of people counted
from two persons up to
a thousand—Rgh.)

طَائِفَتَانِ، الطَّائِفَتَيْنِ nom.
two parties (n. dual)

الطَّوْفَانُ flood (n.)

lit. overpowering rain or
'deluge'

meta. any other universal
destruction

ط و ق ★

(pip. 3 p.m. plu.) ii طَوَّقُوا

they shall be hung round
neck

to impose، طَوَّقَ 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 حَسِبْتُمْ

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
< prolongedas R.F. *vi* تَطَاوَلٌ

مَتَّطَاوَلُوا عَلَيْهِمُ الْعُمُرُ

And the life was prolonged upon them. [28:45]

(act. 2 pl. 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 إِطَاقَ إِطَاقَةً

to be able to do a thing

وَعَلَى الَّذِينَ يُطِيقُونَهِ زِدْيَةٌ طَعَامُ مِسْكِينٍ

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 وَارْحَمْنَا مَا لَنَا بِطَاقَةٍ لَكَ بِهِ

Our Lord! impose not on us that for which we have no strength. [2:286]

ط و ل ★

(perf. 3 p.f. sing.) (w.v.) طَالَ
< ~ lasted long

(Benjamin) family and his family was the smallest of all the families of the tribe (*Jid.* P. 2, n. 643).

★ ط و ي ★

(*imperf. 1st. p. plu.*) w.v. طَوَّى
< ~ we roll up

طَوَّى بِطَوَّى طَيِّبًا (ض)
to fold, roll up

rolling up (v. n.) طَوَّى

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّبٍ لِّلْكُتُبِ
The day whereon We shall roll up the heaven like as the rolling up of a scroll for books. [21:104]

rolled ones (n. p. f.) مَطْوِيَّاتٌ

وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ
And the heavens are (shall be) rolled up in His Right hand. [39:67]

Tuwa (*prop. n.*) طَوَّى

(*lit.* 'a thing twice done or twice blest and sanctified.' As a proper noun it is the name of the valley just below Mount Sinai. This spot is on the right flank of Sinai in a narrow valley called the 'Wadi Shoab' which runs south-eastward from the great

opulent (2)

اسْتَأْذَنَكَ أَوْلَا النَّظُولِ مِنْهُمْ

The opulent among them ask leave of thee. [9:86]

(*lit.* the possessor of opulence, *Jid.*)

means (3) (n.) acc. طَوْلًا

وَمَنْ لَوْ يَسْتَطِيعُ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ
الْحَصْنَةَ الْمُؤْمِنَةَ

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

طَرَفِي 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 الْغَيِّبُ وَالطَّيِّبُ

Say the evil and the good are not alike. [5:100]

clean (2)

فَتَبَحُّوا صَعِيدًا طَيِّبًا

Then go to high clean soil. [4:43]

wholesome (3)

كُلُوا مِن مَّا 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 طَيِّبٌ طَيِّبًا وَ طَيِّبَةٌ (ض)
to be good, pleasant, agreeable, lawful

طَابَتِ نَفْسُهُ
to be happy, cheerful

طَابَتِ عَنْهُ نَفْسًا
to leave, give up

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

مَدْنِي وَثَلَاثَ وَرَبِيعَ

Then marry such as please you, of (other) women by twos and threes or fours. [4:3]

طَبِنَ .. نَفْسًا (perf. 3 p. f. plu.)
they (f.) give up

فَإِنْ طَبِنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا

And if they give up anything thereof of their own accord. [4:4]

طَبِنَ (perf. 2 p. m. plu.)
ye are good
blessedness, joy, happiness

طَبْرِي (plu. of طَيِّبَةٌ n.f. or fem.)

form of أَطْيَبُ relative)

قَالُوا إِنَّا نَطِيرُ نَابِكُمْ

They said, we augur evil of you. [36:18]

(perf. 1st p. plu.) v اَطِيرْنَا

we augur evil

قَالُوا اطِيرْنَا بِكَ وَيَسُنُّ مَعَكَ

They said : we augur evil of thee and those with thee. [27:47]

(imperf. 3 p.m. plu.) v يَطِيرُونَ

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 أَلْفَمَةٌ 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 عَفُورًا

A fair land and indulgent Lord ! [34:15]

fair, gentle (2)

وَجَدْنَاهُمْ بِرِيحٍ مَّجْطِيَةٍ

And they sail with them with a gentle (or fair) breeze. [10:22]

good ones, (n. p. f.) الطَّيِّبَاتُ
lawful ones

الْيَوْمَ لَكُمْ الطَّيِّبَاتُ

This day are good things lawful for you. [5:5]

ط ي ر ★

w.v. يَطِيرُ

~(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 نَطِيرْنَا
< we augur evilto augur evil, نَطِيرٌ وَ اَطِيرٌ
to draw a bad omen from

يَتَأَفُونَ يَوْمًا كَانَ مَشْرُوعًا 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 طَائِرُهُمْ 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 (م) - ب ، ع ل ي
to obtain, overcome

مِنْ بَعْدِ أَنْ أَظْفَرَ كَوْعَلَيْهِمْ
After He had given you
victory over them. [48:24]

<claws, nails (n. p.)
(of the finger), talon.

ظَفْرٌ (sing.)

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ
And unto those who are
Jews We forbade every
animal with claws. [6:146]

ظ ل ل ★

(perf. 3 p. m. sing.) (assim.)
< ~remained (1)

ظَلَّ يَظَلُّ 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 يُظْمِنُ

And He appointed for you,
from the skins of the cattle,
houses which ye find light
on the day of your departing
(i.e., the day of your
moving from one place
to another). [16:80]

ظ ف ر ★

(perf. 3 p. m. sing.) iv
< ~made victor

أَظْفَرَ iv
to give إِظْفَارًا iv
victory, to make victor

ذَلِكُمْ أَرْسَلْنَا رِيحًا قَرَاءَةً مُمِصَةً الظُّلُمَاتِ
مِنْ تَحْتِهِمْ يَكْفُرُونَ

And if We send a wind and they see it yellow, they would after that certainly continue to disbelieve.

[30:51]

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

تَظَلَّمْتُمْ تَتَكَلَّمُونَ

You would continue lamenting (or wondering). [56:65]

(*imperf. 3 p. f. plu.*)
they become.

إِنْ يَشَاءُ يُسَكِّنِ الرِّيحَ وَتَظَلَّنَّ رَوَاكِدَ

If He will, He stills the wind so that they become motionless. [42:33]

(*imperf. 1st. p. plu.*)
we continue/remain

تَنْظُرُنَّ لَهُمُ الْعَيْنِينَ

So we shall remain devoted to them. [26:71]

(*perf. 1st p. plu.*) ii ظَلَّنَا
< we overshadowed

ظَلَّلَ تَظَلَّلًا ii وَ أَظْلَى إِظْلَالًا
to overshadow

(*n. (acc.)*) ظِلًّا *nom.* الظِّلُّ، الظِّلُّ
< shadow, shade

(*plu.*) أَظْلَالًا، ظِلَالًا، ظُلُولًا

(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)

تَوَلَّاتِ اعْتَابَهُنَّ لَهَا خَضِيبِينَ

So their necks would become submissive to it. [26:4]

(*perf. 2 p.m. sing.*) ظَلَّتْ
thou hast remained

(ظَلَّتْ is modified form of

ظَلَّلْتَ 2 p.m.)

وَاتَّقُوا إِلَى إِلَهِكَ الَّذِي ظَلَّ عَلَيْهِ عَاكِفًا

And look upon thy god of which thou hast remained a votary. [20:97]

(*perf. 3 p.m. plu.*) ظَلَّلُوا
they remained, they kept

تَظَلَّلُوا فِيهِ يَمْرُجُونَ

Then they kept mounting through it. [15:14]

(*perf. 3 p.m. plu.*) لَظَلَّلُوا
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.*) لَيَظْلِمُ
~ 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

بِحَدِّ الْجَنَّةَيْنِ أَتَتْهُمَا وَأَلْوَتْظَلَمْتُمَا شَيْئًا
Each of the two gardens brought forth its produce and stinted not aught thereof. [18:33]

(*imperf. 3 p.m. sing.*) يَظْلِمُونَ
they wronged

وَمَا ظَلَمْتُمْ أَنْفُسَكُمْ إِنَّمَا ظَلَمْتُمْ أَنْفُسَكُمْ
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.*) ظِلًّا
(*sing.*) ظِلٌّ

that which shades, (*n.*) ظِلَّةٌ
cover, cloud giving shade, الظِّلَّةُ

cloud giving (*n.p.*) ظِلٌّ
shade, shadows

(*sing.*) < ظِلَّةٌ

(*act. 2 pic.*) ظِلِيلٌ *acc.* ظِلِيلًا
shading

★ ظ ل م

(*perf. 3 p.m. sing.*) ظَلَمَ
< ~ wronged (1)

ظَلَمَ يَظْلِمُ ظَلَمًا 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.* **ظُلْمًا** *nom.* **ظُلْمٌ**

(*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 **ظَالِمِينَ** *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.*) **تَظْلَمُ**
thou wast wronged

(*pip. 3 p.m. plu.*) **يَظْلَمُونَ**
they were wronged

they are not/shall not be wronged **لَا يَظْلَمُونَ**

(*pip. 3 p. m. plu.*) **تَظْلَمُونَ**
you are wronged, you shall be treated wrongly

you shall not be treated wrongly **لَا تَظْلَمُونَ**

(*relative. m. sing.*) **أَظْلَمَ**
more unjust

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ
أَنْ يُذَكَّرَ فِيهَا بِاسْمِهِ

And who is more unjust than he who preventeth the

ظ م ا

(imperf. 2 p. m. sing.) h.v.

<thou thirst (or thou shall thirst)

ظَمِيَ يَظْمِي ظَمًا وَ ظَمَامًا (س)

to be thirsty

thirst (n.) ظَمًا

thirsty (act. participle) الظَّمَانُ

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. ظَلُومٌ
great wrongdoer

oppressor, wrong- (ints-n.) ظَلَامٌ
doer (by habit or one who is pleased to hurt others)

وَمَا رَبُّكَ بِظَالِمٍ لِّلْعَبِيدِ

And their Lord is not an oppressor unto (His) bondmen. [41:46]

acc. (pic. pac. m. sing.) مَظْلُومًا
one who has done wrong

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوَالِيهِ سُلْطٰنًا
And whosoever is slain wrongfully, We have surely given his next-of-kin authority. [17:33]

darknesses (n. p.) الظُّلُمَاتُ

darkness (sing.) ظُلْمَةٌ <

dark (ap-der. m. sing.) acc. مَظْلِيًّا
(lit. that becomes dark)

أَغْشَيْتَ وُجُوهُهُمْ وَقَطَعْتَ مِنَ النُّجُومِ مَظْلِمًا

Their faces were overcast with pieces of night pitch-dark. [10:27]

(ap-der. m. plu.) مَظْلُومُونَ
SS darkend

وَايَةٌ لَّهُمُ الْيَلِّ تَسْلُخٌ مِنْهُ الْبَهَارُ

فَإِذَا هُمْ مُظْلِمُونَ

And a sign unto them is the night We draw off the day therefrom, and Lo ! they are darkened. [36:37]

وَلَمَّا تَرَاءَىٰ جِبْرَائِيلَ يُخَاطِبُهُمُ

And they imagined that it was going to fall on them. [7:171]

they realized (2)

وَلَمَّا كَفَرَ الْأَكْفَابُ كَذَّبُوا اللَّهَ وَآلَهُ

And they knew (or realized) that their was no refuge from Allah except unto Him. [9:118]

they suspected (3)
(they were in doubt)

وَأَنذَرْتَهُمْ يَوْمَئِذٍ أَن لَّا يَكْفُلُهُمْ إِنْ كُنَّا نَبِيًّا لِّأَحَدٍ

And they suspected as ye did that Allah will not raise anyone. [72:7]

(perf. 2 p.m. plu.) ظننتم
ye thought (1)

وَدُلُّوا كَمَا ظَنَنْتُمْ أَنَّ اللَّهَ يَخْلُقُ أَيُّ شَيْءٍ يَشَاءُ

And that thought of yours that ye formed (thought) concerning your Lord. [41:23]

you assumed (2)

بَلْ ظَنَنْتُمْ أَن لَّنَّ يَنْقَلِبَ الرَّسُولُ

Yea! ye assumed that the Messenger and the believers would never return to their households. [48:12]

وَذَا الشُّوْنِ إِذْ هَبَّ مَعَاذِبُنَا فَنظُنَّ

And Dh-ul-Nun when he went away in wrath and he thought that We would not straiten him. [21:87]

believed, knew, (2)
understood

وَقَنَّ دَاوُدُ أَمَّا فَتَنَّهُ

And Dawud understood (or knew) We had tried him. [38:24]

وَقَنَّ أَنَّهُ الْفِرَاقُ

And he believed that it is the time of parting. [75:28]

assumed (3)

إِنَّهُ ظَنَّ أَن لَّنْ يَخُورَ

Verily he assumed that he would not be back. [84:14]

(perf. 1st p.m. sing.) ظننتُ
I was sure

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ

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 أَفَاءَ قَدَاهُمْ وَأَنفُسُهُمْ
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 ل • ج)

(*imperf. 2 p.m plu.*) **تُظُنُّونَ**
you entertain wrong thoughts

(*imperf. 1st. p. plu.*) **ظَنُّنَا**
we deem

(*n. acc.*) **ظَنَّ، 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 يَسْتَفِيحُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ السُّعْطَانَ
لَا يُعْغِيهِ 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.*) **الظُّنُونُ**

(*act. pic. m. plu.*) **الظَّانِّينَ**
entertainers of evil thoughts

(*perf. 1st p. plu.*) **ظَنَّا**
we thought (1)

وَأَنَّا كَلَّمْنَا مَنْ نَزَّلَ الْإِنْسَ وَالْجِنَّ عَلَى اللَّهِ كَذِبًا
And we thought that human-kind and jinn would never forge against Allah a lie. [72:5]

we knew (2)

وَأَنَّا ظَنَّمْنَا أَن نَجْعَلَ اللَّهُ فِي الْأَرْضِ

And we know that we cannot frustrate Allah in the earth. [72:12]

(*imperf. 3 p.m. sing.*) **يُظَنَّ**

~thinks

(*imperf. 3 p.f. sing.*) **تُظَنَّ**

~thinks

(*imperf. 1st. p. sing.*) **أُظَنَّ**

I think

(*imperf. 3 p.m. plu.*) **يُظَنُّونَ**

they know

(they believe) (1)

الَّذِينَ يُظَنُّونَ 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 عَلَى عَوْرَاتِ 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 إِخْرَاجِكُمْ

And helped (others) in driving you out. [60:9]

(juss. 3 p.m. plu.) لَمْ يَظْهَرُوا

they did not back up against SS

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الشُّرَكَاءِ لَنْفُسِكُمْ

يَنْقُصُوكُمْ يُبَايَعُوا لَمْ 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 عَلَيْهِمَا 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 أَنْ يَظْهَرُوا عَلَيْكُمْ أَوْ لَا يَفْقَهُوا قَوْلًا وَلَا وَهْمًا

How (can there be any treaty for them) when, if they have the upper hand, they respect not regarding you (either) kinship or agreement. [9:8]

(imperf. 3 p.m. sing.) iv
~informs, discloseth (1)

- (1) to disclose iv أَظْهَرَ إِظْهَارًا
(2) to cause to appear
(3) to make SS overcome
(4) to enter upon the time
of noon

عَلِمَ الْغَيْبِ فَكَأَيُّ ظَهْرٍ عَلَىٰ عَيْبِهِ أَحَدًا

He is the Knower of the un-
seen. He discloseth not
His unseen unto anyone.

[72:26]

cause to (2)
appear SS

إِنَّ أَخَافَ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ
فِي الْأَرْضِ الْفَسَادَ

Verily! fear that he may
change your religion or
he may cause to appear
corruption in the land.

[40:26]

(el. 3 p. m. sing.) iv
~may make or cause to
overcome

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ

He it is who sent His Me-
ssenger with the guidance
and the true religion, that
He may make it overcome
the religions, all of them.

[61:9]

(imperf. 2 p.m. plu.) iv
ye enter upon at noon

يُظْهِرُ

أَظْهَرَ إِظْهَارًا

لِيُظْهِرَ

يُظْهِرُونَ

(imperf. 3 p.m. plu.) iii
they put away their wives
by pronouncing Zihar.

الَّذِينَ يُظْهِرُونَ مِنكُم مِّن نِّسَابِهِمْ
تَاهُنَّ أُمَّهَاتُهُمْ

As to those among you who
put away their wives by
declaring 'Zihar', they are
not their mothers. [58:2]

(Zihar, an old form of divor-
cing a woman. The hus-
band saying to the wife,
'thou art to me as the
back of my mother.' The
word **ظَهْرًا** Zihar is deri-
ved from **ظَهَرَ** meaning
back. The Quran while not
recognizing this form as
a non-returnable divorce,
made necessary for a hus-
band in such a case to
make an expiation before
re-establishment of the
conjugal rights).

(imperf. 2 p.m. plu.) iii
ye declare 'Zihar'

وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظْهِرُونَ مِنهِنَّ أُمَّهَاتِكُمْ
وَأَنْتُمْ تَعْلَمُونَ
And He made not your spou-
ses whom ye declare to
be as your mothers' back,
your (real) mothers. [33:4]

~apprised iv أَظْهَرَ

وَأَظْهَرَهُ اللَّهُ عَلَيْهِ

And Allah apprised him there-
of or Allah has disclosed
it to him. [66:3]

excellent names of God.)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

He is the First and the Last
and the Outward and the
Inward. [57:3]

acc. ظَاهِرٌ nom. ظَاهِرٌ

(act. pic. m. sing.)

outward (1)

أَمْ تَتْلُوْنَهُ بِمَا لَا يُعَلِّمُ

فِي الْأَرْضِ أَمْ يُظَاهِرُهُمْ قَوْلَ

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)

وَذَرُوا ظَاهِرَ الْأَشْمِ وَبَاطِنَهُ

And avoid open sins and
secret ones. [6:120]

appearance (3)

يَعْلَمُوْنَ ظَاهِرَاتِ السُّعْيَةِ الدُّنْيَا

They know some appearance
of the life of the world.
[30:7]

outer side (4)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَالظَّاهِرُ مِنْ يَمِينِهِ الْعَذَابُ

The inner side whereof con-
taineth mercy, while the
outer side thereof is to-
ward the doom. [57:13]

وَلَهُ الْمَعْدَنِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيْنَا

وَجِئْنَا نُظْهِرُوْنَ

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 تَظَاهَرَا

each other against SS

قَالُوا سِحْرَانِ تَظَاهَرَا

they said : two magics sup-
porting each other. (i.e.
two magicians) [28:48]

(imperf. 2 p.m. plu.) vii تَظَاهَرُوْنَ

ye support each other against •

(one ت is dropped in تَظَاهَرُوْنَ)

وَيُخْرِجُوْنَ فَوْقًا وَمِنكُم مَّن دِيَارِهِمْ تَظَاهَرُوْنَ

عَلَيْهِمْ بِالْأَشْمِ 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

وَجِئْنَا نَقَضُوا عَلَيْهِم مِّنَ 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

يَقُومُوا لَكُمْ اَلْيَوْمَ ظَاهِرِينَ فِي الْاَرْضِ

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 مِّنْهُ ظَاهِرَةً وَّبَاطِنَةً

And He granted to you His
favours compete outward-
ly and inwardly. [31:20]

appeared, (2)
easy to be seen

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا
قُرَى ظَاهِرَةً

And We made between them
and the towns which We
had blessed, other towns
easy to be seen. [34:18]

كتاب العين

★ ع ب ث ★

(imperf. 2 p.m. plu.) تَعْبَثُونَ
<you sport

عَيْتَ بَعْبَثَ عَيْبًا (س)

to play, sport in a frivolous manner

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ

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 تَعْبَثُونَ has occurred as *hal. acc.* to mean : you do.....in vanity.

(v.n.) acc.

in vain, to sport, jest

عَبَاً

★ ★ ★ ★

عَادَ see (prop. n.) ع د و

عَادَ see (a verb) ع و د

عَامٌ see (year) ع و م

ع ب أ

(imperf. 3 p.m. sing.) (h.v.) يَعْأُ
<~ cares for

عَبَاً يَعْأُ عَبَاً (ف)

to care for, to be solicitous

قُلْ مَا يَعْأُ كُفْرِي لَوْلَا ذِكْرُكَ

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.*) عِبَدْنَا
we worshipped

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ
And they said: Had the
Compassionate willed we
should not have worshipped
them. [43:20]

(*imperf. 3 p.m. sing.*) يَعْبُدُ
~worships

(*imperf. 3 p.m. plu.*) يَعْبُدُونَ
they worshipped

(*imperf. 3 p.m. plu. el.*) لِيَعْبُدُوا
they should/in order to/
that they may/worship

that they *n.d.* أَنْ يَعْبُدُوها
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 فِي 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)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

Deem ye that We have crea-
ted you in vain? [23:115]

ع ب د ★

(*perf. 3 p. m. sing.*) عِبَد
~worshipped

عَبَدَ يَعْبُدُ عِبَادَةٌ
to serve. (ن) عِبَادَةٌ وَ عِبَادَةٌ
worship, adore, venerate
(*Meta.* to obey)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ
أَنْ لَا تَعْبُدُوا الشَّيْطَانَ

Enjoined I not on you, O ye
children of Adam, that ye
shall not worship (i.e.,
obey the commands of)
Satan? [36:60]

وَجَعَلَ مِنْهُمْ التُّرَابَ وَالْإِنْسَانَ وَعَبَدَ الطَّاغُوتَ

He made some of them
apes and swine, and (those
who) worshipped the devil.
[5:60]

Note: the word عَبَدَ acco-
rding to the majority of
the commentators, is a
plural noun, i.e., plural of
عَابِدٌ worshipper. Thus
the verse means: He
made some of them opes
and swine and worship-
pers of the devil.

(*perf. 2 p. m. plu.*) عِبَدْتُمْ
you worshipped

bond man *opp.* a free man (*i.e.* owned by a human being)

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ

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 اتَّبِعُوا مَن تَرَوْنَ أَنَّ الْقَوْلَ صَافٍ فِي الْكَلِمِ
الْحُرِّ بِالْحُرِّ وَالْعَبْدَ بِالْعَبْدِ

O you who believe! Just retribution is ordained (or prescribed) for you in case of killing: the free for the free, and the slave for the slave. [2:178]

لَنْ يَسْتَكْبِرَ السَّيِّئُ أَنْ يَكُونَ عَبْدًا لِلَّهِ

The Messiah never did scorn to be Allah's bondman.

[4:172]

(*imperf. 1st p. sing.*) **أَعْبُدُ**

I worship

that I may *acc.* **أَنْ أَعْبُدَ**
worship

(*imperf. 1st p. plu.*) **نَعْبُدُ**

we worship

(*perate m. sing.*) **اعْبُدْ**

(thou) worship!

(*perate m. plu.*) **اعْبُدُوا**

(you) worship!

(you) worship me (*com.*) **اعْبُدُونِي**

(you) worship me (*com.*) **اعْبُدُونِي**

(*perate. neg. m. sing.*) **لَا تَعْبُدْ**

(thou) worship not!

(*perate. neg. m. plu.*) **لَا تَعْبُدُوا**

you worship not!

(*3 p. m. plu.*) **يُعْبَدُونَ**

they are to be worshipped

أَجَعَلْنَا مِن دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ
Have We appointed gods
beside the Compassionate
to be worshipped. [43:45]

(*perf. 2 p. m. sing.*) **عَبَّدْتَ**

< thou enslaved

عَبَّدَ يَمْبُدُ

to enslave, subjugate, to make
(a road) possible for traffic,
to make serviceable, enthral

عَبْدٌ، عَبْدٌ، الْعَبْدُ

(*n. nom.*)

عَبْدًا

(*gen.*) **عَبْدٍ** (*acc.*)

a slave or a (1)

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ

Assuredly in their stories is a lesson for men of understanding. g. [12:111]

(prate. m. plu.) viii **اعْتَبِرُوا**
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 بَعْيسٌ 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

عَبَقَرِيَّ < carpets (n.)

iii. fine, of finest quality,

two bond- (n. dual.) acc. **عَبْدَيْنِ**
men (of Allah)

(n. p.) acc. { **عِبَادٌ، عِبَادًا**
bondmen of Allah **الْعِبَادُ، الْعِبَادَةَ**

nom. **الْعَابِدُونَ** acc. **الْعَابِدِينَ**

(act. pic. m. plu.)
worshippers

(act. pic. f. plu.) **عَابِدَاتٍ**
worshipper women

worship (v. n.) **عِبَادَةٌ**

ع ب ر *

(imperf. 2 p. m. plu.) **تَعْبِرُونَ**
you interpret

عَبَّرَ يَعْبُرُ عَبْرًا وَعِبَارَةً (ن)
to state clearly, to interpret

إِن كُنْتُمْ لِلدُّرَيْدَاتِ الْعُبُورِ

If ye can interpret dreams.

[12:43]

acc., n. d. **عَابِرِينَ** < **عَابِرِيَّ**

(act. pic. m. plu.)
those who cross

عَبَّرَ يَعْبُرُ عَبْرًا (ن)
to cross (a bridge or way)
to pass

إِلَّا عَابِرِيَّ سِجِّيلٍ

Except (in case of) passing (crossing) the way. [4:43]

admonition (n.) **عِبْرَةٌ**
a lesson by which one can take warning or example

And if they solicit God's favour they shall not be regarded with favour (*Rod., Sale.*). If they petition their Lord to cancel their compact, or to restore them to the world, He will not do so *i.e.*, He will not restore them to the world; knowing that, if they were restored, they would return to that which they have been forbidden to do. (Qr.)

ع ت د ★

(*perf. 3 p. f. sing.*) *viii* أَعَدَّتْ
 < got ready, prepared

to get ready, *viii* أَعَدَّ إِعَادًا
 prepare

<< عَدَّ يَعُدُّ عَدَادًا (ن)
 to be ready

(*perf. 1st. p. plu.*) *viii* أَعَدْنَا
 we have prepared

(*part. 2 pic. m. sing.*) عَدِيدٌ
 ready

وَقَالَ قَرِينُهُ هَذَا مَا لَدَى عَدِيدٍ

And his companion will say :
 (*lit. said*) this is that which is
 with me ready. [50:23]

ع ت ق ★

(*act. 2 pic. m. sing.*) الْعَيْقُ
 < ancient

chief, a kind of rich carpet

ع ت ب ★

f.d. x يَسْتَعْبِرُونَ
 (*imperf. 3 p. m. plu.*)
 < they seek pleasure of

to seek, *x* اسْتَعَبَّ اسْتِعَابًا
 favour, pleasure of

<< عَبَّ يَعْيبُ عَبَابًا 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 مَا عِندَهُمْ
 وَلَا هُمْ يُسْتَعْبِرُونَ

On that day the excusing of
 themselves will not profit
 those who did wrong nor
 shall they be allowed to
 please (Allah). [30:57]

(*pic. part. m. plu.*) *acc. iv* مَعْبُورِينَ
 < they are allowed to seek
 pleasure

to regard *iv* عَبَّ إِعَابًا
 with favour, to show
 favour to

وَأَنْ يَسْتَعْبِرُوا مِمَّا هُمْ مِنَ الْمُعْتَبِرِينَ

And if they seek to please
 (Allah) they will not be
 of those who are allowed
 to please Allah (*Jid.*)

[41:24]

وَعْتَوْا عَتَاً كَبِيراً

they have exceeded (the bounds) with excess great.

[25:21]

disdain (2) *nom.*

عُتُوٌّ

بَلْ لَجَّوْا فِي عُتُوٍّ وَنُفُورٍ

Aye they persisted in disdain and aversion. [67:21]

extreme (1) *acc. (n.)*
(degree)

عِيّاً

وَقَدْ بَلَغْتَ مِنَ الْكِبَرِ عِتِيّاً

I have reached an age of an extreme (degree) [19:8]

most in excess (2)

أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيّاً

Whichever of them against the Compassionate were most in excess. [19:69]

ع ث د

(perf. 3 p.m. sing.) pp. عُتِرَ
~is stumbled

عَتَرَ بِعُتْرٍ عَتْرًا وَ عُوْرًا (ض، ن)

to stumble,

عَلَى -

to become acquainted with,
to light upon.(perf. 1st p. plu.) iv
we cause to light upon

iv < أَعْتَرْنَا عَتْرًا

to cause to light upon

عَتَقَ بَعْتَقَ عَتَاقَةً (ن)

to become old, to remain in
a good condition

وَلْيَلْبُغُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambu-
tate the ancient House.

[22:29]

ع ت ل

(perate. m. plu.) اَعْتَلُوا

(you) drag!

عَتَلَ يَعْتَلُ عَتَلًا (ض، ن)

to drag, push violently

فَاغْتَابُوهُ إِلَى سَوَاءِ الْحَبْرِ

Lay hold of him and drag
him unto the midst of the
flaming fire. [44:47]

violent, rude (n.)

عَتَلٌ

ع ت و

(perf. 3 p.f. sing.) w.v. عَتَتْ
~trespassed

< عَتَا يَعْتَوُ عَتْوًا (ن)

to be proud, rebellious,
decrepit,to disdain, to exceed a bound-
ary 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

وَلَا تَرَىٰ لَهُمْ لَهْفًا

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 تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

Let not wherefore their
riches and their children
amaze you. [9:55]

marvellous (1) (*v.n.*) *nom.*

وَأَنْ تَعْجَبَ قَوْلُهُمْ

And shouldst thou marvel,
then marvellous is their
saying. [13:5]

wonderment (2) (*v.n.*) *acc.*

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ
Was it a matter of wonder-
ment to the people that
We reveal unto a man?
[10:2]

أَعْجَبَتْ

بَعْجِبْ

تَعْجِبْ

تَعْجِبْ

عَجِبَ

عَجِبًا

ع ث و *

(*perate. neg. m. plu.*)
لَا تَعْمُوا
do not act curruptly

عَمَّا يَبْتُغُونَ عَمَّا وَرَعَىٰ يَتَىٰ عِيًّا
to evil,
mischief (ن، س)

وَلَا تَتَّبِعُوا فِي الْأَرْضِ مُغْتَبِينَ

And do not act wickedly on
earth by spreading corrup-
tion. [2:60]

ع ج ب *

(*perf.* 3 *p.m. plu.*)
عَجِبُوا
they marvelled

< عَجِبَ يَعْجَبُ عَجَبًا (س)
to wonder, marvel, be
astonished, be amazed,
to wonder at - مِنْ، لِي

(*perf.* 3 *p.m. sing.*)
عَجِبْتَ
thou marvelled

(*perf.* 2 *p.m. plu.*)
عَجِبْتُمْ
you marvelled

(*imperf.* 2 *p.m. sing.*) *juss*
تَعْجِبْ
thou marvel
إِنْ تَعْجَبْ

(*imperf.* 2 *p.m. plu.*)
تَعْجَبُونَ
you marvel

(*imperf.* 2 *p. f. sing.*)
تَعْجِبِينَ
thou (*f*) marvel

(*perf.* 3 *p.m. sing.*) *iv*
أَعْجَبَ
<~pleased

(imperf. 3 p.m. plu.) *iv* **يُعْجِرُونَ**
they frustrate

to frustrate, **أَعْجَزَ إِعْجَازًا**
to make powerless, to
make (one) incapable

(imperf. 3 p.m. sing.) *et.* **لِيُعْجِزَ**
can frustrate

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ
And Allah is not such that
anything can frustrate Him.
[35:44]

'(apder.f.sing) *iv* **عَجْزَةٌ**
litt: frustater
meta: a miracle
the word is often
used to refer to
the inimitable
sublimity of the
Quran as it is
a living Miracle

(imperf. 1st p. plu.) **نُعْجِزُ**

we shall not (*neg.* **لَنْ نُعْجِزَ**)
(and can not) frustrate

عَجُوزٌ an old (women)
(who has passed child
bearing age)

قَالَتْ يَوِيسَتِي أَيْدِيَّ وَأَنَا عَجُوزٌ
She said: O wonder! shall I
bring forth when I am old.
[11:72]

wonder (3)

كَانُوا مِن آيَاتِنَا عَجَبًا
(They) were of Our signs a
wonder. [18:9]

a marvel (4)

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا
And it took its way into the
sea—a marvel! [18:63]

wondrous (5)

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا
We have listened to a Recita-
tion wondrous! [72:1]

(Note: The word **عَجَبًا** does
not have different meanings
in above verses, only their
grammatical placing causes
it to be rendered in differ-
ent imports of the word :
wondering, wondrous etc.)

wondrous (*act.* 2 *pic.*)

عَجَبٌ

astounding (*ints.*)

عَجَابٌ

★ ز ج ع

(perf. 1st p. sing.) **عَجَزْتُ**

I become incapable

عَجَزَ يَعْجِزُ عَجْزًا وَ مَعْجِزَةً وَ عَجْزَانًا
وَ عَجَزَ يَعْجِزُ عَجْزًا (مِنْ شَيْءٍ)
to lack strength, to become
incapable, powerless

أَعَجَزْتُ 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 عَجَلَ -

(perf. 2 p.m. plu.)

you hastened

(or) you anticipated

أَعَجَلْتُمْ أَمْرًا زُرْتُمْ

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.)

أَعْجَازُ

(sing.) عَجْرٌ

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 مَعْجِرٌ

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 آيَاتٍ وَمَا أَسْتَوِي مَعْجِرِينَ

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.) مَعْجِرِي)

وَأَعْلَمُوا أَنَّ كُرْسِيَّ مَعْجِرِي اللَّهِ

And know that ye cannot escape (or frustrate) Allah.

[9:2]

★ ع ج ف

<very lean (ones), (n. p.) عَجْفًا

emaciated

(sing.) عَجْفٌ، أَعْجَفٌ

haste (v.n.)	عَجَلٌ	(perf. 3 p.m. sing.) ii	عَجَلَ
(act. pic. f. sing. n.)	الْمَاجِلَةُ	< hastened	
the quick-passing (world)		as R.F. عَجَلَ تَمَجِيلاً	
ever hasty (acc. ints. n.)	عَجُولًا	(perfect 1st p. sing.) ii	عَجَلْنَا
hastening (v.n.) x	اسْتَعْجَلُ	we hastened	
a/the calf	عَجَلٌ، عَجَلًا، الْعِجَلُ	(imperf 3 p.m. sing.) ii	يُعَجِّلُ
		~ hasten	
		(perate. m. sing.) ii	عَجِّلْ
		(thou) hasten !	

★ ع ج م ★

< foreign (tongue) (n.)	أَعْجَبِي	(perf. 3 p.m. sing.) iv	أَعَجَلَ
lit. a Non-Arab or one who		< made SS hasten	
has an impediment in		to make SS	أَعَجَلَ إِعْجَالًا
speech		hasten	
لِسَانُ الَّذِي يُلْحِقُونَ بِالَّذِينَ آخَرْتَنِي		(perf. 3 p.m. sing.) v	تَعَجَّلَ
The tongue of him unto		< hastened	
whom they incline is		as R.F. v, تَعَجَّلَ تَمَجُّلاً	
foreign. [16:103]		(perf. 2 p.m. plu.) x	اسْتَعْجَلْتُمْ
(in) a foreign tongue acc.	أَعْجَابًا	you sought to be hastened	
foreigners (n. p.) acc.	الْأَعْجَمِينَ	to seek SS	اسْتَعْجَلُوا اسْتَعْجَالًا
(Non-Arabs)		to be hastened also as RF	

★ ع د د ★

(perf. 3 p.m. sing.) assim	عَدَّ	(imperf. 3 p.m. sing.) x	يَسْتَعْجِلُ
< counted		~ seeks SS to be hastened	
عَدَّ بِعَدِّ عَدَاً وَ عِدَّةً (ن)		(imperf. 3 p.m. plu.) x	يَسْتَعْجِلُونَ
to count, number, reckon		they seek ~ to hasten	
لَقَدْ أَخَصَمُوا وَعَدَّ هُوَ عَدًّا		(imperf. 2 p.m. plu.) x	تَسْتَعْجِلُونَ
Assuredly He comprehended		you seek ~ to hasten	
them a (full) counting.		(perate. m. sing.) x	لَا تَسْتَعْجِلْ
[19:94]		(thou) do not seek ~ to	
(imperf. 2 p.m. plu.) (assim)	تَعْدُونَ	hasten	
you count		(perate. m. plu.) x	لَا تَسْتَعْجِلُوا
		(you) do not seek ~ to	
		hasten	

number, counting (n.) عَدَدٌ
 <some number (1) (v.n.) عَدَّ
 lit. counting, to count

قَوَدَةً تَنْ أَيَّامٍ أُخَرَ

(For him) the same number
 of other days. [2:184]

waiting period (2)
 for a women after she is
 divorced or becomes a wi-
 dow

وَأَحْصُوا الْوَدَّعَةَ

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.) عَدَلَّ
 ~ proportioned

عَدَلَ بِعَدْلِكَ عَدْلًا وَ عَدَالَةً (ض)
 to act justly

equitably, with fairness,
 to proportion, i.e., to ad-
 just properly as to rela-
 tive magnitude

(imperf. 2 p.m. plu.) (juss.) تَعَدُّوا
 you count

if you count اِنْ تَعَدُّوا

(imperf. 1st. p. plu.) نَعُدُّ
 we count

we used to كُنَّا نَعُدُّ
 count or reckon

(perf. 3 p.m. sing.) assim ii عَدَدَ
 < ~ counted

as R. F. عَدَدَ تَعْدِيدًا
 (perf. 3 p.m. sing.) assim iv اَعَدَّ

< ~ made ready, prepared
 to prepare, اَعَدَّ اِعْدَادًا لِ
 make ready

assim. iv اَعَدُّوا
 (perf. 3 p. m. plu.)

they perpared اُعِدَّتْ
 assim iv

(p. p. 3 p. f. sing.) ~ is prepared

(perate. m. plu.) assim iv اُعِدُّوا
 (you) prepare

assim iv تَعَدُّونَ
 (imperf. 2 p. m. plu.)

< you count اِعْتَدَّ اِعْتِدَادًا
 as R.F. (to count)

(act. pic. m. plu.) assim. عَادُونَ
 those who count

(pic. pact. m. sing.) مَعْدُونٌ
 counted (one)

(pic. pact. f. plu.) مَعْدُونَاتٌ
 < counted (ones)

(sing.) مَعْدُونَةٌ

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 يُؤْتَيْنَا عَدْلًا

Nor shall compensation be taken. [2:48]

equity (2)

يُحْكَمُ بِهِ دَوَاءُ عَدْلٍ لِنَفْسِكُمْ

Shall be judged by two men of equity. [5:95]

equivalent (3)

أَوْعَدَلُ ذَلِكَ صِيَامًا

Or the equivalent thereof in fasts. [5:95]

justice (4)

وَسَتَتْ 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 فَسَوَّاكَ فَعَدَلَكَ

Who created thee, then moulded thee, then proportioned thee. [82:7]

(*imperf. 3 p. f. sing.*) *juss.* **تَعْدِلْ**
it (soul) makes equal

لَنْ تَعْدِلَ كُلَّ عَدْلٍ إِلَّا يُؤْتَيْنَاهَا

if (she *i.e.*, the soul, person) offers every equivalent it shall not be accepted. [6:70]

(*imperf. 1st. p. sing.*) *el.* **إِلَّا عَدَاةً**
that I may act justly

(*imperf. 3 p. m. plu.*) **يَعْدِلُونَ** - **ب**
they make equality (1)

لَمْ الَّذِينَ كَفَرُوا يَزِيدُهُمْ عَدِلُونَ

Yet those who disbelieve equalize others with their Lord. [6:1]

they judge (2)

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَيَسْأَلُونَ

And of the people of Musa there is a community guiding (others) by the truth and judging thereby (*i.e.*, according to the law of Islam—*Jid.*) [7:159]

they equalize (3)

بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

But they are people who equalize. (*i.e.*, others with their Lord). [27:60]

كَمَنْ اضْطُرَّ غَيْرَ بَآخٍ وَلَا عِدْوًا لَآ اِسْرَ عَلَيِّهِ

But whosoever is driven by necessity, neither desiring nor transgressing for him is no sin. [2:173]

(act. pl. m. plu.) **الْمَادُونِ / عَادُونَ**
transgressors

بَلْ اَنْتُمْ قَوْمٌ عَادُونَ

Nay! Ye are a people transgressing. [26:166]
'Ad (*proper n.*)

وَالَّذِي نَزَّلْنَا مِنْ سَمَوَاتِنَا هٰذَا

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

عَدَانَ يَمْدُونُ عَدَانًا

وَعُدُونَا (ن) - ب

remain, abide

(this word belongs to Syriac origin (Syuti); it is always used as genitive possessed

by جنات garden)

ع د و *

(imperf. 3 p.m. plu.) w.v. **يَمْدُونُ**
<they transgress

عَادَ

عَادًا يَعْذُو عِدْوًا وَ عَدَوَانًا (ن)
to go rapidly, run, transgress, to pass beyond SS.

to pass from, عَنَ - overlook

(perate. neg. m. sing.) **لَا تَعُدُّ**
do not pass from or do not overlook

وَلَا تَعُدُّ عَيْنَكَ عَنْهُمْ

And let not their eyes overlook them. [18:28]

(perate neg.m. plu.) **لَا تَعُدُّوْا**
do not transgress

وَقُلْنَا لَهُمْ لَا تَعُدُّوْا فِي السَّبَّاتِ

And We bade them: transgress not the Sabbath. [4:154]

(act. pic. m. sing.) **عَادَ**
transgressor (1)

مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ سُمُّوا الظَّالِمِينَ
And whosoever trespasseth
the bounds of Allah, then
verily these! they are the
wrongdoers. [2:229]

(*perf. 3 p. m. sing.*) viii **اعْتَدَى**
< ~transgressed

viii **اعْتَدَى** **يَعْتَدِي** **اعْتَدَامَا**

as **v** to transgress,

to be hostile, **عَلَى** -

froward, to violate, raid,
attack

to transgress (1)

(without a preposition fo-
llowed)

مَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ
So whosoever transgresseth
thereafter, for him there
shall be a torment afflic-
tive. [2:178]

to violate (2) **عَلَى** -

مَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ يَوْمَئِذٍ
مَا كُنْتُمْ عَلَيْهِ كُفْرًا

So whosoever then offereth
violence unto you, offer
violence unto him, the like
of violence unto you.

[2:194]

(*perf. 3 p. m. plu.*) viii **اعْتَدَوْا**
they trespassed

we have trespassed viii **اعْتَدَيْنَا**

we have not trespassed **مَا اعْتَدَيْنَا**

Hudhailites **هُدَيْلِيَّةٍ** and
their prudence in that of
Nabigha.

(*Encyclopædia of Islam*)

They were zealous idolaters.

The Adites were separated
only by a few generation
from the people of Noah.
The tribe of 'Ad, the son
of Aws **أَوْس**, the son of
Sam, the son of
Noah, who after
confusion of the tongues
settled in **الْأَحْصَافِ** *al Ah-
qaf*, or the winding sands
in the province of Ha-
dhramaut, where his pos-
terity greatly multiplied.

(*Jid. > Sale*)

(*perf. 2 p. m. plu.*) iii **عَادَيْتُمْ**
you treat with enmity

< **عَادَى** **مُعَادَاةً** **وَ عِدَامًا**

to treat with enmity,
hostility, to become dis-
tant, aloof from

<< **عَادَا** **يُعَادُونَ** **عَدْوًا** **وَ عُدْوًا** **وَ عُدْوَانًا**
to be unjust, to injure **عَلَى** (ن)

(*imperf. 3 p. m. sing.*) **يَتَعَدَّى**
< ~trespasses

تَعَدَّى **يَتَعَدَّى** **تَعَدَّى**

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)

إِنَّمَا الْكُفَّالِينَ قَفَيْتُ فَلَا عُذْرَانَ عَلَيَّ

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

transgression (3)

وَمَنْ يَفْعَلْ ذَلِكَ عُذْرًا مَا وَظَلَمْنَا نَفْسَهُ نَصِيحَةً تَارًا

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

وَالْعَدِيَّاتِ 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.) تَعْدُونَ

you trespass

incite you to trespass أَنْ تَعْدُوا

(imperf. 2 p.m. plu.) el. لَتَعْدُوا
that ye may trespass

(perate. m. plu.) اَعْدُوا
(you) offer violence!

(sec. 2 اَعْتَدِي)

(perate. neg. m. plu.) لَا تَعْدُوا
(you) trespass not!

(Ap-der. m. sing.) مَعْدٍ

trespasser

الْمَعْدُونَ acc.

(Ap-der. m. sing) trespassers

<spitefully, (v. n.) acc. عَدْوًا
wrongfully

from R. F.

enemy (v. n.) عَدُوٌّ، الْعَدُوُّ

enemy acc. عَدُوًّا

enemies (n. p.) اَعْدَاءُ،

(v.n.) عُدْوَانٌ، الْعُدْوَانُ

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

torment, punishment (n.) عَذَابٌ
chastisement

ع ذ ر

< being free from (v.n.) acc. مَعْذِرَةً
guilt, excuse

عَذَرَ يَعْذِرُ عَذْرًا وَ مَعْذِرَةً
to excuse, (ض) وَ مَعْذِرَةً (ض)
to beg pardon, إِلَى -
to be free from guilt

excuse (v.n.) acc. عَذْرًا

excuses (n. p.) مَعَاذِيرَ

(imperf. 3 p.m. plu.) viii
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 نَعَذِّبُ
we punish

we shall punish سَعَذِّبُ

(Ap-der. m. sing.) مُعَذِّبٌ
treats with punishment

<stairways (n. ints. plu.) مَعَارِجُ

ladder, stair, (sing.) مَعْرَجٌ

<the lame (adj.) الْأَعْرَجُ

to be lame (عَرَجَ عَرَجاً (س))

★ ★ ★ ★

the branch of a palm tree الْأَعْرَجُونَ

★ ر ر ع

<sin, crime (n.) مَعْرَةَ

عَرَّ بِعَرِّ عَرّاً (ن)

to manure, to bring evil upon

(pis. pic. m. sing.) viii مَعْرَةً
poor, seeking favour

★ ر ش ع

(imperf. 3 p.m. plu.) يَعْرِشُونَ

they raised
(as edifices and structures)

عَرَّشَ عَرَّشاً وَ عَرَّوْشاً (ن، ض)

ii رَ عَرَّشَ

to make a trellis (for a
grapevine), raise, build

(pact. pic. f. plu.) مَعْرُوشَاتٌ
trellised ones

وَهُوَ الَّذِي أَنشَأَ 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

★ ر ب ع

<Arabic (n.) عَرَبِيٌّ

related to عَرَبٌ i.e., the
descendant of Ismail bin
Ibrahim (peace be upon
them), those who speak
clearly (opp. foreigner)

of/in/Arabic acc.

dwellers of the (n.p.)
desert

<those who show (n.p.)
great love or foundness

(sing.) عَرُوبٌ، عَرُوبَةٌ

★ ر ج ع

(imperf. 3 p.m. sing.) يَعْرُجُ

~ascends

عَرَجَ يَعْرُجُ عُرُوجاً وَ مَعْرَجاً (ن)

to ascend upto a high place

(imperf. 3 p.f. sing.) تَعْرُجُ
he ascends (angel)

(imperf. 3 p.m. plu.) يَعْرُجُونَ
they ascend

to offer, to present ل -

to show, propound عَلَى -
(a matter), to set before

تَوَعَّضْتُمْ عَلَى الْمَلَكِ

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 happend.)

(pp. 3 p.m. sing.) عَرَضَ
were presented ب

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّغِيرَاتُ الْفِئَادُ

(Recall) what time there were
presented unto him at
eventide coursers swift-
footed. [38:31]

(pp. 3 p.m. plu.) عَرِضُوا
~were presented

(pip. 3 p.m. sing.) يُعْرَضُ
~shall be placed before

(pip. 2 p.m. plu.) يُعْرَضُونَ
they shall be set before

lit. throne, seat (1) الْعَرْشُ، عَرْشٌ
of power, a booth, a shed,
what is constructed for
shed

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.) عُرُوشٌ

the roof of (sing.) عَرْشٌ
a house or the like

وَهُنَّ خَاوِيَةٌ عَلَى عُرُوشِنَا

They (towns) were laying
overturned on their roofs.
[2:259]

ع ر ض

(perf. 3 p.f. sing.) عَرَضَ

~set before
عَرَضَ يَعْزِضُ وَ عَرِضَ يَعْزِضُ

عَرَضًا (ض) اس

to happen, to take place

وَلِئِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
And if a women feareth from
her husband refractoriness
or estrangement (his turn-
ing away from her).

[4:128]

backsliding (2)

فَلَنْ تَكُونَ كِبْرًا عَلَيْكَ إِعْرَاضُهُمْ
And if their backsliding is
hard unto thee. [6:35]

مُعْرِضُونَ *nom.* مُعْرِضِينَ *acc.*
backsliders (*Ap-der. plu.*)

good, R. F. < *v.n.* عَرَضًا
gain, gear, frail goods

تَخَلَّفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرَبُّوا الْكُتُبَ
يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى

Then there succeeded them
a posterity; they inherited
the book taking this near
(world's) gear (or frail
goods). [7:169]

(The reference is to the Jews'
acceptance of bribes for
wresting judgement and
corrupting the text of their
books and to their extor-
tion of money—I.K.)

width (*n.*) 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

تَعَرَّضَ تَعَرُّضًا
to speak ii indirectly or to hint

(*perf. 3 p. m. sing.*) iv أَعْرَضَ
< ~ turned away

ix أَعْرَضَ إِعْرَاضًا
to turn away from, عَنْ -
avoid

(*perf. 3 p. m. plu.*) iv أَعْرَضُوا
they turned away

(*perf. 2 p. m. plu.*) iv أَعْرَضْتُمْ
you turned away

(*imperf. 3 p. m. sing.*) iv يُعْرِضُ
~ turns aside from

juss iv
(*imperf. 2 p. m. sing.*) تُعْرِضُ
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* إِعْرَاضًا
turning away (I)
(estrangement or desertion)

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ
وَهُمْ لَهُ مُتَعَبُونَ

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 شَاءَ رَبُّكَ لَآتَيْنَاكَ آيَاتٍ مِنْ رَبِّكَ فَاعْرِضْ لَهُمْ

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 recognized not their apostle?

[23:69]

thou shouldst surely (epl.) لَتَعْرِفَنَّهُ
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 مُسْتَظِرًّا

Then when they beheld it as an overpeering cloud tending toward their valleys they said, yonder is an overpeering cloud bringing us rain. [46:24]

(act. 2 pic. m. sing.) عَرِضٌ
prolonged

وَلِإِذَا نَسَّ الشُّرُفُ دُؤَاعًا عَرِضِيًّا

And when an evil toucheth him, then he is full of prolonged prayer. [41:51]

a butt (n.) عُرْضَةً

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْسَارِكُمْ

And make not Allah a butt of your oaths. [2:224]

ع ر ف ★

عَرَفَ (perf. 3 p.m. sing.)
~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 التَّوَسُّعِ قَدْرُهُ وَعَلَى التَّقْدِيرِ قَدْرُهُ
مَتَاعًا بِالْمَعْرُوفِ

On the affluent (provision
is due) according to his
means, and on the straitened
(is due) according
to his means; a provision
according to usage (*i.e.*,
known standard of the
society). [2:236]

kind, courteous (3)

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ
يَتَّبِعُهَا آذَى

A kind (or a courteous) word
and forgiveness are better
than charity followed by
injury. [2:263]

right, *opp.*, (4)
wrong)

وَلْتَكُنْ مِنْكُمْ آئِمَّةٌ 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 مَعْرِيفًا

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

(paet. 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.) العَرِمُ

'Marib, the Sabaean capital was celebrated for the great dam (see under سَبَأُ Saba.) According to 'Mujam, العَرِمُ 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 العَرِمُ is name of an inundation which destroyed the city of Saba.

ع ر و ★

(perf. 3 p.m. sing.) viii اعْرَى
< smote

to come viii اعْرَى اعْرَا
upon, befall, smite

<< عَرَا يَعْرُو عَرَوًا (ن)
to come to a person, befall (trouble)

command that is right and forbid the wrong.

[3:104]

(part. p.c. f. sing.) مَعْرُوفَةٌ
recognized, a known thing

طَاعَةٌ مَعْرُوفَةٌ

A recognized obedience.

[24:53]

seemlines, good (n.) العُرْفُ

lit. kindness, usage, beneficence, name of horse, crest, comb of a cock

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

Take to forgiveness and enjoin good (or seemlines).

[7:199]

beneficence (n.) acc. عُرْفًا

وَالْمُرْسَلَاتِ عُرْفًا

By the (winds) sent forth beneficence. [77:1]

This verse is a metaphorical phrase, from the عُرْفُ

of the horse, meaning, by the angels or the winds, that are sent forth consecutively, like the several portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوفِ i.e., with kindness. or beneficence.

lit: an elevated (n.p.) الْأَعْرَافُ
place or an elevated portion of the earth or ground.

to aid, *ii* عَزَّرَ يَعِزِّرُ عَزْرًا
support

<< عَزَرَ يَعِزِّرُ عَزْرًا (ض)
to prevent, turn away

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
Those who believe in him
and side with him and
help him. [7:157]

(Note: according to the
contents requirement the
verbs for past tense
آمَنُوا ، نَصَرُوا ، عَزَّرُوا
are translated as they were
of present tense.)

(*perf.* 2 *p. m. plu.*) *ii* عَزَّرْتُمْ
you have supported

(*imperf.* 2 *p. m. plu.*) *acc.* تُعِزِّرُونَ
you may support

يَتُوبُونَ بِاللَّهِ وَرَسُولِهِ وَيَعِزُّونَهُ وَمُؤْمِنُوهُ
That ye may believe in Allah
and His apostle, and may
support him (*i. e.*, His
religion) and honour Him.
[48:9]

★ ع ز ر ★

(*perf.* 3 *p. m. sing.*) (*assim v*) عَزَّ
~prevailed

عَزَّ يَعِزُّ 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 يَعْرَى عُرْيًا وَ عُرْيَةً (س) - مِنْ
to be naked,

denude of (garments), be
free from

إِنَّ لَكَ أَلًا تَجُوعُ 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.*) يَعِزُّبُ
< ~escapes

عَزَبَ يَعِزُّبُ عِزْبًا (ن) - عَنِ
to be distant, remote, absent.
from

★ ع ز ر ★

(*perf.* 3 *p. m. plu.*) عَزَّرُوا
they supported

وَلَا ذَائِقِلَ لَهُ أَتَى اللَّهُ 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 لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

He said, then by Thy might,
I surely will beguile them
every one. [38:82]

power, honour (3)

مَنْ كَانَ يُرِيدِ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Whosoever desireth the
power (or honour) then
all power is Allah's.

[35:10]

(act. pic. m. sing.)

mighty (1)

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that Allah is
Highly, Wise. [2:209]

وَعَزَّنِي فِي الْخِطَابِ

And he prevailed upon me in
speech (or in dispute) [38:23]

(perf. Ist. p. plu.) it

< we strengthen

عَزَّزْنَا تَعَزُّزًا
to strengthen, ii
make powerful support,
give honour

فَعَزَّزْنَا بِثَلَاثٍ

Then We strengthened with a
third. [36:14]

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

thou honour

وَلِيُؤْمِنَنَّ تَشَاءُ وَيُكْفِرَنَّ مَن تَشَاءُ

And Thou honourest whoso-
ever Thou wilt and Thou
abasest whosoever Thou
wilt. [3:26]

a source of strength (v.n.)

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً

لِيَكُونُوا لَهُمْ عِزًّا

And they have taken gods
besides Allah that they
might be unto them a
glory (a source of power
or strength). [19:81]

false prestige, (1) عِزَّةٌ
arrogance

(i. e., a false sense of self-
respect or prestige)

(*perf. 3 p.m. sing.*) **اعْتَرَلَ**
 < ~ withdrew, renounced

to separate **اعْتَرَلَ** **اعْتَرَالًا**
 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 يَمُوتُوا
 If they withdraw not from
 you. [4:91]

(*imperf. 1st p. sing.*) **أَعْتَرِلُ**
 I withdraw
 (I renounce—*Jid.*)

(*perate. m. plu.*) **أَعْتَرِلُوا**
 (you) keep away! (1)

فَلْتَعَرَّلُوا **النِّسَاءَ فِي النِّجَاسِ**
 So keep away from women
 during menstruation (*i.e.*,
 do not cohabit with them).
 [2:222]

unassailable (2)

وَأَنَّهُ لَكَيْفٌ عَزِيزٌ

And it is an unassailable
 book (*i.e.*, a powerful in
 evidences and arguments).
 [41:41]

storg (3)

وَيُبَصِّرُكَ اللَّهُ تَصْرًا 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.*)
 most powerful ones **أَعَزَّةٌ**

(*sing.*) **عَزِيزٌ**

* ع ز ل *

(*part. 2 p.m. sing.*) **عَزَلْتَ**
 < thou hast set aside
عَزَلَ يَعْزِلُ عَزَلًا (م)
 to set aside, remove from

(in a metaphorical way the

verb عَزَمَ is related to

الْأَمْرُ, that is, to its sub-

ject, thus the translation

ought to be: "when the

matter already determin-

ed" 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 وَكَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

And have patience as had

patience the men of re-

solution among the apos-

tles. [46:35]

determined (2)

فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

That is of the command-

ments 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 أكونُ تُوْمِتُوا لِي فَأَعَزُّوا لِي

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. objec-

tive pronoun).

(pact. pic. m. plu.) مَعْرُوفُونَ

removed ones

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُوفُونَ

Verily they are far removed

from hearing [26:212]

a place where one (n.p.t.) مَعْرِلٌ

is set aloof

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرِلٍ

And Nuh called out his son,

and he was (standing)

aloof (Pic.)—he was apart

(Jid.) [11:42]

ع ز م ★

(imperf. 3 p.m. sing.) عَزَمَ

< ~ determined

عَزَمَ يَعْزِمُ عَزَمًا وَ عَزَمَةً (ض)

to resolve, determine, decide

to do, adjure

فَإِذَا عَزَمْتَ الْأَمْرَ

So when the matter is deter-

mined. [47:21]

ع س ع س

عَسَّسَ < departed (quard.)

عَسَّسَ بِمَنْسِينٍ 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 س

عَسَلٌ
honey (n.)

ع س ي س

عَسَى
belike, may (particle)
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 س

عَزَمَ < companies, groups (n. p.)

الْعَزِيمَةُ أَوْ الْعَزْوَةُ (sing)

عَزَى بِعَزِيٍّ عَزْبًا (ض) - إِلَى

to ascribe relationship to (Rgh., Mj., LL)

ع س د س

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)

<< عَصْرٌ يَعْتَرُّ عَصْرًا وَعَصْرَةٌ (ك)

to be difficult

عَصْرٌ، الْعَصْرُ
hardship, (v.n.)
difficult, hardالْعَصْرَةُ
distress (v.n.)عَصِيرٌ
acc. عَصِيرًا nom.
hard (act. 2 pic.)الْعَصْرَةُ
hardship (relative f.)

< kinsfolk, (n.) **الْمَشِيرَةُ، عَشِيرَةٌ**
 clan, (plu.) **عَشَائِرُهُ**
 ten (num.) **عَشْرًا، الْعَشْرُ**
 twenty (num.) **عِشْرُونَ**

< she camels
 (sing.) **عَشْرَاءُ**

(A she camel that has been ten months pregnant, from the day of her having been covered by the stallion—LL.)

race (n.) **مَعْرِو**

يُعْشِرُ الْجِنَّ وَالْإِنْسَ

O ye race of genii and mankind. [6:130]

a tenth (part) (num. frac.) **مِثْقَالًا**

وَمَا يَلْبِغُوا عِشْرًا 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

عِشْيًا يَعْشَوُا عِشْيًا يَعْشَى عَمًا (ن، س)
 to be weak

sighted, to blind himself

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ شِطَانًا

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 + مُمْ**)

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 تَوَلَّيْتُمْ أَنْ تُفِضُوا فِي الْأَرْضِ

Would ye then, if ye were given the command, work corruption in the land?

[47:22]

ع ش و ★

(perate. m. plu.) iii **عَاشِرُوا**

< live with

to consort iii **عَاشِرَ مَعَاشِرَةٍ**

with, cultivate one's society, become familiar

(*imperf. 3 p.m. plu.*) **بَعَصِرُونَ**
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* **مُعَصِّرَاتٌ**
clouds (or winds)
(threatening rain)

ع ص ف ★

straw (1) (*n.*) **عَصْفٌ**
green crops, blades, stubble

فَجَعَلَهُمْ كَمَصِيبٍ مَّا لَوْ
So He rendered them like
straw eaten up (by cattle).
[105:5]

husk, leaves and (1)
stalks of corn

وَالْحَبِّ 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**

وَجَاءَ آبَاؤَهُمْ عِشَاءً يَبْكُونَ

And they came to their father
at nightfall weeping.

[12:16]

وَمِنَ اللَّيْلِ فَسَبَّحُوا الْحَمْدَ لِلَّهِ

And after the night prayer.

[24:58]

evening *acc.* (*n.*) **الْعِشَاءُ، عِشَاءٌ**

an evening (*n.*) **عِشِيَّةٌ**

ع ص ا ★

عَصَا *see* ع ص و

ع ص ب ★

<company, band, a (*n.*) **عَصْبَةٌ**

group of men (*plu.*) **عَصَبٌ**

lit. troop, band
(of men or animals)

<dreadful. (*act. 2 pic.*) **عَصِيبٌ**

عَصَبٌ يَعْصِبُ عَصْبًا (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.) عَصَمٌ

(sing.) عَصْمَةٌ
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 اِسْتِصَاماً
to prevent oneself
(prevented himself), or
preserve oneself (from sin)

ع ص و ★

عَصَا
staff (n.)

(sing.) عَصِيٌّ < staffs

ع ص ي ★

(pref. 3 p.m. sing.) w.v. عَصَى
< ~ disobeyed

عَصَفَ يَعْصِفُ عَصْفًا وَ عَصُوفًا (ض)
to blow violently
(wind)

جَاءَتْهُمُ عَصِيفٌ

Violant wind overtook them.
[10:22]

stormy (2)

(an adjective of day or time)

اِسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِيفٍ
The wind blowing hard on a
stormy day. [14:18]

(According to *Lisan* and
IK يَوْمٌ عَاصِيفٌ means

يَوْمٌ عَاصِيفٌ الرِّيحِ and the
phrase means: in a day
Violant or vehement in
respect of wind)

(act. pic. f. sing.) عَاصِيفَةٌ
strongly raging (wind)

(act. pic. f. plu.) الْعَاصِيفَاتُ
winds raging

blowing, raging (v.n.) acc. عَصْفًا

فَالْعَوِصْفَاتِ عَصْفًا

And those raging swiftly.
[77:2]

(i.e. the kind of wind threa-
tening to cause destruc-
tion 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) عَمَدَ بِعَضُدِ عَضَدَا

قَالَ سَنُعِدُّ عَضُدَكَ بِأَخِيكَ

He said We shall strengthen
thy arm with thy brother.

[28:35]

supporter (2)

وَمَا كُنْتُ مَتَّعِنَا 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 يَعْضُضُ عَضًّا وَ عَضِيضًا (ن)

to bite the

hands in sorrow, to seize
hold of with teeth

(assim v.) يَعْضُضُ

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. + قِي) عَمَّانِي
he disobeyed me

عَمَى بِمَعْنَى عَصِيًّا وَ مَعْصِيَةً (ض)
to disobey, rebel, oppose, resist

(Note : the final letter ي is
a third redical that is chan-
ged to أَلِفٌ when follo-
wed 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 لَا يَعْصِيَنَّكَ
not disobey thee

(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

<< عَطَلَّ عَطَلًا بِعَمَلٍ صَالَةٍ (ن)
to be without work

(pic. pic. f. sing.) عَطَلَّةٌ
abandoned

ع ط و ★

(perf. 3 p.m. sing.) w.v. iv أَعْطَى
< ~ gave

أَعْطَى بِعَطِيٍّ إِعْطَاهُ
to give present, offer
<< عَطَا 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 يعطى
he gives

(imperf. 3 p.m. plu.) w.v. iv يعطون
they give (pay)

(3 p.m. sing.) p.p. w. v. iv أعطوا
they are given

عَضَلٌ يَعْضَلُ عَضَلًا (ن)

to straiten, withhold unjustly,
prevent

فَلَا تَضَارِبُوهُمْ أَنْ يَتَّكِبُوا

Straitent them (f.) not so
that they wed. [2:232]

ع ض ه ★
ع ض و ★

< bits or enchant- (n.p.) عَضِينٌ
ment

عَعَى يَعْضُو عَضْوًا (ف)

to lie, slander

<< عَضَا يَعْضُونَ عَضْوًا (ن)
to divide into parts

(sing.) عَضَةٌ

the plural is عَضُونَ and
عَضِينٌ place, division

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ۝

Those who have made the
scripture bits. [15:91]

(the phrase may also mean :
those who pronounced the
Quran to be lie or enchant-
ment.)

ع ط ف ★

عَطْفٌ neck (n.)

ثَانِي عَطْفِهِ لِجَمَلٍ 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**، **العَظْمُ**
(plu.) **عَظْمٌ**، **أَعْظَامٌ** bones

gen. **العِظَامِ** 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** **يَعْفِرُ** **عَفْرًا** (ض)

to rub with, turn over, or
hide in the dust

dust << **عَفَّرَ** **وَعَفَّرَ**

(3 p. m. plu.) **يُعْطَوْنَ** *pip. w.v. iv*
they are given

لَئِنْ أُعْطُوا مِنهَا رُضُوا وَإِن لَّمْ يُعْطُوا

مِنهَا 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, **أَمْ يُعْطَوْنَ** 'they
are not given' in verse 9:58.

(perf. 3 p.m. sing.) *vi* **تَعَالَى**
< ~took

vi **تَعَالَى تَعَالِيًا** (as R.F. see

above **ع ط و**)

gift, bestowment (n.) **عَطَاةٌ**

ع ظ م ★

(imperf. 3 p.m. sing.) *juss ii*
~magnifies, respecteth

< **عَظَّمَ** **تَعْظِيمًا**

to magnify SS, respect,
to treat with respect

<< **عَظَّمَ** **يَعْظُمُ** **عَظْمًا** **وَ عِظَامَةً** (ك)
to be great, important

juss. iv **يَعْظُمُ**
(imperf. 3 p.m. sing.)

< ~will magnify

passes over (4)

يَعْفُو عَنْ كَثِيرَةٍ

Much He passes over.

[5:15]

forgoes (5)

أَوْ يَعْفُو الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ

Or he in whose hand is the wedding-knot forgoes .

[2:237]

Note (1) Where the verb عَفَا

is followed by عَنِ (or لِي as in *pp.*) it means to forgive, pardon, and when it is used without a preposition عَنِ it means to pass over or to forgo. But it can not be taken as a firm rule.

(2) يَعْفُو is written with a silent أَلِف as يَعْفُوا in nominative case. otherwise no أَلِف is added and و is pronounced).

juss. w.v.

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

he forgives

(*imperf. 3 p. f. plu.*) w.v. يَعْفُون
they forgo or they (women) agree to forgo

(*imperf. 3 p.m. plu.*) w.v. *el.* يَتَّقُوا
they may pardon

يَعْفُ

يَعْفُونَ

يَتَّقُوا

عَفَا signifies anything that exceeds the ordinary bounds. It is probably applied to jinn, and signifies evil in disposition, and wicked or malignant.

(*plu.*) عَفَايَتْ

ع ف و ★

(*perf. 3 p.m. sing.*) w.v. عَفَا

< pardoned (1)

عَفَا يَعْفُو عَفْوًا (ن)

- (i) to forgive, pardon لِي، عَنِ -
(ii) to abound عَنِ -
(iii) to pass over
(iv) to forgo

وَلَقَدْ عَفَاكَ

And He pardoned you.

[3:152]

(*perf. 3 p.m. plu.*) w.v. عَفَا

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.*)

pardons (3)

يَعْفُو

عَفَا 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 قُلْ أَلَيْسَ الْعَفْوُ

And they ask thee what they (ought to) spend, say: superfluity (or surplus) *i.e.* whatever can be spared easily. [2:219]

ع ف ف *

assim x لِسْتَعْفِيفٍ

(3 p.m. sing.) (*el.*)

<let him abstain (1) (generously)

x اسْتَعْفَفَ بَسْتَعْفِفُ اسْتِعْفَانًا

to abstain, restrain oneself, be chaste

<< عَفَّ يَعْفُ عَفًّا وَ عِفَّةً 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

(لِسْتَعْفِيفٍ > يَسْتَعْفِفُ)

(*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 أَوْ تَصْفَحُوا وَ تَغْفِرُوا

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. تَعْفُ
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 وَ سِوَى

Then whosoever is pardoned ought by his brother.

[2:178]

forgiveness, (1) (*n.*) الْعَفْوُ
indulgence

<< عَقَبَ بِعَقْبِ عَقْبًا وَ عُقُوبًا

وَ عَاقِبَةً (ن)

to succeed, take the place of
(SS), to come after

وَلَّى مُدْبِرًا وَ لَمْ يُعَقِّبْ

He turned in flight and
looked not back. [27:10]

(*perf. 3 p. m. sing.*) iii عَاقَبَ
< ~ retaliated

عَاقَبَ مَعَاقِبَةً وَ عِقَابًا

to do a thing alternately
with another, to punish,
chastise

(*perf. 2 p. m. sing.*) iii عَاقَبْتُمْ
you punish

(*perate. m. sing.*) iii عَاقَبُوا
(you) punish !

(*3 p.m. sing.*) pp. iii عُوِّبَ
lit. was punished

CR. was made to suffer

(*3 p.m. plu.*) pp. ii عُوِّبْتُمْ
you were punished (or)
you were afflicted

وَلَنْ عَاقِبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوِّبْتُمْ بِهِ

And if ye chastise, then
chastise with the like of
that wherewith ye were
afflicted. [16:126]

(*perf. 3 p.m. sing.*) iv أَعَقَبَ
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 زُكَاةً

And let those who cannot
find a match, keep chaste.
[24:33]

(for ن ك ح see ن ك ح)

(*acc. assim. x*) يَسْتَعْفِفُونَ
(*imperf. 3 p. f. plu.*)
they restrain themselves

the abstinence v.n.v,
(from begging)

(*acc. عَفْوًا nom. عَفْوٌ*)
pardoning, very (*n.*)
forgiving

(one of the excellent names
of Allah)

(*act. pic. m. plu.*) عَافِينَ
< pardoners

(*sing.*) عَافٍ << عَافٍ

ع ق ب ★

(*imperf. 3 p. f. sing.*) juss. ii يَعْقُبْ
< ~ looked back

عَقَّبَ بِعَقْبٍ تَعْقِيًّا

to follow, come after,
look back

ending (n.)

عُقْبَىٰ

(Note : If added to a pronoun the final **ى** turns to **آ** as **عُقْبَا** , "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.) عَقَدَتْ

~ made a covenant, bound

< عَقَدَ بِمَقْدُ عَقْدًا (م)

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 لِيُؤْخَذَ بِمَا عَقَدْتُمُ الْاَيْمَانَ

But he shall take you to task for that which you bound your oaths. [5:89]

فَاعْقِبْتُمْ يٰۤاِنۡفٰٓرِيۤنَ تَلُوۡرِيۤهٖمۡ

So he hath made the consequence (to be) hypocrisy in their hearts

[9:77]

acc. عُقْبَا nom. عَقَبٌ

final end (n.)

< posterity (1) (n.) عَقَبٌ

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

مِّنۡ يَّتَقَلَّبُ عَلٰٓى عَقَبَيْهِ

From those who turneth back upon his heels.

[2:143]

< heels (n. p.) اَعْقَابٌ

(sing.) عَقَبٌ

chastisement v. n. عِقَابٌ ، الْمِقَابُ

(that comes as a result or consequences of sins)

عِقَابٍ < 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 يَعْقُرُ عَقْرًا (ك)

ع ق ل *

(perf. 3 p.m. plu.) عَقَلُوا
they understood

عَقَلَ يَعْقِلُ 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.) يَعْقِلُونَ
they comprehend, understand

(imperf. 2 p.m. plu.) تَعْقِلُونَ
you understand

(imperf. 1st p. plu.) نَعْقِلُ
we understand

ع ق م *

(act. 2 pic) عَقِيمٌ acc. عَقِيمًا
< barren

عَقِمَ يَعْقِمُ عَقِيمًا (ك)
to be barren (womb)

وَقَالَتْ عَجُوزٌ مَخْمُومَةٌ

And she said! an old barren
woman! [51:29]

(Note: in the above two
verses the word اِيْمَانٌ
has different meanings, see
(ى م ن).

< compacts (n. p.) الْمُعْتَدُّ
(sing.) عَعْدٌ

(plu.) عَعْدَةٌ < knot (n) عُنْدَةٌ

wedding-knot عُنْدَةُ النِّكَاحِ

(sing.) الْمُعْتَدُّ < knots عَعْدَةٌ

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 يَعْقِرُ عَقْرًا (ض)
to cut, wound, hamstring
(a beast), slay

(perf. 3 p. m. plu.) عَقَرُوا
they hamstrung

(act. pic.) acc. عَاقِرًا 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 وَالْبَادِي

Equal in respect are the dweller therein and nomad (or stranger.) [22:25]

^{acc.}
(act. pic. m. plu.) عَاكِفُونَ، عَاكِفِينَ
retreating ones

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

While ye are retreating in the mosques. [2:187]

(pic. pac.) مَعْكُوفًا > acc. مَعْكُوفٌ
detained

ع ل ق ★

عَلَقٌ < clot (n.)
kech, clot of blood

الْمَلْفَةُ، عَلْفَةٌ clot (n.)

(pis. pic. f. sing.) ii مَعْلَقَةٌ
< hanging one

عَلَقَ تَمْلِيقًا ii عَلَقَ

(i.e., like the one (of women) neither in wedlock nor divorced and free to marry someone else)

meta.—

عَذَابُ يَوْمٍ عَقِيمٍ

The torment of a barren day (i.e., grievous day) (because it is a day having no day after it— [22:55]

الرِّيحَ الْعَقِيمِ

The barren wind (i.e., destructive) wind. [51:41]

ع ك ف ★

(imperf. 3 p.m. plu.) يَتَكَفَّرُونَ
they cleave to

عَكَفَتْ بِتَكْفُفٍ عَكُوفًا (ض، ن) - عَلَا
to cleave

constantly, persevere in, to give oneself up to, to remain constantly in a certain place

فَأَتُوا عَلَى قَوْمٍ يَتَكَفَّرُونَ عَلَى آصْنَابِهِمْ

Then they came upon a people cleaving to the idols they had (*Jid.*) they came unto a people who were given up to idols which they had (*Pic.*). [7:138]

(Pickthall, compelled by the requirement of the rendering, translated يَتَكَفَّرُونَ by

(act. pic. m. sing.) acc. عَاكِفًا
assiduous (1)
(or) one who remains a votary

the knower (*act. 2 pic.*) الْعَلِيمُ
(One of the excellant names
of Allah)

knower *acc.* عَلِيمًا، عَلِيًّا
(as كَمِ 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.*) عِلَامَةٌ

< worlds (*p. n.*) الْعَالَمِينَ
(*sing.*) عَالَمٌ

(Note : The الْعَالَمِينَ , 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.*) يَتْلَمَانِ
they (two) teach

(*imperf. 3 p.m. plu.*) يَتَلَّمُونَ
they teach

(*imperf. 2 p.m. plu.*) تَتَلَّمُونَ
you teach

com. تَمَّتَيْنِ

(*imperf. 2 p. m. sing.*) تَتَلَّمُ

(may)thou teach me تَلِّمْنِي

(*imperf. 1st. p. plu.*) نَتَلَّمُ
we teach نَتَلَّمُهُ

that/may or we in
order to teach him.

(*2 p. m. sing.*) pp. عُلِّمْتَ
thou art taught

(*2 p. m. plu.*) pp. عُلِّمْتُمْ
you are taught

(*1st. p. plu.*) pp. عُلِّمْنَا
we are taught

(*imperf. 3 p. m. plu.*) يَتَلَّمُونَ
they learn

to learn, تَتَلَّمُ تَتَلَّمُوا <
seek knowledge

information, knowledge الْعِلْمُ، عِلْمٌ
learning

knower (*act. pic. m. sing.*) عَالِمٌ

learned ones, *p.b.* عُلَمَاءُ، الْعُلَمَاءُ
knowers

knowers, learned *p.s.* عَالِمُونَ، عَالِمِينَ
ones

ع ل و *

(*perf. 3 p.m. sing.*) w.v. **عَلَا**
< overcome

to be high, (*ن*) **عَلَا يَمْلُؤُ عُلُوًّا (ن)**
elevated, exalted, ascend,
overcome, exalt oneself,
be proud

(*perf. 3 p. m. plu.*) *iv* w.v. **عَلَوْا**
lit. they overcome

وَلَيْسَ بِزُؤَامًا عُلُوًّا تَتَّبِعُونَ
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.*) **لَا تَعْلُوا**
exalt not yourselves

الْأَعْلُوْا عَلَيَّ وَأَنْتُمْ مَسْلُومِينَ
Exalt not yourselves against
me, and come unto me as
those who surrender.

[27:31]

ye assuredly will *epi. w. v.* **تَعْلُونَ**
overcome (be great, high)

(*perf. 3 p.m. sing.*) *vi*
he is (be) exalted, high, above

سُبْحٰنَهُ وَتَعَالَى عَمَّا يُصِفُونَ
Glorified be He and high
above (all) that they ascri-
be (unto Him). [6:100]

Quran has used this term
in its figurative expression
to denote surrounding
people of the addressed
person or community,
such as,

**يٰۤاَيُّهَا اِسْرٰٓءِيْلُ اذْكُرْ اَوْصِيَّ الَّذِي اَنْعَمْتُ
عَلَيْكُمْ وَاَنۢى فَطَلَمْتُكُمْ عَلٰى 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.* **اَعْلَمْتُ**
< I made public (proclama-
tion)

to make open, *iv.* **اَعْلَنَ اِعْلَانًا**
to speak, openly, manifest
to make public

< **عَلَنَ يَبْلُغُنْ عَلَنًا وَ عَلَانِيَةً (مض، ن)**
to be open, manifest

(*perf. 2 p.m. plu.*) *iv.* **اَعْلَمْتُمْ**
ye make known, spoke openly

(*imperf. 3 p.m. plu.*) *iv* **يَبْلُغُونَ**
they manifest, they make
public

(*imperf. 2 p.m. plu.*) *iv.* **تَبْلُغُونَ**
you manifest, ye make public

(*imperf. 1st p. plu.*) *iv.* **نَبْلُغُنَّ**
we say openly, make public
openly *acc. v.n. R. F.* **عَلَانِيَةً**

high (act. pic. f. sing.)	عَالِيَةٌ	(perate m. plu.)	تَمَّالُوا
(relative f. plu.)	أَعْلَى	<(you) come!	
< high ones	عَالِيَّ	(perate. m. sing.)	تَمَّالَ
(masc.)	عَالِيَّ < (sing.)	thou come!	
(relative f. sing.)	أَعْلَى	(perate. f. plu.)	تَمَّالِيْنَ
< high one	عَالِيَّ	(you women) come!	
a discription for plural		(perate. f. sing.)	تَمَّالِ
objects—non-human		thou (f.) come!	
being		(perf. 3 p.m. sing.) x	اسْتَعْلَى
acc/. v. m., w. v.	عُلُوًّا	<~become uppermost	
great height	عَلَى	to become	اسْتَعْلَى اسْتِعْلَامًا
(act. 2 pic.)	عَلَى	uppermost to overcome	
~the highest one	عَلِيًّا	وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى	
elevated acc.	الأَعْلَى	Who is uppermost this day	
the great (m. sing.) relative.	الأَعْلَى	will indeed be successful.	[20:64]
(m. plu.)	الأَعْلَى	<(act. pic. m. juss. v.w.)	عَالٍ
great ones, overcoming ones		tyrant, self-exalting one	عَالِيًّا
< the highest	عَلِيًّا ، عَالِيًّا	<(act. pic. acc.) w. v.	عَالِيًّا
of the place	عَلِيًّا	tyrant, self-exalting one	عَالِيًّا
(sing.)	عَلِيًّا	(act. pic.) w. v.	عَالِيًّا
(A place in the seventh Heaven		عَالِيًّا < upside (1)	
to which the souls of the		its high place	
believers will ascend.)		جَعَلْنَا عَالِيَهَا سَافِلَهَا	
the high, exalted <i>Ap-der. viii</i>	الْمُتَّعَالِ	We turned their upside down-	
		ward.	[11:82]
		upon (2)	
		عَلَيْهِمْ ثِيَابٌ سَبْعُ مِائَاتٍ	
		Upon them shall be garments	
		of the green silk. [76:21]	
		(act. pic. m. plu.)	عَالِيْنَ ، عَالِيْنَ
		self-exalting ones	

ع ل ي

over (1) (preposition)
on, upon, عَلَا

A—Physical :

وَعَلَيْهَا وَعَلَى الْفُلِ تُحْمَلُونَ

And on them and on the ship
ye are borne. [23:22]

قَالَ لَهُ مُوسَى هَلْ أَتَيْتَكَ عَلَى
أَنْ تَعَلِّمَنِي وَمِمَّا عَلَّمْتَنِي رُشْدًا

Musa said unto him: shall I follow thee for that thou mayest teach me of that which thou hast been taught a directive knowledge. [18:66]

on the ground of, (8)
provided that

قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِكَ وَنُؤَيِّنُكَ
عَلَى أَنْ تَأْتِيَنِي بِنَتْنِي حَيَّحِجَّ

He said, verily I would marry thee to one of these two daughters of mine provided that thou hirest thyself to me for eight years. [28:27]

on the top of (9)

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

And shall be drinkers thereon of boiling water. [56:54]

against (10)

عَلَيْهِمْ ذَا بَرَةِ 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 نَفَخْتُ فِيهِ رُوحًا مِنْ رَبِّي

And I preferred you over the worlds. [2:47]

for (2)

وَحَرَّمَ عَلَيْنَا السَّارِعِينَ مِنْ قَبْلُ

And We had, aforetime, forbidden foster mother for him. [28:12]

at (time) (3)

وَدَخَلَ الْمَدِينَةَ عَلَى غَيْرِ عِلْمٍ مِنْ أَهْلِهَا
and he entered the city at a time of unawareness of the inhabitants. [28:15]

under (4)

وَلِيُصْنَعَ عَلَيَّ

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 تَرْتَأَى 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* **يَعْمُرُ**
to be given a long life

(perf. 3 p.m. sing.) *viii* **اعْتَمَرَ**
< ~performed Umra
to perform **حُمْرَةٌ** *viii* **اعْتَمَرَ**
(**حُمْرَةٌ** is a kind of pilgrim-
age, with fewer rites. Lit-
erally, a visit or a visiting.
Technically a religious
visit to the sacred Mosque
الْبَيْتِ الْمَكْرَمِ at Makka
with the garments **الْأَحْرَامِ**
(Ihram),circuiting round
the **الْعَوَافِ** **الْكَبَّةِ** Kaba.
seven times, making seven
round between the base of
الصَّفَا 'Safa' and 'Marwa'
الْمَرْوَةِ mounts, conclu-
ding 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 obliga-
tory performances while
Umra may be performed
at any time of the year.)

(perf. 3 p.m. sing.) *x* **اسْتَمَرَّ**
< ~made SS dwell
to cause (people) **اسْتَمَرَّ اسْتِمْرَارًا**
to dwell in (a place)
Note: the current political
term **الْإِسْتِمْرَارُ** (to colo-
nize) has nothing to do
with its literal meaning)

to seek or intend **تَمَعَّدَ تَمَعُّدًا**
SS purposely

<< **عَمَدٌ يَتَمَعَّدُ عَمَدًا (ض)** <<
intend, to support, place
columns or pillars

acc.v **تَمَعَّدًا**
intentionally (*Ap-der.*)

<pillars (*n. p.*) **عَمَدٌ**
(sing.) **عِمَادٌ**
lofty structure (*n.*) **عِمَادٌ**

إِرَمَازَاتِ الْإِمَامِ
The (people) of many colum-
ned Iram. [89:7]
(For details about this
see **ر م ع**)

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.* **يَعْمُرُونَ**
they tend
that they tend **أَنْ يَعْمُرُوا**

(imperf. 1st. p. plu.) *juss. ii* **نَعْمُرْ**
we grant a long life
to prolong *ii* **عَمَّرَ <**
one's life (God)

عَمِلَ بِعَمَلٍ 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، مَنْ conditional or

of relative or demonstra-
tive pronouns. Then it
means 'who does' 'works'
instead of its real meaning
of past tense.

يَعْمَلُ، يَفْعَلُ، يَفْعَلُ *juss.*

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

does, did,

did not do, that he may do

does (*imperf 3 p.f. sing.*)

تَعْمَلُ

(also often this form is used,
as a general rule of Arabic
grammar, to denote the
meaning of plural by
placing it before the sub-
ject).

أَعْمَلُ، أَعْمَلُ *juss.*

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

I do

يَعْمَلُونَ *imperf. 3 p.m. plu.*

they do, act

عَمْرًا life (n.)

لَعَنُوا لَكَ إِتْمَهُمْ لَفِي سَكْرَتِهِمْ يَعْهَرُونَ
But by thy life, in their intoxi-
cation they were wander-
ing bewildered. [15:72]

عَمْرًا lifetime (n.) *acc.*

عَمْرًا *nom.*

(see above) Umra (n.)

عَمْرًا tending (v. n.)

عَمْرًا frequented (*part. pic.*)

وَالْبَيْتِ الْمَعْمُورِ

By the House frequented.

[52:4]

الْبَيْتِ الْمَعْمُورِ is the original
model of Ka'ba, and over
it, or corresponding to it,
in heaven, which thousan-
ds of angels visit every day
and around which they
circuit and pray. (IK.>
Bukh. Mus.)

عَمْرًا an aged man (*pis. pic.*) ii

ع م ق ★

عَمِيقًا <deep (*act. 2 pic.*)

عَمِيقًا عَمِيقًا وَ عَمِيقًا (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.) أَعْمَامُ
 (sing.) عَمٌّ
 < paternal aunts (n. p.) عَمَّاتُ
 (sing.) عَمَّةٌ
 Note: In the H.Q. these words have always occurred followed by a 2 p. pronoun such as عَمَّكَ your uncle, أَعْمَامُكُمْ your uncle, عَمَّاتِكُمْ your aunts.

★ ع م ي

(imperf. 3 p.m. plu.) يَتَعَمَّوْنَ
 < they wander
 to be عَمِيَّةٌ يَتَعَمَّوْنَ عَمِيَّةً (س)
 confounded, perplexed, unable to find the right course, confused

★ ع م ي

(perf. 3 p. m. sing.) w.v. عَمَّى
 < ~blinded
 to عَمِيَ يَقَعُ عَمِيًّا (س)
 become blind
 (perf. 3 p. f. sing.) w.v. عَمِيَّتْ
 lit. ~blinded

فَعَمِيَّتْ عَلَيْهِمُ الْآيَاتُ يَوْمَئِذٍ
 On that Day (all) tidings will be dimmed. [28:66]

(imperf. 2 p.m. plu.) تَعْمَلُونَ
 you do, act
 juss. تَعْمَلْ acc. تَعْمَلْ nom. تَعْمَلُ
 we do
 (perate. m. sing.) اَعْمَلْ
 (thou) make!, do! work!
 (perate. m. plu.) اَعْمَلُوا
 (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.) عَامِلِينَ
 workers, doers,
 (act. pic. f. sing.) عَامِلَةٌ
 travailing, toiling

عَامِلَةٌ تَأْوِيَةٌ
 Travailing, worn. (i.e. labouring through Hell-fire).
 [88:3]

★ ع م ن

عَمَّا
 عَمَّ
 ع ن see. }
 ٤٣٦

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 يَرْضَىٰ 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)

وَالَّذِينَ آمَنُوا بِالْآخِرَةِ مِنْكُمْ لَنْ يَسُدُّوا

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 تَوْفِيقِهِ وَرَدَّ مَا آتَاهُ

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.) عَمِيَتْ
~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.) الْعَمَى، عَمَى

فَأَسْتَجَبُوا لِعَمَىٰ عَلَىٰ 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.) عَمَى / عَمِيًّا

(sing.) أَعْمَى

<blinds, (n. p.) عَمِيَانًا

(sing.) عَمٍ

ع ن ★

<about (1) (preposition) عَنْ

(perf. 2 p. m. plu.) كُنْمٌ

<your are overburdened

عَنْتَ بِعَسَاةٍ (س)
with difficulty, fall into
distress, to be overburdenedyou would have (l.c.) كُنْتُمْ
overburdened(perf. 3 p.m. sing.) iv. أَعْنَتَ
<caused a burdenأَعْنَتَ 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.) أَعْنَتَ
or sinعَنْتَ عَسَاةً (س)
to commit iv a crime, sin

ع ن د *

(pact. pic. f. sing.) acc. عَيْنِدَا
<tyrant, opposing, obstinateعَسَدٌ بِعَسَدٍ عَصَوْدَا (ن، ك) عَيْنِدَا
to decline, deviate (س)to resist, iii عَانَدٌ <<
be rebellious(A particle used as وَتَدُ
preposition)

<near, (actual), (with) (1)

of (as ب) (6)

وَمَا يَتَّبِعُونَ عَيْنَ الْهَوَى

Nor does he speak of (his
own) desire. [53:3]

of (as مِ) (7)

اللَّهُ غَنِيٌّ عَنِ الْعَالَمِينَ

Allah is independent of the
worlds. [3:97]of what, مَا + عَنِ (com.) عَمَّا
of that, concerning that

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Allah is not unaware of what
ye do. [2:74]whereof مَ + عَنِ (com.) عَمَّ
shortend form of مَاused only in an interro-
gative phrase

عَمَّا يَتَسَاءَلُونَ

Whereof do they question
one another? [78:1]

ع ن ب *

عِنَبٌ (n.)
a grape

acc. عِنَبًا

<grapes (n. p.) أَعْنَابٌ

(sing.) عِنَبٌ

ع ن ت *

عَنْتٌ
crime, misfortune

عَنْتَ الرَّجُوعَةَ for ع ن و see

(this is a metaphorical phrase that means: do not be niggardly)

وَكُلُّ إِنْسَانٍ أَلَمَنَهُ طَرَفَهُ مِنْ عُنُقِهِ

And to every man We have fastened his action round his neck. [17:13]

(here also **عُنُقٍ** is a metaphorical meaning i.e., like collar which he can not get off)

<necks. (n. p.) **أَعْنَاقٌ**

(sing.) **عُنُقٍ**

the plural form of **عُنُقٍ** 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 وَ عُنُوَّةَ (ن) - ل

to submit humbly, to be down-cast

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 هَارِزَةَ

He found provision by her (i.e., placed near her.)

[3:37]

near (ideational) (2)

ذَلِكَ خَيْرٌ لَكُمْ 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.) **عُنُقٍ**

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ

And let not thine hand be chained to thy neck.

[17:29]

كَيْفَ يَكُونُ لِلشُّرَكَائِينَ 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 يَشْرُونَ بَعْدَ عَهْدِ اللَّهِ
وَإِيمَانِهِمْ ثَمًّا وَّزِيلًا

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 then appear too long for you? (*Pic.*). Did the promised time then, seem long to you. (*M.A.*) [20:86]

ع ه ن

wool (n.)

الْعِهْنُ

كَالْعِهْنِ الْمَنْفُوشِ

As carded wool. [101:5]

ع ه ن

(*perf. 3 p.m. sing.*) عَهْدٌ - إِلَى
covenanted, charged (1)

عَهْدٌ يَعْهَدُ عَهْدًا (س) - إِلَى
to covenant, to charge, enjoin, impose

بِمَا عَهَدَ عِنْدَكَ

Of what He hath a covenant with thee. [7:134]

(*perf. 1st. p. plu.*) عَهْدْنَا
to impose (2)

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ

And We imposed a duty upon Ibrahim. [2:125]

(*imperf. 1st. p. sing.*) جُضِّ عَهْدٌ
to charge (3)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ

Did I not charge you, O ye sons of Adam. [36:60]

(*perf. 3 p.m. sing.*) iii عَاهَدَ
<~made covenant

to make ii عَاهَدَ مَعَاهِدَةً
covenant, to swear, to contract

(*perf. 3 p.m. plu.*) iii عَاهَدُوا
they made covenant

(*perf. 2 p.m. plu.*) iii عَاهَدْتُمْ
you made covenant

< treaty (1) (v.n.) عَهْدٌ
lit. covenant

(*imperf. 1st. p. plu.*) w.v.
we return

نَعُودُ

< we shall return v.d. w.v.

نَعْمَدُ

(*imperf. 3 p. m. sing.*) iv
< ~ shall repeat (1)

يُعِيدُ

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 يُعِيدُ وَمَا يَبْدَأُ 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 وَنَابَهُ الضَّالُّ 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.) **يُعِيدُوْا - كَمْ**

(*imperf. 3 p.m. plu.*)
they restore you

ع و ج *

v.n. acc. **عِوَجًا** nom. **عِوَجٌ**

<crookedness

to be **عِوَجٌ يَتَوَجَّعُ عِوَجًا (س)**
crooked, bent, distort-
ed, warp

ع و د *

(*perf. 3 p.m. sing.*) (w.v.) **عَادَ**
< ~ returned

عَادَ يَعُوْدُ عَوْدًا وَ عَوْدَةً وَ مَعَادًا (ن)

to return, away (*trans.*)

(*perf. 3 p.m. plu.*) (w.v.) **عَادُوا**
they returned

they would (*i.c.*) **لَعَادُوا**
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.) **يَعُوْدُوْنَ**
they return

that they return (*f.d.*) **يَعُوْدُوا**

if they return acc. **أَنْ يَعُوْدُوا**

(*imperf. 2 p.m. plu.*) (w.v.) **تَعُوْدُوْنَ**
ye return

(if) you return *f.d.* w.v. **تَعُوْدُوا**

(*imperf. 2 p.m. sing.*) epl. w.v. **لَتَعُوْدَنَّ**
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**

أَوِ الْبَطْلِ الَّذِينَ لَمْ يَطْهَرُوا مِنْ عَوْرَتِ النِّسَاءِ
 Or children who know naught of women's nakedness.
 [24:31]

privacy (3)

ثَلَاثُ عَوْرَاتٍ 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 بِعُوْذٍ 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.) **أَعُوْذُ**
 I seek refuge

(imperf. 3 p. m. plu.) (w.v.) **يَعُوْذُونَ**
 they seek refuge

iv, w.v. **أَعِيْذُ**
 (imperf. Ist. p. sing.)

< I seek refuge for ~
 to cause iv. **أَعَاذَ إِعَاذَةً**
 another to seek refuge

إِنِّي أَعِيْذُهَا بِكَ
 I seek refuge for her with Thee.
 [3:36]

اِسْتَعَانَ اِسْتَعَانَةً x

to seek help

(perate. m. plu.) w.v., x
(you) seek help!(pis. pic. m. sing.) w.v., x
one whose help is sought

<one of middle age (n.)

عَانَ يَعُونُ عَوْنًا (ن)

to be of middle age

ع ي ب ★

(imperf. Ist. p. sing.) acc. w.v. اَعْيَبُ
< I damage

عَابَ يَعْيبُ عَيْبًا (ض)

to be or make damage, to defect

ع ي ر ★

العِيرُ caravan (n.)

ع ي ش ★

livelihood, life (v.n.) عَيْشَةً

عَاشَ يَعْيشُ عَيْشًا وَ عَيْشَةً
وَ مَعَاشًا وَ مَعِيشَةً (ض)

to live in a certain manner

livelihood (v.n.) مَعِيشَةً

<livelihoods (n. p.) مَعَايِشُ

(sing.) مَعِيشَةً

ع و ق ★

(Ap-der. m. plu.) ii w.v. الْمُعَوِّقِينَ
<thou who hinderعَانَ يَعُوِّقُ عَوْفًا (ن) وَ عَوَّقَ تَعْوِيقًا
to hinder, ii

impede, restrain, prevent

ع و م ★

<year acc. عَامًا nom. عَامٌ

(plu.) اَعْوَامٌ

two years (dual.) عَامَيْنِ

ع و ن ★

(perf. 3 p. m. sing.) w.v., iv اَعَانَ
<~helpedيُعِينُ اِعَانَةً عَلَى اَعَانَ
to aid, assist, help(perate. m. plu.) w.v., iv اَعَيْنُوا
(you) help!

(you) help me! اَعِينُونِي

(perate. m. plu.) w.v., iv
<help ye one another! تَعَاوَنُوا

vi, تَعَاوَنَ تَعَاوَنًا

to cooperate, help one another

(imperf. Ist. p. plu.) w.v., vi تَسْتَعِينُ
<we seek help

springs (n. p.) عَيُونٌ

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

Verily the God-fearing shall be amidst gardens and springs. [15:45]

eye (2) الْعَيْنُ

وَالْعَيْنَ بِالْأَعْيُنِ

And the eye for the eye. [5:45]

his eyes عَيْنَاهُ

thy eyes عَيْنَاكَ

n.d. com. عَيْنَاكَ acc. عَيْنَا
two eyescom. عَيْنَيْكَ acc. عَيْنَيْ
the two eyes

عَيْنَانِ n.d. + dual. عَيْنَاكَ

عَيْنَيْنِ n.d. + dual. عَيْنَيْكَ

< eyes (n. p.) أَعْيُنٌ

(sing.) عَيْنٌ

< those who have (n. p) عَيْنٌ
wide (lovely) eyes

(sing.) عَيْنَاهُ

water spring n.pt. عَيْنَيْنِ

ع ي ي *

(perf. 1st. p. plu.) w.v. عَيْنَيْنَا
we are worn outtime for seeking n. p t. acc. مَعَاشًا
livelihoods

ع ي ل *

< poverty (n.) عَيْلَةٌ

(act. pic. m. sing.) acc. عَائِلًا
destitute, poor

عَالَ يَعِيلُ عَيْلًا وَ عَيْلَةً (ض)

to be or become poor, destitute

ع و ل *

(imper. 2 p.m. plu.) (w.v.) تَعْوَلُوا
ye turn aside i.e. do
unjustice

عَالَ يَعْوَلُ عَوَلًا (ن)

to swerve, to turn aside
neglecting otherside i.e.
to do or be unjust

ذَلِكَ أَذَىٰ آلَتَعْوَلُوا

That will be more fit, that
ye may swerve not [4:3]

ع ي ن *

spring (1) (n.) عَيْنٌ

And ' فِيهَا عَيْنٌ جَارِيَةٌ

There shall be a spring running. [88:12]

two springs (dual n.) عَيْنَانِ، عَيْنَيْنِ

first creation? [50:15]

was wearied *juss. w.v.*

وَلَمْ يَكُنْ يَخْلِقِينَ

And was not wearied by their
creation. [46:33]

يَعِي

عَيَّ يَتَعَى عَيْدًا (س)

to be unable to find the way
to do anything

أَفَمَيِّتًا 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.* التَّغَانُ
mutually

to cheat *vi.* تَغَانًا تَغَابًا
or deceive mutually

يَوْمَ يَجْمَعُكُمُ الْيَوْمَ الْجَمْعُ ذَلِكَ يَوْمُ التَّغَابِي

(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 Here-
after, where some people
who were fortunate eno-
ugh in their worldly life

غ و ر see الغَارُ

غ و ي see غَاوِينَ / الْغَاوِينَ / الْغَاوُونَ

غ ش ي see الْغَايِبَةُ

غ و ط see الْغَاظُ

غ ي ب see الْغَابِثِينَ

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.*) الْغَابِرِينَ

<those who remained
behind

غَبَّرَ يَغْبِرُ غُبُورًا (ن)

to remain, to depart

غَلِقَ يَغْدِقُ غَدَقًا (س) وَ أَغْدَقَ 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.) أَغْدُوا
(you) go out!

(n.) acc. غَدَا gen. غَدُو
the morrow
(the coming day)

(n.) acc. غَدْوًا nom. غَدُو

morning الْغَدَاةُ

morning meal غَدَاةٌ

★ غ ر ب ★

(perf. 3 p. f. sing.) غَرَبْتَ
~settest (sun)

< غَرَبَ يَغْرُبُ غَرْبًا وَ غَرُوبًا (ن)
to disappear, to set (sun, star,
etc.)

(imperf. 3 p. f. sing.) تَغْرُبُ
~sets (sun)

will lose, on the other hand some of those who had no fortune in their worldly life will gain.)

(J.K.,Z.R.)

★ غ ث و ★

رُبَّاءٌ (1) (n.)
(carried away by a torrent)

فَجَعَلْنَاهُمْ رُبَّاءَ

Than We made them a refuse
(like rubbish to be thrown
away). [23:41]

stubble (2)

فَجَعَلْنَاهُ عَقَاءً آخَرَى

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

لَمْ نَغَادِرْ ~ we leave no

★ غ د ق ★

<plenteous acc. (v.n.) غَدَقًا

verbal noun, and means guile or guiling, while the latter in **عَمُورٌ** with *fatha* on **ع** means 'the means or object of which one beguiles.'

غ ر ف

(*perf. 3 p.m. sing.*) **يَغْرِفُ**
~ladle

< **أَغْرَفَ** **أَغْرَافًا**
(water with the hand)

a lading (a quantity) (of) water which fills the hand

إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ

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) **الْغُرْفَةُ**
upper chamber

< **غُرْفٌ**, **غُرْفَاتٌ** (plu.)

the high acc. places, upper chambers. { **غُرْفًا**, **غُرْفَاتٌ**

غ ر ق

(*perf. Ist. p. plu.*) **يَغْرَقُونَ**
< we drowned

(*v.n.*) **الْمَغْرِبُ**
the setting of the sun

the western (*rel. adj. m.*) **الْمَغْرِبُ**

the western (*rel. adj. f.*) **الْمَغْرِبَةُ**

(*n. pt. sing.*) **الْمَغْرِبُ** / **الْمَغْرِبَاتُ**

the place of setting sun (west)

the wests (*n. pt. dual.*) **الْمَغْرِبَيْنِ**

the wests (*n. pt. plu.*) **الْمَغْرِبَاتِ**

raven (*n.*) **الْغُرَابُ** acc. **غُرَابًا**

< extremely black (*n. p.*) **غُرَابِيْبٌ**

(*sing.*) raven **غُرَيْبٌ**

غ ر ر

(*perf. 3 p.m. sing.*) **يَغْرَبُ** *assim. v*
~beguiled

< **عَرَّ** **بَعَرَّ** **عَرَّأَ** **وَ عَمُورًا** (ن)
to beguile, deceive

(*perf. 3 p.m. sing.*) **يَغْرَبُ** *assim. v*
~beguiled

(*imperf. 3 p. m. sing.*) **يَغْرَبُ** *juss.*
let beguile

let not be guile thee **فَلَا يَغْرَبُكَ**

(*imperf. 2 p.m. sing.*) **يَغْرَبَنَّ** *emp.*
should beguile

let not be guile you **لَا يَغْرَبَنَّكَ**

guile (*v.n.*) **عَمُورٌ**, **عَمُورًا**

beguiler (*n.*) **الْمَغْمُورُ**

Note; The word **عَمُورٌ**

(with *damma* on **ع**) is

a continuous (n.) acc. **عَرَامًا**
torment, anguish
a forced loan, a debt (v.n.) **مَغْرَمٌ**
that must be paid
(pis. pic. m. plu.) **مُغْرَمُونَ**
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**
one with a strong desire
for doing SS, incite, urge,
cause to, adhere to
(imperf. 1st. p. sing.) epl. **لَتَغْرَيْنَ**
we surely set up against
وَالْمُتَجَرِّعُونَ فِي السِّبْطِ لَتَغْرِيَنَّكَ بِهِمْ
And the alarmists in the city
(if not cease) We verily
shall set up (urge) thee
against them. [33:60]

★ غ ز ل

<thread ; spun (n.) **غَزْلٌ**
to spin **غَزَلَ يَغْزِلُ غَزْلًا (ض)**

★ غ ز و

(act. pic. plu.)* w.v. **غَزَى**
<fighters (sing.)
(* on the pattern of **رَمَى**)

that he may acc. iv **يَغْرُقَ**
drown

< **غَرِقَ يَغْرُقُ غَرَقًا (س)**
to sink (in water)

(imperf. 2 p.m. sing.) el. iv **يُغْرِقُ**
(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**
vehemently (to v.n. acc.) **غَرَقًا**
destruction)

وَالشَّارِعَاتِ غَرَقًا
By the (angels) who drag
vehemently (Jid.). By
those who drag forth to
destruction. (i.e. the souls
of the infidels from their
bosoms.) [79:1]

acc. **مُغْرَقُونَ / الْمُغْرَقِينَ**
(pis. pic. m. plu.)
those who are drowned

★ غ ر م

(act. pic. m. plu.) **الغَارِمِينَ**
<debtors

غَرِمَ 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 **بِنَفْسِ**)
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. **غَازٍ**
p. b. **غَزَى**

noun. **غَزَوَاتٌ** *plu.* **غَزَوَةٌ**

★ غ س ق ★

< dark (*v. n.*) **غَشَقَ**

غَشَقَ يَغْشِقُ غَشَقًا (ض)
to become very dark (night)

(*act. pic. m. sing.*) **غَامِقٌ**
darkness, darkner

(*ints.*) **غَشَانٌ / غَشَاءٌ**
corruption (*Jid.*) (flowing
from the bodies of the
damned)

paralysing cold (*Pic.*)

★ غ س ل ★

(*perate. m. plu.*) **فَاغْسِلُوا**
< (you) wash !

غَسَلَ يَغْسِلُ غَسَلًا (ض)
to wash, purify

(*imperf. 2 p. m. plu.*) *f. d.* **تَغْسِلُوا**
< you wash

to wash one- *vili* **اِغْتَسَلَ**
self

as R. F. to cover **تَغَشَّى تَغَشْيًا**
oneself

(written **تَغَشَّى** when attached to a pronoun)

لَمَّا تَغَشَّيَهَا حَمَلًا خَفِيْنَا

And when he covered her, she bore a light burden.

[7:189]

(*perf. 3 p.m. plu.*) w.v. **خ** **اسْتَعَشَوْا**
< they covered themselves

to get oneself under **خ**, **اسْتَشَى**
cover, or cover oneself

w.v. **خ** **يَسْتَعِشُونَ**
(*imperf. 3 p.m. plu.*)
they cover themselves

w.v. **ق** **قَاشِيَةٌ / الْقَاشِيَةُ**
(*act. pic. f. sing.*)
overwhelming covering
lit. a thing that covers.

the day of Resurrection (1)

هَلْ أَتَاكَ حَدِيثُ 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 تَرَ أَنَّ تَأْتِيَهُمْ قَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ

Are they secure then against (that) there may come upon them an overwhelming of Allah's torment.

[12:107]

وَاللَّيْلِ إِذَا يَغْشَىٰهَا

And the night when it covereth it (the world).

[91:4]

Note: The personal pronoun is either for the world or the darkness.

(*imperf. 3 p. f. sing.*) w.v. **غ** **تَغَشَّى**
covers, with cover

(*perf. 3 p.m. sing.*) w.v. **ل** **غَشِيَ**
< ~covered

as R. F. **غَشَى تَغْيِيَةً**

(*imperf. 3 p.m. sing.*) w.v. **ل** **يَغْشِي**
covers

(*perf. 1st. p. sing.*) w.v. **ل** **أَغَشَيْنَا**
we have covered

to cover, **أَغْشَى إِغْشَاءً**
to draw a veil, to cause to cover

(*imperf. 3 p.m. sing.*) w.v. **ل** **يُغْشِي**
~covers

(*3 p. f. sing.*) **p. p.** **أَغْشِيَتْ**
was covered over (with ~)

(*3 p. m. sing.*) **pip. iv** **يُغْشَى**
is covered, over upon him
(*i. e.*, he faints)

تَدْوَرُ 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., **و** **تَغَشَّى**
~covers

غ ض ب *

(*perf. 3 p.m. sing.*) غَضِبَ
 < ~ was angry with
 (س) غَضِبَ بِغَضَبٍ غَضِبًا (س)
 to be angry with, to be
 wrath with

anger, rage (*v.n.*) غَضَبٌ / الْمَغْضَبُ
 (*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* مَغْضَابًا
 < in state of anger

غَاظَبَ مَغْضَابَةً وَ غَضَابًا
 to make angry, irritate

غ ض ض *

(*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.*) غَبَا
 from someone unjustly
 or by force

غَضَبَ يَغْضِبُ غَضْبًا - عَلَى (ض)
 to force

to take by مِنْ -
 violence, unjustly

وَكَانَ وَرَاءَهُمْ تِلْكَ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا
 There was before them a king
 who taketh every boat by
 force. [18:79]

غ ص ص *

< anything by which (*n.*) غُصَّةٌ
 one is choked (food etc.)

(*plu.*) غُصَصٌ

<< غَمَسَ يَغْمَسُ غَمَسًا (ن)

to be choked, be choked
 with wrath, be grieved

وَطَعَامًا ذَا غُصَّةٍ

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.) اَغْفِرْ
forgive, thou may forgive!

(3 p. m. sing.) pip. يَغْفَرُ
will be forgiven

سَيَغْفِرُنَا

It will be forgiven us. [7:169]

forgiveness (v. mim) مَغْفِرَةٌ

forgiveness (v. n.) غُفْرَانٌ

غُفْرَانِكَ رَبَّنَا

Thy forgiveness, our Lord.
[2:285]

(act. ple. m. sing.) غَافِرٌ
forgiver

452

غَضَّ بَعْضُ عَمَّا (ن)

to lower the voice or eye

they may/shall lower acc. يَمْضُوا
(eyes)

(imperf. 3 p. f. plu.) يَمْضُنَّ
they female (should) lower
(eyes)

(perate m. sing.) اَغْضُنْ
lower! (voice)

★ غ ط ء

غَطَّاءُ see غ ط و

★ غ ط ش

(perf. 3 p.m. sing.) iv اَغْطَسَ
~ he made dark

< اَغْطَسَ اِغْطَاةً

to make SS dark,

<< غَطَّ اَغْطَسَ بَغْطَاةً (ض)
to be dark

★ غ ط و

< غَطَاةٌ (n.)

غَطَّ اَغْطَسَ بَغْطَاةً (ن)

to cover, to put a veil

★ غ ف ر

(perf. 3 p.m. sing.) غَفَّرَ
< ~ forgave, hath forgiven

to cover, veil (ض) غَفَّرَ يَغْفِرُ غَفْرًا

- (*epi.*) **لَاَسْتَغْفِرَنَّ**
(*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-det. m. plu.*) x **مَسْتَغْفِرِينَ**
those who ask forgiveness
- asking forgiveness (*v.n., x*) **اسْتِغْفَارٌ**

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
- to make *iv* **أَغْفَلْنَا غَفْلًا**
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.*) **الْمَغْفِرِينَ**
forgivers

(*ints.*) **عَفُورٌ / الْمَغْفُورُ**
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

ثُمَّ اسْتَغْفَرَ لِلَّهِ

Then he beggeth the forgive-
ness of Allah. [4:110]

(verb in jussive receives

كَتْرَةٌ when it is to be
assimilated to the follow-
ing word)

(*imperf. 2 p. m. sing.*) *juss.* **مَسْتَغْفِرْ**
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.*) تَغْلِبُونَ
ye (may) overcome

(*3 p.m. sing.*) ظَلِمَتْ
has been overcome

(*3 p.m. plu.*) ظَلِمُوا
they were overcome

(*3 p.m. plu.*) يَظْلِمُونَ
they shall be overcome

(*2 p.m. plu.*) تَظْلِمُونَ
ye shall be overcome

(*act. pic. m. sing.*) غَالِبٌ
dominant (1)

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ

And Allah is dominant in His purposes. [12:21]

overcomer (2)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلاَ غَالِبَ لَكُمْ

If Allah succoureth you there is none that can overcome you. [3:160]

(*act. pic. m. plu.*) غَالِبُونَ / الْغَالِبُونَ
overcomers

overcomers *acc.* الْغَالِبِينَ

one who is (*pic. pac.*) مَغْلُوبٌ
overcome (by SS)

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

Thereupon he prayed unto his Lord, verily I am overcome so vindicate me. [54:10]

overcoming (*v.n.*) غَلَبَ
thick (with trees)

(*act. pic. f. plu.*) الْمَغْفَلَاتُ
unaware women

negligence, (*v.n.*) غَفْلَةٌ
unawareness

غ ل ب *

(*perf. 3 p.f. sing.*) غَلَبَتْ
< ~ prevailed (*Jid.*) overcame, vanquished, gained victory

غَلَبَ يَغْلِبُ غَلْبًا وَغَلْبَةً (مَض)
to overcome, conquer, to gain victory

كُوفُونَ وَنُفُورًا لَّوَالِدَاكَ غَلَبَتْ زُفْرًا كَثِيرًا

How after a small party hath overcome a large party. [2:249]

(*perf. 3 p.m. plu.*) ظَلِمُوا
prevailed

قَالَ الَّذِينَ ظَلَمُوا عَلَىٰ أَهْلِ مَكَّةَ

Those who prevailed in their affair said. [18:21]

(*imperf. 3 p.m. sing.*) يَظْلِمُ
overcomes

(*imperf. 1st. p. sing.*) أَظْلِمُ
I certainly will overcome

(*imperf. 3 p.m. plu.*) يَظْلِمُونَ
they will overcome

they shall overcome مَيَّظِلُونَ

(*imperf. 3 p.m. plu.*) *acc.* يَظْلِمُوا
that they overcome, they will overcome

rigid (3)

وَأَحَدْنَ سِتْرًا مِمَّا نَأْتِيكُمْ بِهَا

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) غَلْفَةٌ

★ غ ل ف ★

<uncircumcised (v.n.) غَلَّفَ

(sing.) أَغْلَفَ

غَلَّفَ يَغْلِفُ غَلْفًا (ن)

to furnish with a covering

(or covered with غِلَافٌ)

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

غَلَّظَ يَغْلِظُ وَغَلَّظَ يَغْلِظُ غَلْظًا

وَغِلَاطَةٌ (مض، 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 دَرَأِيهِ عَذَابٌ غَلِيظٌ

And behind him is a torment terrible (or vehement).

[14:17]

hard (2)

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ

And wert thou rough, hard-hearted. [3:159]

which he had hidden away.
[3:161]

(3 p. p. sing.) *assim.* **غَلَّتْ**
~ is fettered

(pic. pic. m. sing.) **مَغْلُورَةٌ**
fettered one

وَقَالَتِ الْيَهُودُ يُدْعَى اللَّهُ مَغْلُورَةً غَلَّتْ أَيُّهَا يَوْمَ
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

حَذُوهُ فَغُلُّوهُ
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.) **غُلَّانٌ**

★ غ ل و ★

(perate. neg. m. plu.) **لَا تَغْلُوا**
(you) do not exceed (the
bound)

to lock, iii **عَلَّقَ تَغْلِيًّا**
close (a door)

<< **عَلَّقَ يَنْتَلِقُ غَلَقًا (ف)**
to close, bolt, go far into (a
country)

★ غ ل ل ★

(perf. 3 p. m. sing.) *assim.* **غَلَّ**
<~ hidden away, deceit,
defraud

غَلَّ يَغْلِي غَلًّا (ن)
to insert
(one thing) in (another),
to conceal, to fraud, to
deceive, to act 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 لِتَنبِي أَن يَغْلِي وَمَن 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.) **عَرَاتٌ**

وَتَوَسَّرَىٰ إِذِ الظَّالِمُونَ فِي عَمْرٍاءِ 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

<< **عَمَرَ يَعْمُرُ عَمْرًا** (ض، ن)

to make a sign to (with the eye or eye brow)

غ م ض ★

(imperf. 2 p.m. plu.) **تُفِيضُونَ**

that you disdain, connive at

to iv. **أَغْمَضَ إِغْمَاضًا** <

shut (the eye or the eye lids), to connive

وَلَسْتُمْ بِالَّذِينَ تَقْبِضُونَ فِيهِ

Ye (yourselves) would not accept such, save you disdain (or connive at).

[2:267]

غ م م ★

< sorrow (n.) **غَمٌّ / غَمًّا**

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

عَمْرٌ يَمْرُ عَمْرًا وَ عَمُورَةٌ (ن)

to be abundant, to overflow, submerge (in water)

فَدَّرَهُمْ فِي عَمْرِيَّتِهِمْ حَتَّىٰ جِينِي

Wherefore leave (thou) them in their bewilderment (or flow of their ignorance, or error and obstinacy and perplexity. (L.L.) [23:54]

overwhelming, (2)

heedlessness

بَلْ قُلُوبُهُمْ فِي عَمْرٍاءٍ مِّنْ هَذَا

But! their hearts are in heedlessness. [23:63]

(perf. 3 p. m. sing.) w.v., iv

< ~enriched (2)

to enrich **أَغْنَىٰ** إِغْنَاءًا

to avail some thing **عَنْ** -

to attain **أَغْنَىٰ** - مِنْ

وَإِنَّهُ هُوَ الْغَنِيُّ وَالْكَافِيُّ

And that it is He who enricheth and preserveth (property). [53:48]

(the verb **أَغْنَىٰ** is perfect (past tense) but it is used here in the sense of a habitual that has compelled translators to use present tense in their renderings).

وَمَا تَقْتُولُوا إِلَّا أَنْ تَغْنَمُوا اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

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.) **كَسُوفَ يُغْنِيهِمُ اللَّهُ**

Allah shall enrich you. [9:28]

(acc.) **حَتَّىٰ يُغْنِيَهُمُ اللَّهُ**

Until Allah enrich them,
[24:33]

أَغْنَىٰ

to cover, (ن) **غَمَّ بِغَمِّ غَمًّا**
veil, grieve, cause to mourn

dubious (n.) **غَمًّا** acc.
الْمُتَمَيِّزُ
clouds (n.) **الغَمَامُ**

غ ن م ★

(perf. 2 p. m. plu.)

< ye obtained (from enemies during war)

غَمَّ بِغَمِّ غَمًّا وَغَنَّا وَغَنَّا وَغَنَّا (س)

to obtain spoil,

booty, to get a thing without difficulty

< booties, spoils (n. p.)

(sing.) **غَنَمًا**

sheep (n.) **غَنَمٌ**

غ ن ي ★

(3 p. m. sing.) juss. w.v.

< flourish (I-A)

غَنَىٰ يَغْنَىٰ يَغْنَاءًا وَ مَغْنَىٰ (س)
to inhabit, dwell, to be rich, or in comfort of life

كَأَنَّ كَرِهْتُمْ بِالْأَثَرِ

As though it had not flourished yesterday (in the earth). [10:24]

dwelt (I-B)

الَّذِينَ كَذَّبُوا شَيْبًا كَأَنَّ كَرِهْتُمْ بِهَا

Those who belied Shu'ab became as though they had never dwelt. [7:92]

to make indifferent (5)
towards, to profit, to suffice

with no prep. iv **أَغْنَى** <

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

For everybody of them there would be his own condition that will make him indifferent (towards others). [80:37]

(perf. 3 p.m. sing.) x **اسْتَعْنَى**
~ is self-sufficient

to be self-sufficient **أَسْتَعْنَى** <
sufficient, to regard himself self-sufficient

وَوَلَّوْا وَاسْتَعْنَى اللَّهُ

They turned away and Allah is above all needs (self-sufficient). [64:6]

أَقَامَنِ اسْتَعْنَى

For him who considers himself free from need (self-sufficient). [80:5]

self-sufficient (n.) **غَنِيٌّ**

one of the excellent names of Allah **الْفَنِيُّ**

rich ones (n. pl.) **أَغْنِيَاءُ / الْأَغْنِيَاءُ**

(m. plu. ap-der. iv.) w.v. **مُغْتَمِرُونَ**
those who avail SS against

قَهَلْ أَنْتُمْ مُغْتَمِرُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ

Are you going to avail us at all against the torment of Allah? [14:21]

إِنْ يَكُونُوا فُقَرَاءَ يُعْرِمَهُمُ اللَّهُ (juss.)

If they are poor Allah will enrich them. [24:32]

< to avail or be (3) **عَنْ** - **عَنْ**
profitable to

مَا أَغْنَى عَنْكُمْ جَمَلُكُمْ

Your multitude availed you naught. [7:48]

(perf. 3 p. f. sing.) **أَغْنَتْ**
~availed

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ

So their gods availed them not [11:101]

(imperf. 3 p. m. sing.) **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 فِدْيَتُكُمْ

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** - <

وَلَا يُغْنِي مِنَ اللَّهَبِ

It will not avail against the Flame. [77:31]

غَارٌ a cave (n.)

مَعَارَاتٌ < caverns (n. p.)
(sing.) cavern مَعَارَةٌ

غ و ص ★

يَغْرَسُونَ (imperf. 3 p. m. plu.) w.v.
< they diveغَرَسَ يَغْرَسُ غَرَسًا وَ غَرَسًا
وَ مَغْرَسًا (ن) - فِي

to dive, plunge into water

غَرَّاصٌ a diver (n.)

غ و ط ★

الغَائِطُ (act. pic. m. sing.)

the privy (n.)

lit. a wide, depressed piece
of ground

< غَاطَ يَغْوِطُ غَوْطًا (ن)

to dig, excavate

غ و ل ★

< heediness, (v. n.) غَوْلٌ

that deprives one of reason

viii. قَالَ يَغْوِلُ 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 aidأَغَاكَ إِغَاةً v.
to relieve, to respond to the begging
for aid

لَنْ يَسْتَجِيبُوا يَدْعَائِهِمْ كَالْحَمْلِ

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 اسْتِئَاةً

to bag for or pray for help

w.v. x

(imperf. 3 p. m. dual.)
the twain pray for help

v.w. acc. x

(imperf. 3 p. m. plu.)
that they pray for help

w.v. x

(imperf. 3 p. m. plu.)
you pray for help

غ و ر ★

< sunk away (n.) acc. غَوْرًا

غَارَ يَغْوِرُ غَوْرًا (ن)

to sink in the ground (water),
to enter the low land

iv. غَابَ يَغِيبُ غَيْبًا (ض) وَ اغْتَابَ

(1) to go away, *vili* 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 / الْغَيْبُ

one or hidden, absent,
usage in the Holy Quran :

unseen (1)

يُؤْمِنُونَ بِالْغَيْبِ

Who believe in the unseen.

(Jid.) (M.A.) (Arb.) (Pic.)

Who believe in (the existence
of) that which is beyond
the reach of human per-
ception. (Asad) [2:3]

hidden (2)

إِنِّي أَعْلَمُ غَيْبَ 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 بَدَّاهُ 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 غَيًّا (ض)

to err, deviate from the right
way

(*perf. 1st p. plu.*) w.v. غَوَيْنَا
we (ourselves) deviate

(*pref. 2 p.m. sing.*) w.v. iv, غَاوَيْتَ
< 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 / غَيًّا
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. vili 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

(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 الْأَعْمَى وَمَا تَزُولُ

And that which vombs absorb
and that which they grow.

[13:8]

the intimacy (4)

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ

Thus the righteous women
are the devout ones, who
guard the intimacy.

[4:34]

(Note : Asad prefers 'what
is beyond the reach of
human perception' as rendering
of غَيْبٍ while others use unseen,
secret, absence and hidden according
to the contents of the verses).

< hidden (n.p.) **غَيْبٌ**

(sing.) **غَيْبٌ**

(act. pic. m. plu.) **غَائِبِينَ / 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 لَيْغِظَ
in order to enrage or he may
enrage

rage (n.) غَبْظًا / الْغَبْظُ

(act. pl. m. plu.) غَائِظُونَ
enraged ones

<raging, v.n., v. تَغَيَّبًا
to rage تَغَيَّبًا تَغَيَّبًا

(3 p.m. sing.) w.v. pp. غَبِضَ
~was sunk
~made to abate

غ ي ظ ★

(imperf. 3 p.m. sing.) w.v. يَغِيظُ
<~makes anger ~enrages
غَاظَ يَغِيظُ غَيْظًا (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 ه د

heart (n.) قَوَادٍ / الْقَوَادِ

< hearts (n. p.) أَقْبِدَةٌ / الْأَقْبِدَةُ

(sing.) قَوَادٍ

(w. & h. n.)

★ ف و ه

< a party, group, (n.) قَسَمَةٌ
band

(plu.) قَسَمَاتٌ

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 عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
Until when we opened upon them a portal of severe torment. [23:77]

to give victory (2)
(conquer)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Verily we have given thee a victory. [48:1]

judges (*imperf. 3 p.m. sing.*) **يَفْتَحُ**
to judge (3)

لِيُفْتَحَ بَيْنَنَا وَبَيْنَ الْحَقِّ

Then He shall judge between us with truth. [34:26]

to grant (4)

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
Whatsoever of mercy Allah may grant unto mankind none there is to withhold it. [35:2]

decide (*perate. m. sing.*) **اِفْتَحْ**
to decide (5)

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ

Our Lord! decide then between us and our people with truth. [7:89]

(*3 p. f. sing.*) *pp.* **فُتِحَتْ**
~be opened (1)

two parties (*dual*) *nom* **الْفِتَانِ**
acc. **فِتَانٍ**

(*h.v.*) **ف ت م ***

(*imperf. 3 p. m. sing.*) *h.v.* **تَمْرًا**
< thou cease

قَوِّ بِفَتَاً (بِقَوِّ) فَتَاً (س)

to cease from (always in negative sense)

قَالُوا تَاللَّهِ لَنَنْتَهُنَّ إِنَّا لَنرُؤُوسَ

They said : By Allah Thou ceases not from remembering Yusuf. [12:85]

ف ت ح *

(*perf. 3 p.m. sing.*) **فَتَحَ**
opened, disclosed

< **فَتَحَ يَفْتَحُ فَتْحًا (ف)**

to open, disclose, to give victory, conquer, to judge, to grant, to let out, to decide

to open (1)

قَالُوا أَعْرَبُوا قَوْمَهُمْ بِمَا افْتَحَ اللَّهُ عَلَيْكَ

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.) **المَفَاتِيحُ / مَفَاتِيحُ**

★ ف ت ر

(imperf. 3 p.m. plu.) **يَفْتَرُونَ**
 < they flag

قَدَرٌ يَفْتَرُ فُتُورًا (ن)
 to flag, to feel weak or faint **عَن** -

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ
 And they glorify (Him) night
 and day, they flag not.
 [21:20]

(3 p. m. sing.) **pip. ii** **يَفْتَرُو**
 < ~ shall not be abated

to abate **ii** **قَدَرٌ يَفْتَرُ**
 a cessation (n.) **قَدْرَةٌ**
 (a certain interval of time)

★ ف ت ق

(perf. 1st. p. plu.) **فَتَقْنَا**
 < we rent

قَتَقٌ يَفْتَقُ فُتْقًا (ف)
 to cleave, slit, to rend

★ ف ت ل

(act. 2 pic.) **acc.** **فُتَيْلًا**
 < a thing of no value

قَلْبٌ يَفْتَلُ فُتْلًا (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 فَتَحْتُمَا بِأَبْوَابِكُمَا

Until when Yajuj and Majuj
 are let out. [21:96]

(3 p. f. sing.) **ii pip** **تَفْتَحُ**
 < ~ will be opened

as *R. F.* **ii تَفْتَحُ**
 will not be opened **لَا تَفْتَحُ**

(perf. 3 p. m. plu.) **x** **اسْتَفْتَحُوا**
 < they besought judge

to seek, suc- **اسْتَفْتَحُوا**
 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.** **فَتَحٌ / الْفَتْحُ / فِتْحًا**
 < victory

(*plu.*) **فُتُوحٌ**
 (*act. pic. m. plu.*) **الْفَاتِحِينَ**
 deciders

وَأَنْتَ خَيْرُ الْفَاتِحِينَ
 Thou are the Best of Deciders.
 [7:89]

(*pis. pic. f. sing.*) **ii** **مَفْتَحَةٌ**
 opened (ones)

وَكذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ

And in the same way We tried some of them by means of others. [6:53]
(see also 38:34, 44:17, 20:40 & 38:24.)

(*imperf. 2 p. m. sing.*) *acc.*
~persecutes (1)

يَفْتِنُ

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّتَهُ مِنْ قَوْمِهِ عَلَى خَوْفٍ
مِنْ فِرْعَوْنَ وَمَلَأُوهُمُ أَنْ يَفْتِنَهُمْ

Then none believed in Musa save a posterity of his people, through fear of Fir'awn and their chiefs, lest he persecute them.
[10:33]

~shall molest (2)

إِنْ خِفْتُمْ أَنْ يُفْتِنَ الَّذِينَ كَفَرُوا

If ye fear that those who disbelieve shall molest you.
[4:101]

(the verb *فَتَنَ*, *يَفْتِنُ* in this verse means 'to put in trouble' or 'to slay')

should tempt *emp.*
should not (*neg. emp.*)
tempt

يَفْتِنُ

لَا يَفْتِنُ

يَبْنَىٰ أَدْمَ لَا يَفْتِنُكُمُ 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 يَفْتِنُ 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)

قَالُوا بَلْ وَالْحَيَاتِ قَتَلْنَاكُمْ فَتَنَّا أَنْفُسَكُمْ

They said (*i.e.*, will say in the Hereafter) yes ! but ye tempted your souls.

[57:14]

(*perf. 1st p. plu.*) فَتَنَّا

we tempted

قَالَ يَا قَادِدُ لَمَّا قَوْمِكَ

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'. (L.L.)

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 هِيَ فِتْنَةٌ

We are but a temptation. [2:102]

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And the temptation is more grievous than slaughter or the persecution is worse than slaughter. [2:191]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

And Fight them until there be no temptation (or persecution). [2:193]

وَمَنْ يُؤْمَرْ بِاللَّهِ فِتْنَتَهُ

And whosoever temptation Allah willeth. (i.e., in consequence of his own will to go astray) [5:41]

(imperf. 3 p. m. plu.) يَفْتِنُونَ
they tempt

(imperf. 3 p.m. plu.) f.d. يَفْتِنُوا
(lest) they tempt

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. قُنْتِمُ
you were tempted

(3 p. m. plu.) pip. يُفْتَنُونَ
they are tried

(2 p.m. plu.) pip. تُفْتَنُونَ
you are tested
(you are being tested)

temptation v.n. acc. فِتْنَانًا

tempters (act. pic. m. plu.) فَاتِنِينَ

مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ

Ye cannot against Him be tempted. [37:162]

<temptation (1) (n.) فِتْنَةٌ / الْفِتْنَةُ
lit. a trial, probation, affliction (whereby one is tried,

(perate. m. sing.) iv
furnish thou explanation !

يُوسُفُ أَيُّهَا الصَّادِقُ اذْهَبْ إِلَىٰ سَبْعِ بَقَرَاتٍ
Yusuf, O' truthful one! explain
to us seven fat kine.

[12: 46]

(perate. m. plu.) iv.
explain (you) !

اَفْتِنِي بِرُؤْيَايَ
Explain to me my dream.
[12:43]

(imperf. 2 p. m. sing.) x
<thou ask the legal order

اَسْتَفْتِي اِسْتَفْتَا
to ask
opinion or legal order,
to question

(imperf. 2 p. m. dual.) x
(you twain) are asking
(about)

(imperf. 3 p. m. plu.) x
they ask (legal order)

(perate. m. sing.) x
ask ! (the view or opinion)

فَاَسْتَفْتِهِمْ
Then ask them. [37:4]

a young (n.) w.v.
فَتًى فَتًى فَتًى (فَتًى) (س)
to be young (the noun appli-
es both to human beings
and animals)

أَفْتٍ

أَفْتُوا

تَسْتَفْتِي

تَسْتَفْتِيَانِ

يَسْتَفْتُونَ

اَسْتَفْتِ

فَتًى

excuse, (2)

ثُمَّ لَوْ كُنَّا نَعْتَمِدُ الْآثَانَ لَأَخَذْنَا اللَّهُ بِرَبِّمَا لَكُنَّا لَشْرِكِينَ
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 فَتًى
in this verse means الْعَذْرُ
'excuse or الْجَوَابُ answer
—being so called because
of it being a lie')

w.v.

ف ت ي ★

(imperf. 2 p. m. sing.) iv
~decreeth (1)

to give a formal legal opinion.
أَقِي إِفْتَاءً

to inform the legal order,
فِي -
to issue a decree (divine),
to explain the meaning of
a dream

قُلْ اللَّهُ يُعَذِّبُ مَن يَشَاءُ
Say than : Allah decreeth
a decree unto you con-
cerning them. [4:127]

to pronounce (2)

قُلْ اللَّهُ يُفَيِّقُ مَن يَشَاءُ
Say Allah pronounceth you
in the matter of one with-
out father or child.

[4:176]

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ

Nay man desires to sin in front of him. [75:5]

(imperf. 2 p.m. sing.) acc. thou causeth to gush forth

تَفْجُرُ

حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ 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

تَفَجَّرْنَا

to create an outlet ii تَفَجَّرَ تَفَجَّرُوا

or passage, (for water and the like) let water flow, cause water (and the like) to gush forth

(imperf. 2 p.m. sing.) acc. ii thou causeth to gush forth

تَفْجُرُ

(imperf. 3 p.m. plu.) ii they cause to gush forth

يَفْجُرُونَ

v.n. acc. ii

causing to gush forth (abundantly)

تَفْجِيرًا

(3 p. f. sing.) pp. ii

< ~flowed out

تَفَجَّرَتْ

(imperf. 3 p.m. sing.) v

~gusheth forth

يَتَفَجَّرُ

to flow out v, تَفَجَّرَ تَفَجَّرُوا

(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 **أَفْت** instead of **ي** as **فَتَاهُ**، **فَتَاهَا**

meta. boy, man, page, servant

two youngs (n. dual.) (two men)

فَتَيَانِ

< men, youths, (n. p.) youngs

فَتِيَّةٌ

(sing.) فَتِيَّةٌ

< men, young, youths (n. p.)

فَتِيَانٌ

< young girls (n. p.)

فَتِيَاتٌ

(sing.) فَتَاهٌ

ف ج ح *

path, way, passage (n.)

بَيْحٌ

lit. broad way between mountains

< paths, passages (n. p.)

بَيْحَاتٌ

(sing.) بَيْحٌ

ف ج ر *

(imperf. 3 p.m. sing.) el

< may sin

يَفْجُرُ

فَجَّرَ يَفْجُرُ فَجْرًا وَفَجْرًا (ن)

(1) to s. , to act immorally

(2) to cleave, فَجَّرَ فَجْرًا

break up, dig up

adultery (2)

وَالَّذِي يَأْتِيَنَّ مِنَ الْفَاحِشَةِ مِنْ نِسَائِكُمْ

And for those of your women
who (may) commit adultery.
[4:15]

الْفَحْشَاءُ (n.) indecency

< 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 فَاتَّخَرَ)

< boastful (ints.) فَخْرٌ

فَخْرًا يَفْخَرُونَ فَخْرًا وَنَخَارًا (ن)
to glory, boast

الْفَخَّارُ (n.) pottery

★ ف د ي ★

(perf. 1st. p. plu.) w.v. فَدَيْنَا

< we ransomed
فِدَامًا وَفِدَىً وَفِدَىً (ض)
فِدَىً 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 أَصَابُوا مَأْخِذَهُمْ أَوْ طَلَلُوا

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. قَرَانًا
or very sweet

★ ف ر ث

excrement, dung faeces (n.) قَرَثٌ

★ ف ر ج

(3 p.m. sing.) pp قُرِجَتْ
<~is cloven

قَرَجَ يَفْرُجُ 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 مُفَادَرًا
< ye ransom

فَادَى مُفَادَاةً وَفِدَامًا
to receive or give a ransom.
for one to release him

كَلَنْ يَأْتُوهُمُ اسْرِي تَعْدُوهُمْ
And if they come as captives
unto you, ye ransom them.
[2:85]

(perf. 3 p.m. sing.) viii اَفْتَدَى - ب
~ gave as ransom.

< اَفْتَدَى اَفْتِدَامًا
to offer or viii give ransom

فَلَنْ يَقْبَلَ مِنْ آخِيهِمْ
تِلْ اَلْاَرْضِ ذَهَابًا وَاَفْتَدَى بِهِ

Not an earthful of gold
shall be accepted from any
such though he were to
give it (in alms or) as
ransom. [3:91]

(perf. 3 p. f. sing.) viii 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.) فِدَاةٌ
receiving ransom (or ransom)

ransom (n.) فِدْيَةٌ

رَبِّ لَاتَدْرِكُنِي مُرْتَدًا

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 مَعْرًا (ض)

to flee, run away, run off,

escape (مِنْ -)

(perf. 1st. p. sing.) فَرَرْتُ

I fled

ye 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.) فِرْتُوا

flee !

فِرُّوا 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

وَنَرِيكُم مَّا يَفْعُلُ 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.) قَرْمِيْنٌ

(sing.) قَرْمِيْنٌ

★ 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 فِيهِمْ الْحَجَّ

Wherefore whosoever ordaineth (unto himself) the pilgrimage therein (i.e., during these months) [2:197]

imposed (2)

إِنَّ الَّذِي قَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدًا لِيَلْمَاكَ

Verily He who hath imposed the Quran on thee is surely about to bring thee back home. [28:85]

(also see verse 66/2)

decreed (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فَمَا قَرَضَ اللَّهُ لَهُ

No blame there is upon the Prophet in that which Allah hath decreed for him. [33:38]

settled (4)

(perf. 2 p. m. plu.) قَرَضْتُمْ
ye settled

running away الْفَرَارِ

place of refuge (n. p. l.) 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 قَرَشًا (ض)
to spread out, extend, stretch forth

small cattle (n.) acc. قَرَشًا / قَرَشًا
or camels

lit. small animals قَرَشٌ of
which flesh is used as food.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَ قَرَشًا

And of the cattle (He hath created) beasts of burden and small (ones) (i.e., and of the cattle He created for work and for the sake of their flesh. (Asd.)

[6:142]

<moths, butterflies (p.n.) الْفَرَّاشُ
(sing.) فَرَّاشَةٌ

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ

A Day whereon mankind shall become as moths scattered. [101:4]

carpet acc. فَرَّاشًا / فَرَّاشًا

lit. a thing that is spread out upon the ground, a thing that is spread for one to sit or lie upon (LL.)

(act. pic. f. sing.) فَارِضٌ
old (cow), large, thick,
full-grown

★ ف ر ط

(imperf. 3 p. m. sing.) acc. بَقِرْتُ
< ~ may hasten

قَرَطَ يَقْرُطُ قَرَطًا (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 قَرِطْتُ
< I have been remiss

قَرَطَ يَقْرِيطُ
to miss, fall ii قَرِيطًا
short of, في neglect,
be remiss in, to exceed
bounds, be extravagant

يُحْسِنُ عَلَى مَا قَرِطْتُ فِي جَنْبِ اللَّهِ
Alas ! for that I have been
remiss in respect of Allah.
[39:56]

(perf. 2 p. m. plu.) قَرِطْتُمْ
ye have been remiss

(perf. Ist. p. plu.) قَرِطْنَا
we have been remiss, we neg-
lected

فَالَّذِينَ كَفَرُوا عَلَيْنَا أَن نَّسْتَفْهِمَهَا
Alas (who belied us) that we
neglected it (in our life-
time). [6:31]

وَقَدْ قَرَضْتُمْ لَهُمْ قَرِيبَةً

Ye have already settled unto
them a settlement.

[2:237]

(perf. Ist. p. plu.) قَرَضْنَا
we have ordained.

(imperf. 2 p. m. plu.) acc. f. d. تَقْرِضُوا
ye have settled

ordinance (1) (n.) قَرِيبَةٌ
قَرِيبَةٌ مِنَ اللَّهِ

(This is) an ordinance from
Allah. [4:11]

settlement (2)
(see above verse 2:237)

stipulation (3) الْقَرِيبَةَ
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْقَرِيبَةِ

There will be no blame on
you in regard to aught on
which ye mutually agree
after the stipulation.

[4:24]

(pic. pact. m. sing.) acc. مَفْرُوضًا
a settled one or something
allotted

وَالَّذِينَ كَفَرُوا نَسَبُوا بَيْنَهُمْ وَبَيْنَ الْوَالِدِينَ وَالْأَقْرَبِينَ
وَمَا أَكَلْنَ مِنْهُ شَيْئًا كَثِيرًا نَسَبُوا 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

وَإِذَا فَرَغْتَ فَانصَبْ

Then when Thou becometh
relieved, toil. [94:7]

(imperf. 1st p. plu.) لَفَرِّغْ
we shall direct (ourselves)

سَتَفْرِغُ الْكُوفَىةُ الثَّقَلَيْنِ

Anon (i.e., in the Hereafter)
we shall direct ourselves
to you. O ye two classes.
[55:31]

(act. pic. m. sing.) acc. فَاَرِغَا
void, empty

وَأَصْبَحَ قُورَاقًا مَرِيئًا

And the heart of the mother
of Musa became void.
[28:10]

juss. iv أَفْرِغْ
(imperf. 3 p.m. sing.)
< I shall pour

to pour out أَفْرِغْ إِفْرَاغًا

قَالَ أَوْنِي فَأُفْرِغْ عَلَيْكَ نَوْطًا

He said : bring me I shall
pour forth moltey copper.
[18:96]

(perate. m. sing.) iv أَفْرِغْ
pour forth

الْفَرْغَ طِينًا صَبْرًا

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.) فَرَطًا
bounds)

وَكَانَ أَمْرًا فَرَطًا

And whose affair is exceeding
(the bound). [18:28]

(pis. pic. m. plu.) مَفْرَطُونَ
those who are taken in
hasting; see above R.F.

وَأَلْهَمَهُمُ فَرَطُونَ

And they will be hastend
(thereto). [16:62]

★ ف ر ع

branch (n.) فَرْعٌ

رَفَعْنَا فِي السَّمَاءِ

And its branch(es) (reaching)
unto heaven. [14:24]

★ ف ر ع

(perf. 2 p.m. sing.) فَرَّغْتَ
thou becometh relieved

فَرَّعَ بَفْرِعٍ | بَفْرِعٌ فَرُوعًا وَ قَرَاغًا
(ن، ف)

to be empty, vacant to finish
a thing, cease from, be un-
occupied

(3p. m. sing.) *pip.*

~ is separated out

مُفَرِّقٌ

فِيهَا يُفَرِّقُ عَلَىٰ أَمْرٍ كَثِيرٍ

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. 1st. 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. 1st. p. plu.)

فَرَّقْنَا

< we separated (1)

فَرَّقَ بَفَرَّقٍ / بَفَرَّقٍ فَرَّقًا وَ فَرَّقَانَا

to separate ب و بَيْنَ

between, to divide, distinguish, decide between

وَاذْكُرْ فَرَّقْنَا لَكَ الْبَحْرَ

And (recall what time) we separated the sea for you.

[2:50]

to distinguish (2)

وَقَرَأْنَا لِقُرْآنِهِ لِيَتَّقُوا عَلَى النَّاسِ

And this is Recitation which we have made distinct that thou mayest recite it unto mankind. [17:106]

(imperf. 3 p.m. plu.)

يُفَرِّقُونَ

< they fear (3)

فَرَّقَ بَفَرَّقٍ فَرَّقًا (ف)

to fear, dive (into a wave)

لَا يَخَافُونَ قَوْمًا تَلَوْهُ

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]

تَفَرَّقُوا / 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.

فَرْقًا

party, group n.

فِرْقًا

party, group (act. 2 pic.)

فَرِيقًا

acc.

فَرِيقًا

(act. 2 pic. m. daul.)
two parties or groups

فَرِيقَانِ

acc.

فَرِيقَيْنِ

(Ap-der. m. plu.) v
divers (Pic.)

مُتَفَرِّقُونَ

sundry (Jid.) مُتَفَرِّقُونَ

وَأَنْ بَابُ الْمُتَفَرِّقِينَ خَيْرٌ أَمَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

Are divers (or sundry) lords
better or Allah the one,
the Almighty? [12:39]

different (Ap-der f. sing.) مُتَفَرِّقًا

وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

And enter by different gates.
[12:67]

criterion (of right or wrong) n. اَلْفَرْقَانِ

أَوْ قَارُوهُمْ يَسْعُدُونِ

Or part from them reputably. [65:2]

(perf. 3 p.m. sing.) v تَفَرَّقَ

< ~became scattered
~deviated

to become تَفَرَّقَ تَفَرَّقًا
separated, scattered

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ

And follow not other ways
that will deviate you from
His way. (Jid.) Lest ye
be parted from His way.
(Pic.) [6:153]

وَمَا تَعْرَفُوا الَّذِينَ أَوْتُوا الْكِتَابَ

أَلَمْ يَتَّبِعُوا مَا جَاءَهُمْ بِالْبَيِّنَاتِ

And those who are vouchsafed
the book divided
(among themselves) not
save after there had come
unto them the evidence.
[98:4]

(perf. 3 p. m. plu.) v تَفَرَّقُوا

they separated themselves

(perate neg. m. plu.) v لَا تَفَرَّقُوا
do not be separated (from
each other)

f. d. v 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 اقترأ اقترأ

fabricate (a lie against SS) عِلًّا -

<< قَرَى يَغْرِى قَرِيًّا (ض) to cut, split, cleave, slander

(the weak letter ي is changed to اَلِفَ when the verb is joined to the following pronominal, thus اقترأ becomes اقترأه)

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا

Do they say, he hath fabricated a lie concerning God. [42:24]

أَمْ يَقُولُونَ افْتَرَاهُ

Do they say ! he hath fabricated it ? [10:38]

(perf. 1st p. sing.) vill اقتربتُ I have fabricated (a lie)

(perf. 1st p. plu.) اقتربنا we have fabricated (a lie)

(imperf. 3 p. m. sing.) vill يفتري ~fabricateth

(imperf. 2 p.m. sing.) el. لتفتري in order to fabricate (against)

(imperf. 3 p. m. plu.) يفترون they fabricate (a lie against)

(imperf. 2 p.m. plu.) تفترون ye fabricate

that ye in order to el. لتفتروا fabricate

lit. Anything that makes a separation or distinction between truth and falsity. It also means 'proof, evidence, or demonstration' (LL). It applies on the Holy Quran as well as the Divine Book revealed to the Prophet Musa (see 2:53, 158; 3:4, 41 and 21:48)

distinction n. acc. فَرْقًا

إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

O ye who believe ! if ye fear Allah He will make for you a distinction. [8:29]

ف ر ق

(act. pic. m. plu.) acc. فَارِهِينَ <exultantly, skilfully

(sing.) فَارِهًا << فَرِهَ يَفْرِهُ فَرَاهًا (س) to exult above measure, to be brisk, to do SS skilfully

وَتَنْجُونَ مِنَ الْجِبَالِ الَّتِي هِيَ كَالْفَوَاهِينِ

And hew ye out houses in the mountains skilfully. [26:149]

[فَارِهِينَ] has occurred as فَارِهًا not as adjective for فُرُوقٌ (IML)

ف ر ي

<(perf. 3 p.m. sing.) vill اقترأ ~fabricated (a lie)

assim

ف ز ز ★

(imperf. 3 p. m. sing.) acc. **بَسْتَفِزُّ**
~maketh unsettled

x **اَسْتَفَزَّ اسْتَفَزَّارًا** <
to exite, make active, deceive,
unsettled (fear)

<< **قَرَأَ يَفْرُقُ قِرَاءً (ن)**
to flow as blood from a
wound, to remove, expel

فَآرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ
Then he besought to unsettle
them from the land.
[17:103]

(imperf. 3 p. plu.) x **بَسْتَفِزُّونَ**
they unsettle thee

وَأَنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ
And verily they will-nigh
unsettle thee. [17:76]

incite! (perate. m. sing.) x **اَسْتَفِزُّ**

وَأَسْتَفِزُّ مَنْ اسْتَطَعْتَ مِنْهُمْ
And incite whom thou can
of them. [17:64]

ف ز ع ★

(perf. 3 p. m. sing.) **فَرَعٌ**
<~was frightend

فَرَعٌ يَفْرَعُ قَرَعًا (س)
to be frightend, afraid,
terrified

(perate. neg. m. plu.) **لَا تَفْتَرُوا**
(you) fabricate not!

(imperf. 3 p. f. plu.) **يَفْتَرِينَ**
they (f.) fabricate

وَلَا يَأْتِيَنَّ بِمِثْلِنَا يُفْتَرُونَ
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.) **مُفْتِرٍ**
one who fabricates lies

(pis. pic. m. sing.) **مُفْتَرِي**
fabricated one

(ap-der. m. plu.) **مُفْتَرُونَ**
<those who fabri-
cate lies

(sing.) **مُفْتِرًا** <

acc. **مُفْتَرِينَ**

(pis. pic. f. plu.) **مُفْتَرِيَاتٍ**
fabricated ones

(sing.) **مُفْتَرَاةً** <

(act, 2 pic.) acc. **فَرِيًّا**
a thing unprecedented or
unheard of

قَالُوا يَا مَرْيَمُ الْقَدْحُ جِئْتِ بِشَيْءٍ فَرِيًّا
they said : O Maryam thou
hast brought a thing un-
heard of. [19:27]

(perate m. plu.) اَفْسَحُوا
make room!

(perate m. plu.) تَفَسَّحُوا
make room!

★ ف س د

(perf. 3 p. f. sing.) فَسَدَتْ
< ~ were corrupted

فَسَدَ يَفْسُدُ / يَفْسِدُ وَفَسَدَ يَفْسُدُ
فَسَادًا (ن، ض، ك)

to become corrupted, invalid
decomposed, bad, vicious,
wrong

(perf. 3 p. f. dual.) فَسَدَتَا
the twain were corrupted

(perf. 3 p. m. plu.) iv أَفْسَدُوا
< they corrupted

أَفْسَدَ إِفْسَادًا
to corrupt, decompose

(imperf. 3 p. m. sing.) iv يَفْسِدُ
~ will act corruptly.

that he may do el iv يَفْسِدُ
corruption

(imperf. 3 p. m. plu.) iv يَفْسِدُونَ
they will act corruptly or they
will corrupt

that they may el iv يَفْسِدُوا
corrupt

f.d. iv تَفَسَّدُوا
(imperf. 2 p. m. plu.)
that ye make corruption

(perf. 3 p. f. plu.) فَرِعُوا
they are terrified

وَلَوْ تَرَى إِذْ فَرِعُوا كَذَّبْتُمْ
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 فَرَعَ
< fright is taken off -

فَرَعَ تَفْرِيمًا ii
to take off the fright, عَن

to be free from fear - عَن فَرَعَ <<

حَتَّى إِذَا فَرِعَ عَنْ قُلُوبِهِمْ قَالُوا
مَاذَا قَالَ رَبُّكُمْ

Until when fright is taken
off from their hearts, they
said: what is that your
Lord hath said? [34:23]

terror (v.n.) فَرَعٌ
the great terror (الْأَكْبَرُ) فَرَعٌ
(at the time of the Resurre-
ction)

★ ف س ح

(imperf. 3 p. m. sing.) يَفْسَحُ
< ~ makes room

فَسَحَ يَفْسَحُ فَسْحًا (ف)
to make room or place (in
seating capacity)

(perf. 3 p. m. plu.) فَسَقُوا
they transgress

(imperf. 3 p.m. plu.) يَفْسُقُونَ
they transgress

(imperf. 2 p.m. plu.) تَفْسُقُونَ
ye transgress

abomination (Jid.) (v.n) فَسْقٌ
transgression (LL)

(act. pic. m. sing) acc. 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.) فَتَلَمَّ
you became weak-hearted
(or) lose heart, (you flag-
ged—Jid.)

فَتَلَمَّ يَفْتَلِمُ فَتَلَمًا (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 فَتَلَمْتُمْ وَمَتَابَعْتُمْ فِي الْأَمْرِ
Until you became weak-hear-
ted and disputed about the
command (Pic.) (until you
lost heart. (Asd.) [3:152]

(perate neg. m. plu.) لَا تُفْسِدُوا
act not corruptly

(imperf. 2 p.m. plu.) epl. لَتُفْسِدَنَّ
ye will surely cause corruption

(imperf. 1st. p. plu.) el. لِنُفْسِدَ
we in order to do corruption

(v.n) acc. فَسَادٌ / فَسَادًا / 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) il acc. تَفْسِيرًا
interpretation

to explain, il فَسَّرَ تَفْسِيرًا
interpret, discover

★ ف س ق ★

(perf. 3 p.m. sing.) فَسَقَ
trespassed

فَسَقَ يَفْسُقُ / يَفْسُقُ فَسُوقًا
وَرَفِيعًا (ض، ن)

(the command), transgress,
to break the bounds of
law, violate, to pass be-
yond or over (limits), ex-
ceed

ثَلَا فَصَلَ طَالُوتَ بِالْأُنُوتِ

Then when Talut set out
with his army. (Pic.)

[2:249]

(perf. 3 p.f. sing.) فَصَلَّتْ

departed

وَلَمَّا فَصَلَ الْكَارِوَانُ

And when caravan departed.
[12:94]

(imperf. 3 p.m. sing.) يَفْصِلُ

~will decide ~decides

يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ

On the day of Resurrection,
He will decide between
you. [60:3]

(perf. 3 p.m. sing.) فَصَّلَ

<~detailed

to divide فَصَّلَ تَفْصِيلاً

into parts, to expatiate in
to detail, make a statement
or speech clear, distinct

وَقَدْ فَصَّلَ لَكُمْ تَاخِذَةً 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. تَفْشَلُوا

(imperf. 3 p. f. dual.)

they (two groups) may lose
heart

إِذْ هَمَّتْ طَّالِفَاتُكِ وَسُكُونٌ تَفْشَلُوا

(Recall) when two parties
from amongst you were
about to lose heart. (Asd.)

[3:122]

acc. f.d. تَفْشَلُوا

(imperf. 2 p. plu.)

ye lose heart

وَلَا تَنَازَعُوا فَتَفْشَلُوا

And dispute not lest you lose
heart. (fail to gain your
target). [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]

★ 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* انْفِصَامًا

to break (*intrans.*) انْفَصَمَ انْفِصَامًا
without being separated,
be much cracked

فَدَا اسْتَسَاكَ بِالْمَرْوَةِ الرَّغِيءِ لَا انْفِصَامَ لَهَا
He hath grasped a firm
handhold which hath no
crack (in it) (*n.d.*) [2:256]

★ ف ض ح

ye disgrace تَفْضِحُونَ

فَضَحَ يَفْضِحُ فَضْحًا (ف)

to get disgraced, to make
public one's fault

perate neg. plus لَا تَفْضِحُونِي
pronominal فِي shortened to نِي

'do not affront me' or

'disgrace me not'

(*assim.*)

★ ف ض ض

(*perf. 3 p.m. plu.*) *vii* انْفَضُّوا
< they flocked (1) إِلَى

(3 *p. f. sing.*) *ii pp.* فَصَّلَتْ
~ are detailed

كِتَابٍ فَصَّلَتْ آيَاتِهِ

A Book whereof the verses
are detailed. [41:3]

distinguishing. (1) (n.) فَصَّلَ

إِنَّهُ لَقَوْلٌ فَصَّلٌ

Verily it is a discourse disting-
uishing. [86:13]

decisive (2)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ

And we vouchsafed him wis-
dom and decisive speech.
[38:20]

the decisive
word

judgement (3)

هَذَا يَوْمُ الْقَضَاءِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

This the Day of Judgement
(*i.e.*, the Day of deciding
between what is true and
what is false). which ye
were wont to belie. [37:21]

(*act. pic. m. plu.*) الْفَاصِلِينَ
deciders

وَمَوْجِبِ الْفَاصِلِينَ

And He is the Best of
Deciders. [6:57]

weaning (*v.n.*) *iii* فَصَّالٌ

kin, (act. 2 *pic. f. sing.*) فَصِيلَةٌ
family

وَلَا 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

بَعْضَهُمْ عَلَى بَعْضٍ

Men are in charge of women,
because Allah hath made
one of them to excel the
other.

[4:34]

(perf. 1st p. sing.) ii

فَضَّلْتُ

I preferred above

(perf. 1st p. plu.) ii

فَضَّلْنَا

we preferred (or) made SS
excel

(imperf. 1st p. plu.) ii

نُفَضِّلُ

we prefer

(3 p. m. plu.) pp. ii

فُضِّلُوا

they have been given prefer-
ence (or who are made
superior)

(imperf. 3 p. m. sing.) v.

يُفَضِّلُ

makes himself superior

هَذَا الْإِنْسَانُ بِشَاكِرٍ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ

This is no other than a human
being like you, he seeketh
to make himself superior
to you.

[23:24]

grace, (v.n. r. f.)

فَضْلٌ

<abundance.

فَضَّلَ بِفَضْلٍ / فَضِّلَ بِفَضْلٍ فَضَّلًا (ن، م)

to remain over SS,

exceed, to excel عَلَى -

to be vii أَنْفَضَّ أَنْفِصَانًا

broken, separated, dispersed

disperse مِنْ -

to flock, run to, إِلَى -

break away

<< فَضَّ يَفِضُّ فَضًّا (م، ض)

to break, to break into sever-
al pieces

وَلَمَّا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا

And when they beheld mer-
chandise or sport, they
flocked thereto. [62:11]

they dispersed مِنْ (2)

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُّوا مِنْ حَوْلِكَ

And had thou been rough,
hardhearted they would
have dispersed from
around thee. [3:159]

(imperf. 3 p. m. plu.) vii f.d.

يَنْفَضُّوا

they dispersed

★ ★ ★ ★

silver (n.) الْفِضَّةُ / فِضَّةٌ

★ ف ض ل ★

(pip. 3 p. m. sing.) ii

فَضَّلَ

<~preferred

~caused to excel

to prefer, فَضَّلَ تَفْضِيلًا

to cause to excel, grant
favours to one person in
preference to another

(imperf. 3 p. m. plu.) v **يَتَفَطَّرْنَ**
 < ~ get rent

to be spilt, v **تَفَطَّرَ تَفَطَّرًا**
 cracked, to be broken into pieces

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ

Well-nigh the heavens are rent thereat. [19:90]

(perf. 3 p. f. sing.) vii **أَنْفَطَرَتْ**
 < ~ cleft

to be **أَنْفَطَرَ أَنْفَطَارًا**
 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.) **فَطْرُورٌ**

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. **تَفَضُّلاً**

(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.) **فَطَرَ**

< ~ created

فَطَرَ يَفْطُرُ 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)	فَاعِلًا
(<i>act. pic. m. sing.</i>) <i>مفعولٌ</i> <i>acc.</i> done, fulfilled	مَفْعُولًا

(*Ap-der. m. sing.*) مَنفَطِرٌ
split (one)

(*assim.*)

ف ظ ظ ★

< rough (*v.n.*) فَظًا

فَظًا يَفْظُ فَظًاظَةً وَفَظًاظًا
to be rough, (ف) وَفِظًاظًا
rude, tempered

وَوَكَّدْتَ فَظًاظًا غَلِيظًا الْقَلْبِ لَا انْفِصَامًا 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 فِعِي - ب

(*perf. 2 p.m. sing.*) فَعَلْتَ
thou didst

(*perf. 3 p.m. plu.*) فَعَلُوا
they did

(*perf. 3 p.f. plu.*) فَعَلْنَ
they (*f.*) did

ye did (*perf. 2 p. plu.*) فَعَلْتُمْ

we did (*perf. 1st p. plu.*) فَعَلْنَا

(act. pic. f. sing.) 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 وَنَحْنُ أَغْنِيَاءُ

They said, verily Allah is poor and we are rich.

[3:181]

needy (2)

يَبِإِنَّ لِي آيَاتٍ أَنْزَلْتُ إِلَىٰ مِنَ خَيْرٍ فَاقِرٌ

My Lord! verily of the good which thou mayest send down for me I am needy.

[28:24]

<needy, poors ones (n. p.) الْفُقَرَاءُ

(sing) فَقِيرٌ

ف ق ع

(act. pic. m. sing.) فَاقِعٌ

<deepest (colour)

فَقَعَ يَفْقَعُ / يَفْقَعُ فَقْعًا وَفُقُوعًا (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

وَمَكَتَ فَعْلَتَكَ الَّتِي فَعَلْتَ

And thou didst that thy deed which thou didst. (Pic.)

[26:19]

★ ★ ★ ★

(Com. a particle + فَتَدَ conjunction)

surely, verily فَ قَدَ

★ ف ق د

(imperf 3p.m. sing.) تَفْقِدُونَ

<ye miss

فَقَدَ يَفْقِدُ فَقْدًا وَفُقْدَانًا (ض)

to lose, be deprived, miss

(in:perf. 1st p. plu.) تَفْقِدُوا

we miss

(perf. 3 p. m. sing.) v تَفْقَدُ

<sought after

to seek the lost v تَفْقَدُ تَفْقَدًا or missing object

★ ف ق ر

<destitution, poverty (v.n.) الْفَقْرُ

فَقَّرَ يَفْقِرُ فَقَارَةً وَفُقْرًا (ك)

to become poor, needy

(imperf. 3 p.m. plu.) v تَفَكَّرُونَ
ye consider, ponder

(imperf. 2 p. m. plu.) v تَتَفَكَّرُوا
think over, reflect!

see note below

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَتُوبُوا إِلَى اللَّهِ مَتَنًى
وَرِوَادَى ثُمَّ تَتَفَكَّرُوا

Say (unto them, O
Mohammad) I exhort you
unto one thing only, that
ye awake, for Allah's sake
by twos and singly and
then reflect. (Pic). [34:46]

Note: The imperative case
from تَفَكَّرُوا v is تَتَفَكَّرُوا
not تَتَفَكَّرُوا. In this verse
the word has accorded as
2 p. masc. of imperfect
tense is an accusative case,
joining (with 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.) فَكَّ

فَكَ فَكَّ فَكًّا وَفَكَكَ (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 قَفًّا (س)
to understand

(f.d.) acc. يَفْقَهُوا
they may understand

(imperf. 2 p.m. plu.) تَفْقَهُونَ
ye understand

(imperf. 1st. p. plu.) نَفْقَهُ
we understand

(imperf. 3 p.m. plu.) f.d. el. v. لِيَتَفَقَّهُوا
they may gain under-
standing

to learn, v. نَفْقَهُ نَفْقًا <
to gain understanding

ف ك ر ★

(perf. 3 p.m. sing.) ii فَكَّرَ
~considered

to thing of ii فَكَّرَ تَفَكُّرًا <
reflection, consider,
to ponder

(imperf. 3. pm. plu.) يَتَفَكَّرُونَ
they reflect on

as R. F. تَتَفَكَّرُوا <

أَوْ لَمْ يَتَفَكَّرُوا juss.

Have they not pondered

[30:8]

فَكِينٌ : مُتَذِينَ 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

(It is) freeing the neck. فَكَّرَقَبَةً
[90:13]

(Ap-der. m. plu.) vii مَنفَكِينَ

< 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 فَكَاةٌ which
mean chatting, thus تَفَكَّرُونَ
means تَمَاطُونَ الْمَكَاةَ

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. فَاكِبِينَ

(sing.) فَكِيَةٌ jester

★ ف ل ك

ships, ark, a ship (n.) **الْفَلَكَ**

The word **الْفَلَكَ** is used for singular and plural both (Rgh.).

the orbit of a celestial (n.) **فَلَكَ**
body

كُلٌّ فِي قَائِلٍ يَسْبَحُونَ

Each in an orb floating.

[21:33]

★ ف ل ن

such a one, acc. **فَلَانٌ / فَلَانًا**

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 تَفَنَّدُونَ**

★ ف ن ن

< branches (n. p.) **أَفْنَانٌ**

(sing.) **فَنْنٌ**

(i.e., planted with shady trees)

(imperf. 2 p.m. plu.) **تُفْلِحُونَ**

ye prosper, ye are successful

ye may be successful **لَمَلِكُمْ تُفْلِحُونَ**

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 فُلُقًا (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

لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ

That you sorrow not for that which ye missed. [3:153]

عَلَى مَا فَاتَكُمْ

(or that hath escaped you) [57:23]

وَإِنْ فَاتَكُمْ مِنْهُنَّ نِسَاءٌ كُنَّ لَكُمْ

(Cor.) And if any of your wives have gone from you unto the disbelievers.

[60:11]

فَوَاتٍ escaping (v.n.)

تَفَاوُتٍ disparity, oversight v.n. vi.

★ ف و ج ★

lit. host, group (1) (n.) فَوْجٌ
(Cor.) crowd

هَذَا فَوْجٌ مُقْتَدِمٌ مَعَكُمْ

This is a crowd rushing in alongwith you. [38:59]
company, host (2)

كُلَّمَا أَلْقَى فِيهَا فَوْجٌ

Whenever a (fresh) company (or host) is flung therein. [67:8]

troop (3)

يَوْمَ نَحْضُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا

The Day whereon We shall gather from every community a troop. [27:83]

(w. v.)

★ ف ن ي ★

(act. pic. m. sing.)

< passing away

فَاتٍ / فَيَ يَفُو قَاتَا (ف، س)

to perish, cease to exist, waste away

(the act. pic. is فَاتِيٌّ of which ي is dropped, like

بَاتِيٌّ for بَاتِيٌّ)

كُلُّ مَنْ عَلَيْهَا فَاتٍ

Everyone that is thereon will pass away. [55:26]

★ ف م ن ★

(perf. Ist. p. plu.) ii فَعَّمْنَا

we made~understand

< to make understand فَعَّمْتُمَا

<< فَعَّمْتُمْ فَعَّمْتُمْ فَعَّمْتُمْ (س)

to understand, comprehend

فَعَّمْتُمَا سُلَيْمَانَ

So We made Sulaiman to understand it. [21:79]

(w. v.)

★ ف و ت ★

(perf. 3 p.m. sing.)

< lost, missed فَاتَ

فَاَزَّ يَفْزُزُ فَوْزًا (ن)

to succeed, gain victory, (1)
achieve a goal

(*imperf. 1st. p. sing.*) *acc.* أَفْزُزُ
I may achieve (my goal)

acc. الْفَوْزُ / فَوْزًا / فَوْزًا
achievement, gain

(*act. pic. m. plu.*) الْفَائِزُونَ
successful ones
triumphant (*Ptc.*)
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 فَاَزَّ to
'succeed' *opp.* 'to perish';
thus مَفَازَةٌ in place of
succeeding. It signifies also
desert, wherein no person
is afraid for~ (*Rgh.*)

فَلَا تَصْبَحُكُم مِّنْ أَمَانَةٍ عَدَايَةٍ

Bethink not thou that they
shall be in security from
the torment. [3:188]

w. v.

★ ف و ض ★

(*imperf. 1st. p. sing.*) *ii* أَفْوضُ
I confide

< فَوَضَّ 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 ★

فَارَّ (*perf. 3 p.m. sing.*)

< ~boiled up

فَارَّ يَفْزُزُ فَوْزًا وَ فَوْرَانًا (ن)

to boil, boil over (pot), to
gush forth

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَّ التَّنُورُ

Until when Our decree came
and the oven boiled over.
[11:40]

(*imperf. 3 p. f. sing.*) تَفْزُزُ

~boiles up

< rush, haste (*n.*) فَوْزٌ

the same root to gush forth
meta. to run or do in haste

وَيَأْتُواكُمْ فِي فَوْزٍ

They shall come unto you
in this rush of theirs.

[3:125]

أَتَوْا مِنْ فَوْزٍ () means
they came in a headlong
manner—LL.)

(*w. v.*)

★ ف و ز ★

فَازَ (*perf. 3 p. m. sing.*)

< ~won, succeeded

ف و ق ★ ★

<his mouth (com.) acc. فَاة

gen. فَاة nom. فَاة

acc. فَاة like فَاة

and اَنُو، اَنُو

كَمَا يَسْتَدِينُ إِلَى الْمَاءِ لِيَبْلُغَ فَاة

Like one stretching out his palms to water that it may reach his mouth [13:14]

أَفْوَاهُ <mouths (n. p.) فَاة

(sing.)

also فَاة and فَاة signify mouth

وَتَعُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

And ye say with your mouths of which ye had no knowledge. [24:15]

ف في ★ ★ ★ ★

(a preposition) في

in (place) (1)

في points to cause or space and time

(السَّيِّئَةُ وَالطَّيِّبَةُ)

وَأَمَّا الَّذِينَ يَسْتَعْتَبُونَ وَيَنْصِفُونَ

And as for those who will be glad (that day) they will be in the Garden. [11:108]

أَتَوَضَّعُ أَمْرِي إِلَى اللَّهِ

I confide my affairs unto Allah. [40:44]

(w. v.) ف و ق ★

< ~ recovered iv. أَفَاقَ

to recover أَفَاقَ إِفَاقَةً (from illness or unconsciousness)

deferment (n.) فَوَاقٍ

lit. a delay; properly the space of time between the opening and the closing of the hand in milking

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً

سَالَةً فَوَاقٍ

And these wait but for one shout wherefrom there will be no deferment. [38:15]

over, above (a noun used فوقَ as a particle)

over you فَوْقَكُمْ (for details see LL.)

مِنَ فَوْقِ الْأَرْضِ

From above (or from the surface of) the earth. [14:26]

ف و م ★

garlic (n.) فَوْمٌ

(it has no verbal root)

with (7)

وَالْعِيرَانِ بِآبِنَاءٍ وَمِنَّا

And the caravan with which we travelled. [12:82]

by the side of (8)

وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Whereas the life of the world, by the side of the Hereafter, is only a (passing) enjoyment. [13:26]

concerning (9)

قُلِ اللَّهُ يُفَتِّكُنِي مِنَ الْكَلَلَةِ

Allah hath pronounced for you concerning distant kindred (Pic.) [4:176]

(w.&h.v.)

ف ي ع ★

(perf. 3 p. f. sing.) قَامَتْ

<returned

قَامَ يَفِيءُ فَيَأْتِي (ض)

to return, change its place, shift (shadow)

(perf. 3 p.m. plu.) قَامُوا

they returned

(imperf. 3 p. f. sing.) يَفِيءُ

~returns

(perf. 3 p.m. sing.) iv آفَاةٌ

<~gave (as spoils of war)

آفَاةٌ إِفَادَةٌ << فَيْءٌ

spoil of war, to give out of the spoils عَلَى -

In (time) (2)

فِي سِتَّةِ أَيَّامٍ [32:4]

In six days.

about (3)

أَبَى اللَّهُ شَكَّ

Is there doubt about Allah? [14:10]

among (4)

قَالَ ادْخُلُوا فِي آسْوٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنْ الْجِنِّ وَالْإِنْسِ فِي النَّارِ

(Allah) said: enter the Fire among the communities of ginn and mankind who have passed away before you. [7:38]

into (4)

وَنَفَخْتُ فِيهِ مِنْ رُوحِي

And I breathed into him of My spirit. [15:29]

on account of (5)

فَاتَوَلَّوْا فِي الدِّينِ

They fought against you on account of the religion.

respecting (6) [60:9]

وَلَا الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ

And verily those who differ respecting the Book are surely in cleavage wide. [2:176]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَفُتِنْتُمْ
الدُّنْيَا وَالْآخِرَةَ لَمَّا أَقْسَمْتُمْ 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* أَهْبِطُوا
hasten, hurry (1)

تُؤْرَفُضُوا مِنْ حَيْثُ أَقْبَضَ النَّاسُ

Then hurry (or hasten) from the place whence the other people hurried. [2:199]

pour out (2)

أَيُّضُوا عَلَيْنَا مِنَ الْمَاءِ

Pour on us some water.

[7:50]

★ ف ي ل ★

the elephant (*n.*) الْفِيلُ

(*imperf. 3 p.m. sing.*) *v* يَتَفَيَّسُ
turns himself

يَتَفَيَّسُ أَظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ

Shadows thereof turn themselves on the right and on the left. [16:48]

(*w.v.*)

★ ف ي ض ★

(*imperf. 3 p. f. sing.*) تَفِيضُ
< ~ overfloweth

فَاضَ يَفِيضُ فَيْضًا وَفَيْضَانًا (ض)

to abound, flow freely, overflow

تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ

Thou behold their eyes overflow with tears. [5:83]

(*perf. 3 p. m. sing.*) *iv* أَفَاضَ
< ~ hurried

to pour water (1) أَفَاضَ إِفَاضَةً
to hasten (2)

(*perf. 2 p.m. plu.*) *iv* أَفَضْتُمْ
ye hurried (1)

(to rush thoughtlessly or murmuring)

وَإِذَا أَنْضَمْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ

Then when ye hurry from Arafat remember Allah.

[2:198]

★★★

كتاب القاف

<< قَبِحَ يَقْبِحُ قَبْأً (ف)

to render ugly,
to remove or reject as worth-
less

ق ب ر *

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

<~made to be buried

to iv, أَقْبَرُ إِقْبَارًا

cause to be buried, assign a
grave to

tomb, grave (n)

tombs, graves (n. p.)

<graves, n. p. p.t.

places of burying

(sing.) مَقْبَرَةٌ

ق ب س *

viii (juss)

(imperf. 1st. p. plu.)

<we may borrow (light)

ق (a letter of the Arabic
alphabet)

name of Surah (Chapter 50)

قِي (فِينَا، بَيْنَهُمْ، قَوْلًا) قِي

length. distance (n) قَابَ

ق ق و ب see

(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

< قَبِحَ يَقْبِحُ قَبْأً وَ قَبْأً 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 الطَّيْرِ فَوْقَهُمْ صَفَيْتَ أَذْيُقْبِضْنَ

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.* يُقْبَلُ

~is accepted

will not be accepted لَا يُقْبَلُ

will be accepted *pip. acc.* يُقْبَلُ

will never be accepted لَنْ يُقْبَلَ

أَتَيْتَسَ أَيْتَسًا مِنْ - *viii*

to take a light from another

<< قَيْسَ يَقْبِسُ قَبْسًا (س)

to get a light or knowledge from another

أَنْظُرُونَا نَقْتَبِسَ 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. 1st 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. 1st p. plu.*) قَبَضْنَا

we drew (2)

< قَبَضَ - إِلَى

تَوَقَّسْنَا إِلَيْنَا قَبْضًا كَرِيمًا

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]

وَالْعِبْرَانِ الَّذِي أَقْبَلْنَا فِيهَا

And the caravan with which we travelled hither.

[12:82]

(perate. m. sing.)

draw nigh

(act. pic. m. sing.)

<accepter

from R. F. to accept

acceptance (v.n)

(Ap-der. m. plu. iv)

facing one another

(Ap-der. m. sing.) x

coming forward, over-peering (cloud)

the direction or point (n) towards which one turns his face (LL)

In the religious usage it means the direction towards which one turns his face when saying his prayers and the qibla is thus the spiritual centre of a people. (En., Is.)

قَبْلٌ from the root قَبَلٌ

'to be before' is the point in the direction of which acts of worship ought to be performed. (Jid.)

وَجَعَلُوا بَيْتَكَ رَبَّةً

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 advance towards, عَلَى -

to, approach to come to إِلَى -

وَأَقْبَلُ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And they will advance unto each other mutually questioning. [52:25]

(perf. 3 p. f. sing.) vi

she came up or drew near

(perf. 3 p. m. plu.) iv they turned towards

(perf. 1st. p. plu.) vi

(CR) we travelled

before, formerly (a *noun* denoting time ; sometimes denotes place as well).

used as adverb, preposition, as possessor (*مُصَافٌ*) to pronominals and also an accusative noun

front : forepart (1) (*n.*)

إِنْ كَانَ قَبِيضُهُ قَدًا مِنْ قَبْلِ

If his shirt is rent in front.

[12:26]

facing, before eyes (2)

وَحَدَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا

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 إِلَىٰ رَبِّهِمْ فَلَنَأْتِيَنَّهُمُ بِجُودٍ لَّا قَبْلَ لَكُمْ بِهَا

Go back to them, so We shall certainly come to them with hosts which they have no power to oppose.

[27:37]

قَبْلٌ

For Muslims *قِبْلَةٌ* is not a turning to a point of the compass, but to a definite place, that is, *كَبَّةٌ* or *الْمَسْجِدُ الْحَرَامُ* the sacred Mosque at Makkah.

الْقَبْلُ

قَدْ تَرَىٰ تَعَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتُوَلِّ وَجْهَكَ
قِبَلَ تَرْضَاهَا قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Often We have seen the turning of thy face to the heaven, wherefore We shall assuredly cause thee turn thy face towards the sacred Mosque. [2:144]

acc.

قَبِيلٌ

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

face to face (1)

أَوْتَانِي بِاللَّهِ وَالْمَلَائِكَةِ قِبَالًا

Or thou bringest God and the angels face to face,

[17:92]

tribe (2)

إِنَّهُ بَرَأَكُمْ هُوَ وَقَبِيلُهُ

Verily he (Saten) beholdeth you, he and his tribe.

[7:27]

(*sing.*) قَبِيلَةٌ < tribes *n. p.*

قَبَائِلٌ

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

And We have made you nations and tribes that ye might know one another.

[49:13]

(perf. 2 p.m. sing.) قَتَلْتَ
thou hast slain

I slew (perf. 1st p. sing.) قَتَلْتُ

(perf. 3 p. m. plu.) قَتَلُوا
they slew

you slew (perf. 2 p. plu.) قَتَلْتُمْ

you slew them قَتَلْتُمُوهُمْ

(an additional و is suffixed before a pronominal قَم with no effect in the meaning)

we slew (perf. 1st. p. plu.) قَتَلْنَا

(imperf. 3 p.m.sing.)acc. أَنْ يَقْتُلَ
that he may kill

(imperf. 2p.m.sing.)juss. مَنْ يَقْتُلْ
whosoever kills

(imperf. 1st. p. sing.) juss. أَقْتُلْ
~I kill (let me~)

I surely shall kill epl. لَا أَقْتُلَنَّ

(imperf. 3 p. m. plu.) يَقْتُلُونَ
they slay, kill

(imperf. neg. 3 p.f. plu.) لَا يَقْتُلْنَ
they (f.) should not kill

(imperf. 2 p.m. plu.) يَقْتُلُونَ
you slay

ثُمَّ إِنَّهُمْ هُمُ الَّذِينَ يَقْتُلُونَ أَنْفُسَهُمْ

Thereafter it is ye the very ones who slay each other.

[2:85]

(perate. neg. m. plu.) لَا تَقْتُلُوا
slay not or do not commit suicide

(Due to requirement of the English contents *Jid*, and *Pic*. have rendered the noun قِيلَ in a verbal phrase as 'cannot resist' and 'withstand'.
front (3)

بِاطْنُهُ نِيءٌ الرَّحْمَةُ 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. يَنْتَرُوا
<They stint

قَرَّهَتْ قَتُورًا (ن)

to be stingy, tight-fisted, niggardly (to his own family)

they were not niggarely لَمْ يَنْتَرُوا

dust, darkness (n.) قَرَّةٌ

dust, darkness (n.) قَرَّةٌ

niggardly acc. قَتُورًا / قَتُورًا
(by nature)

(Ap-der. m. sing.) iv, الْمُقْتَرِ
straitened

ق ت ل ★

(perf. 2 p.m. sing.) قَتَلَ
slew (killed)

مُتِلِ الْإِنْسَانَ مَا كَفَرَهُ

Perish man ! How ungrateful
he is ! [80:17]

وَمَنْ قُتِلَ مَظْلُومًا

And whosoever is slain
wrongfully. [17:33]

(3 p. f. sing.) pp.

she was slain

(3 p. m. plu.) pp.

they were slain

(2 p. m. plu.) pp.

ye were slain

(1st p. plu.) pp.

we were slain

is slain (3 p. m. sing.) pip.

(3 p. m. plu.) pip.

they are slain

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

<they slay

generally as R. F. قَتَلَ تَقْتِيلًا

According to linguists the
stem *ii* denotes something
more than what the 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

we shall slay

(3 p. m. plu.) pp ii

they were slain

502

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).

لَمْ يَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ

Ye slew them not but Allah
slew them. [8:17]

(perate. m. plu.)

(o you people) slay !

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.

is slain (1)

أَقْبَلَ مَاتَ أَوْ قُتِلَ

If he dieth or be slain (perish
or may be he accursed).

[3:144]

قُتِلَ الْخَوَّصُونَ

Perish the conjecturers !

[51:10]

فَقَتِلَ 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 مَبْقَاتُونَ

(perf. 3 p.m. sing.) viii
< ~fought اُقْتِلَ

viii as iii اِقْتَسَلْ اِقْتَسَالًا
to fight among themselves

(perf. 3 p.m. plu.) viii
they fought (among them-
selves) اِقْتَسَلُوا

وَكُتِبَ عَلَيْهِمُ الْقِتَالُ فَاَقْتَسَلُوا

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 مَبْقَاتُوا

(perf. 3 p.m. sing.) iii
< ~fought (1) قَاتَلَ

iii قَاتَلَ مُقَاتِلَةً وَ قِتَالًا
to fight, to combat, battle

قَاتَلَ مَعَهُ رِثْوَانٌ كَثِيرٌ
Hath fought with a number
of godly men. [3:146]

perish (may be (2)
accursed) مَبْقَاتُونَ

قَاتَلَهُمُ اللَّهُ أَنْ يَوَدَّكَ كُفْرًا
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 مَبْقَاتِلُ

(imperf. 3 p. f. sing.) iii
(F) fights مَبْقَاتِلُ

(imperf. 3 p.m. plu.) iii
they fought مَبْقَاتُونَ

that they mayfight acc. مَبْقَاتُوا

(imperf. 2 p.m. plu.) iii
ye fight مَبْقَاتُونَ

(imperf. neg. 2 p. plu.) iii
ye wilt not fight لَنْ مَبْقَاتِلُوا

قَدْ جَاءَ لَكُمْ مِنَ اللَّهِ نُورٌ 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 تَعَلُّبَ وَجْهِكَ فِي السَّمَاءِ

We have frequently observed the turning of thy face towards the heaven. [2:144]

ق د ح

قَدَحٌ (v.n.) acc. قَدْحًا nom <striking

قَدَحَ بِقَدْحٍ قَدْحًا (ف)
to strike fire

فَالْمُزِينَةُ قَدْحًا

And striking off fire by dashing (their) hoofs. [100:2]

(assim)

ق د د

قُدِّ (3 p. f. sing.) pp <~is rent

ق ت

قَوَاهٍ <cucumbers (n.) no singular

ق ح م

اِقْتَمَمَ (perf. 3 p.m. sing.) viii <~attempted

to plunge, اِقْتَمَمَ اِنِحَامًا

rush, hurtle (• into SS) to break, intrude, invade, to burst, to jump, to embark boldly, to defy (hardship, danger)

فَلَا اِقْتَمَمَ 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

قَدِّ (a particle)

(1) it is a confirmatory particle, placed before perfect tense to make the verb definitely past perfect.

(*perf. p. m. plu.*) **قَدَرُوا**
they estimated

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

And they estimated not Allah
with an estimation due to
Him. [6:91]

(*perf. 1st. p. plu.*) **قَدَرْنَا**
we decreed

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ

So We decreed. How ex-
cellent are We as decreers!
(*Jid.*) thus We arranged.
How excellent is Our
arranging! (*Pic.*) [77:23]

(*3 p. m. sing.*) *pp* **قَدِرَ**
was decreed (1)

فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قَدِرَ

So that the water met for an
affair already decreed.
[54:12]

is straitened (2)

وَمَنْ قَدِرْ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ وَمَا أَنَّهُ 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.*) **قَدِيرٌ**
<straitens

or measures, limits *opp.*

يَسْطُرُ enlarges, extends

(see above the first mean-
ing of this verb)

قَدَّ يَقْدُ قَدًّا (ن) *assim.*
to cut or tear (lengthwise)
into strips

she rent (*perf. 3 p. f. sing.*) **قَدَّتْ**

<diverse (*n*) *acc.* **قَدًّا**

(*sing*) **قِدَّةٌ** strip of board,
company of diverse

كَمَا طَرَقْنَا بِآيَاتِنَا

We have been (following)
very diverse. [72:11]

ق د ر *

(*perf. 3 p. m. sing.*) **قَدَرَ**
<~straitened

(1) **قَدَرَ بِقَدْرٍ قَدْرًا (ض)**

to straiten (the provision or
other means), to restrict,
determine the quantity, ex-
tent, size of a thing, to
measure

(2) **قَدَرَ بِقَدْرٍ قَدْرَةً وَ مَقْدَرَةً**

to have power **عَلَى** (ض)
over

to (3) **قَدَرَ قَدْرًا (ض)**

estimate evaluate *SS*

to decree in just measure (4)

and with due proportion)
(*LL*)

وَأَمَّا إِذْ أَنَا بِبَنِي إِسْرَائِيلَ فَتَدَدَّرَ عَلَيَّ رِزْقُهُ

But whenever He trieth him
(as) He straiteneth his
means (of life). [89:16]

فَكَرَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ

And he imagined that We could not have power on him. [21:87]

(lit. we will not have power on him)

(perf. 3 p.m. sing.) ii قَدَّرَ

< ~measured (1)
(ordained)

to measure ordain ii قَدَّرَ تَقْدِيرًا
devise, dispose, decree (as R. F.), to apportion

وَقَدَّرَ فِيهَا 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 مَثَلٍ مَقْدَرًا 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)

حَدَرَ اللَّهُ مَثَلًا عَبْدًا لَمَلُوكًا لَا يُعْذِرُ 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)

تَقْدِرُ
(imperf. 1st. p. plu.)
we have power over

لَنْ ~ (neg.)

measure (2)

قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

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 نُنزِّلُ إِلَّا بِقَدَرٍ مَعْلُومٍ

And We send it not down save in a measure known. [15:21]

(see for the same meaning 23: 18, 54:49 and 13:17)

ordained (2)

لَتُوحِيَّتْ عَلَى قَدَرٍ مَوْجُودٍ

Then thou comest at the ordained (time), O Musa.

[20:40]

(according to fate قَدْرٌ (Jid.)

< limit (3)

lit : measure, but CR

إِلَى قَدَرٍ مَعْلُومٍ

Till a limit known. [77:22]

(perf. 1st. p. plu.) ii قَدَرْنَا

we decreed (4)

إِلَّا مَرَاتَهُ قَدَرْنَا لِأَنَّهُا لَيْسَ بِالْعَبِيدِينَ

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 فِيهَا 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 مِزْمِينَ وَفِضَّةً قَدَرُوا هَآؤُنَّ يَوْمَئِذٍ

(Bright as) glass (made) of silver which they (themselves) have measured to the measure. [76:16]

(imperf. 3 p.m. sing.) ii بِقَدْرٍ

~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 قَدَّرُوا اللَّهَ حَقَّ قَدْرِهِ

And they estimated Allah not in an estimation due to Him. [6:91]

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 مِقْدَارَهُمْ

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* **نُقَدِّسُ**

we sanctify

to sanctify, **قَدَّسَ تَقْدِيسًا - ل** <

glorify, extol the holiness,
to hallow (Asd.)

<< **قَدَّسَ بَقْدَاسٍ قُدَّاسًا (ك)**

to be pure, holy

holy (n.) **الْقُدُّوسُ**

Holy Spirit **رُوحُ الْقُدُّوسِ**

وَأَيَّدْنَاهُ بِرُوحِ الْقُدُّوسِ

And We aided him (Isa) with
the Holy Spirit. [2:87]

destiny (4)

كَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

And the ordinance of Allah
hath been a destiny desti-
ned. [33:38]

means (5)

عَلَى الْوَسْطِ قَدَرًا وَعَلَى الضَّرِّيقِ 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 **قَدِيرٌ** may sig-
nify the same possessing

power or ability but **قَدِيرٌ**

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

(*imperf. 3 p. m. sing.*) **يَقْدُمُ**
 < ~comes forward

قَدَّمَ يَقْدُمُ قُدْمًا (ن)

to come forward, to head a people

CR: he shall head *i.e.*, he shall come forward

يَقْدُمُ رُؤُوسَهُ يَوْمَ الْقِيَامَةِ

He shall head his people on the Day of Resurrection.

[11:98]

(*perf. 3 p. m. sing.*) *ii* **قَدَّمَ**
 < ~brought (1)

to bring, ل - *ii* **قَدَّمَ تَقْدِيمًا**

to send before, prepare beforehand

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرِيقَهُ

عَذَابًا ضِعْفًا فِي النَّارِ

They said (*C.R.* will say): our Lord! who so ever hath brought this upon us, unto him increase doubly the torment of the Fire.

[38:61]

~sent on (2)

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 **ر 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 يَقْدُمُ قُدُومًا وَ مَقْدَمًا (س)

to come, return, to come back from, to advance

CR: we shall come, shall turn, shall set upon

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ

And We shall set upon that which they worked.

[25:23]

لَا تَقْدِمُوا بِأَيْدِي 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 أَشْفَعُكُمْ أَنْ تَقْتَابُوا 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 <

وَقَدْ مَوَّلَا أَنْفُسَكُمْ

And provide beforehand for your souls. [2:223]

(perf. 3 p.m. sing.) iv قَدَّمَ
< preceded (1)

to advance v. قَدَّمَ قَدَّمَ
(reflexive of it)

يَعْبُودُكَ اللَّهُ مَا تَقْدَمُ مِنْ
ذُنُوبِكَ وَمَا تَأَخَّرُ

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 لِيَسْتَوِيَ 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.)

do not be forward

لَا تَقْدَمُوا

to follow, *viii* أَقْدَى أَقْدَامًا
to imitate, copy (of deeds)
<< قَدَا يَقْدُرُ قَدْرًا (ن)
to taste or smell agreeably

فَهْدُهُمْ أَقْبَرَةٌ

So follow thou their guidance. [6:90]

Note. the final *ه* of أَقْدَى
is a pronoun pointing to
the verbal noun هَدَى, but
some commentators took
this (*ه* *ha*) as هَاءُ التَّكْوِينِ
or هَاءُ الْوَقْفِ which
denotes a full stop). (*Iml.*
Zr. Ik.)

(*Ap-der. m. plu.*) *viii* مُتَقِدُونَ
followers

وَإِنَّا عَلَىٰ أَرْسِهِمْ مُتَقِدُونَ

And we are followers on their
footsteps. [43:23]

ق ذ ف ★

(*perf. 3 p.m. sing.*) قَذَفَ
<~cast (1)

قَذَفَ يَقْذِفُ قَذْفًا (ض)
to throw (stone) etc., fling,
vomit, row (a boat) to hurl,
throw with violence, to
throw down, overthrow

وَقَذَعَتْ فِي قُلُوبِهِمُ الرُّعْبَ

And cast into their hearts
terror. [33:26]

go forward (2)

(*imperf. 3 p.m. sing.*) يَسْتَقْدِمُ
<~goes forward

(reflexive of *ii*)

to keep oneself forward

لِمَنْ شَاءَ وَمَنْ لَمْ يَسْتَقْدِمْ رَأَيْتَ الْفَرَّ

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 اسْتِقْدَامًا

to seek to get in advance

(*imperf. 2 p.m. plu.*) x تَسْتَقْدِمُونَ
ye anticipate

a foot (n) قَدَمٌ

meta. sure footing. كُنْتُمْ رِجْدِي قَدَمًا
[10:2]

the feet (n. p.) الْأَقْدَامُ

old (*act. 2 pic.*) 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 (يَقْرُؤُ) قِرَاءَةً <

to read (قَرَأَ، نَ)

a written thing, to recite with or without having script.

فَقَرَأَهُ عَلَيْهِمْ وَمَا كَانُوا بِهِ مُؤْمِنِينَ

And he had read it unto them even they would not have been believers therein.

[26:199]

(perf. 2 p.m. sing.)

thou read

(perf. 1st. p. plu.)

we recite, we read

(imperf. 3 p.m. plu.)

they read

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

that thou mayst recite/read

(imperf. 1st. p. plu.)

we read

(perate. m. sing.)

read ! (1)

Read thine book. اقْرَأْ كِتَابَكَ

[17:14]

recite ! (2)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of Thy Lord. [96:1]

512

(perf. 1st. p. plu.)

we threw (2)

وَلَكِنَّا خَلِّصْنَا أَوْلَادًا مِنَ الْقَوْمِ فَكَذَّبْنَاهَا

But we were laden with burthens of the people's ornaments, then we threw them. [20:87]

(imperf. 3 p.m. sing.)

~hurls (3)

قُلْ إِنَّ رَبِّي يَعْذِيبُ 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

وَيَقْدِرُونَ بِالْغَيْبِ

They utter conjecture about the unseen. [34:53]

(imperf. 1st. p. plu.)

we hurl

(perate. f. sing.)

cast (thou f.) !

إِنِ اقْتَدِيهِ فِي التَّائِبَاتِ

(Saying) cast him in the ark. [20:39]

(3 p.m. plu.) pip

they are darted at

وَيُعَذِّبُونَ مِنَ 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.) اِقْرَأُوا
read (1)

اقْرءُوا كِتَابِيَّةً

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

سَنُعْزِمُكَ فَمَا تَنْسِي

We shall enable thee to recite and then thou shall not forget. [87:6]

v.n. acc.

قُرْآنًا / قُرْآنًا
reading, reciting. (1)
recitation

إِنَّ عَلَيْكَ جَمْعَهُ وَقُرْآنَهُ

Verily upon Us is the collecting thereof. [75:17]

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

Wherefore when We recite it follow thou the reciting thereof. [75:18]

(2) (prop. n.) الْقُرْآنُ

The Holy Qur'an

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ

The Compassionate Hath taught the Quran.

[55:12]

لَمَّا السَّاعَةَ قَرِيبٌ

The Hour may haply be nigh.
[42:17]

kinship (n. *elative f.*) الْقَرَبِي

قُلْ لَّوْ اسْأَلُكُمْ عَلَيْهِ أَجْرًا أَلَا الْمَوَدَّةَ فِي الْقُرْبَى
Say thou : I ask of you no hire therefor save affection in respect of kinship.
[42:23]

an approach (n.) قُرْبَةٌ
(a mean by which an approach is sought)

< approaches (n. *p.*) قُرُوبَاتٌ

(sing.) قُرْبَةٌ
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, persent, to make an offering to God

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

And he got it nigh to them (before them and) said, wherefor eat ye not ?
[51:27]

to offer (2)

(*perf. 2 p. m. dual.*) *ii*
(the twain) offered قَرَّبَا

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 (و) إِلَى

nigher in relationship 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

وَلَا إِسْأَلُكَ عِبَادِي عَمَّا كَانَ 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**

كُلِّى وَأَشْرَبِ وَقَوِّ عَيْنَا
So eat and drink thou (f.)
and cool thine eyes. [19:26]

(perate. m. plu.) **قَرَّرْنَ**
<(o ye ladies) stay!

إِذْ قَرَّبْنَا

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.) **يُقَرِّبُ**
draweth nigh

**وَمَا أَمْوَالُكُمْ إِلَّا أَوْلَادُكُمْ بِالْأَيْمَنِ
تَعْتَرُونَ يَوْمَئِذٍ نَزْلَى**

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. **يُقَرِّبُونَ**
In order that they maybring nigh

مَا نَسْتَعِينُهُمْ إِلَّا لِيُقَرِّبُونَنَا إِلَى اللَّهِ وُلْنَى
We worship them not save in order that may bring us nigh unto God in approach. [39:3]

(perf. 3 p. m. sing.) viii **اقْتَرَبَ**
<hath/come nigh
as R. F. **اقْتَرَبَ اقْتِرَابًا**

(perf. 3 p. f. sing.) viii **اقْتَرَبَتْ**
hath (have) come nigh

(perate. m. sing.) viii **اقْتَرَبَ**
be nearer !

an abode (3)

وَأَوَيْنَهُمَا إِلَىٰ رُبُوعٍ زَاتِ قَرَارٍ وَمَعِينٍ

And We sheltered the twain
on a height: a quiet abode
and springs. [23:50]

Abode of rest. **دَارُ الْقَرَارِ**
[40:39]

refreshment (of eyes) (n.) **قُرَّةٌ**
or coolness

قُرَّةٌ صَعْبَيْنِ لِي ذَٰلِكَ

(He will be) coolness of eye
unto me and thee. [28:9]

(Translators of the H. Q. tend
to render the word **قُرَّةٌ**
by refreshment, comfort
etc. to avoid the word
coolness which is not
understandable to the
West where eye is warmed
in order to get comfort.)

<glass (n. p.) **قُوَارِيرٌ**

(sing.) **قَارُورَةٌ**

قَوَارِيرٌ مِّنْ فِضَّةٍ

(Bright as) glass made of
silver. [76:16]

(perf. 2 p.m. plu.) iv **أَقْرَرْتُمْ**

<ye ratified (1)

acc. iv. **أَقْرَرْنَا قَرَارًا**

to ratify **عَلَىٰ -**

to agree, to affirm willingly
and expressly, to cause to
remain, settle

قَرَّ بَيْتُهُ قَرَارًا (ض) - فِي

to stay permanently, be fixed
in a place, rest quietly in,
dwell in

وَقَرَنَّا 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.*).

وَقَرَنَّا فِي بُيُوتِكُمْ وَلَا تَبَرَّجْنَ

تَبَرُّجَ الْهَابِلِيَّةِ 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 كَنُوزِ 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 قَرَارٍ مَّكِينٍ

Thereafter We made him of
a sperm in a firm resting
place. [23:13]

(also see 40:64, 38:60)

فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَوُنِي

Then if it stands in its place
then thou will see Me.

[7:143]

(Ap-der. m. sing.) x **مُسْتَقَرًّا**

that which remains firmly
fixed or confirmed, goal,
lasting place

an end or goal (1)

وَكَذَّبُوا بِالَّذِينَ أَوْهَاهُمُ وَكُلَّ أَمْرٍ مُسْتَقَرًّا

And they belied and they
followed their lusts, and
every affair (will come to
(its) end (or goal).

[54:3]

lasting, settled (2)

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقَرًّا

And assuredly there met
them early in the morning
a torment lasting (or settle-
led).

[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—(Sid.)

[2:36]

مُسْتَقَرًّا قَوْمًا تَشْهَدُونَ

Then ye ratified (our covan-
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 **أَقْرَبْنَا**
we cause to remain

وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ

And We cause to remain (or
We settle) in the wombs
that We will, an appoint-
ed 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 السَّمَالِ

And when it setteth/passeth
(passing or leaving) them
by on the left. [18:17]

(perf. 3 p. m. plu.) iv
<they lent

to lend iv. أَقْرَضَ إِقْرَاضًا

to cut a portion of one's
wealth and give someone
in order to take it back

(perf. 2 p. m. plu.) iv
ye lent

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

f.s. acc. iv
(imperf. 2 p. m. plu.)
that ye may lend

(perate. m. plu.) iv
(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 أَنْشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ
فَنَسَفَكُم مِّن دُونِهَا

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 مُسْتَوْدَعٌ loins) (I.K.)

appointed term (4)

وَالشُّسُ 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.) قَرَضَ
~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 **لَيَقْتَرِفُوا**
 (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)

وَلْيَسْتَفْرِئُوا مَا هُمْ مُقْتَرِفُونَ

And that they may earn what they are earning (or let them fabricate that which are they fabricaters thereof.) [6:113]

★ ق ر ن

ق ر ر see **قَرَنَ**

<generations (n.) **قَرْنًا**, **قَرْنًا**
 lit. a century (time period)

<generations (n. p.) **قُرُونًا**
 (sing) **قَرْنًا**

★ ق ر ع

(act. pic. f. sing) **قَارِعَةٌ**
 <adversity (1)

قَرَعَ بِقَرَعٍ قَرْمًا (ف)

to knock, strike

وَلَا يَزَالُ الَّذِينَ كَفَرُوا لِيُحِبُّوا قَارِعَةً

And an adversity ceaseth not to befall those who disbelieve, for that they did. [13:31]

striking (day) (2)

كَلَّهَتْ شُؤْدُودًا بِالقَارِعَةِ

They (tribes of Thamud and Aad) belied the striking (Day). [69:4]

القَارِعَةُ مَا القَارِعَةُ وَمَا أَزْرَكَ مَا القَارِعَةُ

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 **أَقْرَبْتُمْ**
 (earned, acquired)

vihi **أَقْرَفَ أَقْرَافًا**

to fabricate, to earn, gain, to perpetrate (a crime)

وَأَمْوَالٌ لِقَرَبَاتِهِمْ

And the riches ye have earned. [9:24]

to lead two *iv* **أَقْرَنَ** إِقْرَانًا
 captives by one rope, to
 have power over or control
 over them

سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِبِينَ

Hallowed be He who hath
 subjected this unto us and
 we were not capable (fit of
 subduing) for it [43:13]

(*Ap-der. m. plu.*) *acc. viii* **مُقْرِبِينَ**
 <accompanying ones

to be *viii* **أَقْرَانًا**
 joined, accompanied

أَوْجَاهَهُمُ الْمَسْكُونَةُ الْمُقْرَبِينَ

Nor angles come with him
 accompanying. [43:53]

ق ر ي ★

town, township (*n.*) **قَرْيَةً**

<towns, cities (*n. p.*) **قُرَى**

(*sing.*) **قَرْيَةٌ**

(see **أَمَّ الْقُرَى** for **أَمَّ**)

the two cities (*dual n.*) **الْقَرْيَتَيْنِ**
 (i.e., Mekka & Taif (*JK*))

ق س و ر

a lion (*n.*) **قَسْوَرَةً**

though the word **قَسْوَرَةً**
 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.* **قَرِيْنًا**

<mates, comrades, (*n. p.*) **قُرْنَاءُ**
 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 **مُقْرَبِينَ**
 <bound together

to gain *ii* **قَرَنَ** تَعْرَبًا مُقْرَبِينَ
 severral things together

وَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقْرَنِينَ فِي الْأَصْفَادِ
 And thou will see the guilty
 or that Day bound toget-
 her in fetters. [14:49]

(*Ap-der. m. plu.*) *iv* **مُقْرَبِينَ**
 leaders and controllers-
 over animals used for rid-
 ing

★ ★ ★ ★

balance الْقِسَاطُ

وَزُوْرًا بِالْوَسْطَائِ الْمُسْتَقِيْمِ

And weigh with the right
balance. [26:182]

★ ق س م

(perf. 1st. plu.) قَسَمْنَا

< we apportioned

قَسَمَ يَقْسِمُ قِسْمًا (ض)

to apportion, to divide, dis-
tribute(imperf. 3 p. m. plu.) يَقْسِمُونَ
they apportionأَلَمْ يَقْسِمُوا رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا
بَيْنَهُمْ مَوَدَّتَهُمْAs if they who apportion
their Lord's mercy! We
have apportioned among
them their livelihood.

[43:32]

(perf. 3 p.m. sing.) illi قَسَمَ
~swore unto

قَسَمَ قِسَامًا وَ مَقَامَةً

to swear unto

وَقَسَمَهُمَا أَنْ الْكَاذِبِينَ الشَّٰجِعِينَ

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.) قَسْبِيْنٌ

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 justlyiv أَقْطَ إِقْطَا
to act or deal justly<< قَطَّ يَقِطُّ قِطًّا (ض)
to act justly/unjustly (contra-
ry meanings)

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا

And if ye fear that ye may
not deal justly. [4:3](perate m. plu.) iv أَقْطُوا
act justly(act. pic. m. plu.) الْقَاطِطُونَ
thou who act unjustly
sec above R.F.

justice (v.n.) الْقِطُّ

more equitable (relative) أَقْطٌ

(Ap-der. m. plu.) acc., vi الْمُقْسِطِينَ
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* **تَسْتَقِيمُوا**
 (*imperf. 2 p.m. plu.*)
 ye seek a division

to seek *x* **اسْتَقَسَمَ اسْتِقْسَامًا**
 division

وَأَنْ تَسْتَعْمُوا بِالْأَزْهَارِ

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 تَمَادُّهُمْ بَيْنَهُمْ

And declare thou unto them
 that water is a divided
 (thing) between them.
 [54:28]

division (2)

تِلْكَ إِذْ أُلْقِيَ الظُّلُمَاتُ

That, indeed, is a division
 unfair. [53:22]

(time of apportioning) **الْقِسْمَةُ**

lit. division

وَإِذَا حَصَرَ الظُّلُمَةَ 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

قَصَدَ يَقْصِدُ قَصْدًا (ض) - فِي

to adopt a middle course

to go or proceed إِلَى -

straightaway

to aim at, to intend

وَأَقْصِدْ فِي سَبِيلِكَ

And be modest in thy bearing

(i.e., neither be fast nor

too slow in the walking);

(to adopt the the "golden

mean" is the theme of this

verse). [31:19]

الطَّرِيقَ السَّيِّئَةَ

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 فَبِهِمْ مَقْصِدٌ

Then when he delivereth

them on the land, some of

them keep to the middle

course. [31:32]

أَقْصَدَ

(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

(iv.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 مَعْنَاهُ
the object of (**ابْنُ عَقِيلٍ**)
the sentence is possessed
by its own object.

(pic. pac. f. plu.) **مَقْصُورَاتٍ**
confined (women)

حُورٌ مَقْصُورَاتٌ فِي الْبُيُوتِ

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)

وَمِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ

Among them is a community
right-doing (of the follo-
wers of middle course,
who are not extremists.)

[5:66]

ق ص ر ★

acc. f. d. **تَقْصِرُونَ**
(imperf. 2 p. m. plu.)

< ye shorten

تَقْصِرْ يَقْصِرْ قَصْرًا وَتَقْصِرُوا (ن، ض)
to shorten,
to cut short

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

That ye shorten the prayer.
[4:101]

(imperf. 3 p. m. plu.) iv **يَقْصِرُونَ**
they stop short

وَأَخْرَجُوا مِنْكُمْ بَنِي إِسْرَائِيلَ مِنَ الْبَيْتِ لَمَّا يَتَّقُونَ
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.*) قَصِّ

وَقَالَتْ لِأُخْتِهِ قُصِّبِهِ

And she said unto his sister,
follow him. [28:11]

the retaliation الْقِصَاصُ

(The retaliation is not the same thing as mere revenge, as it serves, besides compensation that is the due right of a victim, a purpose of peace for the safety of others—which is lacking in a mere revenge.)

ق ص ف ★

(*act. pic. m. sing.*) *acc.* قَاصِفًا
hurricane, gale

قَصَفَ بَقَعِيفَ قَصْفًا (قَصِيفًا) (ض)
to roar and resound (thunder)

فَأَرْسَلَ عَلَيْكُمْ قَاصِفًا مِّنَ 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 قَصِيمًا قَصَمًا (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.*) اقْصُرْ

recount! tell!

(*perate. neg. sing.*) لَا تَقْصُرْ

recount not!

stories, narrative (1) (v.n.) الْقِصَصُ

فَأَنْصُرِ الْقِصَصَ لَعَلَّكُمْ يَتَذَكَّرُونَ

And recount thou unto them
narratives that they haply
may reflect. [7:176]

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ

Assuredly in their stories is
a lesson. [12:111]

retracing, following (2)
(tracks)

see above; another meaning
of قَصَّ قَصًّا *i.e.*, to follow
or retrace the tracks

فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا

So they returned back upon
their footsteps retracing
[18:64]

to cut off (ض) قَصَبَ يَقْصِبُ قَصْبًا (ض)

(*assim. v.*) ق ض ض ★

< ~ falls down *acc. vii* يَقْصِبُ

vii أَقْصَبْنَا أَقْصَابًا

to fall, to fall at once,
threaten to fall down

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانِ أَنْ يَقْصِبَا

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 مَثَلًا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً

How many a community that
dealt unjustly have We
shattered (*Pic.*) and how
many a city have we over-
thrown which were doing
wrong (*Jid.*) [21:11]

(*w. v.*) ق ص و ★

(*act. 2 pic.*) (*adj.*) *acc.* قَصِيًّا

far off

< قَصَا يَقْصُو قُصُورًا وَ قُصُورًا (ن)

to be very distant (place), go
far away

farthest *elative (m.)* (أَقْصَى)

وَجَاءَ رَجُلٌ مِنَ أَقْصَا الْمَدِينَةِ يَسْعَى

And there came a man from
the farthest part of the
city, running. [28:20]

السَّجْدِ الْأَقْصَا

The farthest mosque (at Jer-
usalem) [17:1]

further *elative (f.)* الْقُصُورَى

وَهُمَا الشُّرُوعُ الْقُصُورَى

And they were on the further
side (or yonder side—*Jid.*).
[8:42]

ق ض ب ★

قَضْبًا
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 نَبْكَ يَقْضِي بَيْنَكُمْ يَوْمَ الْقِيَامَةِ

Verily thine Lord shall judge
between them on the Day
of Resurrection. [10:93]

< ~ decrees (2)

to decree, decide *acc.* ب -

وَاللَّهُ يَقْضِي بِالْحَقِّ

Allah decreeth with the truth.
[40:20]

in order that ~ may (*el.*) لِيَقْضِيَ
decree

لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا

In order that Allah may
decree an affair (already)
enacted (*i.e.*, decreed to
be done.) [8:42]

to make an end (3) (*fd. el.*) لِيَقْضِيَ

وَتَادُوا إِلَهُكُمْ لِيَقْضِيَ عَلَيْكُمْ رَبُّكُمْ

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)

وَتَمَّوْهُنَّ قَضَى خَيْبَةً

Some of them have perform-
ed their vow. [33:23]

to decide, (6)

to give a judgement

(*perf. 2 p.m. sing.*) قَضَيْتَ
thou decidest

(*perf. 1st. p. sing.*) قَضَيْتُ
I fulfilled

(*perf. 3 p.m. plu.*) قَضَوْا
they performed

(*perf. 2 p. m. plu.*) قَضَيْتُمْ
ye performed (1)

وَإِذَا قَضَيْتُمُ الصَّلَاةَ

And when ye have performed
the prayer. [4:103]

to complete (2)

وَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ

Then when ye have comple-
ted your rites. [2:200]

(3 p. f. sing.) pp. قَضَيْتَ

~ is completed
(or finished)

(3 p. m. sing.) el. pip. لَيَقْضَى

لَمْ يَسْمَعْكَ فِيهِ 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 (ن.) (قَطْرًا)

moten brass, copper

كَلَّا لَتَأْتِيَ قَضَا مَأْمُرَةً

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 أَقْسَامَهُمْ

Thereafter let them end (or
complete) their unkempt-
ness. [22:29]

(perate m. sing.) أَقْضِي

decree (thou)!

(perate, m. plu.) أَقْضُوا

decree (you)!

(act. pic. m. sing.) قَاضِي

one who decreeth

(or issues an ordinance)

ending (act. pic. f. sing.) الْقَاضِيَةُ

يَلَيْتَمَا كَانَتِ الْقَاضِيَةُ
Oh would that it had been
the ending. [69:27]

(3 p. m. sing.) pp. قَضَى

~ is decreed

~ is decided < - يَأْتِي

acc. ~ is completed

- we cut off (2)
(i. e., we destroyed) **قَطَمْنَا**
وَقَطَعْنَا مَا بِيَدِ الَّذِينَ كَفَرُوا مِنَّا
We utterly cut off those who
belied our signs. [7:72]
separate, sever (3)
ثُمَّ لَقَطَعْنَا مِنهُ الْوَتِينَ
And then We severed his life-
vein. [69:46]
(imperf. 3 p. m. sing.) acc. **يَقْطَعُ**
that he cut off
وَسُوْرِيْدُ اللهِ اَنْ يُحْيِيَ الْحَيَّ بِحَالِيْهِ
وَيَقْطَعُ دَاِيْرَ الْكٰفِرِيْنَ
And Allah willed that He
should cause the truth to
triumph by His words and
cut off the root of the
disbelievers. [8:7]
(imperf. 3 p. m. sing.) el. **لَيَقْطَعَنَّ**
that he may cut off, let him
cut
لَيَقْطَعَنَّ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْا
That he may cut off a porti-
on of those who disbelieve.
[3:127]
let ~ cut (perate. 3 p.) **لَيَقْطَعَنَّ**
ثُمَّ لَيَقْطَعَنَّ فَلْيَنْظُرْ
Let him cut it (the cord)
and let him see. [22:15]
(imperf. 3 p. m. plu.) **يَقْطَعُوْنَ**
they sever (1)

- liquid pitch (n.) **قَطْرَانٌ**
< sides, regions (n. p.) **أَقْطَارٌ**
(sing.) side **قَطْرٌ**
- ★ ق ط ط ★
- < portion (n.) **قَطٌّ**
قَطٌّ يَقْطُ (يَقْطَعُ) قَطًّا (ن ، ض)
to cut, mend (a reed pen),
to make SS in portions

عَجِّلْنَا قَطْنَآ
Hasten our portion. [38:16]

★ ق ط ع ★

- (perf. 2 p. m. plu.) **قَطَعْتُمْ**
< ye cut down (1)
قَطَعْتُمْ قَطْعًا قَطْمًا (ف)
(1) to cut, cut off,
separate, turn aside **عَنْ** -
(2) to cause to perish, **دَاِيْرَةٌ** -
death
(3) to carry on a **الطَّرِيْقَ** -
robbery on a highway
(4) to close a road **السَّبِيْلَ** -
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.*) **قَطَمْنَا**
meta. we divided (2)

وَقَطَمْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا

We divided them into twelve tribes (nations). [7:160]

we sundered (3)

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أَسْمًا

And We have sundered them in the earth as (separate) nations. [7:168]

(*acc. ii f.d.*) **تَقَطَّعُوا**
 (*imperf. 2 p. m. plu.*)
 ye sever

(*epl. ii*) **لَأَقَطِّعَنَّ**
 (*imperf. 1st p. sing.*)
 surely I shall cut off

(*3 p. f. sing.*) *pp* **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'.

ذَٰلِكَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن 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.*) **تَقَطَّعُونَ**

وَتَقَطَّعُونَ 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* **قَطِعَ**
 <~cut in pieces

to cut into *ii* **قَطَعَ تَقَطَّعًا**
 pieces, to cut off entirely or into many pieces, to mangle, to tear
 to sever (1)

فَقَطَّعَ أَمْعَاءَهُمْ

So that it cut their bowls in to pieces. [47:15]

mangleth (*Jid.*)

teareteth *Pic.*)

(*perf. 3 p. m. plu.*) *ii* **قَطَّعُوا**
 they (*f.*) cut off

dicative of perfect tense.

(*perf. 3 p. f. sing.*) v **تَقَطَّعَتْ**
severed

وَتَقَطَّعَتْ بَيْنَهُمُ الْأَسْبَابَ

And the severed between them shall be the cords. (*Jid.*) [2:166]

(*i.e.*, and all their aims collapse with them (*Pic.*))

(*perf. 3 p. m. plu.*) v **تَقَطَّرُوا**
they have broken (into pieces, *i.e.*, they have divided themselves)

a part (*n. p.*) **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.*) **قِطْعٍ**

According to *Rgh.* that means a folk or cattle, applied to all kind of groups, plural **قِطَعٌ** made on the measure of **صِرْمَةٌ** and **فِرْقَةٌ** of which singular is **صِرْمٌ** and **فِرْقٌ** respectively.

to be cut out (2)

قُطِّعَتْ لَهُمْ ثِيَابٌ 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 تَقَطَّعَ بَيْنَكُمْ

Verily (the bond) is severed between you. [6:94]

to be torn to pieces (2)

إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ

Unless their hearts are torn to pieces. [9:110]

تَقَطَّعَ in this verse is taken by grammarians as (*imperf 3 p. f. sing.*) of which prefixed **ت** has been dropped. Thus instead of **تَقَطَّعَ** it is read **تَقَطَّعَ**

The final **عَ** (**عَ**) is changed to **عَةً** due to the preceding **أَنْ** as in-

< قَعَدَ يَقْعُدُ قُعُودًا وَ مَقْعَدًا (ن)

to sit down, to remain behind

to lie in wait for ل

to remain unmoved قُعُودًا

to desist, abstain, عَن -
refrain

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ

And those who had lied unto
Allah and his messenger
sat (at home). [9:90]

(perf. 3 p. m. plu.) قَعَدُوا

remained (or sat at home)

(imperf. 2 p. m. sing.) acc. قَعُدْ

thou sit down

we sit, (imperf. 1st p. plu.) قَعُدْ

we used to sit كُنَّا قَعُدُ

(percte. neg. m. sing.) لَا تَقْعُدْ

sit not (thou)!

(perate neg. m. plu.) لَا تَقْعُدُوا

sit not (you)!

epl. لَا أَقْعُدَنَّ

(imperf. 1st p. m. sing.)

verily I shall beset

قَالَ مِمَّا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَكَ أَسْفَلَ السَّمَاوَاتِ

He (Iblis) said: because Thou
hast sent me astray, verily
I shall beset for them Thy
straight path (Jid.). I shall
lurk in ambush (Pic.).

[7:16]

sit ye ! (perate. m. plu.) اَقْعُدُوا

the state of siting (l) (v.n.) قُعُودٌ

(i.e., when they sit at)

بِطُغْيَانٍ 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]

(act. pic. f. sing.) قَاطِعَةٌ

one who decides

مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ

I decide no case till ye are
present with me. [27:32]

(pas. pic. m. sing.) مَقْطُوعٌ

SS cut off, severed

(pas. pic. f. sing.) مَقْطُوعَةٌ

out of reach

ق ط ف ★

< clusters (n. p.) قُطُوفٌ

(sing.) قِطْفٌ

ق ط م ر

date-stone (n.) قِطْمِيرٌ

ق ع د ★

(perf. 3 p. m. sing.) قَعَدَ

~sat

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

As for women past child-bearing (age) who have no hope of marriage. [24:60]

< sitting place, *n. pt.* مَقْعَدٌ
seat

seats, sitting places *n. pt.* مَقَاعِدُ

(sing) مَقْعَدٌ <

ق ع ر ★

(*Ap-der. m. sing.*) viii مَقْعَرٌ

< uprooted one

to be vii اُقْعِرَ اُقْعَارًا

uprooted, cut off by the root, to fall prostrate

<< قَعَرَ يَقْعُرُ 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 يَمْقُؤُ قَفْوًا وَ قَفُّوا (ن)

to go after SS, to walk behind one, follow in the track of

إِذْ هُمْ عَلَيْهَا جُلُودٌ

When they sat by it [85:6]

sitting (2)

الَّذِينَ يَذْكُرُونَ اللَّهَ وَاِيمَانَهُ تَحَرُّوا

Those who remember Allah standing and sitting.

[3:191]

sitting *i.e.*, (3)

remaining behind, unmoved

اِرْكَبُوا رَضِيئَةً يَوْمَ الْقَوْمِ اَوَّلِ

سَرَّةٍ فَاَقْعَدُوا مَعَ الْخَالِفِينَ

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

وَاذْ يَرْفَعُ اِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ لِاسْمَاعِيلَ

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 عِلْمًا تَقَى

Then he began wringing the
plams of his hands over
that which he had expen-
ded thereon. [18:42]

(imperf. 1st p. plu.) **نُغَلِّبُ**
we (shall) turn aside (1)

وَنُغَلِّبُ أَقْيُنَهُمْ وَأَبْصَارَهُمْ

And We shall turn aside their
hearts and their eyesights
[6:110]

to turn over (2)

وَنُغَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

And We turned them over on
the right side and on the
left side. [18:18]

(3 p. f. sing.) *pip. ii* **تُغَلَّبُ**
~are turned over

وَلَا تَتَّبِعْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

(O man) follow not that
whercof thou hast no
knowledge. [17:36]

(perf. 1st p. plu.) *ii* **بِ**
we caused ~to follow

وَقَعَيْنَا عَلَىٰ آثَارِهِم بِرِيسَىٰ ابْنِ مَرْيَمَ

And we caused Isa son of
Maryam to follow in their
footsteps. [5:46]

ق ل ب ★

(2 p. m. plu.) *pip.* **تُغَلَّبُونَ**
<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 مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَاللَّهُ وَهُوَ الْعَلِيمُ

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* **تُغَلَّبُوا**
<they turned upside

as R.F. to turn, **قَلْبٌ تَغْلِبُ**
turn over, face up or
down

وَقَلَّبُوا لَكَ الْأُمُورَ

And they turned the affairs
upside down (i.e., they

وَلَنْ أَصَابَهُ وَفَنَّهُ لِنَعْلَبَ عَلَى وَجْهِهِ

And if there befalleth him a trial, he turneth round on his face. [22:11]

(*perf. 3 p. m. plu.*) *vii* اَنْعَلَبُوا
they returned

فَاَنْعَلَبُوا بِرِضَاةٍ مِنَ اللّٰهِ وَفَضْلٍ

They then returned with the favour from Allah and His grace. [3:174]

(*perf. 2 p. m. plu.*) *vii* اَنْعَلَبْتُمْ
على - < ye turned round

اَنْعَلَبْتُمْ عَلَى اَعْقَابِكُمْ

Ye turned round on your heels. [3:144]

إِلَى - < ye returned

سَيَحْلِفُونَ بِاللّٰهِ لَكُمْ اِنْ اَنْعَلَبْتُمْ اِلَيْهِمْ

They will indeed swear unto you by Allah when ye return to them. [9:95]

(*imperf. 3 p. m. sing.*) *vii* يَنْعَلِبُ
turns round

اِلَّا لِنَعْلَمَنَّ مِنْ رِيسْمِ الرُّسُولِ وَمَنْ يَنْعَلِبْ عَلَى عَقْبَيْهِ

(It was) only that We might know him who followeth the messenger, from him who turneth on his heels. [2:143]

وَيَنْعَلِبُ اِلَى اَهْلِيهِ مَسْرُورًا

And will return to his folk in joy. [84:9]

(*imperf. 3 p. m. sing.*) تَنْعَلِبُ

~ will be turned over
to be turned over > تَنْعَلِبُ تَنْعَلِبًا <

turning (1) (*v.n.*) تَنْعَلِبُ

قَدْ تَرَى تَنْعَلِبَ 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 يُغْوِيَنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

Let not beguile (or deceive) thee the moving to and fro of those who disbelieve, in the cities (or countries). [3:196]

(*n. pt.*) مَتَقَلِّبُ

the place of turmoil

(*perf. 3 p. m. sing.*) *vii* اَنْعَلَبُ

< ~ turned round
to be turned, *vii* اَنْعَلَبًا
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.) مَقْلَادَةٌ

ق ل ع ★

(perate. f. sing.) iv. أَقْلَعُ

<cease!

to set sail iv. أَقْلَعُ إِقْلَاعًا

(ship), to take off aeroplane

lit. to abstain, refrain,

give up الإقْلَاعُ means

وَالْإقْلَاعُ الإِمْسَاكَ

to check, to stop, to seize (Zr.)

will never return

لَنْ يَنْقَلِبَ

will return (juss.)

يَنْقَلِبْ

(imperf. 3 p. m. plu.) vii they would return

يَنْقَلِبُونَ

that they may return f.d.

يَنْقَلِبُوا

(imperf. 2 p. m. plu.) f.d. that ye may return

تَنْقَلِبُوا

(n.pt.) vii

مَنْقَلَبٌ

place of termoil, reverse

(Ap-der. m. plu.) مَنقَلِبُونَ

those who will be returning

heart (n.) قَلْبٌ / الْقَلْبُ

two hearts (n. dual) قَلْبَيْنِ

hearts (n. p.) قُلُوبٌ / الْقُلُوبُ

ق ل د ★

<lit. necklaces (n. p.) الْقَلَائِدُ

(sing.) قَلَادَةٌ

قَلَدٌ يَقْدُ قَلَدًا (ض)

to twist, wind (one thing on another)

C.R the (victims with garlands)

لَا تُشْرِكُوا شَعَائِرَ اللَّهِ وَلَا أَشْهُرَهُ

الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ

Profane not the signs of Allah nor the sacred months, nor the offerings, nor the victims with garlands. [5:2]

(iv, v.)

★ ق ل ي

(perf. 3 p.m. sing.) قَلَى
 ~hated
 to hate, 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 إِنْ لِمَعِدَّاتِنَا الْقَالِينَ

He said: verily I am of those
 who hate your work.

[26:168]

★ ق م ح

(pis. pic. m. plu.) مُقَمَّعُونَ
 < those who are stiff-necked
 to raise the iv إِقَامًا
 head and refuse to drink
 (camel)

one whose pis. pic. مُقَمَّعٌ
 head is forced up so that
 he can not see

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا

فِي الْأَذْقَانِ فَهُمْ مُقَمَّعُونَ

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 يَقَلُّ قَلًّا وَ قَلَّةً (ض)

to be of small number or
 quantity, be scarce, happ-
 en rarely

يَسْأَلُ مِنْهُ مَنْ كَثُرَ

Weather it be little or much.
 [4:7]

(imperf. 3 p.m. sing.) ii قَلَّلَ
 < ~lessened

ii قَلَّ يَقَلُّ قَلِيلًا

to make little, diminish,
 lessen

(perf. 3 p. f. sing.) iv أَقَلَّتْ
 < ~carried, bore,

to bear, iv أَقَلَّ إِقْلَالًا
 to carry

(act. 2 pic. m. sing.) acc. قَلِيلًا / قَلِيلٌ
 little, small

(act. 2 pic. f. sing.) قَلِيلَةٌ
 little, small

(act. 2 pic. m. plu.) قَلِيلُونَ
 little or small ones

less than (ints.) أَقَلَّتْ
 (or much less than) ~

★ ق ل م

قَلَمٌ، الْقَلَمُ (n.)

< pens (n. p.) أَقْلَامٌ

(sing.) قَلَمٌ

قَتَّ يَقْتُ قَتْوًا (ن) <

to be obedient fully and whole-heartedly, to be devout without failing .

وَمَنْ يَقْتِ وَيُتَّقِ اللَّهَ وَرَسُولَهُ

And whosoever of you shall be obedient unto Allah and His Messenger.

[33:31]

(perate. f. sing.) أَقْنِي

be obedient

يَا مَرْيَمُ اقْنُي لِلرَّبِّ

O' Maryam ! be devout unto Thy Lord. [3:43]

(act. pic. m. sing.) acc. قَائِمَةٌ، قَائِمَةٌ
a devout one

acc. قَائِمُونَ / قَائِمَاتٍ

(act. pic. m. plu.)
devout ones

(act. pic. f. plu.) قَائِمَاتٌ

devout or obedient (women)

ق ن ط ★

(imperf. 3. p.m. plu.) قَطُّوا

< they despaired

(يَقْتُ) وَ قَطَّ يَقْتُ قَطْوًا

قَطَّ يَقْتُ (ن، ف، س)

to despair, lose courage

(imperf. 3 p.m. sing.) يَقْتُ

despairs

(imperf. 3 p.m. plu.) يَقْتُونَ

they despair

ق م ر ★

the/a moon (n.) الْقَمَرُ / قَمْرًا

ق م ص ★

a shirt (n.) قَمِيصٌ

ق م ط ر

distressful (n.) acc. قَطْرِيْرًا

ق م ع ★

maces (n. ints.) مَقَامِعٌ

(sing.) a mace مَقْمَعَةٌ

as an iron rod or pillar, rod for beating on the head

< قَعَّ يَقْمَعُ قَعًّا (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. يَقْتُ

(imperf. 3 p.m. sing.)

~is/shall be, obedient

(W. v.)

★ ق ن ي

(*perf. 2 p. m. sing.*) *iv* أَقَى
~preserved

to preserve أَقَى إِقَامًا

to content (*Pic.*)

to make someone satisfied with a given thing (*Muj. — Lis.*)

وَأَنَّهُ مُوَأَغَى وَأَقَى

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.*) الْقَاهِرُ
the supreme, the master

(*perate. neg. m. plu.*) لَا تَقْتَلُوا
(O you) despair not

(*act. pic. m. plu.*) *acc.* الْفَائِضِينَ
those who despair

despairing (one) (*ints.*) قَتُوطٌ

★ ق ن ع

(*act. pic. m. sing.*) الْقَانِعِ
one who is deserving charity but does not beg

قَنَعَ 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.* مُقْنِعِينَ

(*Ap-dcr. m. plu.*)

those who raise (head)

to raise أَقْنَعَ إِقْنَاعًا

(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.*) قُرُونٌ

(*sing.*) قُرُونًا قُرُونًا

(*Ap-der. m. sing.*) *acc. iv.*
protector (*Muj.*)
controller (*Jid.*)
observer (*Ik.*)

مَقِيَّتًا

★ ق و س

(*dual n.*) (*gen.*) قَوْسَيْنِ
< two bows

(*sing.*) قَوْسٍ

★ ق و ع

قَاعًا
plain (*n.*) *acc.*

< plains, deserts (*n. p.*) الْقَيْعَةُ

(*sing.*) قَاعٍ

According to some lexiconists
قَيْعَةٌ is a synonymous to

others observed it, as
plural of قَاعٍ see (*Muj.*)

(*w.v.*) ★ ق و ل

قَالَ
(*perf. 3 p.m. sing.*)

~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 الْعَاقِبُ الرَّئِيسُ

He is the Supreme above His
creatures. [6:18]

(*act. pic. m. plu.*) قَاهِرُونَ
the Masters

ذُرِّبْنَا وَجُودَنَا

(*Firawn said*) We are Mas-
ters over them! [7:127]

القَهَّارُ
the Subduer (*ints.*)
(*i.e.*, the Subduer of His
creatures by His sove-
reign authority and power
and the Disposer of them
as He pleaseth, with and
against their will.—(*Jid.*)

(one of the Excellant names
of Allah)

★ ق و ب

قَابٌ
a small distance, short (*n.*)
span (between the middle
and the end of bow (*Hw.*)
one end of a bow (*Muj.*)

تَمَّانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

Till he was at two bows
length off or yet nearer.

[53:9]

★ ق و ت

أَقْوَاتٌ
< sustenances (*n. p.*)
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 لَأَنفَعِينَا

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 truthful than Allah in saying.

[4:122]

وَقِيلَهُ رَبِّ

And his saying : O my Lord.

[43:88]

لَا تَقُلْ

بِقَوْلَا

بِقَوْلَا

بِقَوْلَا

بِقَوْلَا

بِقَوْلَا

بِقَوْلَا

قُلْ

قُولَا

قُولَا

قُولَا

قُولَا

قُولَا

قُولَا

قُولَا

قُولَا

قُولَا

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قُولَا

قُولَا

قُولَا

(*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.

As regards its meaning, it has been used not in a good sense, and has occurred only once in the H.Q.

(act. pic. m. sing.) قائل
a speaker

speakers (n. p.) قائلين

قائلون see ق ي ل

(w. v.) ق و م ★

(perf. 3 p.m. sing.) قام
< ~ stood up

قَامَ يَقُومُ قَوْمًا وَ قِيَامَةً وَ قَوْمَةً
وَ قَامَةً (ن)

to raise and stand upright,
stand, to stop

Meta. to establish, إلى -
to start doing something

(perf. 3 p.m. plu.) قاموا
they stood up

(perf. 2 p.m. plu.) قتم - إلى
ye raised up

إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
When ye rise up for prayer
(i.e., when you intend to pray). [5:6]

	nom.	}	يَقُومُونَ
(imperf. 3 p.m. sing.)			
raises (1)			
	acc.		يَقُومُونَ

(3 p. m. sing.) pip. يقال
is called (1)

يُقَالُ لِبَرَاهِيمَ
He is called Ibrahim. [21:60]
is said (2)

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ
Naught is said unto thee
save what was said unto
the messengers. [41:43]

(perf. 3 p.m. sing.) v تَعَوَّلَ
< ~ fabricated (lies)

تَعَوَّلَ تَعْوَالًا
to forge v
saying, fabricate, to spread
rumours

to pretend هَلَّا -

وَكُلُّ تَعْوَالٍ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ
And if he (i.e., the holy Prop-
het) had forged sayings
concerning Us. [69:44]

قَوْلٌ / الْقَوْلُ
a word, saying, (v.n.)
warning

قَوْلًا
command acc.

(this ward has occurred at
52 places in the H.Q.)

< words, sayings (n. p.) الْأَقَاوِيلُ

(sing.) قَوْلٌ

According to some grammari-
ans it is plural of a plural
i.e., بِنِعْجِ الْجَمْعِ أَقْوَالٌ

لِيُقِيمُوا النَّاسَ بِالْقِسْطِ

That people might observe equity. [57:25]

(imperf. 3 p.m. dual) يَقُومَانِ

(the twain stand up) they (twain) take place

he took (id) قَامَ مَقَامَهُ < his place

فَأَخْرَجَ يَقُومِينَ مَقَامَهُمَا

Then two others shall take their places (the places formerly mentioned).

[5:107]

(imperf. 2 p. f. sing.) يَقُومُ

arrives (1)

stand fast acc. يَقُومُ

وَيَوْمَ تَقُومُ السَّاعَةُ

On the day, whereon the Hour arriveth. [30:12,14]

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ

And of His signs is that the heaven and the earth stand fast by His cammand.

[30:25]

let stand up (m.v.d.) تَقُومُ

(the middle radical, that is, a vowel has been dropped)

فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ

Let a party of them stand with thee. [4:102]

(imperf. 2 p.m. sing.) acc. تَقُومُ

thou standeth (2)

لَا يَقُومُونَ إِلَّا مَا يُشَاءُ الرَّبُّ
يَتَّبِعُهُ الشَّيْطَانُ مِنَ السُّبْحِ

They will not rise up save as he araiseth whom Satan hath prostrated by (his) touch. [2:275]

meta. will be set up (2)

أَنْ يَبْتَدِئَ وَ يَحْتَقِ وَ مَوْعِدُهُ (IK)

i.e., to be established and arrive at its appointed time

يَوْمَ يَقُومُ الْحِسَابُ

On the Day whereon will be set up the reckoning.

[14:41]

will stand forth (3)

وَيَوْمَ يَقُومُ 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 ب (4)

أَنْ يَتَّبِعُوا الْعَدْلَ وَ يَرَاوَهُ

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 يُرِيدَانِ أَنْ يُتَّقِصَّ 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]

لَمَسْجِدًا فَآسَسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ 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 أَقْرَبَ وَجْهَكَ لِلدِّينِ حَنِيفًا

And that keep thy contenance straight toward the religion upright. [10:105]

(perate. m. plu.) iv. أَقِيمُوا

(ye) establish ! (1) - الصَّلَاةَ

follow the teachings (2) - الدِّينَ

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

That ye establish (i.e. follow the teachings) the religion and be not divided therein. [42:13]

do perfectly (3) - الْوَزْنَ

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ

And observe the weight with equity (i.e., weigh correctly). [55:9]

set up (4) - الشَّهَادَةَ

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

And set up (your) testimony for Allah (i.e., declare your witness clearly). [65:2]

(perate. f. plu.) أَقِرِّي

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 يَتِيمَا
they (twain) observe

وَلَنْ يَخْشُوا أَكْفَامًا مَحْدُودًا لِلَّهِ

They if ye fear that the twain may not observe the bounds of Allah. [2:229]

(imperf. 3 p.m. plu.) iv يَتِيمُونَ
they establish

that they acc. fd. iv يَتِيمُوا
may establish

acc. (f.d.) iv يَتِيمُوا

(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 نُؤْتِيهِمْ يَوْمَ الرِّسَالَةِ وِزْنَ

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)

وَأَمْرَانَهُ قَائِمَةٌ

And his wife was standing.
[11:71]

that arises (3)

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

And I deem not that the
Hour will (ever) arise.

[41:50]

(b. plu. of قَامٌ) قَائِمٌ

standing (1)

فَإِنَّا لَهُمْ قِيَامٌ مُنْتظِرُونَ

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
keeps straight بِسْتَقِيمٍ

لِمَن شَاءَ مِنْكُمْ أَنْ يَسْتَوِي

Unto whosoever of you will-
eth to walk (or keep him-
self) straight. [81:28]

(perate. m. sing.) x
(thou) be straight or keep
(thyself) straight اسْتَقِمْ

(perate. m. dual)
(you twain) be straight اسْتَقِيَا

(perate. m. plu.)
(ye) be straight, act straight اسْتَقِيمُوا

(pls. pic. m. sing.) (R.F.)
one who stands standing قَائِمٌ

acc. بِالْقَيْطِ
maintainer of equity قَائِمًا

(act. pic. m. plu.)
those who stand up (firmly) قَائِمُونَ

وَالَّذِينَ هُمْ بِهِ يُشْهِدُونَ قَائِمُونَ
And those who stand firm in
their testimonies. [70:33]

(act. pic. m. plu.) acc.
those who stand (i.e., in their
prayers) الْقَائِمِينَ

(act. pic. f. sing.)
< those who act (1)
firmly (steadfast) قَائِمَةٌ

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 أَنْ يَرِيكَ رَبُّكَ مَقَامًا مَحْمُودًا

Belike Thy Lord will raise thee up in a dignity praised.

[17:79]

standing forth, (4)

staying

إِنْ كَانَ كَرِهَ لَكُمْ مَقَامًا

If my stay (among you) become hard upon you.

[10:71]

(v. mim.)

place (1)

مَقَامٌ

يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا

○ inhabitants of Yathrib there is no place for you. So return. [33:13]

station. n. pt. (2)

source of (n.) (4)

maintenance

جَعَلَ اللَّهُ الْكَعْبَةَ الْغُرَامَةَ الْبَيْتَ الْحَرَامَ قِبْلًا 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

الْمَجَالِسُ الْقَوَّامُونَ عَلَى السَّامِ

Men are overseers over women. [4:34]

maintainers (2) acc. قَوَّامِينَ

لَوْ كُنَّا قَوَّامِينَ بِالْقِسْطِ

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.)

أَقْوَمُ

more confirmatory

a place where (1) (n. pt.) one stands

مَقَامٌ

وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مَسْجِدًا

And (We said) take the spot of Ibrahim for a place of prayer. [2:125]

standing place (2)

ذَلِكَ الدِّينِ الْقِيَمِ

And that is the right religion. [9:36]

(Ap-der. f.) قِيَمَةٌ

lasting one, eternal

وَمَا كُنَّا فِيهَا

Wherein are discourses eternal. [98:3]

قِيَمًا < right (n.)

دِينًا قِيَمًا لِّإِبْرَاهِيمَ حَنِيفًا

A right religion, the faith of Ibrahim the upright. [6:161]

< establishment (v.n) iv إِقَامَةٌ

iv إِقَامَةٌ

وَأَوْحَيْنَا لِلنَّبِيِّمْ فَعَلِ الْعَزِيزِ وَأَقَامَ الصَّلَاةَ

And We revealed unto them the doing of good deeds and the establishment of prayer. [21:73]

stopping, staying v.n. الإِقَامَةُ

And day of your stopping. وَيَوْمَ إِقَامَتِكُمْ [16:80]

judgement, resurrection (n.) الْقِيَامَةُ (at 70 places)

قَوْمٌ، الْقَوْمُ (n.)

group, people (men only) (1) (at 260) places

إِنهَاتِمْ مُسْتَعْتَبًا وَمَقَامًا

Verily ill it is as an abode and as a station. [25:66]

place, abode (n. f.) مَقَامَةٌ

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِن قَضِيهِ

Who hath, through His grace, lodged us in the abode of permanence. [35:35]

(Ap-der m. sing.) iv مَقِيمٌ right, lasting one

وَلَهُمْ عَذَابٌ مُّقِيمٌ

And for them is a torment lasting. [5:37]

right (2)

وَأَنَّهَا السَّبِيلُ مُقِيمٌ

And it was in the right way. [15:76]

(Ap-der. m. plu.) iv الْمُقِيمِينَ / الْمُقِيمِينَ 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.) الْقِيَمِ

< beaten (2)

a straight, smooth, much walked path

أَحْسَنُ يَسْبِي 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, forceful

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا
That verily power belonged wholly unto Allah. [2:165]

strength (2)

حُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
Hold fast (with strength) what We have given you [2:63]

< strengths (n.p.) ^{القوى}

(sing.) قُوَّةٌ

عَلَّمَهُ شَدِيدُ الْقُوَى
One of mighty powers hath taught him. [53:5]

(Ap-der. m. sing.) } قَوِيٌّ
strong, strengthful }
acc. } قَوِيًّا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمًا مِّن قَوْمٍ عَلَىٰ
أَن يَكُونُوا خَيْرًا مِّنكُمْ وَلَا نِسَاءً مِّن نِّسَاءِكُمْ عَلَىٰ
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, belike they may be better than they are. [49:11]

people, group, men (2) including women

(قَوِيٌّ i.e., قَوْمٌ)

(the kasra replaced the dropped ي)

يَقْوِمُوا زُرَّتْ نَفْسُكُمْ

O my people ye have verily wronged your souls. [2:54]

(the word where related to a prophet means his people or nation to whom he was sent)

(Ap-der. m. sing.) x ^{الْمُسْتَقِيمِ}
right, straight, (1)

righteous, upright, well constituted

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 سَابِغَةُ الْمَوْتِ وَهُمْ قَائِلُونَ
Upon them our violence came during (their) sleeping at night or (their) midday sleeping. [7:4]

the place n.p.t. acc. مَقِيلًا
of taking rest at midday
meta. resting place

أَصْحَابُ الْجَنَّةِ يَوْمَ ذَلِكَ خَالِدِينَ فِيهَا وَسَبَّأُوا لِأَخْسَنِ 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) مُقَوِّئِي
inhabitant of desert

meta. travellers

iv. أَقْرَى إِقْرَاءًا <
to stay in قَرَاءٍ desert <<

(w.v.) ★ ق ي ض

(perf. Ist. p. plu.) ii قَيَّضْنَا
< we assigned

to be destined ii قَيَّضَ قَيَّضًا
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 forth
لَكَ for thee thy breast. [94:1]

pronominal (*pronominal*)
suffix of the 2nd p. f. sing;
means: thee and thy, as
in case of *masc.* (above)

as, like (*particle*)

أَو كَلِمَاتٍ فِي تَحِيْرٍ

Or, like the darkness in a
sea. [24:40]

It is considered as a preposi-
tion, and governs nouns
in the genitive; when pre-
fixed to the noun

it means 'like as'—the
latter is redundant.

كَمِثْلِ حَبَّةٍ

Like the resemblance of a
grain. [2:261]

★ ★ ★ ★

The 22nd letter (*alphabet*)
of the Arabic alphabet. ك
The first of the five begin-
ning letters of the chapter
19th (Maryam) pronounc-
ed as *Kaaf*

pronominal (*Pronominal*) ك
suffix of the (2 p. m. sing.)
means (1) 'thee' when
suffixed to a verb or pre-
position

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ

And He taught thee that
which thou knowest not.

[4:113]

on thee, upon thee عَلَيْكَ

for thee لَكَ

from thee مِنْكَ

thy (2)

(when it is suffixed to a noun)

أَفَمَنْ يَسْتَبِيحُ مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ
يَسْتَبِيحُ سَوِيًّا

Is he who goeth groping on his face more rightly guided, or he who walketh rightly-guided? [67:22]

ك ب ت ★

(3 p. m. sing.) pp. كَبِتَ
< ~ were abased

كَبَتَ يَكْبِتُ كَبْنًا (ض)
to abase, to throw down, to restrain, to overwhelm

(3 p. m. plu.) pp. كَبِتُوا
they were abased
C.R. shall be abased

(imperf. 3 p. m. sing.) acc. يَكْبِتُ
that he abase

ك ب د ★

trouble (v.n) كَبَدَ

< كَبَدَ يَكْبُدُ كَبْدًا (ف)
to suffer pain in the liver, to face difficulty

ك، ذلِكَ ★

lit. like that كَذَلِكَ (comp.) كَذَلِكَ
that ذلِكَ like ك

this particle may be translated according to the contents

ك أ ي ن

many, how many كَابَرَنَ
(always followed by مِنْ)

وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبُّهُ إِذْ كَانَ
And many a prophet hath fought with a number of godly men. [3:146]

(Note that the word كَابَرَنَ is a compound of ك (like) أَيْ (which); the notation (التَّوِينُ) is written in a letter ن instead of double kasara (ي) The phrase كَاتَى مِنْ means such as many)

ك ب ب ★

(assim. v.)

(3 p. f. sing.) pp. كَبَّتْ

~will be thrown downward < كَبَّ يَكْبُ كَبًّا (ن)
to invert, ل، ع -
throw one with the face to the ground, overthrow

وَمَنْ جَاءَ بِالسُّيُفَةِ فَكَلَبَتْ وَجُوهُهُمْ فِي النَّارِ
And whosoever will bring evil, their faces shall be cast down into the fire. [27:90]

(Ap-der. m. sing.) iv acc. one groping (one face)

مَكْبَاتَا

وَلَا تَأْكُلُوهُمَا آسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا

And consume it not extravagantly or hastily (for fear) that they may grow up.

[4:6]

(imperf. 2 p. m. plu.) ii (el.) **اِتَّكَبَرُوا**

< that ye may magnify

to magnify, **كَبَّرَ يَكْبُرُ تَكْبِيرًا**

to say (Allah is great)

(parate. m. sing.) ii

magnify

كَبَّرَ

وَرَبِّكَ تَكْبِيرًا

And thine Lord, do magnify.

[74:3]

(perf. 3 p. m. plu.) iv **اَتَّكَبَرُوا**

< they exalted

to exalt, iv, **اَكْبَرُ اِكْبَارًا**

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 تَتَّكَبِرَ 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 وَكِبْرًا (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 لَوْ كُنْتُمْ إِحْسَادًا

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

< **كَبِيرٌ يَكْبُرُ كِبْرًا وَكَبِيرًا (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 أَعْظَمُ كَبِيرٌ

Say, in both is a great sin.

[2:219]

grievous (3)

قُلْ قَاتِلْ فِيهِ كَبِيرٌ

Say, fighting therein in grie-
vous.

[2:217]

chief (4)

إِنَّهُ الْكَبِيرُ الَّذِي سَمِعْتُمْ السَّحْرَ

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 لَكِبْرًا

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]

قَوْلًا كَبِيرَةً who undertook the
bulk of it (*Jid.*)

who had the greater share
therein (*Pic.*)

greater than (1) (*relative*) أَكْبَرُ
(used for good and evil alike)

وَالْآخِرَةُ الْآخِرَةُ أَكْبَرُ

And surely the reward of the Hereafter is greater (*i.e.*, than anything else).

[16:41]

وَأَخْرَجَ أَهْلَهُ مِنْهُ الْكَبِيرَ
اللَّهُ وَالْعَقَبَةُ 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 مِنَ آيَةِ الْآلِهَيْنِ الْكَبِيرِينَ أَحْسَبْنَا

And every token that We showed them was greater than its sister.

[43:48]

greatest, highest in (2)
estimation and rank

وَلَذِكْرُ اللَّهِ أَكْبَرُ

And surely the remembrance of Allah is the greatest.

[29:45]

الْأَكْبَرُ (*relative*)

<geat ones (*n.p.*) أَكْبَرُ

(*sing.*) أَكْبَرُ

<the great (*relative 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)

وَاللَّهَا الْكَبِيرَةُ إِلَّا عَلَى الْخَاشِعِينَ

And verily it is hard except unto the meek. [2:45]

big, great (2)

وَلَا تُبْسِفُونَ نَفَقَةَ صَوْبَةٍ وَلَا كَبِيرَةٍ

Not spend they any spending small or great (little or big).

[9:121]

كَبَارُ great (things) (*n.p.*) كَبِيرَةٌ

إِنْ تَحْشَرُوا كَبِيرَاتٍ وَمَا تُشْعُرُونَ عَنْهُ لَنْ نُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ

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 كَبِيرَاتًا

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 كَفَرُوا 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 stiff-necked)

acc. **مُسْتَكْبِرِينَ** *nom.*

(*Ap-der. m. plu.*) *x*

acc.

the arrogant (stiff-necked)

glorifying (*v.n.*) *ii* **تَكْبِيرًا**

(act of saying: Allah is the greatest **أَلَّهُ أَكْبَرُ**)

stiff-neckedness (*v.n.*) *x* **اِسْتِكْبَارًا**

(*guard.*)

ك ب ك ب

(*perf.* 3 *p. m. sing.*) *pp.*

< they were hurled

كَبَّ بِكَبِّ كَمَا (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 إِن تَكْتُبُونَ صَغِيرًا وَلَا كَبِيرًا

And be not averse to writing down the contract whether it be small or great.

[2:282]

(*perate. m. sing.*) تَكْتُبُوا

ordain thou!

أَكْتُبْ لَنَا فِي هَذِهِ النُّبُوحَاتِ وَفِي الْآخِرَةِ

And ordain for us in this world that which is good and in the hereafter (that which is good). [7:156]

record (or enroll). (2)

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Enroll us among those who witness. [3:53]

(*perate. m. plu.*) اَكْتُبْ

write down!

إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ آخِلٍ تُمْسِكُوهُ فَأَكْتُبُوهُ

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

that he may write

acc.

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.*)
they write (1)

يَكْتُبُونَ

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe unto those who write out the book with their hands. (also see 52/41, they write down). [2:79]

they record (2)

إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَكْتُمُونَ

Our messengers record that which ye plot. [10:21]
(also see 43:80)

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

أَكْتُبْ

I shall ordain

سَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

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)

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

And those who are akin are
nearer one to another in
the ordinance (or decree)
of Allah. [18:75]

is recorded (1)

وَلَا يَتَأَلَوْنَ مِنْ عَدُوِّيْنَا
لَا كَيْبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ

Nor gain they from the ene-
my a gain, but a good deed
is recorded for them.

[9:120]

(3 p. f. sing.) **يُكْتَبُ**
will be recorded

سُكِّنَتْ شَهَادَتُهُمْ

Their testimony will be re-
corded. [43:19]

(perf. 3 p.m. sing.) **اُكْتُبَ**
~ has got written

to cause **اُكْتُبَ** **اِكْتَابًا**
to be written

وَقَالُوا لَآسَاطِيرُ 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

أَيْمَانُهُمْ فَمَا يُكْتَبُ لَهُمْ مِنْ خَيْرٍ

And from among those whom
your right hand possess,

وَكُتِبَ تَسْطُورٌ

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 يَتَّقُوا

O Yahya hold fast the scripture.

[19:12]

the scripture in (3)
general, all teachings
revealed to a prophet

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ

The one who had some knowledge of the scripture said.

[27:40]

recorder (4)

(Also reference is made to 'recorder of decrees' or 'preserved tablets' by the word كِتَابٌ as:

وَمَا تَسْقُطُ مِنَ زَيْتُونِهَا وَلَا جَبَّةٍ فِي ظِلِّهَا

الْأَرْضِ وَلَا تَلْبُثُ إِلَّا فِي كِتَابٍ مُنِيرٍ

Not a leaf falleth but He knoweth it, nor a seed-grain groweth in the darkness of the earth, nor aught of fresh or dry but is in a book luminous.

[6:59]

write (3)

لَوْلَا كُتِبَ مِنَ اللَّهِ سَبَقٌ لَكُمْ فِيهَا

أَخَذْتُمْ عَذَابًا عَظِيمًا

Were it not that writ had already gone forth from Allah, there would surely have touched you a mighty torment for that ye took.

[8:68]

prescribed time (4)

لِكُلِّ شَيْءٍ أَجَلٌ مُّكْتَبٌ

For everything there is a prescribed time.

[13:38]

record (5)

وَكُنَّا نَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

And with Us is record which speaketh the truth.

[23:62]

letter (6)

قَالَتْ يَا أَيُّهَا الْمَلَأَى الْأَعْيُنَ إِنِّي كُنْتُ مِنَ الْكَاذِبِينَ
She said; O chieftains, lo! there hath been thrown unto me a noble letter.

[27:29]

a term, (7)

وَمَا كَانَ لِنَفْسٍ أَنْ سَمُوتَ

إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّوَجَّهًا

No soul can ever die except by Allah's leave and at a term appointed.

[3:145]

scripture (8)

has a prefixed term of emphasis **لَا مَ التَّوَكِيدِ** that has nothing to do with (*el.*) which means 'in order to' or 'that he may.' The difference, for a learner, is that the former term is vocalized with *fatha* and the latter with *kasra*. For details see *LLQ.*)

(*imperf. 3 p.m. plu.*) **acc. يَكْتُمُونَ**
that they hide

(*imperf. 2 p.m. plu.*) **تَكْتُمُونَ**
ye hide

that ye may hide **acc. تَكْتُمُوا**
(*imperf. 1 st. p. plu.*) **تَكْتُمُ**

we (shall) hide

we shall not hide **وَلَا تَكْتُمُ**

★ ك ت ب ★

(*act. 2 pic. m. sing.*) **كَيْبٌ**
sand-heap

< **كَبَّ يَكْبُبُ كَبًّا (ن، ض)**
to heap up, gather

★ ك ت ر ★

(*perf. 3 p.m. sing.*) **كَثُرَ**
~was much

< **كَثُرَ يَكْثُرُ كَثْرَةً (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.*) **أَمَلُ الْكِتَابِ**
of the scriptures (The Jews and Christians)

the original **أَمُّ الْكِتَابِ**
scripture the eternal fountain-head of all Divine decrees and revelations *i.e.*, preserved tablets.

scriptures (*n. p.*) **كُتُبٌ**

written (*pis. pic. m. sing.*) **مَكْتُوبًا**

★ ك ت م ★

(*perf. 3 p.m. sing.*) **كَمَّ**

~hidest

< **كَمَّ يَكْمُمُ كَمًّا وَكَيْمَامًا (ن)**
to conceal, hide, restrain one's anger

وَمَنْ أَظْلَمُ مِمَّنْ لَّمْ يَشْهَدْ عِنْدَهُ مِنَ اللَّهِ

And who is more unjust than he who hideth a testimony that is with him. [2:140]

(*imperf. 3 p. m. sing.*) **يَكْمُمُ**
hides

(*imperf. 3 p. m. plu.*) **يَكْتُمُونَ**
they hide

(In the verse 2/146 **لَيَكْتُمُونَ**)

rivalry, vying in (v.n.) *iv*
respect of (riches)

تَكَادَرُ

the emulous desire of **التَّكَادُرُ**
abundance, (*Jid.*) or rivalry in
worldly increase (*Pic.*)

(ints.) n.

كَوَدَرٌ

< 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.*

كَدَمًا

كَدَحَ بَكَدَحٍ كَدَمًا (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

كَادِحٌ

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا

تَمَلِّقِيهِ

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* **أَنْكَدَرَتْ**
~ fell

to fall, *vii* < **أَنْكَدَرَ أَنْكَدَارًا**
shoot out (as a star)

بِمَا تَقَلَّبَ مِنْهُ كَثُرٌ

Whether it be little or much.

[4:7]

(perf. 3 p. f. sing.) **كَثُرَتْ**

~ was numerous

وَلَنْ نُّعْظِيكَ عَنْهُمْ إِنَّهُمْ كَثُرُوا

And your host will avail you
naught however numerous
it be. [8:19]

multitude (1) (*n.v.*) **كَثْرَةٌ**

(big in number)

وَيَوْمَ حُنَيْنٍ إِذْ أَعْلَجْتُمْ أَمْوَالَكُمْ

And on the day of Hunain
when ye exalted your mul-
titude. [9:25]

plenty (2)

(big in the quantity)

وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

Even though the plenty of
evil attract thee. [5:100]

(act. 2 pic. m. sing.) **كَثِيرٌ**

many, much, plenty

(act. 2 pic. f. sing.) **كَثِيرَةٌ**

very much

(this word is most often used
as an adjective that has to
agree with the preceding
noun in number and gen-
der. For details see LLQ.)

more than, much (*relative*) **أَكْثَرُ**
mostly, most of

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

And who is a greater 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. كَذَبُوا

thy were denied

they were given lie

(*perf. 3 p. m. sing.*) لِي 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.*) لِي 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

وَإِذَا النُّجُومُ انْكَدَرَتْ

And when the stars will fall.

[81:2]

(according to some commentators, 'when stars will be muddy').

(v.,v.)

ك د ي ★

أَكْدَى ~stopped *iv*

ix أَكْدَى إِكْدَامًا

to stop hand, to be niggardly

<< كَدَى يَكْدِي كِدَامًا (ض)

to restrain

ك ذ ب ★

(*perf. 3 p. m. sing.*) كَذَّبَ

~lied

< كَذَّبَ 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 افْتَرَى 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.*) كَاذِبٌdenier (*acc.*) كَاذِبًا

(*act. pic. m. plu.*) (*nom.*)
liars كَاذِبُونَ

acc. الْكَاذِبِينَ *nom.* الْكَاذِبُونَ
the liars, deniers

a denier (*act. pic. f. sing.*) كَاذِمَةٌ

a liar (*n. ints.*) { كَذَابٌ
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.*) الْمَكْذِبُونَ

(*Ap-der. m. plu.*) *ii acc.* { الْمَكْذِبِينَ
مَكْذِبِينَ

(*perf. 2 p. m. sing.*) *ii* كَذَّبَتْ
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 عَلَى قَبِيلِهِ يَدْعُونَ كِذْبًا
And they came with false
blood on his shirt. [12:18]

ك ر س ★

throne (*n.*) كُرْسِيٌّ
(when related to God)

وَرَبِّعَ كُرْسِيِّهٖ السَّمٰوٰتِ وَالْاَرْضِ

His Throne (of Majesty) comprehendeth the heavens and the earth.

[2:255]

(Note : كُرْسِيٌّ signifies a chair or a seat but when related to God means : His seat or throne, or Dominion, Power and Knowledge

a seat, a chair (2)

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَقْبَيْنَا عَلٰى كُرْسِيِّهٖ جَدًّا
ثُمَّ اَنَابَ

And assuredly We tried Sulaiman, and set upon his chair a mere body, thereafter he was penitent.

[38:34]

ك ر م ★

كَرَّمْتَ (*perf. 2 p.m. sing.*) ii
thou honoured

< كَرَّمَ بِكُمْ كَرَمًا وَكَرَامَةً (ك)

to be superior to another in generosity, to be high-minded, beneficent, noble, illustrious

ك ر ب ★

< grievc, (*v.n.*) كَرْبٌ , الْكَرْبُ
calamity, pain, disaster

كَرْبَ بَكَرْبٍ كَرْبًا (ن)

to grieve, afflict, overburden, to twist a rope

ك ر ر ★

< a return (1) (*n.*) كَرَّةٌ

(*assim. v*) كَرَّ بِكُمْ كَرُّورًا (ن)

to return to, to return successively, to run against, to repeat

وَقَالَ الَّذِيْنَ اتَّبَعُوا لَوْ اَنَّا كَرَّةٌ فَتَتَّبِعُوا مِنْهُمْ

And those who had followed shall say, would that for us were a return, then would we quit ourselves of them. [2:167]

return of victory (2)

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

Thereafter We gave you a return of victory over them. [17:6]

act of repeating (3)

repeating (twice) (*n. dual*) كَرَّتَيْنِ

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ

And repeat thy look twice. [67:4]

A noble angel. **مَلَكٌ كَرِيمٌ**
[12:31]

كَتَبٌ كَرِيمٌ

Worthy of respect <an honourable letter. [27:29]

رَسُولٌ كَرِيمٌ

A noble Messenger. [44:17]

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

This is indeed a holy Recitation (the Quran).

أَجْرٌ كَرِيمٌ [56:77]

Kind reward.

[57:11]

Fruitful kind (or pair.) [26:7] **زَوْجٌ كَرِيمٌ**

A fair place (estate). [26:58] **مَقَامٌ كَرِيمٌ**

أَنْتَ الْعَزِيزُ الْكَرِيمُ

Thou wast the Mighty, the Noble. [44:59]

سَرَبُ 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 أَكْرَمًا*
to honour above others

thee **أَكْرَمَ** (*com.*) **فِي**
honoured me **فِي** has
been shortened to **نِ**

(*imperf. 2 p. m. plu.*) **مُكْرِمُونَ**
ye honour

ye honour not **لَا مُكْرِمُونَ**

honour or (*perate. f. sing.*) **أَكْرِمِي**
give due respect

أَلَيْسَ مَثْوًى

Make (thou f.) his dwelling
honourable. [12:21]

noble (*act. 2 pic.*) **كَرِيمٌ** **الْكَرِيمُ**
honourable,

generous, kind, benefi-
cent, gracious, agreeable **كَرِيمًا**

Note: This word has occurred as adjective to God, the Prophet, the Gabriel, the Book, the place of reward, the Throne of Majesty, and Provision: According to the contents and its place in a phrase the renderings of the word have been chosen to suit the contents as they are illustrated below.

ك ر م ★

- (perf. 3 p. f. sing.) كَرِهَ
~dislikest
~wast averse,
~detestest
كِرَاهِيَةً (س)
<to feel aversion to,
to dislike, to be averse
from, to loathe, abhor,
to detest
(perf. 3 p. m. plu.) كَرِهُوا
they detested
(perf. 2 p. m. plu.) كَرِهْتُمْ
ye detested
(imperf. 3 p. m. plu.) يَكْرَهُونَ
they detest
(imperf. 2 p. m. plu.) acc. يَكْرَهُوا
ye abhor
عَسَىٰ أَنْ 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 يَكْرِهُ
thou compel
(perate. neg. m. plu.) لَا تَكْرَهُوا
do not force!
(imperf. 3 p. m. sing.) يَكْرِهُ
forces

A noble entrance. مُدْخَلًا كَرِيمًا
[4:31]

<nobles (n. p.) acc. كِرَامًا
(sing.)

They pass by مَرُورًا كَرِيمًا
dignity. [25:72]

Noble and right- كِرَامًا بَرَرَةً
eous. [80:16]

كِرَامًا كَاتِبِينَ
Gracious and recording.
[82:11]

(1) (relative.) الْأَكْرَمُ
the Most Bounteous.

إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ
Read : And thy Lord is
Most Bounteous. [96:3]
the noblest (2)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ
Lo ! The noblest of you is
in the sight of Allah, the
best in conduct (Pic.).
[49:13]

الْإِكْرَامُ
مَكْرَمٌ
glorious v.n. iv
(Ap-der. m. sing.) iv
a giver of honour

(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 اِذَا كَسَبَ رِزْقًا

Every man is a pledge for that which he hath earned. [52:21]

بَلْ مَنْ كَسَبَ سَيِّئًا وَاَحَاطَ بِهَا عَيْنُهُ

Yea! whosoever earneth evil and his sin hath encompassed him. [2:81]

(perf. 3 p.m. dual.)

they (twain) earned (or did the evil)

كَبَا

(perf. 3 p. m. plu.)

they earned

كَبُوا

(perf. 2 p. m. plu.)

ye earned (good things)

كَسَبْتُمْ

اَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

Expend out of the good things which ye have earned. [2:267]

(imperf. 3 p.m. sing.)

earneth

يَكْسِبُ

(imperf 3 p. f. sing.)

<earneth

تَكْسِبُ

(imperf. 3 p.m. plu.)

they earn

يَكْسِبُونَ

(imperf. 2 p.m. plu.)

ye earn

تَكْسِبُونَ

وَلَا تِكْرِهُوا تَبَدُّلَ الْعِلْمِ اِنَّ اَدَانَ تَحْتَضُنَا

لَيَتَّبِعُوا عَرَضَ الْحَبِوَةِ الدَّائِمَا وَمَنْ يَكْرِهُهُمْ

وَإِنَّ اللَّهَ مِنْ بَعْدِ اِكْرَاهِهِمْ غَفُورٌ رَحِيمٌ

Force not your slave-girls to whoredom and if one forced them, then (unto them), after their compulsion, Allah will be forgiving; Merciful. [24:33]

compulsion (v.n.) iv اِكْرَاهَا

لَا اِكْرَاهَ فِي الدِّيْنِ

There is no compulsion in religion. [2:256]

(3 p.m. sing.) pp. il

~was forced to

اُكْرِهَ

كَارِهُونَ (act. pic. m. plu.)

كَارِهِينَ (act. pic. m. plu.) acc. those who dislike (a thing)

مَكْرُوهٌ مَكْرُوهًا acc.

(pact. pic. m. sing.) acc. hateful

ك س ب *

(perf. 3 p.m. sing.)

<~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

كِفَّةٌ (n.) has two forms of the plural: كِفَفٌ (as in verse 52/44 and كِيفٌ as in other verses.

أَوْتُوْقَطُ السَّمَاءَ كَمَا رَعَمْتَ عَلَيْنَا كِيفًا
Or thou causest the heaven to fall upon us as thou assertest ~ in pieces.
[17:92]

fragment (2)

فَأَنزِلْنَا عَلَيْكَ كِفَاتٍ 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 ★

كَسَالِيٌّ < idlers (1) (n. p.)
كَيْلٌ يَكْسُلُ كَسَالًا (س)
to be lazy, idle (predicate) > خَيْرٌ يَلْتَبِدُ (م)

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالٌ
And they come not to worship save as idlers. [9:54]

< languidly (acc. adj.) (2)
حَالٌ لِّعَامُرَا

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالًا
When they stand up for prayer they perform it languidly. [4:142]

(imperf. 3 p. f. sing.) viii
< ~ earnest

as R.F. viii اِكْتَسَبَ اِكْتِسَابًا

(perf. 3 p. f. sing.) viii اِكْتَسَبَتْ
earned

(perf. 3 p. m. plu.) viii اِكْتَسَبُوا
they earned

(perf. 3 p. m. plu.) viii اِكْتَسَبْنَ
they (f.) earned

ك س د ★

< slackening (v. n.) كَسَادٌ
كَدٌّ يَكْسُدُ كَسَادًا وَكُسُودًا (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

سُورَةَ الْكُفِّ الْفَرَعَنْكَو
 Then when he removeth the
 distress from you. [16:54]

(*perf. 3 p.f. sing.*) كَشَفَتْ
 ~ bared (2)

وَكَشَفَتْ عَنِ سَاقَيْهَا
 And she bared her legs.
 [27:44]

(*perf. 1st p. plu.*) كَشَفْنَا
 we removed (1)
 (distress, torment)

فَكَشَفْنَا مَا بِهِ مِنْ ضِرِّ
 And We removed that which
 was with him of the hurt
 (or distress). [21:84]

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ
 Then when We removed from
 them the torment. [43:50]

removal of the veil (2)

نَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ
 Then We have removed of
 from thee thy covering so
 thy sight is today piercing.
 [50:22]

ك س و ★

(*perf. 1st p. plu.*) (w.v.) كَتَبْنَا
 < we clothed

كَأَيُّكُمْ كَتَبْنَا (ن)
 to cloth, dress

فَكَتَبْنَا الْعِظْمَ لَبَنًا
 We clothed the bones with
 flesh. [23:14]

اِكْتَسَا (perate, m. plu.)
 clothe!

وَأَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
 And clothe them and say to
 them a gentle saying. [4:5]

كِتَوَةٌ (n.)
 clothing, dress

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

وَأَذِ السَّمَاءَ لِيُطَيَّطَ
 And when the heaven shall
 be stripped. [81:11]

[as the skin is plucked off a
 slaughtered sheep, or, the
 phrase may mean, and
 when the heaven shall be
 removed from its place, as
 a roof is removed from its
 place.]

ك ظ م ★

acc. كَاطِمِينَ / الْكَاطِمِينَ

< (act. pic. m. plu.)

كَظَمَ يَكْظِمُ كَظْمًا (ض)

(1) to shut (a door), dam a water source, suppress one's anger, one who restrains his anger

(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

وَأَمْسَتْ 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 الْحَرْبُ عَنِ سَائِقِي

and one says of a man when difficulty or calamity befalls him

كَشَفَ عَنِ سَائِقِي

which means he prepared himself for difficulty. (LL.)

(act. pic. m. sing.) كَاشَفَ

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

كَمُوبَةٌ *adj.*

<full breasted (girls)

(having swelling breasts) كَمَابٌ

ك ف ه ★

<co-aqual (v.n.) acc. كُفُؤًا

(plu. كُفُؤَاتٍ)

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)

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ
وَجْهَهُ سُودًا أَوْ هُوَ كَظِيمٌ

And when one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. [16:58]

مَكْظُومٌ (fact. pic. m. sing.)

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 آيَةً مُطْمَئِنِّينَ يَأْتِيهَا
رِزْقُهُمْ مِنَ الْبَحْرِ وَالْجِبَالِ وَكَفَرَتْ بَأْنَعْمِ اللَّهِ فَأَذَاقَهَا
اللَّهُ لِيَأْسَ 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]

كَفَرْتَ (perf. 2 p. m. sing.)
thou disbelieved

كَفَرْتُ (perf. 1st. p. sing.)
I rejected, refused

إِنِّي كَفَرْتُ بِمَا أَتَمُرُّكُمْ 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 لِمَا أَنْعَمْنَا عَلَيْهِ 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) أَفْئَالُ التَّعَبُّبِ
is formed on the measure of
أَفْعَلٌ *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
كُفْرٌ 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.*) الْكَافِرَاتُ
disbeliever women

(*b. p. of* كَافِرَةٌ)

(*perf. 2 p.m. plu.*) كَفَرْتُمْ
ye disbelieved
~denied

(*perf. 3 p.m. plu.*) كَفَرُوا
they disbelieved
~denied

(*perf. 1st. p. plu.*) كَفَرْنَا
we disbelieved
~denied

(*imperf. 3 p. m. sing.*) يَكْفُرُ
disbelieveth

(*imperf. 3 p.m. plu.*) يَكْفُرُونَ
they disbelieve

(*imperf. 3 p.m. plu.*) *acc.* يَكْفُرُوا
that they disbelieve

(*imperf. 2nd. p.m. plu.*) تَكْفُرُونَ
ye disbelieve

(*imperf. 2nd p.m. plu.*) *acc.* تَكْفُرُوا
they ye (may) disbelieve

(*imperf. 1st. p. plu.*) نَكْفُرُ
we disbelieve

(*perate m. sing.*) اكْفُرْ
(thou) disbelieve!

(*perate. m. plu.*) اكْفُرُوا
(you) disbelieve!

(*perate. neg.*) لَا تَكْفُرْ
deny not!

(*pp. 3 p.m. sing.*) كُفِرَ
~was denied rejected

(who was subject to disbelief)

(*pip. 3 p.m. sing.*) يَكْفُرُ
~is rejected

being rejected or denied ب -

most ingrate (<i>ints.</i>)	كُفَّارًا
impious <i>acc.</i>	كُفَّارًا
(Note): it is <i>ints.</i> of كَافِرٌ or كُفْرٌ	كُفْرٌ
(<i>perf.</i> 3 <i>p.m.</i> <i>sing.</i>)	كَفَّرَ
< ~ expiated	
to cover over, <i>ii</i> كَفَّرَ تَكْفِيرًا	
to expiate one's (crime) عَنْ	
(<i>perf.</i> 1st. <i>n.</i> <i>plu.</i>) <i>ii</i> كَفَّرْنَا	
we expiated	
(<i>imperf.</i> 3 <i>p.m.</i> <i>sing.</i>) <i>juss</i> <i>ii</i> يَكْفُرْ	
will expiate	
(<i>imperf.</i> 1st. <i>p.</i> <i>sing.</i>) <i>epl.</i> <i>ii</i> لَا كُفْرَانَ	
surely I shall expiate	
(<i>imperf.</i> 1st. <i>p.</i> <i>plu.</i>) <i>juss</i> <i>ii</i> نَكْفُرْ	
we shall expiate	
(<i>imperf.</i> 1st. <i>p.</i> <i>plu.</i>) <i>epl.</i> <i>ii</i> لَنَكْفُرَنَّ	
surely we shall expiate	
(<i>perate.</i> <i>m.</i> <i>sing.</i>) <i>ii</i> كَفِّرْ	
(thou may) expiate!	
expiation (<i>ints.</i> of كَفَّرَ) كَفَّارَةٌ	
(The word is derived from كَفَّرَ in its original sense <i>i.e.</i> , to remove, hide <i>etc.</i> , as an expiation removes the sin and is an act of merit on one's part.)	
(see <i>Mjj.</i>)	
rejection (<i>v. n.</i>) كُفْرَانٌ	
camphor, (<i>n.</i>) <i>acc.</i> كَافُورًا	

infidelity, denial (<i>v.n.</i>) <i>acc.</i>	كُفْرًا
disbelief, rejection	
ingrate, (<i>ints.</i>)	كُفُورٌ
thankless <i>acc.</i>	كُفُورًا
dis- (1) (<i>b. p.</i> of كَافِرٌ)	كُفَّارٌ
believers infidels	الْكُفَّارُ
<i>acc.</i>	كُفَّارًا

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكَاذِبَاتِ وَالْكَاذِبِينَ
غُلِيًّا مِنْ 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)

كَمْثَلٌ غَيْثٍ أَحْبَبَ الْكُفَّارَ تَبَاتُهُ

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 بِكَفْلٍ كِفَالَةً (ن)
guardian of, take care of,
to be responsible for, to
stand security or bail for

(imperf. 3 p.m. plu.) يَكْفُلُونَ
they (may) take care of

(perf. 3 p. m. sing.) كَفَلَ
< ~ made SS to take care of

كَفَلَ تَكْفِيلاً
to make ii
some one guardian, care
or take care of

(perate. m. sing.) أَكْفَلُ
< make SS guardian i.e.,
entrust, give

كَفَلَ إِكْفَالًا
to make iv
someone or apppoint a guard-
ian or entrust some one
with something

وَلَا نَمْعَةٌ وَآجِدُهُ 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.) كَفَيْلًا / كَفَيْلًا
surity

وَقَدْ جَعَلَهُمُ اللَّهُ 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 بِكُفٍّ 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.) كَفَفْتُ
(imperf. 3 p.m. sing.)
will withhold

(v. assim, v) كَفَفُوا
(imperf. 3 p. m. plu.)
they will not turn off

(v. assim.) كَفَفُوا
(imperf. 3 p.m. plu.)
(neg.) they (may not) restrain

Both of (n.d.-dawl n.) كَفَيْهِ
(two palms)

plam—sing. كَفَّ

(كَفَيْهِ — n.d. كَفَيْهِ)

÷ — كَفَيْهِ)

wholly act. pic, acc. كَأَفٍّ
(with additional ة)

ك ف ل

(imper. 3 p. m. sing.) يَكْفُلْ
< ~ taketh charge of
taketh charge of

Sometimes the first object takes ب, as above; sometimes both objects are drawn together.)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

We were to suffice thee against mockers. [15:95]

(Note. As frequently observed, (for purposes of explaining it), verb formed for perfect tense is translated as if it was for imperfect tense and *vice versa*. Thus كَفَيْنَاكَ is translated as we will suffice thee.)

(*imperf. 3 p.m. sing.*) (w.v.)
will be sufficient

يَكْفِي

فَسَيَكْفِيكُمْ اللَّهُ

Allah suffices thee against them. [2:137]

ق + س + يَكْفِي + ك + م + م

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.*
sufficient

يَكْفِي

أَوَلَمْ يَكْفِكَ رَبُّكَ

Doth not they Lord suffice ?
[41:53]

thing, or who stands bail or surity for someone but in this verse from the Holy Quran the word means surity as the content refers to those who had sworn by his name.)

responsibility, a portion (*n.*) كِفْلًا

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

كَلِمَاتُ اللَّهِ حَسْبُنَا

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 بِكَلْفِنَا <

to what is beyond one's
might, to tax

<< كَلِفَتْ بِكَلْفَتْ كَلْفًا (س) - ب

to be zealous, to take pains

(*imperf. Ist. p.m. plu.*) *ii* كَفَّتْ
we burden or tax

(*pip. 3 p. m. sing.*) *ii* كَفَّتْ
~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.* كَلَّالَةٌ
no direct heirs

كَلَّ بِكَلٍّ كَلَّالَةٌ (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 يَكْفُو 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.*) كَالِطُونَ

<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* يَكْفِتُ
~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 كُلٌّ 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 كَلِّمَهُمْ مَكَلًّا، كَلِّمَهُ

يَكُلُّ شَيْئًا يَكُلُّ أَجَلًا

to denote, 'every' and
'entirely'.

whenever, as (*com.*) كَلِّمًا / كَلِّمًا

often as, so often as كَلِّمًا

ك ل ا

nay but or but (*particle*) كَلَّا
nay !

كَلَّا سَوْفَ نَعْلَمُونَ

Nay, but ye will come to
know. [102:3]

لَنْ 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 each a
brother, and a sister, each
of the twain will have a
sixth. [4:12]

one without (2)
father or child

قُلِ اللَّهُ يُفَيِّدُنِي الْكَلَّةَ

Say thou: Allah pronoun-
ceth you in the matter of
one without father or child.

[4:176]

(Note: According to Tabri
the word كَلَّةً in this verse
could be explained with
both significances.)

one who depends on (*n.*)
others for his livelihood,
a burden, weariness

وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ

Ank he is a weariness unto
his master. [16:76]

each (*particle*) كَلًّا

(or a substantive noun:—*Lis.*)

كُلٌّ جَبْرِيٌّ لِأَجْلِ نَسْتَىٰ

Each (one) runneth to an app-
ointed goal. [13:2]

each *acc.* كَلًّا

(*perf. 3 p. f. sing.*) v
 ~ uttered a word
 to utter **تَكَلَّمَ** <
 a word, to speak
 (without mentioning an accu-
 sative)

(*imperf. 3 p.m. sing.*) v **يَتَكَلَّمُ**
 ~ speaketh, uttereth a word
 (*imperf. 1st. p. sing.*) v **تَتَكَلَّمُ**
 we speak
 (*imperf. 3 p.m. plu.*) v **يَتَكَلَّمُونَ**
 they speak

<an act of (v.n.) **تَكَلُّمًا**
 speaking (see above) **كَلِمَةً**
 a word (1) (n.) **كَلَامًا**

وقد كان فريقين وهم يستمعون كلام الله ثم استخدموا
 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 وَبِكَلَامِى

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 تَأْتُونَ بِنَبَأٍ

Nay, but ye will come to
 know. [102:4]

ك ل م *

(*perf. 3 p.m. sing.*) ii **كَلَّمَ**
 ~ spoke
 to speak to **كَلَّمَ بِكَلِمَةٍ** <
 (*trans* : to pronominals or
 nouns as
كَلَّمَ اللهُ مُوسَىٰ، كَلَّمَ، كَلَّمَهُمْ
 (i.e., a double accusative)

(*perf. 3 p.m. sing.*) ii **كَلَّمَ**
 speaks
يَكَلِّمُهُ، يَكَلِّمُهُمْ، يَكَلِّمَانِي
 he speaketh to him, speaks
 to them, or to me respec-
 tively

(*imperf. 2 p.m. sing.*) ii **تَكَلَّمَ**
 acc. that thou speak

أَلَّا تَكَلِّمُوا النَّاسَ

That thou shall not speak to
 mankind. [3:41]

I shall speak *acc. ii*
 I shall not speak *acc. ii* **لَنْ أَكَلِّمَنَّ**
 (*pp. 3 p.m. sing.*) ii **كَلَّمَ**
 is/are spoken with

أَوْ كَلِّمُوا بِهِ الْمَوْتَىٰ

The dead could be spoken
 to. [13:31]

in the sense of (5)
an order, knowledge, His
will, *meta*. Christ

إِنَّمَا السَّبِيحُ عَيْسَى ابْنُ مَرْيَمَ 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
the saying: **لَا إِلَهَ إِلَّا اللَّهُ**
in absolute cases it may be
taken in the sense of His
might, will, and determina-
tion.

words (1) (*n. p.*) **كَلِمَاتٌ**

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam learnt from his
Lord (certain) words.
[2:37]

ordinance (2)

لَا يُسَدِّدُ إِلَيْكَ كَلِمَتَهُ

None can change His words
(‘words’ mean His comm-
ands and ordinances).
(*Tabri*). [6:115]

< words (*b. plu*) **الكَلِمِ**

(*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)

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَجُزْءٍ
طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Behold thou not how Allah
hath propounded the simi-
litude of the clean word, it
is like a clean tree, its root
firmly fixed and its bran-
ches (reaching) unto hea-
ven. [14:24]

in the sense of a (3)
‘decree’ or ‘the sentence’

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ
أَفَأَنْتَ تُتَّقِدُ مَنْ فِي النَّارِ

Is he, then, on whom is justi-
fied the decree of the
torment—will thou rescue
him who is in the fire?
[39:19]

in the sense of an (4)
agreement

قُلْ يَا أَهْلَ الْكِتَابِ تَمَتَّقُوا إِلَى كَلِمَةٍ
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ

Say: O people of the script-
ure! come to an agreement
between us and you.

[3:64]

وَكُفَّصَّمْنَا مِنْ قَوْمِهِ كَانَتْ ظَلَامَةً

How many a community that dealt unjustly have We shattered, [21:11]

as, even as, (*particle*) كما
just as

كَمَا أَخْرَجَ أَبُو بَكْرٍ

As he caused your (first) parents to go forth. [7:27]

affixed pronouns of 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 أَلْمَأْمَأَةٍ

And no fruits burst forth from their sheaths. [41:47]

ك م م *

الْأَنَّمَا *أَلْمَأْمَأَةُ*
the blind one from birth

< كَيْ يَكْمَأُ كَمَا (س)

to be blind from birth

ك ن د *

< very ingrate (*relative*) *كَنُودٌ*
(by nature)

* * * *

both of two/ (*particle*) *كِنَا*
the twain (*f.*)

both of two/the twain (*m.*) *كَا*

* ك م ل *

(*imperf. 3 p. m. sing.*) *أَكْمَلْتُ*
I completed

to *iv* *أَكْمَلْ إِكْمَالًا* <
finish, complete,

(*imperf. 2 p. m. plu.*) *acc.* *أَتَكْمَلُوا*
you, in order, to complete

(*act. pic. m. dual.*) *كَامِلَيْنِ*
entire, two full, two complete ones

(*act. pic. f. sing.*) *كَامِلَةً*
entire, a full

* ك م *

an interrogative conjunctive particle *كَمْ*
how long,
how many

(followed by *مِنْ* with the genitive):

قُلْ كَذَلِكَ يَبْتَسِرُ فِي الْأَرْضِ مَدَدَ ذَرِيرِينَ

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* أَكْنَانًا

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 (*fact. pic.*) مَكْنُونٌ
or a concealed one

★ ك ه ف

الكَهْفُ (n.)
the cave

★ 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.*) كُنُوزٌ

<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.*) الْكَسُوفُ
themselves (stars)

(*sing.*) كَانِسٌ

<< كَسَرَ يَكْسِرُ كَسُورًا (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 بِكَادَ كَوْدًا (ف)**
 to be well nigh.
 in Jussive becomes

يَكْدُ and so on.

الَّذِينَ انشَبَعُوا فِي سَاعَةِ الْعَصْرِ قَوْمًا مَّا كَادَ يَرِيحُ قُلُوبَ قَرِينٍ وَمِنْهُمْ

And those who followed him in the hour of distress after the hearts of a part of them had well-nigh swerved aside. [9:117]

(*perf. 3 p.m. sing.*) (w.v.) **كَادَتْ**
 she had well-nigh~

(*perf. 2 p. m. sing.*) **كَدْتَ**
 thou hadst well-nigh

(*imperf. 3 p. m. sing.*) w.v. **يَكَادُ**
 has well-nigh

has not well-nigh *juss.* w.v. **يَكْدُ**

لَوْ يَكْدُ بِرَبِّهَا

He hardly can see it. [24:40]

to be of mature age from **الْكَهْلُ**
 30 to 60 (*Mujj*) from 30 to 50 (*John.*) years old ones are **كُهُولٌ plu. كَهْلٌ**

ك ه ن ★

(*act. pic. m. sing.*) **كَاهِنٌ**
 < soothsayer

كَهَنٌ يَكْمُنُ كِهَانَةً (ك)

to be priest or soothsayer, to foretell

★ ★ ★ ★

Initial letters of Sura **كَاهِنٌ**
 Maryam (19th Sura)

ك ك ب ★

a star (*n.*) **كَوْكَبٌ**
acc. **كَوْكَبًا**

< stars (*n. p.*) **الْكَوَاكِبُ**
 (*sing.*) **كَوْكَبٌ**

ك و ب ★

< cups (*n. p.*) **الْكُؤَابُ**

a cup (*sing.*) **كُؤَبٌ**
 without a handle (*Muj.*)
 beakers (*Pic.*)
 goblets (*Jid.*)

~used with a direct accusative of the predicate, to be something

~with a following perfect to mean: past perfect

~with a following imperfect denotes duration in the past, or progressive past, (الإستمرار) which may be translated in English by 'used to' 'would~'

to belong to ل -

to be qualified for ل مِن -

with a following subjunctive لَ مَا كَانَ لِ means ; he was not worthy of~

was, were (1)

(in case the predicate is a collective noun.)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind were one community. [2:213]

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً بِالْبَحْرِ

Ask them of the township that was by the sea. [7:163]

used to (2)

وَقَدْ كَانَ يُوقِنُ مِنْهُمُ
يَسْمَعُونَ كَلِمَةَ اللَّهِ فَوَجِعَتْ أَلْوَانُهُمْ

A party of them used to listen to the word of Allah, then (used to) change it.

[2:75]

(imperf. 3 p. f. sing.) w.v. يَكَادُونَ

<~are well-nigh

used for

(imperf. 3 p. m. plu.) w.v. يَكَادُونَ

they hardly (can)

they are well-nigh~not (Jid.)

ك و ر ★

(imperf. 3 p. m. sing.) ii يَكْوَرُ

<~rolls

to roll up. كَوَّرَ يَكْوَرُ يَكْوَرُ

يَكْوَرُ اللَّيْلَ عَلَى النَّهَارِ وَيَكْوَرُ النَّهَارُ عَلَى اللَّيْلِ

He rolleth the night around the day and rolleth the day around the night.

[39:5]

(pp. 3 p. f. sing.) ii 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]

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
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 فَإِنَّ سَعْدَةَ عَلَيْهِ السَّلَامُ عَلَى قَلْبِكَ
Say: who is an enemy to Jibrael (Gabriel): for he it is who hath revealed to thy heart. [2:97]

وَكَانَتْ امْرَأَتِي عَاقِرًا

Since my wife is barren [19:5] is (as an eternal) (4)
fact, habitual, for ever

فَعَلْتُ اسْتَغْفِرُ وَإِنِّي لَأَكْتُرُ إِنَّهُ كَانَ عَاقِرًا
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 مَوْضُوعًا

Verily the prayer is prescribed unto believers at definite time. [4:103]

(*imperf. 3 p. f. dual*) w.v. **كَانَا**
the twain (*f.*) were

(*pref. 2 p.m. sing.*) w.v. **كُنْتَ**
thou wert

(*perf. 1st p. sing.*) (w.v.) **كُنْتُ**
I was/I am

(*perf. 2 p. m plu.*) w.v. **كُنْتُمْ**
you are

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best community.
[3:110]

(*perf. 3 p. f. plu.*) w.v. **كُنَّ**
they (*f.*) were/are

(*perf. 2 p. f. plu.*) (w.v.) **كُنْتُنَّ**
you (*f.*) were/are

(*perf. 1st p. plu.*) (w.v.) **كُنَّا**
we were/are

وَمَا كُنَّا الْمُعَذِّبِينَ 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. **كَانُوا**
they (*m.*) were/are,
they used to

become (6)

أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

He (Iblis) demurred through
pride and so became a
disbeliever. [2:34]

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And when heaven will be
rent asunder and will
become rosy like unto red
hide. [55:37]

worthy of suit, (7)
qualified for

the verb after **كَانَ** in
this case will have a **ل**
in subjunctive imperfect

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ

It is not for any prophet to
have captives. [8:67]

is (for completing a (8)
sentence without having a
predicate)

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

And if the debtor is in
straitened circumstances,
then (let there be) post-
ponement to (the time of)
ease. [2:280]

(*perf. 3 p.m. dual.*) (w.v.) **كَانَا**
the twain were/are

(*perf. 3 p. f. sing.*) w.v. **كَانَتْ**
is/was/will be (see above
examples)

(*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 عِدًّا**

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.*) *epl.* **لَيَكُونَنَّ**
they certainly shall be

**وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ
لَيَكُونُنَّ أَهْدَىٰ مِنَ أُمَّةٍ**

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. **يَكُونَنَّ**
(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 **أَنَّ**) *com.* **أَنَّىٰ يَكُونُ**

how (there) can be

~ surely shall be *eln.* **لَيَكُونَا**

وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ

لَيَسْجَنَ وِلْيَتُنَا 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**

was not **لَمْ يَكُنْ**

ذَٰلِكَ لِمَنْ لَّمْ 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.

لَئِن يَتُوبُوا إِلَيْكَ خَيْرٌ لَّهُمْ

If they repent it would be
better for them. [9:74]

same as above *juss.* **تَكُونُ**
 (only 'ر' dropped)

(two letters و | ن *juss.* **تَكُنْ**
 dropped)

neg. emp. **لَا تَكُونَنَّ**
 should/be not thou

acc. **تَكُونَا**
 (*imperf. 2 p.m. dual, f.d.*)
 you (twain) will be

(*imperf. 2 p.m. plu.*) *nom.* **تَكُونُونَ**
 ye will be, become

f.d. acc. **تَكُونُوا**
 (*imperf. 2 p.m. plu.*) *n.d.*
 that ye may be

(*imperf. 1st. p. sing.*) *acc.* **أَكُونُ**
 that I am/I may be

I was not— *—juss.* **لَمْ أَكُنْ**

I was not— *—* **لَمْ أَكْ**

(*imperf. 1st plu.*) *acc.* **تَكُونُوا**
 we are/we were/that we may
 be/become

(*Ist p. plu.*) *juss.* **تَكُنْ**
 so/then we become

(*Ist. p. plu.*) *juss.* **تَكُنْ**
 then/so/and/we are

we were not **لَمْ نَكُنْ** -

we were not **لَمْ نَكْ** -

(*Ist. p. plu.*) *epi.* **لَتَكُونَنَّ**
 we shall be

(*perate. m. sing.*) **كُنْ**
 be ! (thou m.)

~may be, might be, will be
 (nominative : 3 p. f. sing.)

رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عَيْدًا
 Our Lord ! Send down unto
 us some food from the
 heaven that it may be
 unto us an occasion of
 joy. [5:114]

(*nom. 3 p.m. sing.*—will be)

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 جَنَّةٌ
 Would any of you like to be
 for him a garden [2:266]

(2 p. m. sing. nom—thou art
 in or~occupied with)

وَمَا تَكُونُ فِي شَأٍ
 إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا

Thou art not (engaged) in
 any business....But we are
 witnesses over you. [10:61]

(2 p.m. sing. acc.—thou be-
 come, thou be)

لَا تَكُونَنَّ مِنَ الَّذِينَ كَفَرُوا يَأْتِيهِمُ اللَّهُ
 فَتَكُونُ مِنَ الْخَاسِرِينَ

And be not thou of those
 who belie Allah's signs lest
 thou be of the losers. [10:95]

place (2)

وَلَوْ شَاءَ رَبُّنَا لَجَعَلْنَاهُمْ 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

كَوِيَ يَكْوِي كَيْئًا (ض)

to burn, to sear, to cauterize,
to brand

ك ي *

so that, (particle)

in order to, in order that

كَيْ تُسَبِّحَكَ كَثِيرًا

So that we may glorify Thee
much. [20:33]

(com. part.) كَيْ لَا

in order not to

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الرَّغِيْبَاءِ وَشُرَكَائِهِمْ

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.)

be! thou(f.)

be! you (perate m. plu.)

side, place (1) n. p. t.

وَجَاءَهُمُ الْوَجْهُ مِنْ كُلِّ مَكَانٍ

And the wave cometh unto
them from every side
(place). [10:22]

وَلَاذْبُرَّأْنِ الْإِبْرَاهِيمَ 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. الْمَرْزُوقَةُ (Mjj.) <

keep your place (an idio-
matic expression)

According to Bedawi it is an
accusative of verb ellipsis

أَرْمُوا 'remain in'

place, way, (n. p. t.)
condition (Mjj.)

with an additional ة)

way (1)

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَايِلٌ

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]

(1st. p. sing.) epl. لَا كِيدَنَّ

I shall circumvent

وَتَأْتِيهِمْ لَكَيْدِنَ أَصْنَامُهُمْ

And By Allah, I shall circumvent your idols [21:57]

(com.) كِيدُونِ

(perate. m. plu.) كِيدُوا

do plot against

(shortened from يَنْ)

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 بَعْدَ عِلْمِنَا

So that he knoweth nothing after (having had) knowledge. [17:70]

ك ي د ★

(perf. 1st. 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 كَذَّبَ الْيُوسُفَ

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 بَخَلْتُمْ

And give full measure when
ye measure. [17:35]

(perf. 3 p. m. plu.) w.v. viii اِكْتَالُوا
<they take by measure

to receive viii اِكْتَالًا
by measure from

(1st. p. plu.) w.v. viii جُئِسْنَا
we get measure

measuring v.n., w.v.

مُنِعْنَا مِنَ الْكَيْلِ فَأَرْسِلْ مَعَنَا خَاتَمًا لِنُكْتَلِ

The measuring (of corn) hath
been denied us, where-
fore send thou with us our
brother that (in result) we
get (our) measure. [12:63]

the vessel in which (n.p.t.) مِكْيَالًا
things are measured

a camel's load كَيْلُ بَعِيرٍ

★ ك ي ن

(perf. 3 p. m. plu.) w.v. x اِسْتَكَانُوا
<they humbled themselves

to humiliate x اِسْتَكَانَ
oneself

<< كَانُوا يَكْبِتُونَ 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 نُنشِئُهَا ثُمَّ نَكْسُوهُنَّ الْحَمْلًا

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 بَعَدَ إِيمَانِهِمْ

How Allah shall guide a
people who disbelieved
after their belief ? [3:86]

★ ك ي ل

(perf. 3 p. m. plu.) w.v. كَالُوا
they measured

< كَالٌ يَكِيلُ سَيْلًا وَ مَكَالًا
to measure,
to weigh, (ض) وَ مِكْيَالًا
to compare by measuring

وَإِذَا كَالُوا هُمْ أَوْ ذَرَرُهُمْ يُخْسِرُونَ

And (who) when they mea-
sure unto them or weigh
for them, (they) diminish.

[83:3]

كتاب اللام

would have (2)
(apodosis of a conditional
sentence introduced by

لَوْ or لَوْلَا)

لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً
If thy Lord had wished, He
would have (verily) made
mankind one nation.

[11:118]

لَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ
لَسَدَّتِ 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 الْأَمْهَرِيَّا كُفُورًا

We never sent before thee a
messenger but indeed they
ate food. [25:20]

(or)

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

Verily my Lord is certainly
the hearer of prayer.

[14:39]

before a subject

لَأَأْتِيَنَّكُمْ أَسَدٌ رَهْبَةٌ فِي صُدُورِهِمْ مِنَ اللَّهِ

Surely ye are more awful in
their breasts than Allah.

[59:13]

حَجَلٌ لِّكُفْرَيْنِ أَنْتُمْ آزُوا جَاءَا

He had made for you pairs of yourselves. [42:11]

because of (4)

لِإِتْلَافِ قُرَيْشٍ

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)

فَاتَّعَتْنَا آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the family of Firawn took him up, that he might become for them an enemy and a sorrow. [28:8]

let (do) (7)

(the ل of imperative)

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ

Let him, who hath abundance, spend of his abundance. [65:7]

(to) (8)

(i.e., as a substitute for إِلَىٰ)

يَا نَرْبَّكَ أَوْحَىٰ لَهَا

Because thy Lord inspired her. (i.e., revealed to her) [99:5]

by (3)

(a particle of oath)

لَعَنَّاكَ إِنَّهُمْ لَكُفْرًا يَكْفُرُونَ

By thy life (O Mohammad) they moved blindly in the frenzy of the approaching death. [15:72]

indeed, certainly (4)

(introducing a conditional particle)

لَئِنْ أَخْرَجُوا إِلَٰهَهُمْ مَعَهُمْ

Certainly if they are driven out they go not with them. [59:12]

(a preposition)

(denoting possession)

لِلْمَلَائِكَةِ < to, for, (1)

يَلْبِسُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. [2:284]

لِالَّذِينَ اسْتَفْتٰنَ <deserving (2)

وَالَّذِينَ اسْتَفْتٰنَ

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

<the/an angel (n.) مَلَكٌ / الْمَلَكُ

لَا إِلَهَ إِلَّا اللَّهُ (ف)

to send a message (not a
regular verb)

مَلَكًا

two angles dual. (n.) acc. مَلَكَئِن

angles (n. p.) الْمَلَائِكَةُ

ل أ ل ا

the pearl (n.) acc. اللؤلؤ / لؤلؤا

★ ل ب ب

(n. p.) الْأَلْبَابُ

<the hearts, understanding,
insight, intellectthe heart, (sing.) لُبٌّ
insight etc.

★ ل ب ث

<(perf. 3 p.m. sing.) لَبِثَ

<remained stayed (1)

in (9)

(as a substitute for فِي or place)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

And We shall set balance of
justice for (i. e. on) the
Day of Judgement.

[21:47]

on (10)

(substituting for عَلَى)

يَخْرُجُونَ لِلآذِقَانِ سُجَّدًا

They fall down prostrate on
their faces adoring.

[17/107]

of, about (11)

(substituting for عَنْ)

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءكُمْ

أَسِحْرٌ هَذَا

Musa said : Speak ye (so)
of the Truth when it hath
come to you ? Is this
magic? [10:77]

★ ★ ل ا

not, no (1) لَا
(particle for negative)

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا

الليلُ سابقُ النهارِ

It is not for the sun to over-
take the moon, nor doth
the night outstrip the day.

[36:40]

يَقُولُ أَهْلَكَ مَا آوَيْنَا

He saith. I have destroyed vast wealth. [90:6]

<a dense crowd (n.) acc. لِيَدَا

that which is (sing.) لِيَدَا close packed like a lion's mane

وَأَنَّهُ لَتَتَأْتِمَنَّ عِبَادَ اللَّهِ يَدْعُونَكَ كَذُوا لِيَكُونَ عِيَالًا لِيَدَا
And when the bondman of Allah stood calling upon Him, they well nigh pressed on him, stifling. [72:19]

ل ب س *

(Imperf. 3 p.m. plu.) يَلْبَسُونَ

<they will wear

لَبَسَ يَلْبَسُ لَبْسًا وَ لَبَّسًا (س)
to wear, to put on a garment

وَيَلْبَسُونَ ثِيَابًا خَضْرَاءَ

And they will wear green robs. [18:31]

(perf. 1st p. plu.) لَبَّسْنَا - عَلَا

<we made obscured

لَبَّسَ يَلْبَسُ لَبْسًا (ض)
to dress, cover, envelop, to obscure, to confound

(imperf. 3 p.m. sing.) acc. يَلْبِسُ
confounds

أَوْ يَلْبِسُكَ بِشَيْعَاتِ

Or confound you by factions. [6:65]

فَلَبَّثَ فِي الرَّحْمَنِ يَضَعُ سِتْرَيْنِ

So he (Yusuf) stayed in prison for some years.

[12:42]

2) مَا لَبَّثَ أَنْ جَاءَهُ

فَمَا لَبَّثَ أَنْ جَاءَهُ بِجِجَلٍ حَيِّدًا

So he delayed not to bring a roasted calf. [11:69]

(perf. 2 p. m. sing.)

thou stayed

(perf. 2 p. m. plu.)

ye stayed

(perf. 3 p.m. plu.)

they stayed

(imperf. 3 p. m. plu.)

they delay

they delayed juss.

لَمْ يَلْبَثُوا
they delayed not

(act. pic. m. plu.)

those who are staying

(perf. 3 p.m. plu.)

<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.) **لَبَسٌ**

بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

And they are in dubiety regarding a new creation.

[50:15]

★ ل ب ن

milk (n.) **لَبَنٌ**
acc. **لَبَنًا**

★ ل ج أ

(n.p.t.) **الْمَلْجَأُ**

< the place of refuge

لَجَأًا لِّمَلْجَأٍ لَّجُوءًا (ف)

to take refuge, retreat, shelter

★ ل ج ج

(assim. v.) **لَجَّوْا**

(perf. 3 p.m. sing.)

< they persisted

لَجَّ يَلِجُ 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.) **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 عَلَيْهِم مَّا 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

لِيُتَلَبَّسُوا بِالْحَقِّ وَالْبَاطِلِ

Why confound ye truth with falsehood. [3:71]

covering, (n.) **لِبَاسٌ / لَبُوسٌ**
garment, dress

لِحِقَ يَلْحَقُ لِحَاقًا (س)

to catch up, to reach,

overtake ب -

they have not لَمْ يَلْحَقُوا

reached (or) they have not overtaken

(perf. 2 p. m. plu.) iv

<ye joined

to attach affix اَلْحَقَّ اِلْحَاقًا

(perf. 1st p. plu.) iv
we cause to join(perate. m. sing.) iv
make join

make me join اَلْحَقِّنِي

ل ح م *

flesh (n.) لَحْمٌ

flesh acc. لَحْمًا

(sing.) لَحْمٌ <fleshes لَحْمٌ

ل ح ن *

<The mode of speech, (n.) لَحْنٌ
oblique pronunciation. الْقَوْلُ

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 اِلَى -

to put to a perverted use, to act profanely فِي -

وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي اَسْمَاءِهِ

And leave alone those who profane His names. [7:180]

they incline اِلَى

لِسَانُ الَّذِي يُلْحِدُونَ لِآيَاتِنَا عَجِبٌ

The speech of him unto whom they incline is foreign. [16:103]

profanity (v.n) iv اِلْحَادًا

<place of (n.p.t.) viii
refuge مَلْتَجِدًاto take refuge, viii اَلْتَحَدَّ اِتِّجَادًا
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 الْاَنْفُسُ وَ تَلْذُّ الْاَعْيُنُ

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.) لِحْيَةً

لَا تَأْخُذْ بِلِحْيَتِي

Hold me not by my beard.

[20:94]

ل د د ★

most contentious (elevate.) لَدَّ

وَهُوَ الَّذِي اَلْتَصَامُ

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 لَدُنْهِ

from me مِنْ لَدُنِّي

introgative particle

verb

pronoun

= هَا

أَ

نَلِّمُ

كَمْوَ = عَمَّ

أَنْزَلِمُكُمْهَا

written combined
as one word.

★ ل س ن

a tongue (1) (n.)

(as a vocal instrument)

لَا تَعْجَلْ بِهِ لِسَانَكَ

Stir not thy tongue herewith
to hasten it [75:16]

language (2)

وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانٍ تُحِبُّهُ
لِبَيِّنَاتٍ لِقَوْمٍ

And We never sent a messenger
save with the language
of his folk, that he might
make (the message) clear.
[14:4]

speech (3)

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ

My brother Haroon (Aaron)
is more eloquent than me
in speech, therefore, send
him with me. [28:34]

★ ل ز ب

(act. pic. m. sing.) لَزِبْتُ

<plastic sticking (Pic.)

لَزِبْتُ يَلْزِبُ لُزُوبًا (س)
to stick, adhere, to be fixed firmly

★ ل ز م

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

~ kept fixed

< أَلَزَمْتُ iv

to keep fixed, to join, to
associate

<< لَزِمْتُ يَلْزِمُ لُزُومًا (س)
to cling, adhere, belong, attend

وَأَلَزَمْتُمُوهُمْ كَلِمَةَ اللَّهِ تَوَّابًا

He kept them fixed on the
way of piety. [48:26]

(perf. 1st p. plu.) iv

we have fastened

وَكُلَّ إِنْسَانٍ أَلَزَمْنَاهُ طَائِفَةً فِي عُنُقِهِ

And every man We have fastened
his action round his
neck. [17:13]

(imperf. 1st p. plu.) iv

we make adhere

أَنْزَلِمُكُمْهَا وَأَنْتُمْ لَهَا كَاهُونَ

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.) لَعِبٍ
(act. pic. m. plu.) acc. لَاعِبِينَ
those who play

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا الْيَوْمِينَ

And We created not the
heaven and the earth and
all that is between them
in play. [21:16]

ل ع ل 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 لِكُلِّ لِسَانٍ
وَصِدْقٍ عَلَيْنَا

And We gave them Our me-
rcy and assigned to them
a high and true renown.

[19:50]

< tongues (n. p.) أَلْسِنَةً

(sing.) لِسَانٌ

(Note : In plural case this
word is used only in the
meaning of tongues.)

★ ل ط ف

(و) لَبَّطَفْتُ (parate. 3 p.m. sing.)

< let him be courteous

تَلَطَّفَ تَلَطَّفًا
to be polite and courteous

<< لَطِيفٌ يَلَطِيفُ لَطَافَةً (ك)
to be delicate, dainty, grace-
ful

اللَّطِيفُ
one of the attributive
names of Allah: The Subtle

لَطِيفًا sub:le acc.

★ ل ظ ي

تَلَطَّى (imperf. 3 p. f. sing.) w.v. v.
< ~ flamed, blazed

to blaze, fiercely v. تَلَطَّى

<< لَطَّى يَلَطَّى لَطَّى (س)
to blaze

(*imperf. 1st p. plu.*) نَلَعْنُ
we curse

(*perate m. sing.*) لَعْنُ
may Thou (Our Lord) !
curse (*i.e.*, deprive (them)
of Thy mercy)

(*3 p.m. sing.*) pp. لَعِنٌ
was cursed

(*2 p. m. plu.*) pp. لَعِنُوا
they have been cursed

curse (*n.*) acc. لَعْنٌ / لَعْنًا

curse (*n.*) لَعْنَةٌ

(used as if possessed to الله
as الله لَعْنَةٌ Allah's curse
or لَعْنِي my curse)

(*act. pic. m. plu.*) اللَّاعِنُونَ
<those who curse

(*sing.*) لَاعِنٌ

(*pact. pic. m. plu.*) acc. مَلْعُونِينَ
accursed ones

(*pact. pic. f. sing.*) الْمَلْعُونَةُ
an accursed one (*f.*)

لَعْنَةٌ see ع ن ت

ل غ ب ★

<weariness (*v.n.*) لَعْرَبٌ
لَعَبٌ يَلْعَبُ لَعْبًا وَ لَعْرَبًا (ف)
to be greatly fatigued

ل غ و ★

(*perate. m. plu.*) أَلْعَوُ
drown the hearing

used by affixed pronoun as

لَعْنَكُمْ، لَعْنَكُ، لَعْنِي، لَعْنَهُ

in other cases

وَمَا يُدْرِيكَ لَعْنُ السَّاعَةِ كَمَا كُنَّ قَرِيبًا

What can convey (the know-
ledge) unto thee ! It may
be that the Hour is nigh.
[33:63]

(Note: A number of com-
mentators have observed
that the particle لَعْنٌ in
this verse is a substitute
for لَعْنٌ *i.e.*, an interroga-
tive particle, thus the
meaning of the verse is:
what can make you know
that the hour is nigh ?
In this case 'what makes
you know ?' مَا يُدْرِيكَ
is an answer (*Mjji.*)

ل ع ن ★

(*perf. 3 p.m. sing.*) لَعَنَ
<~has cursed

to curse (ف) لَعَنَ يَلْعَنُ لَعْنًا (ف)
down, execrate, to deprive
one of His mercy

(*perf. 3 p. f. sing.*) لَعْنَتْ
hath cursed
(*i.e.*, a group, nation etc.)

(*perf. 1st p. plu.*) لَعْنَا
we cursed

(*imperf. 3 p.m. sing.*) يَلْعَنُ
~curses

to turn *viii*, **الْفَتَّاتِ**
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* **الْفَتَّاتِ**
< ~ heaped

الْفَتَّاتِ الْفَتَّاتِ, ب - *viii*
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.* **الْفَاتَا**
densely growing trees

(*sing.*) **لَفَّ**
winding, coiling, wrapping,
enfolding

لَيْنٌ يَلِينُ لَيْنًا وَ لَاجِبَةٌ وَ مَلْعَاةٌ (س)
to talk nonsense, to make
mistakes consciously or
unconsciously

لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْعَوَاقِبَ
Heed not this Quran, and
drown the hearing of it.
[41:26]

unconsciously spoken (*n.*) **الْفَرَوُ**
word, unintentional
uttered word (*Rgh.*)

idle talk, (*n.*) *acc.* **لَرَوَا**
nonsense speech

(*n. act. pic. f. sing.*) **لَاغِبَةٌ**
idle speech

ل ف ت *

لَفَا، آتَى ل ف ي see

(*imperf. 2 p. m. sing.*) *acc.* **تَلَفَّتَ**
that thou pervert

لَفَّتَ يَلْفِتُ لَفْنًا وَ لَفْتَةً (ض)
to turn aside, pervert

قَالُوا أَجِدْنَا لِتَلَافِتِنَا عَمَلًا 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 **لِيَتَلَفَّتْنَا**

pervert **تَلَفَيْتَ**

us نَا

(*3 p. m. sing.*) *juss. neg.* **(لَا) يَلْفِتُ**
< 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 الْبُقْمًا**
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. **لَقِيفًا / لَقِيفًا**
(*act 2 pic. m. sing.*)
gathered, assembled, crowd

ل ف ي ★

(*perf. 3 p.m. dual*)(*w.v.*) *iv* **الْقَبَا**
< the twain found

vi **الْقَبَا**

R. F., **لَقَا يَلْقَوْنَ لِقْوًا (ن)**
to find

(*perf. 3 p. m. plu.*) *w.v. iv* **الْقَوَا**
they found

(*perf. 1st p. plu.*)(*w.v.*) *iv* **الْقَبْنَا**
we found

ل ق ب ★

titles, nicknames (*n. p.*) **الْأَلْقَابُ**
(*sing.*) < **لَقِبٌ**

ل ق ح ★

< fertilising (*n. p.*) **لَوَاقِحُ**
(*b. p. of لَوَاقِحُ*)

لَقِحَتْ (الْأُنثَى) تَلْقَحُ لِقَاحًا وَتَلْقَمًا (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

(he will find it يَلْقَاهُ)

will incur (3) *f.d. juss* w.v.

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And whosoever shall do this
shall incur the meed (*Jid.*)
shall commit a crime (*Mjj.*)
shall pay the penalty (*Pic.*)

[25:68]

f.d. acc. w.v.
(*imperf. 2 p.m. plu.*)

< ye met

before ye met it قَبْلَ أَنْ تَلْقَوْهُ

(*imperf. 3 p.m. plu.*) w.v.
they shall meet

(*act. pic. m. sing.*) w.v. {

< meeter, founder, one
who will meet

possessed to pronoun لَاقِيًا

(*perf. 3 p. m. sing.*) w.v. ii
< caused to receive

to make ii, لَقِيَ تَلْقِيَةً

SS to receive, or meet, to
shed over, cast upon

وَلَقَدْ كَرَّمْنَا شُعْرَةَ رَبُّوهُمْ

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 أَلَا أَمَّا

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 ثَمَازُ مُبِينٌ

Then he flung down his staff
and lo! it was a serpent
manifest. [7:107]

has cast (2)

وَأَلْقَى فِي الْأَرْضِ رَوَايَا أَن تَبِيدَ بِهَا

And He hath cast into the
earth firm hills that it
quake not with you.

[16:15]

offered (3)

وَلَا تَقُولُوا لِمَن أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا

And say not unto one who
offereth you peace! thou
art not a believer. [4:94]

cast forth (suggestions), (4)
proposed

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا

إِذَا أَسْمَى الْقُرْآنَ الشَّيْطَانُ فِي أُمَّتَيْهِ

And We have sent before thee
no apostle or prophet but
when he read the Satan
cast forth (suggestion) in
respect of his reading *i.e.*,
in the mind of his unbelieving
hearers (*Jid.*)

[22:52]

Never sent We a messenger or
a prophet before thee but
when he recited (the message)
Satan proposed (opposition)
in respect of that

أَلْقَى

(*2 p. m. sing.*) *pip.* w.v. ii
thou art receiving,
thou art gifted

تَلَقَى / تَلَقَى

وَأَنَّكَ لَكَلَّفَ الْقُرْآنَ مِن أَدْنُ 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

يَلْقَى

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا

But none is granted it save
those who are steadfast.

[41:35]

(*3 p.m. plu.*) *pip.* w.v. ii
lit. they will be made receiving
i.e., they will meet

يَلْقَوْنَ

(*imperf. 3p.m.plu.*) *jacc.* w.v. iii
they meet

يَلْقَاوْا

فَذَرَهُمْ حَتَّى يَلْقَاوْا يَوْمَهُمُ

الَّذِي فِيهِ يُصْعَقُونَ

Then let them be till they
meet their day, in which
they will be thunder-
stricken. [52:45]

meeting v.n. iii لِقَاءٌ

(This verbal noun لِقَايَ

from stem iii has occurred
as antecedented to the
name of Allah, رَبِّهِ or to
رَبِّهِمْ or to a pronoun as
(لِقَائِهِ and لِقَاءَنَا)

(*perf. 1st p. sing.*) w.v. iv **أَلْبَيْتُ**
I endued, I cast

وَالْقَيْتُ عَلَيْكَ عَجَبَةً يُرَى

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)

وَالْقَيْنَا 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)

وَالْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً ثُمَّ أَنَابَ

And We set up upon his
throne a (mere) body, then
did he repent. [38:34]

we placed (3)

وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْنَا 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.*) **تَلْقَى**

(that thou) throw

(*imperf. 2 p.m. plu.*) w.v. iv **تَلْقُونَ**
ye give

which he recited thereof.
(*Pic.*)

gave (5)

لَنْ يَنْفَعَكَ ذَلِكَ لَوْ كَرِهْتَ لَسَنَّ كَانَ لَهُ قَلْبٌ
أَوْ أَلْفَى السَّمْعَ وَهُوَ سَمِيْعٌ

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
رَأَى أَلْفَى مَعَاذَ رَبِّهِ

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 **أَلْقُوا**
they threw

(*perate. m. sing.*) w.v. iv **أَلْقُوا**
throw

قَالَ الْقَوْمُ ذَلَيْلًا الْقَوْمَ 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 سِحْرَهُمْ

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) عَلَى <

تَلَوْنَا آلَاقِيقَ عَلَيْهِمْ أَسْوَدَ مِنْ ذَهَبٍ

Why, then have the armlets of gold not been set upon him. [43:53]

(3 p.m. plu.) pp. iv, w.v.
they are flung

(3 p.m. sing.) pip. iv, w.v.
~ is thrown down

(2 p. m. sing.) pip. iv, w.v.
thou wilt be thrown down
or will be cast (into~)

(perf. 3 p.m. sing.) v, w.v.
received (1)

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 تَسْلَقُونَ

أَلْقَى

تَلْفُؤْنَ إِلَيْهِمْ بِالْحَبَّةِ

Ye give them friendship.

[60:1]

iv, w.v. juss.

(3 p. m. sing.)

يَلْقَى (يَلْقَاهُ)

let throw

فَتَلْقَاهُ الْيَوْمَ تَالِجًا

Then the river shall throw him on the bank. [20:39]

(imperf. 3 p.m. sing.) iv, w.v.
proposes, casts

يَلْقَى

(imperf. 3 p.m. plu.) iv, w.v.
they throw

يَلْقَوْنَ

w.v. acc.

(imperf. 3 p.m. plu.) iv,
they offer

يَلْقُوا

(imperf. 1st. p. plu.) iv, w.v.
we cast

تَلْقَى

we shall cast سَلْقَى

(perate. m. sing.) iv, w.v.
cast! throw (thou)!

أَلْقَى

(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

(perate. f. sing.) iv, w.v.
cast (thou f.)!

أَلْقِي

فَالْقَيْوَمِ فِي الْبَحْرِ

Then cast him in the river.

[28:7]

(Ap-der m. sing.) iii, w.v. **مُلاَقٍ**
lit. one who meets

(Ap-der. m. plu.) f.d. iii, w.v. **مُلاَقُوا**
those who meet

< acc. **مُلاَقِي**

مُلاَقُوهُ ، مُلاَقِيهِ ، مُلاَقِيكُمْ

i.e., antecedent to pronouns

[According to the Arabic phrase, if **مُلاَقِي ، مُلاَقُوهُ ، مُلاَقِيكُمْ** is used, it is translated as 'should have to meet']

(Ap-der. m. plu.) iv, w.v. } **مُلقُونَ**
casters

acc. } **المُلقِينَ**

(Ap-der. f. plu.) iv, w.v. **المُلقِيَاتُ**
those (f.) who bring down

(Ap-der. m. dual.) v, w.v. **المُتلقِيَانِ**
the two receivers

★ ل م ح

< a twinkling v.n. **لَمَجٌ**

لَمَجٌ يَلْمَجُ نَهْأ (ف)

to shine, gleam, sparkle (star or lighting)

★ ل م ز

(imperf. 3 p. m. sing.) **يَلْمِزُ**
< ~ defames (or) traduce

to make **لَمَزَةً لَمَزًا (ض)**

a sign with the eye, to traduce, to defame (backbiting etc.)

إذ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

When ye were publishing it (or) when ye welcomed it with your tongues.

[24:15]

(imperf. 3 p.m. sing.) v, w.v. **يَتَلَقَّى**
receives

إذ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدِينَ

When the two receivers receive (him) seated on the right hand and on the left.

[50:17]

(imperf. 3 p.f. sing.) v, w.v. **تَتَلَقَّى**

~ **المُتَلَقَّةُ** meet, will meet

لَا يَحْزَنُهُمْ فَالِغَرِ الْكَبِيرِ وَسَتَلْقَاهُمْ أُنْتَهَا

The Supreme Horror will not grieve them, and the angels will meet them. [21:103]

(perf. 3 p.m. sing.) viii, w.v. **التَّلَقَّى**

< ~ met

to meet viii **التَّلَقَّى التَّلَقَّى**
face to face

(perf. 3 p. f. dual.) viii, w.v. **التَّلَقَّيَا**
(the twain) met

(perf. 2 p.m. plu.) viii, w.v. **التَّلَقَّيْتُمْ**
ye met

viii, w.v. **يَتَلَقَّيَانِ**

(imperf. 3 p.m. dual)
(the twain) meet

towards n.w.v. **يَتَلَقَّاهُ**

meeting v.n. iii, w.v. **التَّلَاقِ**

the Day of meeting **يَوْمَ التَّلَاقِ**

(Note : the literary meaning of **يَأْكُلُونَ** is ye eat ; **أَكَلَا** eating ; **آتَا** altogether ; but the real sense of the verse is that which is given above)

unwilled offence (*n.*)
that is near, hence small faults, as those which are nearer to sins

not (*a particle*)
Always precedes imperfect tense to denote the negative meaning of a perfect (past tense) and takes the following form of imperfect in genitive, (see details in LLQ or any grammar's book).

when, after that, (*a particle*)
used when speaking of past events, also used as **أَلَا**

إِنَّ كُلَّ نَفْسٍ لَّتَأْتِيهَا 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 ★

اللَّهَبُ
the flame (*n.*)

يَلْمِزُونَ (*imperf. 3 p.m. plu.*)
they defame or traduce

لَا تَلْمِزُوا (*perate. neg. m. plu.*)
(O men) defame not !

لَمَزَةٌ (*b. plu.*)
traducers

★ ل م س ★

لَمَسُوا (*perf. 3 p.m. plu.*)
< they touched

لَمَسَ بِلَيْسٍ لَنَا (ض)
to touch, feel, iii, **وَلَا تَسْ**
seek, enquire after

فَسَوْفَ يَأْتِيهِمْ

They could feel it with their hands, [6:7]

لَمَسْنَا (*perf. 1st. p. plu.*)
we touched or we sought

لَا تَمَسُّم (*perf. 2 p. m. plu.*)
ye have touched

(i.e., have had sexual intercourse)

الْتِمَسُوا (*perate. m. plu.*) viii
seek (you)

★ ل م م ★

لَمَّا (*acc.*) **لَمَّا يَلْمِزُكَ لَآئِنَ**
to gather, collect, amass

وَتَأْكُلُونَ الْفَرَكَاتِ الْخَلَائِمَ

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 merchand-
ise nor sale beguileth from
remembrance of Allah.

[24:37]

يُلهيه v. v. juss.

(imperf. 3 p. m. sing.) iv,
let (SS) beguileوَرَمَاهُمْ بِأَمْثَلِ
ذَرَاهِمٍ يَأْكُلُوا وَيَسْتَعْوَدُونَ بِهَا
الْأَمْثَلُ

Let them eat and enjoy life,
and let (false) hope beguile
them. [15:3]

(perf. 3 p. m. sing.) v, w, v. تلهى

a plaything, toy, (v. n.)
sport, amusement

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لُحُوبٌ وَأَنْتُمْ

Naught is the life of the
world save a pastime and
sport. [6:32]

pastime of discourse تلهى الحديث

(act. pic. f. sing.) لا يهت

preoccupied

ل و ت ★

no longer (an indeclinable verb
or particle) لا ت

وَلَا تَكُنْ مِنَ الْمَتَّاعِينَ

It was no longer the time
for escape. [38:3]

ل ه ث ★

(imperf. 3 p. m. sing.) juss. يلهت

~ pants

< لَهَتْ يَلْهَتْ لَهًا وَ لَهَاتًا وَ لَهَاتًا (ف)

to thirst, to let

the tongue hang out from
thirst, weariness, fatigue

ل ه م ★

(perf. 3 p. m. sing.) iv, ألهم

< ~ inspired

to inspire iv, ألهم إلهامًا

<< لِمَ يَلْهَمُ لَهْمًا (س, ح)

to swallow

ل ه و ★

(perf. 3 p. m. sing.) w, v. ألهى (ألهًا)

< ~distracted, diverted from

to distract iv, ألهى إلهامًا

<< لَمَا يَلْهَى لَهْوًا (ن)

to play (amusements), pastime

الْتِمَازُ الْكَلِمَاتِ

Rivalry in wordly increase
distracteth you. [102:1]

لا تلهى w, v. juss.

(imperf. 3 p. f. sing.) iv,
let not distract

لَا تَلْهَى + تَلْهَى + لَمْ = لَا تَلْهَى

let not distract you

scorching the skin **لَوَّاحَةً 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, **لَاذَ يَلُودُ لِوَادًا (ن)**
refuge in surrounding, to
seek refuge one with another

ل و م ★

(*perf.* 2 *p.m. plu.*) *w.v.* **لَمَّنَّ**
<ye (*f.*) blamed

to blame **لَا مَ يَلُومُ 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.*) **لَوْمَةً**

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 ★ ★

لَوْ (if (*particle*)
(used to introduce a condi-
tional sentence, see *LLQ*)

ل و ح ★

لَوْحٌ a tablet (*n.*)

بَلْ مَوْكُرَاتٍ مَّجِيدَاتٍ فِي لَوْحٍ مَّحْفُوظٍ

Aye! it is a recitation glori-
ous (inscribed) in a tablet
preserved. *i.e.*, guarded
from every sort of altera-
tion or corruption.

[85:22]

لَوْحٌ مَّحْفُوظٌ is the depository
of all the Divine decrees,
willed events, ordained by
God (*Jid.*)

tablets (*n.p.*) **الْأَلْوَاِحُ**

<most (*ints. f.*)
scorching one **لَوَّاحَةً**

لَا حَ يَلْوُحُ لَوْحًا (ن)
to change and blacken
لَا حَتَّ الشَّمْسُ بِشَرِّهٖ
the sun changed his skin by
burning heat

and paid no heed to any-
one (*Pic.*), and recall what
time ye were climbing (the
hill) (or running off) and
would not look back (*Jid.*).

[3:153]

(*imperf. 2 p.m. plu.*) *acc.* تَلُّوْا
ye turn back

(*imperf. 3 p.m. plu.*) بَلَّوْا - ب
they twist, pervert

يَلُونُ السِّتْرَةَ بِالْأَلْسِنَةِ

They pervert the book with
their tongues. [3:78]

distorting, twisting (*v.n.*) *acc.* بَلَّ

يَلِيَا السِّتْرَةَ

Distorting with their tongues.
[4:46]

ل ي ت *

(*imperf. 3 p.m. sing.*) *v.w. juss.* يَلِيْ
< ~diminishes

to deminish لَاتَ يَلِيْتُ لَيْتَا (ض)

وَأَن تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِيَ كُفْرِيْنَ
أَعْرَابِيْنَ

And if ye obey Allah and
His messenger He shall not
diminish from you aught.

[49:14]

(*a particle of desire*) لَبَّتْ ، يَا بَعَا

I wish, would that, would
to God !

(*act. pic. m. sing.*) لَامِمٌ

one who blames others

blaming/accus- (ints. f.) اللَّوَامَةُ
ing one (soul)

(*pact. pic. m. sing.*) مَلُومٌ
blamed one

pis. pic. iv. مَلِيْمٌ
< one who deserves blame

to be worthy *iv.* اَلَامٌ اِلَامَةٌ
of blame

(*pact. pic. m. plu.*) مَلُومِيْنَ
blamed ones

ل و ن *

colour (*n.*) لَوْنٌ

no verbal root

< colours (*n. p.*) اَلْوَانُ

(*sing.*) لَوْنٌ

ل و ي *

(*perf. 3 p.m. plu.*) لَوَّا

they avert, turn back

they avert or

they turn back their heads

(faces)

تَلَوُّوْنَ (تَلَوْنَ) *w.v.*

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

ye look back

لَوَّى بَلَّوَّى لَبَّآ (ض)

to twist, pervert, turn back

ye look لَّا تَلَوُّوْنَ (لَّا تَلَوْنَ)

not back

اِذْ تَصْعَدُوْنَ وَلَا تَلَوْنَ عَلٰى اَحْبَابِ

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 لَنْتُنَّ

★ ل ي ل

night (*n.*) لَيْلٌthe time starting from sun-
set to the dawnnight (*n.* with additional *تاء*) لَيْلَةٌ
(as a unit)nights with *f.d.* (*n.p.*) { لَيْالٍ
(*n.p.*) { لَيْالٍ

★ ل ي ن

(perf. 2 p.m. sing.) w.v. لَيْسَ
< thou wast lenientلَانَ يَلِينُ لَيْناً وَ لَيْناً (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.*) لَيْتَةٌIt is one of those particles
which like أَنْ require the
following noun to be an
accusative. It takes the
affixed pronouns as :would that I (لَيْتَ + فِي) لَيْتِي
لَيْتِي كُنْتُ تُرَابًا

Would that I were dust.

[78:40]

would that we (لَيْتَ + نَا) لَيْتَنَا

would that it (لَيْتَ + هَا) لَيْتَهَا
(i.e., death)

لَيْتَهَا كَانَتْ الْعَاقِبَةَ

Would that it had been the
ending i.e., would that
death had made an end of
me altogether, and would
not have brought me to
this new world. [69:27]

★ ل 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 heit (*f.*) is not لَيْسَتْ

they are not (for a group) لَيْسُوا

كتاب الميم

pronoun :

مَا أَنْتَ بِرُحْمَةٍ رَبِّكَ بِمَجْحُونٍ

Thou art not through the
grace of thy Lord, a mad
man. [68:2]

(c) when placed before a
demonstrative noun :

This is not a human being. **مَا هَذَا بَشَرًا**
[12:31]

Note: **مَا** is used as a nega-
tive particle before the
perfect tense only among
verbal forms.

an interrogative particle (2)

(a) when placed before a
demonstrative pronoun :

مَا هُنَّ وَالسَّمَاوَاتُ الَّتِي أَنْتُمْ لَهَا كُفُونٌ

What are these images unto
which ye are cleaving ?

[21:52]

for ما after

preposition - **عَنْ** -

عَوَّيْتُمْ سَاءَ لَوْلَا

Of what they ask one another.
[78:1]

or after preposition - **لِ** -

لِمَ أَوْذَيْتَهُمْ

Why didst Thou permit
them. [9:43]

a negative particle (1)

(a) when placed before the
perfect:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى

Your companion hath not
gone astray nor he erred.

[53:2]

(b) when placed before a

them thou didst tell: I cannot find whereon to mount you. [9:92]

(e) how! to express wonder:

فَمَا أَصْبَرْتُمْ عَلَى النَّارِ

How constant are they in their strife to reach the Fire! (Pic.) How enduring must they be of the Fire (Jid.). [2:175]

• م و (see) water (n.) مَاءٌ

• م أ و see مَأْبٌ

• م أ و see مَاجُوجٌ

Magog (p. n.)
a tribe of barbarians from the borders of Caspian Sea.
Holy Quran mentions Yagog and Magog as both are descendants of Japet son of Noh.

م 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 مَاعُونٌ

م ت ★ ★

• م ش ب see مَشَاهِدٌ

(b) when placed before a verb :

مَا مَعَكَ أَنْ تَسْجُدَ

What hindereth thee from falling prostrate? [38:75]

(c) followed by ذَا to become مَاذَا

مَاذَا أَرَادَ اللَّهُ بِهِذَا امْتِثَالًا

What Allah intendeth by this similitude? [2:26]

conjunctive pronoun (3)

(a) what, whatsoever, as, as much as, as far as :

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ

I was a witness of them (as far as) I dwelt among them. [5:117]

(b) that which :

إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ 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 لَمْ يُحْمَلْ لَهُمْ مَثَلًا وَإِذَا

مَا أَسْأَلُكُمْ عَلَيْهِ

Nor unto those whom, when they came to thee (asking) that thou shouldst mount

(*imperf. 1st p. plu.*) *ii*
we will comfort

مَتَعُوا

(*imperf. 3 p. m. sing.*) *juss. ii*
he will cause to enjoy

يَمْتَعِ

(*perate. m. plu.*) مَتَّعُوا
provide (you)!

وَمَتَّعُوهُمْ

And provide for them.

[2:236]

(*2 p. m. plu.*) *pip.* مَتَّعُونِ
ye will be given comfort

(*3 p. m. plu.*) *pip.* يَمْتَعُونَ
they will be given comfort

(*perf. 3 p. m. sing.*) *v* مَتَّعَ
<he contenteth himself

to content himself *v* مَتَّعَ مَتَّعًا

In Islamic terminology مَتَّعَ
signifies a category of
Haj in which a pilgrim
combines Umra with Haj
in the season of Haj.

مَنْ مَتَّعَ بِالْحَجِّ إِلَى الْحَجِّ

Then whosoever contenteth
(*lit. didst content himself*)
with the visit to the pilgrim-
age (*Pic.*) whosoever
combineth Umra with the
Haj (pilgrimage). [2:196]

(*imperf. 3 p. m. plu.*) { يَمْتَعُونَ
they enjoy themselves

(*imperf. 3 p. m. plu.*) *acc.* يَسْتَمْتَعُونَ

(*perate. m. sing.*) *v* مَتَّعَ
enjoy (they life)

مَتَّرَفٌ see ت ر ف

مَتَّحِرًا see ح و ز

مَتَّبِرًا 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 مَتَّعٌ is not in
use. The verbal noun from
R. F. مَتَّعًا 'enjoyment' is
used in a sentence requiring
an absolute object e.g.
يَمْتَعُكُمْ مَتَّعًا '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* اَمْتَعِ
I will content
or I will give comfort

اِنَّ كُنْتُمْ تُحِبُّونَ الْحَيٰوةَ الدُّنْيَا وَرَبِّتْنٰهَا

فَتَمَتِّعْنٰ اَمْتَعْنٰكُمْ

If ye desire the world's life
and its adornment, come
I will content you. [33:28]

to appear in likeness
of someone other than
himself
مَثَلٌ يَمْثِلُ مَثْوَلًا (ن)
to resemble, to be or to look
like someone, bear a like-
ness, to irritate

وَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا
We sent unto her Our spirit
and he took unto her the
form of a human being
sound (*Jid.*) he assumed
for her the likeness of a
perfect man (*Pic.*). [19:17]

similar, of the kind, (n.) مِثْلٌ
resemblance, similarity,
similitude, likeness, equivalent

مِثْلَانِ com. f.d. مِثْلٌ + هَا
two equivalents

مِثْلَيْنِ com. f.d. مِثْلِي + هُمُ
two equivalents of them

<parable, (n.) مِثْلٌ
likeness, similitude

أَمْثَالٌ (plu.)
similitudes (n. p.)

<examples (n.p.)

مَثَلَةٌ (sing.)

a requital or punishment
that could be shown or ref-
erred to as exemplary

وَدَخَلَتْ مِنْ قَبْلِهِمْ الْمَثَلَاتِ

While examples have already
gone forth afore them.

[13:6]

تَمَتَّعُوا (perate. m. plu.) v
enjoy (yourselves)

اِسْتَمْتَعْتَ (perf. 3 p.m. sing.) x
<~didst enjoy

اِسْتَمْتَعْتُ اسْتِمْتَاعًا
to enjoy, x
savour, relish

اِسْتَمْتَعْتُمْ (perf. 2 p.m. plu.) x
ye enjoyed

اِسْتَمْتَعْتُمْ (perf. 3 p.m. plu.) x
they enjoyed

فَاَسْتَمْتَعُوا بِمَا رَزَقْتَهُمْ وَخَلَاوَكُوا
Thus they enjoyed their lot
awhile, so ye enjoyed your
lot awhile. [9:69]

مَتَاعًا (n.) مَتَاعٌ / المَتَاعُ
comfort, ease, enjoyment,
provision

اَمْتِعَةٌ <baggage (n.p.)
(sing) مَتَاعٌ

م ت ن *

مَتِينٌ (act. 2 pic. m. sing.)
<firm, strong, solid

مَنْ يَمُنْ مَتَانَةً (ن)
to be firm, strong, solid

م ت م *

مَتَى (interrogative particle)
at what time? when?

م ث ل *

تَمَثَّلَ (perf. 3 p.m. sing.) v
<~assumed the likeness

enjoy security for their persons, possessions and religious practices.

★ م ح ص

(*imperf. 3 p.m. sing.*) *ii. el.* لِيُطَهِّرَ
(in order to) purify

to clean *ii. تَطَهَّرَ* <
of what is impure or extraneous, purify

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيُخَوِّفَ الْكَافِرِينَ
And that Allah may purge those who believe and destroy the infidels. [3:141]

★ م ح ق

(*imperf. 2 p.m. sing.*) يَمْحَقُ
< destroyeth

مَحَقَ يَمْحَقُ مَحَقًا (ف)
the blot out, efface, annihilate, destroy
opp. increase, devolve (*Mjj.*)

blighteth (1)

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَاقَاتِ
Allah obliterate the usury and increaseth the alms.
[2:276]

destroyeth (2)

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيُخَوِّفَ الْكَافِرِينَ
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 الْمُثَلَّى

And to go away with your superior way. [20:63]

< images (*n.p.*) الثَّمَائِلُ
(*sing.*) ثَمَالٌ

★ م ج د

(*act. 2 plc. m. sing.*) يَجِدُّ
glorious, great, illustrious

< جَدَّ يَجِدُّ جَدًّا (ن)
to be great, illustrious, eminent, glorious, magnified

رَحِمَتُ اللَّهِ وَرِكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ
إِنَّهُ حَيِّدٌ بِحَيْدٍ

Mercy of Allah and His blessing be upon you, O people of the house. Verily He is Praiseworthy, Glorious.
[11:73]

★ م ج س

المجوس (*n.*)

i.e., the followers of Zoroaster. In Islamic law they are classed with the people of the book, and on payment of *Jizya* can thoroughly

(imperf. 3 p.m. sing.) w.v. **يَمْحُو**
abolishes

fd., juss. w.v. **يَمْحُ**
(imperf. 3 p.m. sing.)
abolishes

★ م خ ل ★

<ploughing (n.p.) acc. **مَوَاطِرَ**
(sing.) **مَاطِرَةٌ**

<< **مَخَّرَ يَمْخَرُ مَخْرًا (ف)**
to plough

★ م خ ض ★

(v.n.) **الْمَخَاضُ**
<pangs of childbirth

عَفَضَتِ (الْمَرْأَةُ) تَمْضُ عَضًا (ف)
to suffer pangs of childbirth

★ م د د ★

(perf. 3 p.m. sing.) **مَدَّ** *assim.*
<hath stretched, didst spread out

to spread, **مَدَّ يَمُدُّ مَدًّا (ن)**
extend, stretch, prolong

وَهُوَ الَّذِي مَدَّ الْأَرْضَ
And it is He who spread out
the earth [13:3]

(perf. 1st. p. plu.) *assim.* **مَدَدْنَا**
we have spread

★ ل ح م ★

(v.n.) **الْجِدَالُ**

<wrath (Pic.) prowess (Jid.)
i.e., strength

عَمَلٌ يَمْتَلِعُ عَمَالًا وَجِجَالًا (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 **أَمْتَحِنُ أَمْتِحَانًا**

to try, examine

<< **عَمَّنْ يَمْتَحِنُ مَتْحَانًا (ف)**

to try, test, prove, examine

(perate. m. plu.) **viii** **أَمْتَحِنُوا**
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, **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 إِمْدَادًا**

assist, aid - **ه، ب -**

(perf. 1st. p. plu.) *assim. iv* **أَمَدْنَا**
we have aided

assim. iv. acc. **يُمِدُّ**
(imperf. 3 p. f. sing.)

~aideth
that he helps

he will aid *assim. iv, juss.* **يُمِدُّ**

we aid *assim. iv,* **يُمِدُّ**

(Ap-der. m. sing.) *iv.* **يُمِدُّ**
one who helps or approaches
with aid

outstretched, *pis. pic. f. ii* **مَمْدُودَةٌ**
stretched forth

aid, help (n.) *acc.* **مَدَدًا**

term (n.) **مُدَّةٌ**

فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ

Fulfil their treaty to them
till their term. [9:4]

ink *acc.* **مِدَادًا**

★ م د ن

iii. the town, the city (n.) **الْمَدِينَةُ**
the word has been applied

assim. v

يَمْدُدُ

(imperf. 3 p.m. sing.)

helps, extends
meta. leaves

el. assim. juss.

يَمْدُدْ

(imperf. 3 p.m. sing.)

< may prolong

prolong **مَدَّ - لَهْ**

(imperf. 3 p.m. plu.) *assim.* **يَمْدُدُونَ**
< 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* **يَمْدُدُوا**
we will prolong

(perate. neg.) *emp.* **لَا يَمْدُدَنَّ - إِلَىٰ**
< strain not towards

strain **مَدَّ**

towards **إِلَىٰ -**

لَا تَسُدُّونَ عَيْنَيْكُمْ إِلَىٰ مَا مَتَّعْتَابَهُ آرْوَاجًا بَيْنَهُمْ

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 **وَوَيْلٌ لِّلْمَسْكُونِ**
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 to be taken as a proper noun; in other places it signifies a city or town).

< cities, towns *n. p.* **الْمَدَائِنُ**
(*sing.*) **الْمَدِينَةُ**

(*i.e.*, cities of Egypt.)

Madyan (*prop. n.*) **مَدْيَنَ**
Now known as Maghair Shu'aib, the city was situated on the Red sea coast of Arabia, south east of Mount Sinai. Madyan was a station on the pilgrim rout from Egypt to Makkah the second beyond Aila.

★ م ر أ

(*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 لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنَّا الْأَعْزَقَ

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 لَكَاذِبٌ كَرِيمٌ 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 **سُدُومَ** (3)
one of the cities where Lot's people inhabited

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ

And there came the people of the city rejoicing. [15:67]

the town wherein (4)
a treasure belonging to two boys was buried

قَفِيمٌ فِي أَمْرٍ مُضْتَبِحٍ

They are in an affair confused. [50:5]

fire (act. pic. m. sing.) مَارِجٌ

م ر ج ن

coral stone (n.) الْمَرْجَانُ

م ر ح *

تَمْرَحُونَ (imperf. 2 p. m. plu.)

<ye are joyful

مَرِحَ يَمْرَحُ مَرَحًا 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) - عَلًا

to be accustomed (in general, the word is used for evil)

مَرَدَ الْإِنْسَانُ أَوْ الشَّيْطَانُ فَهُوَ مَارِدٌ

become obstinately rebellious

مَرَأً بَمَرَأً مَرْمَأً (ف)

to be wholesome (food)

man (n.) الْمَرءُ

a man nom. امْرَأٌ

gen. امْرِئِي

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 مَرْجًا (ن) - الدَّابَّةُ

to send cattle to posture, to let loose

مَرَجَّ الْبَحْرَيْنِ يَلْتَمِثَانِ

He hath loosed the two seas. [55:19]

(act. 2 pic. m. sing.) مَرِيحٌ

<confused

مَرَجَّ يَمْرُجُ مَرْجًا (ف، س)

to be uncertain, in doubt, unsettled

مَرَّتْ - بِ - *assim v*

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

~passed with

فَلَمَّا تَخَفْتُمْ بِأَحْسَابِكُمْ أَنَّكُمْ مَرَّتْ بِهٖ

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 مَرِيَّةٌ

"doubt, suspicion." Therefore, the verse may be translated as :

اِسْتَمَرَّتْ بِهٖ *i.e.* قَرَّتْ بِهٖ

"then she continued with it or was suspected of pregnancy".)

مَرُّوا - بِ - *assim v*

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

they passed by

تَمْرُونٌ - عَلٰى *assim v*

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

ye passed by

يَمْرُونٌ - عَلٰى *assim v*

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

they pass by

تَمْرٍ *assim v*

(*imperf. 3 p.f. sing.*) ~passed

مَرَّ *v. n.* passing by

وَمِنْ أُمَّلِ الْمَدِيْنَةِ مَرْدُوَاعِلِ التَّفَاقُقِ

(And so are) some of the people of Madinah; they have become accustomed to hypocrisy. [9:101]

froward (*act. pic. m. sing.*)

(*pact. 2 pic. m. sing.*)

rebellious

(*pic. pas. m. sing.*) *ii*

rendered smooth, floored

قَالَ اِنَّهُ صَرَحَ لِمَرْدُوَاعِلِ قَوَائِرِ

He said: Verily it is a place evenly floored (rendered smooth)with glasses. [27:44]

★ ر ر م

(*perf. 3 p.m. sing.*) *assim v* مَرَّ

didst pass

مَرَّ بِمَرٍّ مَرًّا أَوْ مَرُّوْرًا

to pass, move, pass on, pass by, on, عَلٰى -

pass with بِ -

فَلَمَّا كَشَفْنَا عَنْهُ غُضْرَهُ مَرَّكَانَ

لَوَيْدًا عَمَّا إِلَىٰ غَدْرَتِنَا

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 عَلٰى قَرْيَتَيْهِ

Or, the like unto him who passed by a town. [2:259]

المرّة means strong of make (body of a creature); wisdom, comprehension: the word is driven from **إمّاراً** entwining and twisting of a cable

★ م ر ض ★

I sicken (*perf. 1st. p. sing.*) **مَرَضْتُ**

مَرِيضٌ **يَمْرَضُ** **مَرَضاً** (س) **فَهُوَ مَرِيضٌ**

to be or become sick, to fall ill

(*act. 2 pic. m. sing.*) **المَرِيضُ**
a sick man

sick men (*b. p. of مَرِيضٌ*)

disease (*n.*) **مَرَضٌ**

ailment, illness *acc.* **مَرَضاً**

★ م ر ي ★

w.v. iii **يَمَارُونَ**

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

< they dispute
meta. they debate

to dispute **مَارِي مَارِي مَرَاةً**
concerning a thing

Lo! verily those who debate (*lit.* dispute) concerning the Hour are in error far astray. [48:18]

وَيَسْتَوِي السَّحَابُ

It passeth as passing away of clouds. [27:88]

(*relative m. assim.*) **أَمْرٌ**
< most bitter

مَرَّ يَمْرٌ (**يَمْرٌ**) **مَرَارَةٌ** (ن، ف)

فَهُوَ مَرٌّ

to be bitter *opp.* sweet
relative **أَمْرٌ** *i.e.*, extremely bitter, unswallowable

بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى 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.*) **مُسْتَمِرًّا**
continuous

once, one time (*n.*) **مَرَّةً**

first time **أَوَّلَ مَرَّةٍ**

twice *n. dual.* { **مَرَّتَانِ**

acc. { **مَرَّتَيْنِ**

repeatedly (*n. plu.*) **مَرَّاتٍ**

(more than two) times

three times **ثَلَاثَ مَرَّاتٍ**

< strong of make, (*n.*) **مِرَّةٌ**
vigorous

المِرَّةُ : قُوَّةُ الخَلْقِ وَشِدَّةُهُ،

وَ المِرَّةُ: جِصَافَةٌ

العقل وَإِحْكَامُهُ، وَقَدْ جَاءَ

هَذَا مِنْ إِمْرَارِ الخَبْلِ. (*Mjj./Lis.*)

★ م ر ج

admixture v.n. iii مِرَاجٌ

وَمِرَاجُهُ وَمِنْ تَسْنِينِهِ

And admixture thereof (will be) of Tasnim. [83:27]

كَانَ بِرَأْسِهَا كَانُورًا

The admixture is (like) Camphor. [76:5]

★ م ر 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 ر ن

rain cloud (n.) الْمُرْنُ

★ م س ح

<wipe (perate. m. plu.) امْسَحُوا

(imperf. 2 p. m. plu.)w.v. iii تَمَارُونَ
ye dispute

اَفْتَسْمُرُوْنَاهُ عَلٰى مَا يَرٰى

Will ye, therefore, dispute with him concerning that which he hath seen?

[53:12]

(perate. neg. m. sing.)w.v.iii لَا تَمَارِ
dispute not!

مِرَاهُ dispute (n.)

(perf. 3 p.m. plu.) w.v. vi تَمَارَوْا
<they doubted

to doubt vi تَمَارَى تَمَارِيًّا

(imperf. 2 p.m. sing.)w.v. vi تَمَارِي
thou wilt doubt

فِيْ سَائِي الْاٰرْبَابِ تَسْمَارِي

Which of Thy Lord's benefits wilt 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.) مَرْتَبَةٌ

★ 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 مِثْلُ مَسَدٍ

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 مَسِيًّا (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 وَإِنْ يَنْسَخْ قُرْآنًا مِمَّا نُنزِّلُ

If there hath befallen you a sore, like thereunto hath already befallen (that) people. [3:140]

مَسَحَ بِمَنْحٍ مَسْحًا (ف)

to pass the hand on anything in order to wipe it

wiping v.n. acc. مَسَحًا

قَطَّعَ سَعًا 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 بِمَسْخٍ مَسْخًا (ف)

to transform or change the shape of a face or body to an ugly one

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ

And if We willed surely We should transform them in their place. [36:67]

وَالَّذِينَ يُسْتَكُونُونَ بِالْكِتَابِ

And those who hold fast by the Book. [7:170]

(perf. 3 p. m. sing.) iv **أَمَكَ**
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. **لَأَمْسَكَنَّكُمْ**
ye would refrain

(perf. 3 p. f. plu.) iv **أَمْسَنَ**
they (f.) withheld

(imperf. 3 p. m. sing.) iv **يُمْسِكُ**
~withholds

(perate. m. sing.) iv. **أَمْسِكْ**
keep, withhold

أَمْسِكْ عَلَيْكَ زَوْجَكَ

Keep thy wife to thyself (i.e., divorce her not). [33:37]

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

This is Our gift so bestow thou or withhold, without an account. [38:39]

(perate. m. plu.) iv **أَمْسِكُوا**
retain, keep (ye)

(perate. neg. m. plu.) iv **لَا تُمْسِكُوا**
keep not, retain not

retaining. **إِمْسَاكَ**

(Ap-der. m. sing.) iv **تُمْسِكُ**
withholder

(perf. 3 p. f. sing.) *assim. v* **مَسَّتْ**
~ touched

assim. v **يَمَسُّ**
(imperf. 3 p. m. sing.)
~ touches

will touch or befall *juss.* **يَمَسَّنَّ**
didst not touch **لَمْ يَمَسَّنْ**

assim. v **تَمَسَّ**
(imperf. 3 p. f. sing.)
~toucheth, befallerth

will touch or befall *juss.* **تَمَسَّنَّ**
didst not touch **لَمْ تَمَسَّنْ**

surely will befall *epi.* **لَيَمَسَّنَّ**

surely will befall you **لَيَمَسَّنَّكُمْ**
touch (v.n.) **الْمَسُّ**

touch (v.n.) *lii* **يَمَسُّ**

(imperf. 3 p. m. dual) *vi.* **يَمَسَّانِ**
< the twain touch each other (in the conjugal life)

vi. **تَمَسَّ يَمَسَّانِ**
to touch each other
meta. sexual touching

★ م س ك

(imperf. 3 p. m. plu.) *lii* **يُمْسِكُونَ**
< they hold fast

to hold *li* **مَسَّكَ تُمْسِكًا**
fast, to act without failing what (is) instructed or to refrain

(imperf. 2 p.m. plu.) w.v.
ye walk

تَمْشُونَ

(perate. m. plu.) w.v.
walk! (O ye)

امْشُوا

walk, walking (v.n) w.v.

مَشَى

one who (m. sing). ints.
walks purposely for some-
thing (in evil sense)

مَشَاءً

مَتَّازٍ تَشَاءُ وَيَسْمِيهِ

A defamer, spreader abroad
of slander. [68:11]

★ م ص ر ★

prop. noun (1)

مِصْرَ

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوِّءْ لِقَوْمِكَ مِصْرَ
مِصْرًا

And We revealed unto Musa
and his brother: inhabit
houses for your people in
Misr. (Misr is the Arabic
form of Mizrain, the old
name for the country of
Egypt. 'To the Semites the
country was known as
Mizrain' (Jid.) [10:87]
(in the above verse Misr is a
proper noun)

a common noun, a city (2)

اَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ فِيهَا مَنَاسِكَ

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

مُتَكِّاتٌ

(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 إِمْسَاءً

evening (n.)

مَسَاءٌ <<

★ م ش ج ★

<mixtures (n.p.)

إِمْتِجَاعٌ

to mix up (ض)

★ م ش ي ★

(perf. 3 p.m. plu.) w.v.
<they walk

مَقَوْا

to walk, to go, proceed

مَشَى يَمْشِي مَشْيًا (ض)

(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

<< مَعَى يَمْتَلِي 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.) الْمَرْءُ

(sing.) مَاعِزٌ a goat

but الْمَرْءُ is common to he

or she, single or plural of
goats (Lis.)

★ م ع ن ★

(n. act. 2 pl.) مَعِينٌ

running water

★ م ض غ ★

lump of flesh, (n.) مَضْفَةٌ
a morsel of flesh,
anything chewed mouthfully
مَضَعٌ يَمَضَعُ مَضْعًا (ن، ف)
to masticate, chew

★ م ض ي ★

(perf. 3 p.m. sing.) w.v. مَضَى
< ~ gone forth

مَضَى يَمْضِي مَضِيًّا (ض)
to go away, leave, depart, to
make off, decamp, expire

(perf. 3 p. f. sing.) w.v. مَضَتْ
gone forth, passed away

(imperf. 1 st. p. sing.) w.v. acc. أَمْضِي
I shall go on

(perate. m. plu.) v.w. امْضُوا
pass ! (ye)

passing away, (v.n) w.v. مَضِيًّا
to go away

★ م ط ر ★

(perf. 1st. p. plu.) tv أَنْزَرْنَا
we rained

(3 p. f. sing.) pp. tv أَمْطِرَتْ
~ was rained

(perate. m. sing.) tv أَنْزِرْ
rain down !

(Ap-der. m. sing.) iv مَطِيرٌ
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

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ

Surely there plotted those
before them. [13:42]

schemed (2)

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ الْمَكْرِينَ

And they (disbelievers)
schemed and Allah
schemed (against them);
and Allah is the best of
schemers (Pic.) And they
plotted (to put him, i.e.,
Jesus to death) and Allah
plotted (to frustrate their
plot) and Allah is the best
of plotters. [3:54]

(perf. 3 p.m. plu.) مَكَرُوا
they plotted or they schemed

(perf. 2 p.m. plu.) مَكَرْتُمْ
ye plotted

إِنَّ هَذَا لَمْكَرٌ تَرْوُونَهُ

Verily this is a plot ye have
plotted. [7:123]

common necessities, (n.) مَاعُونَ
small kindnesses

★ م ع ن ★

< entrails (n p.) أَمْعَاءُ

(sing.) الْمَعَى
entrails, intestine, bowel

★ م ق ت ★

< abhorrence (v.n.) مَقْتًا

مَقْتًا 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)

delay مَكْثًا

لِيَتَقْرَأَهُ 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 **مَكَّنُ مَكَانَهُ (ك)**
 power with, **عِنْدَ** -
 to be strong, powerful
meta. to be influential

(perf. 3 p.m. sing.) **مَكَّنَ** ii
 < ~hath established
 to strengthen, **مَكَّنَ تَمَكِّنَا**
 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. 1st. 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 مَكَانًا**
 or to give power **مِنْ** -
 (*tras.* and *intras.*)

فَقَدْ خَاؤُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ
 They betrayed Allah before,
 and He gave (thee) power
 over them. [8:71]

(perf. 1st. p. plu.) **مَكَّرْنَا**
 we plotted

(imperf. 3 p.m. sing.) **يَكْرُرُ**
 plots

(imperf. 3 p.m. plu.) **يَكْرُرُونَ**
 they plot

(imperf. 3 p.m. plu.) **لِيَكْرُرُوا** el.
 in order to plot

plot (1) (n.) **مَكْرٌ**

إِنَّ هَذَا لَمَكْرٌ مَكْرُونٌ
 Verily this is a plot ye have
 plotted. [7:123]

contrivance (2)

أَفَأَمِنُوا 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

مَكَّنَ see م ك ر

مَكَّنَ see م ك ر

full (n.) h.v.

مَلَأَ

earthful gold مَلَأَ الْأَرْضَ ذَهَبًا

<chiefs, leaders (n. p.)
(no singular from this root.)

According to *Lisanul Arab* and Raghīb the word مَلَأَ signifies fulness, therefore, the leader or chief fill the eyes of people with awe and their hearts with attraction, consequently V.I.Ps. are called المَلَأَةُ angels المَلَأَةُ الْأَعْلَى

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مَبْنِيٍّ إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى
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

مَكَامًا يَمْكُؤُونَ (ن)

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ الْأَمْكَارَ وَتَصَدِيقَةً
And their worship at the Holy House is naught but whistling and hand-clapping [8:35]

م ل ا ★

مَلَأَتْ (3 p.m. sing.) pp. h.v. مَلَأَتْ
<~ was filled

مَلَأَ مَلَأَ مَلَأَ وَ مَلَأْنَا (ف)
to fill, fill up SS with SS,

لَوْ أَظَلَمْتَ عَلَيْهِمْ لَوَلَّيْتَهُمْ فَإِن رَأَوْكَ
كَلِمَاتٍ مِنْهُمْ رُجِبًا

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. لَأَمْلَأَنَّ
(imperf. Ist. p. plu.)

I surely shall fill
(perf. 2 p. f. sing.) h.v. vii مَلَأْتِ
didst thou filled

Art thou filled? هَلْ امْتَلَأْتِ [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 wilt avail (5)

وَمَنْ يَرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ
مِنَ اللَّهِ شَيْئًا

He whom Allah doometh
unto temptation, thou
(by thy efforts) wilt 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
poor

<< مَلَقَ يَمْلُقُ مَلَقًا (م)

to flatter

★ م ل ك

(perf. 3 p. f. sing.)

~ has possessed (1)

مَلَكَ يَمْلِكُ مَلَكًا وَ مَلَكًا وَ مَلَكَ
وَ مَلَكَ (ض)

to possess

to reign or rule over عَلَى -

to have power, to be capable
of, able to obtain, can do
or avail

مَا مَلَكَتْ أَيْمَانُكُمْ

What your right hands
possess. [4:3]

(meta. that your right hands
possess or possessed by
the right hand, as in other
verses means bondmen
or bondwomen)

Caution: It is not slave in
English sense.

(perf. 2 p. m. plu.)

ye held (2)

أَوْ مَلَكَتُمْ تَمَازِجَهُ

Or whereof ye hold the keys.
[24:61]

أَوْ لَا يَسْتَطِيعُ أَنْ يُبَيِّنَ لَهُ وَيُفَسِّرَ لَهُ 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 سَوَاءٌ، هِيَ

إِسْمٌ مِنْ أَمَلَيْتُ الْكِتَابَ، ثُمَّ قِيلَتْ

إِلَى أَصُولِ الشَّرَائِعِ بِإِغْتِبَارِ آهَانِ

يُمْلِيهَا النَّبِيُّ، وَقَدْ تُطْلَقُ عَلَى الْبَاطِلِ

كَالْكَفْرِ مِلَّةً وَاحِدَةً، وَ لَا

تُضَافُ إِلَى اللَّهِ وَ لَا

إِلَى أَحَادِ الْأُمَمِ.

(أَقْرَبُ الْمَوَارِدِ)

Millah: (vocalized with the
initial kasra) 'ordi-
nance of a religion, or

owners (*act. pic. m. plu.*) مَالِكُونَ

(*pic. pac. m. sing.*) *acc.* مَمْلُوكًا / مَمْلُوكًا
enslaved

dominion (*n.*) مَمْلَكَةٌ / مَمْلَكًا / مَمْلَكَةً

king (*n.*) مَلِكًا / مَلِكٌ

< kings (*n. p.*) الْمَمْلُوكُ

(*sing.*) مَلِكٌ

mighty king (Allah) (*ints.*) مَلِكٌ

< angel (*n.*) مَلَكٌ

(the root **ك ل م** is
here repeated for beginners

< angels (*n. p.*) مَلَائِكَةٌ

(*sing.*) مَلَكٌ

* ل ل م

assim. iv

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

<~dictate

to dictate أَمَلَى إِمْلَامًا

<< أَمَلَى إِمْلَالًا

(Note: in the latter the third
radical (ي) is changed by
(ل) Thus it would be-
come assimilated. The
rule is termed قَلْبٌ. See
Lisan)

should dictate *assim. iv, el.* قَلْبٌ

(*perf. 1st p. sing.*) w.v. iv **أَمَلَيْتُ**
I tolerated or gave rein

وَكَايِنَ مِّنْ قَرْيَةٍ أَمَلَيْتُ لَهَا
وَهِيَ ظَالِمَةٌ لِّنَفْسِهَا 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. 1st p. sing.*) w.v. iv **أَمْلِي**
I give respite

وَأْمِلْ لَهُمْ إِنَّ كَيْدِي مَتِينٌ

And I give them rein (*i.e.*, I
give them a respite), verily
My contrivance is firm.
[7:183]

(*imperf. 1st p. plu.*) w.v. **تَمْلِينِ**
we respite **مِلْيًا**
a long while v.n. R.F.

وَاهْجُرْنِي مِلْيًا

And depart from some for
ever so long (or for a long
while). [19:46]

★ م ل ي ★

(3 p. f. *sing.*) *pip.* w.v. iv **تَمْلِينِ**
<~is dictated

to dictate **أَمْلًا** إِتْلَاءً

★ ★ م ن ★

مِمَّ أَيْمًا for (*particle*) مِّنْ + 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 (*Agrabulmowarid*).

★ م ل و ★

(*perf. 3 p. m. sing.*) w.v. iv **أَمَلُوا**
gave rein to (1)
(false) hopes

to march **مَلًّا يَمْشُونَ مَلًّا** (ن)
a quick step

iv **مَلًّا** ii **وَأَمَلُوا**

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 وَأَمَلَهُمْ

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 اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ

And if the camels twain and of the oxen twain.[6:144]

for explanation (3)

قَادِحُ لَنَارِكَ يُخْرِجُ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِنْ بَقْلِهَا وَ

وَنَابِهَا وَتُورِهَا وَعَدَسِهَا وَبَصِلِهَا

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 تَضَعُونَ

رِثَابَكُمْ مِنَ الظَّهِيرَةِ

Before the prayer of dawn, and when ye lay aside your raiment for the heat of the noon. [24:58]

(B) place

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ

الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

Glorified be He Who carried His servant by night from the Iviolable Mosque to

ن ح م see مَتَحِنَةٌ

ر ي م see مَتَرِينَ

د د م see مَيْدًا

مِن + مَن for مَن

(an indeclinable conjunctive pronoun)

he, she, they, who, whosoever (interrogative) who (1)

وَمَنْ أَظْلَمُ مِمَّنْ آذَى عَلَى اللَّهِ كَذِبًا

And who doth greater wrong than he who inventeth a lie concerning Allah.[6:21]

who (2)

(conjunctive pronoun)

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And of the dwellers of the desert is one who believeth in Allah and the last Day.

[9:99]

whosoever (3)

وَمَنْ يَقْنُتْ لِلَّهِ 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 فَنُفِقَ بِهِ

And whoso seeketh as religion other than Islam, it will not be accepted from him. [3:85]

a preposition signifies:

an origin of a thing (1)

مِن

with the meaning (9)

of **فِي** in

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

And in the night-time hymn His praise, and after the (prescribed) prostrations.

[50:40]

any (10)

وَمَا مِنْ دِينٍ إِلَّا لِلَّهِ

There is not any God save Allah.

[3:62]

in the sense of **عَلَى** (11)

بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن تَوْرِهِمْ

Nay, but if ye persevere, and keep away from evil, and (the enemy) attack you on their sudden. [3:125] on (alternate) (12)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأرجُلُهُمْ مِّن خِلَافٍ

Or have their hands and feet on alternate sides cut off.

[5:33]

according to (13)

لَسَيُؤْمِنُ بَعْضُهُمْ مِّنْ بَعْضٍ مَّكَانًا مِّمَّا كُنْتُمْ فِيهَا

Lodge them where ye dwell, according to your wealth.

[65:6]

with the meaning (14)

of **عَنْ** (instead of, rather than)

أَرْضِيكُمْ بِالنَّحْوَةِ الَّذِينَ آمَنُوا مِن الْآخِرَةِ

Take ye pleasure in the life of the earth rather than (or instead of) the Hereafter ! [9:38]

the far distant Mosque the neighbourhood where- of We have blessed. [17:1]

out of (5)

وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَيَسْأَلُونَ

And of Musa's folk there is a community who lead with truth and establish justice therewith (i.e. out of Musa's folk). [7:159]

than (when following (6)

a comparative)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ

And who is better in speech than him who summoneth unto Allah. [41:33]

because of, (7)

by reason of

وَمِن تَحَمُّلِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

Because of His mercy He appointed for you night and day. [28:73]

(Note : The verse may be rendered : of His mercy.)

some of or among (8)

وَمِن أَهْلِ الْكِتَابِ مَنَ إِنْ تَمَنَّاهُ

بِقِسْطٍ يُؤْتِيهِ 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.*) **تَمَنَعُ**
defends

أَمْ لَهُمْ آلِهَةٌ تَمَنَعُونَ مِنَّا

Have they gods who defend them beside Us. ? [21:43]

to protect (3)

(*imperf. 1st p. plu.*) **نَمْنَعُ**
we protect

قَالُوا لَوْلَا نَسَخْنَا عَلَيْكُمْ مَسْعُومًا مِنَّا

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.*) **مُنِعَ**
pp.

قَالُوا يَا أَبَانَا نَمُنِعُكَ مِنَّا

O our Father! The measure is denied us. [12:63]

protector (*act. pic. f. sing.*) **مَانِعَةٌ**

begudging *ints. acc.* **مَنْعَةٌ / مَنُوعًا**

hinder (*n. ints.*) **مَنَاعٌ**

(*pic. pac. f. sing.*) **مَنْعَةٌ**
forbidden

★ م ن ن

مَنْ - هَلَّا *assim. v*

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

<showed grace

to emphasize the (15)
sense of connection (but
in negative case)

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

And whoso doth that hath no connection with Allah.

[3:28]

م ن ن see **الْمَنْعُ**

م ن ن see **الْمَنْعُونَ**

ن و ص see **مَنَاعٌ**

ن ه ي see **مَنْعَتِهَا**

ن س أ see **مَنْسَأَةٌ**

ن ش أ see **مَنْشَأَاتٌ**

★ م ن ع

(*perf. 3 p.m. sing.*) **مَنَعَ**

<~prevented

to refuse (**مَنَعَ بِمَنْعِهَا**)

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]

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 **تَمَنُّونَ**
(*imperf. 2 p.m. plu.*)
< ye wish

تَمَنُّونَ is for **تَمَنُّونَ** the cluster of two compelled to drop first of them)

(*imperf. 3 p.m. plu.*) w.v., v **يَتَمَنُّونَ**
they wish

they will **لَا يَتَمَنُّونَهُ**
never wish

(*perate. m. plu.*) w.v. v **تَمَنُّوا**
long, yearn

recitation (1) **أَمْنِيَّةٌ**
a wish, longing, wishing (2)

< wishes (*n.p.*) **أَمَانِي**

(*sing.*) **أَمْنِيَّةٌ**

Manat

(an old Arabian goddess) **مَنَاةٌ**

★ م ه د

(*imperf. 3 p.m. plu.*) **يَهْتَدُونَ**

< they prepare,
~ make provision

(*imperf. 3 p.m. sing.*) w.v. ii.

< ~stirs up desire

to awaken **مَتَى تَسْمِيَةً**

the desire, give reason to hope, make someone wish

يَعِدُّهُمْ وَيُؤْتِيهِمُ

The Satan) promiseth them and stirreth. [4:120]

w.v. ii, *elp.*

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

I shall fill ~ desire

وَلَا ضَلُّهُمْ وَلَا يَمُنُّونَ

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

تَمَنَّى

لَأَمْنِيَنَّ

تَمَنَّى

(*perate. m. sing.*) *iv* **أَمِنًا**
 respite gently

the dregs of oil (n.) **الْمَلَأُ**

ا م ه ن

whatever (*particle*) **مَهْمَا**

م ه ن *

(*act. 2 pic. m. sing.*) **مَهِينًا**
 despised (1)

مَهِينٌ يَمِينٌ مَهَابَةٌ (ك)
 to be despised, be enfeebled,
 debilitated

شَرَّجَلْ نَسْلَهُ مِنْ سُلَالَةٍ 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 آتَا خَيْرًا 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 جَاهِلٍ مَهِينٍ
 And obey not thou any
 swearer ignominious.
 [68:10]

<< **مَهَّدَ يَمَهِّدُ مَهْدًا (ف)**

to extend, unfold, stretch
 out, make level, plain,
 prepare

(*act. pic. m. plu.*) **الْمَاهِدُونَ**
 spreaders

(*imperf. 1st p. sing.*) *ii* **مَهَّدْتُ**
 I made smooth

v.n. ii, (acc.) **تَمْيِيدًا**
 preparation, making smooth

cradle (1) **الْمَهْدُ**

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ
 And he will speak unto
 mankind in his cradle.
 [3:46]

bed (2)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا
 Who hath appointed the
 earth as a bed. [43:10]

expanse, rest- (n.) *acc.* **الْمِهَادُ / مِهَادًا**
 ing place, that which lies
 spread out

م ه ل *

(*perate. m. sing.*) *ii.* **مَهَّلَ**
 < respite thou

iv **أَمَهَّلَ إِسْمَالًا** *ii* **تَمَهَّلَ**
 (1) to accord or allow
 delay, defer, put off

(2) to deal gently *iv* **أَمَهَّلَ**
 << **مَهَّلَ يَمَهِّلُ مَهْلًا وَ مَهْلَةً (ف)**

to act slowly, patiently

م و ت ★

did not die *لَمْ يَمُتْ* juss. *يَمُتْ*

w.v. el. (neg.) *لَا يَمُوتُونَ*
(imperf. 2 p. m. plu.)
ye should (not) die

(imperf. 2 p.m. plu.) w.v. *يَمُوتُونَ*
they die

acc. w.v. { *يَمُوتُونَ*
(imperf. 2 p.m. plu.) w.v. {
ye die

acc. w.v. { *يَمُوتُوا*
(imperf. 1st p. sing.) w.v. *أَمُوتُ*
I die

(imperf. 1st p. plu.) w.v. *نَمُوتُ*
we die

(perate. m. plu.) w.v. *مُوتُوا*
die! (ye)
the death (v.n.) *المَوْتُ*

death (n.) *المَوْتَةُ*

the ending and additional
indicates the unit of
an action, that is
termed *إِسْمُ الْمَرَّةِ*

dead one (n.) acc. *مَيِّتًا / مَيِّتًا*

dead ones n. p. *أَمْوَاتٌ / الْمَوَاتِي*

lifeless, dead (n.) *الْمَيِّتُ*

lifelessness n. p. { *مَيِّتُونَ*
or dead ones {

acc. { *مَيِّتِينَ*

death (v. mim.) *المَيِّتَاتُ*

(perf. 3 p.m. sing.) w.v. *مَاتَ*
< died

مَاتَ بِمَوْتِ مَوْتَانِ (ن)
to die, expire

مَاتَ، مَاتَ، مَاتَ (2 p.)
مُتُّ (1st p.)

أَفَأَنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ
Will it be that when he
dieth or is slain ye will
turn back on your heels?
[3:144]

(perf. 3 p.m. plu.) w.v. *مَاتُوا*
they died

(perf. 2 p. m. plu.) w.v. *مَيِّتُمْ*
ye died
when ye have died *إِذَا مَيِّتُمْ*

(perf. 1st p. sing.) w.v. *مِيتُ*
I died

قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا
Would that I had died
before this. [19:23]

we died (perf. 1st p. plu.) *مَيِّتْنَا*
when we are dead *إِذَا مَيِّتْنَا*

(imperf. 3 p.m. sing.) w.v. *يَمُوتُ*
dies

(imperf. 3 p.m. sing.) juss. *يَمُتْ*
he dies

acc. w.v. *يَمُوتُ*
dies (imperf 3 p. f. sing.)

shaking (v.n., w.v.) **مَوْرًا**

★ م و ل ★

substance, riches, (n.) acc. **الْمَالُ / مَالًا**
wealth

مال + ي + ه com. **مَالِيَةً**
interjective

مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ

My riches have availed me
not. [69:28]

substance, riches, (n.p.) **أَمْوَالٌ**
wealths

★ م و ه ★

ماء ماءً **مَاءًا**
water (n.) acc.

★ م ي د ★

(imperf. 3 p.f. sing.) w.v. **يَمِينُ**
< ~ moves away

مَادَ يَمِينُ مَبْدَأً (ض)
shaken, moved, agitated,
to spread (cloth or table
with food)

وَجَعَلْنَا فِي الْأَرْضِ رَوَايَا أَن تَبِيدَ بِرِيمٍ
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
caused to die **أَمَاتَ**

(perf. 2 p.m. sing.) w.v., iv
thou made die **أَمَتَّ**

w.v., vi.
(imperf. 3 p.m. sing.)
causes the death **يُمِيتُ**

w.v., iv
(imperf. 1st. p. sing.)
I cause the death **أَمِيتُ**

w.v., iv
(imperf. 1st. p. plu.)
we cause the death **نُمِيتُ**

★ م و ج ★

(imperf. 3 p.m. sing.) w.v. **يَمْرُوجُ**
< ~ surges

مَاجَ يَمْرُوجُ 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. **تَمُورُ**
< ~ will shake

to move (ن) **مَادَ يَمُورُ مَوْرًا**
from side to side, to shake

★ م ي ل

فَدَيِّعِلُون - عَل - *w.v., acc.*
(imperf. 3 p.m. plu.)
they may attack

< مَالٌ يَمِيلُ مَيْلًا (ض)

be adverse to

lit. they may be adverse to

meta. to swoop down

وَالَّذِينَ كَفَرُوا لَيُفْعَلْنَ مِنْكُمْ سَيْرَةٌ وَأَمْتٌ

فَيَسْأَلُونَ عَنكُمْ عِندَ رَاجِعِهِ

Fain would those who disbelieve that ye neglected your arms and your baggage so that they might swoop down upon you at one swoop (*Jid*). [4:102]

That they may attack you once for all (*Pic*). [4:102]

Note : swoop to, drop or descend suddenly as a bird pounces on its prey, to take or seize it suddenly (*Funk*)

لَا يَمِيلُوا *w.v.* (perate. neg. m. plu.)
turn not

turning v.n., w.v. مَيْلًا / المَيْلُ

turning, (n.) مَيْلَةٌ

attacking, swooping,

to turn (1)

فَلَا تَوَلَّوْا كَالَّذِينَ

But turn not altogether.

[4:129]

★ م ي ر

مَيِّرٌ *w.v.* (imperf. 1st. f. plu.)
< we shall get provision

مَارَ مَيِّرٌ مَيْرًا (ض)

to supply food or provision

(Zr.) مَيْرَةٌ is food; the

verb is derived from the noun to supply with

★ م ي ز

مَيِّزٌ *acc.* (imperf. 3 p.m. sing.) *w.v.*
< discriminates

مَارَ مَيِّزٌ مِيزًا (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.* (imperf. 2 p.f. sing.)
< bursts

to be separated v. مَيَّرَ مَيِّرًا

to burst مَيَّرَ مِنَ الْغَضَبِ
with rage (LL)

امْتَاَزُوا *viii* (perate m. plu.)
< separate yourselves

to be separated, distinguished
مَتَاَزًا مِتَاَزًا

“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

★★★

كتاب النون

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُونَ

Verily we are Allah's and verily unto Him we are returners. [2:156]

or **أَنَا** as a statement

وَأَنَّا لَمُنَاقِبَةٌ وَمِنهَا مَقَاعِدٌ لِلسَّمْعِ

And we were wont to sit on seats therein to listen. [72:9]

or **إِنَّا**

وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ

And bear thou witness that we are Muslims. [5:111]

نَادَتْ see ن د ا

ن ا ي ★

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

< ~ turned away

نَأَى

initial letter of the (a letter) ن
68th Sura "Al-Qalam"

read as 'Noon' meaning 'a fish' ذَا النُّونِ 'the man of the fish'; name of the Prophet Yunus (Jonah).

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا

And Zunnun when departed in anger. [21:87]

our, us (pronoun) نَا

(it is an indeclinable affixed pronoun meaning 'our' when following a noun e.g. كِتَابِنَا 'our book' and 'us' when following a verb as e.g. أَطْعَمَنَا 'he fed us')

or preposition مِنَّا 'from us'.

When affixed to the particle إِنَّ or اِنَّ it is read اِنَّا 'verily we'

(*pref 1st p. sing.*) **تَبَّأْتُ**
I declared, announced, acquainted

(*imperf. 3 p.m. sing.*) **يُتَبَّأُ**
declares

(*imperf. 1st p. sing.*) **أُنْتَبِئُ**
I declare

I shall acquaint thee **سَأُنْتَبِئُكَ**

(*imperf. 1st p. plu.*) **نُتَبِّئُ** ii
we declare

that we declare *acc.* **نُتَبِّئُهُمْ**

(*imperf. 2 p. sing.*) **تُنْتَبِئُ** ii
thou declares

(*imperf. 2 p.m. plu.*) **تُنْتَبِئُونَ** ii
ye declare

(*el. 2 p. m. sing.*) **لَتُنْتَبِئَنَّ** ii
surely thou will declare

(*el. 1st p. plu.*) **لَنُنْتَبِئَنَّ** ii
we surely shall declare

(*pip. 3 p.m. sing.*) *gen.* **يُنْتَبِئًا**
~ hath been told

أَمْ لَمْ يُنْتَبِئْ 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* **يُنْتَبِئُ**
~ will be declared

(*el. pip. 2 p. m. plu.*) *h.v. ii* **لَتُنْتَبِئَنَّ**
you shall surely be
apprised (informed)

(*perate. 2 p.m. sing.*) *h.v. ii* **نَتَّبِئُ**
declare thou!

نَأَى بِنَائِي نَأِيًا (ف)

to retire, turn away,
to go far away - **عَن -**

(*imperf. 2 p.m. plu.*) *h.v.* **يَتَأَوَّنُونَ**
they go far away

ن ب أ ★

(*perf. 3 p. f. sing.*) **تَبَّأَتْ** ii
< declared (1)

تَبَّأَتْ ii, **وَأَنْبَأَتْ** iv,

to announce, declare, - **ب -**
acquaint, inform

<< **تَبَّأَتْ يَتَبَّأُ تَبَّأَتْ وَ تَبَّأَتْ (ف)**
to be high

قَدْ تَبَّأْنَا لِلَّهِ مِنْ خَبْرِكُمْ
Allah hath already declared
unto us some tidings of
you. [9:94]

acquainted, (2)
apprised

**فَلَمَّا تَبَّأْتَهَا بِهِ قَالَتْ مَنْ
أَنْبَأَكَ هَذَا قَالَ تَبَّأْتُ الْعَلِيمُ الْخَبِيرُ**

Then, when he had apprised
her of it, she said, who
hath acquainted thee there-
with. He said, the Knower,
the Aware hath acquainted
me. [66:3]

(*perf. 3 p. f. sing.*) **تَبَّأَتْ**
she declared, acquainted

(i.e., the Day of Resurrection

نَبَأٌ is not only tidings but also signifies 'an announcement' of great utility from which results either knowledge or a predominance of opinion, and true (LL),

prophecy (4)

لِكُلِّ نَبَأٍ مَّوَدَّةٌ

For every tidings 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.) تَبَتْ

<~grows

declare thou unto them

تَبِّئْهُمْ

(perate. 2 p.m. plu.) h.v. ii

declare ye

تَبِّئُوا

declare ye unto me تَبِّئُونِي

(perf. 3 p.m. sing.) h.v. iv

declared informed

أَنْبَأَ

(perate. 2 m. sing.) h.v. iv

tell! inform! (thou),

declare! (thou)

أَنْبَأَ

tell them, أَنْبِئْهُمْ

inform them

(perate. 2 p.m. plu.) h.v., iv

declare! (you)

أَنْبِئُوا

(O you) make~ أَنْبِئُونِي

known to me

(imperf. 3 p.m. plu.) h.v. x

they ask (inquire, question)

يَسْتَسْئِرُونَ

a tale, story (1) (v.n.)

نَبَأٌ

وَأَنْزَلْ عَلَيْهُمُ 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)

عَنْ يَتَسَاءَلُونَ عَنِ النَّبِئِ الْعَظِيمِ

Whereof they question one another? (It is) of the mighty announcement.

[78:1-2]

ن ب ذ ★

(*perf. 3 p.m. sing.*) **بَدَا**
~threw, fling

بَدَا يَبْدُو بَدَا (ض)
to throw or fling (things)
before or behind oneself,
give up, to cast off

بَدَا قُرْآنًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كَتُوبِ
اللَّهِ وَرَأَوْا ظُهُورَهُمْ

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.*) **بَدَّدْتُ**
I threw, cast away

(*perf. 1st. p. plu.*) **بَدَّدْنَا**
we threw, cast away

(*perate. 2 p.m. sing.*) **أَبَدْتُ**
throw!

(*pp. 3 p. m. sing.*) **كُنْتُ**
had been cast

كُنْتُ بِالْعَرَاوِ

He surely had been cast into
the wilderness. [68:49]

(*el. pip. m. sing.*) **لَيَبْدَنَّ**
he shall surely be cast

بَعَثَ يَبْعَثُ تَبَا وَ تَبَاتًا (ن) - ب -

to produce (a tree), to grow,
sprout (plant)

(*perf. 3 p. m. sing.*) *iv* **أَبَتْ**
<~made grow

to make grow, *iv* **أَبَتْ إِبَاتًا**
to cause to grow

وَاللَّهُ أَبَتْكَ مِنَ الْأَرْضِ تَبَاتًا

And Allah hath caused you
to grow from the earth as
a growth. [71:17]

وَأَبَتْهَا تَابَاتًا

And He made her grow up
with a goodly growth.
[3:37]

(*perf. 3 p.m. sing.*) *iv* **أَبَّتْ**
groweth

(*perf. 1st p. plu.*) *iv* **أَبَّتْنَا**
we have caused to spring up

(*imperf. 3 p.m. sing.*) *iv* **يُؤْتِي**
grows

(*imperf. 3 p.m. sing.*) *iv* **تُؤْتِي**
it, that grows

n.d. acc. iv **تُؤْتِيْنَا**
(*imperf. 2 p. m. plu.*)
that ye cause to grow

growth, herbage (*n.*) *acc. iv* **نَبَاتًا / تَبَاتًا**

وَالْبَلَدُ الطَّيِّبُ يَفْرُجُ تَبَاتَهُ بِإِذْنِ رَبِّهِ

And a good land, its herbage
cometh forth by the com-
mand of its Lord. [8:57]

نَجَّ يَنْجِي نَجْأً وَ نُبُوءًا (ض، ف)

to spring, gush or flow out
(water)

فُتَايِعُ (n. p.)

ن ت ق ★

نَتَقْنَا (perf. 1st p. plu.)

< we shook over

مَتَّقْ يَتَّقُ تَقًّا (ن)

to shake, pull, raise up, spread out
or over

ن ث ر ★

اَثَرَتْ (perf. 3 p. f. plu.) viii

< scattered

نَثَرَ يَنْثُرُ نَثْرًا (ض، ن)

to disperse, scatter, disseminate

مَنْثُورًا (act. pic. m. sing.)

ن ج د ★

التَّجْدَيْنِ (dual. n. gen.)

< two highways

(i.e. good and evil)

النَّجْدِ (n.)

ن ج س ★

نَجَسٌ (impure one (n.))

نَجَسَ يَنْجَسُ نَجْسًا وَ نَجَسًا (س)

to defile, pollute.

to become polluted, unclean

كَلَّا لَيُنَادُّنَّ فِي الْحَطَمَةِ

By no means! He shall
surely be cast into the
crushing fire. [104:4](perf. 3 p. f. sing.) viii انْتَبَذَتْ
she retired

ن ب ز ★

(لَا) تَنْادُوا (prate. neg. m. plu.) vi

< do not call one
another in insulting manner

نَبْرًا يَنْبُرُ نَبْرًا (ض)

to call names, to upbraid
to call one another vi
by nickname in order to
insult him

لَا تَنْادُوا بِأَلْقَابٍ

Do not call one another by
nickname. [49:11]

ن ب ط ★

يَسْتَنْبِطُونَ (imperf. 3 p. m. plu.) x

< they discover, think out

نَبَطَ يَنْبِطُ نَبْطًا وَ نُبُوءًا (ض)

to gush or flow out (water)

<< اسْتَنْبَطَ

(something), discover

ن ب ع ★

< a fountain, a spring (n.)
of water

★ ن ج م ★

< the stars, coll- (1) (n.) النجوم
actively

يَجْمُ يَنْجُمُ نَجْمًا (ن)

to appear, rise

وَعَلَيْكَ وَاللَّيْلِ لُجُومٌ وَسَبَّحُوا بِحَمْدِ رَبِّكَ نهارًا

And (also) landmarks as by the stars they are guided. [16:16]

a star (2)

وَالنَّجْمِ إِذَا هَوَىٰ

By the star when it setteth. [53:1]

(according to some commentators the word النجوم here too means stars, collectively as a noun

إِسْمُ الْجَنَسِ) النجوم stars (n. p.)

herbs (3)

وَالشَّجَرِ السَّاجِدِ

And the herbs and the trees do obeisance. [55:6]

★ ن ج و ★

(perf. 3 p. m. sing.) نَجَّى نَجِّى
< ~ was saved

نَجَّى يَنْجُو نَجْوًا وَنَجْمًا (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 مَنَاجَاةً**
to confide a secret to

إِذَا نَاجَيْتُمُ الرَّسُولَ

When ye go to wishper with
the apostle. [58:13]

(*pref. 2 p. m. plu.*) *vi, w.v.*
ye whisper together **تَنَاجَيْتُمْ**

(*imperf. 3 p.m. plu.*) *iv, w.v.*
they whisper together **يَتَنَاجَوْنَ**

(*perate m. plu.*) *vi, w.v.*
ye (should) whisper! **تَنَاجَوْا**

vi, w.v.
(*perate neg. m. plu.*)
ye (should not) whisper
or do not whisper **لَا تَتَنَاجَوْا**

(*act. pic. m. sing.*) *w.v.*
one who is saved (*f.d.*) **نَاجٍ**

deliverance (*v.n.*) *w.v.* **النَّجَاةُ**

iii **تَمَاجَاةً يَتَمَجَّوْنَ تَمَجُّوًّا وَ تَمَجُّوًّا وَ تَمَجُّوًّا**
to confide a secret to **مَنَاجَاةً**

(*perf. 2 p. m. sing.*) **تَمَجَّوتَ**
thou hast escaped

~delivered *ii, w.v.*
(The verb **تَمَجَّجَ** is written with
when affixed to a pro-
noun as **تَمَجَّجْنَا**, **تَمَجَّجْتُمْ**)

(*perf. 1st p. plu.*) *ii, w.v.*
we delivered **تَمَجَّجْنَا**

(*imperf. 3 p.m. sing.*) *ii, w.v.*
delivers **يَتَمَجَّجِي**

(*imperf. 1st p. plu.*) *ii, w.v.*
we deliver, we shall deliver **نَتَمَجَّجِي**

(*imperf. 1st p. plu.*) *el. ii, w.v.*
we shall surely deliver **لَنَتَمَجَّجِيَنَّ**

(*perate. m. sing.*) *ii w.v.*
deliver ! affixed to a
pronoun as :

deliver me **تَمَجَّجْنِي**

deliver us **تَمَجَّجْنَا**

(*pp. 3 p. m. sing.*) *ii, w.v.*
was delivered **تَمَجَّجِي**

(*perf. 3 p. m. sing.*) *iv, w.v.*
delivered **أَتَمَجَّجِي**

affixed to a pronoun as :

delivered us **أَتَمَجَّجَانَا**

~you **أَتَمَجَّجْتُمْ**

and so on

(*pref. 2 p.m. sing.*) *iv, w.v.*
thou delivered **أَتَمَجَّجَيْتَ**

وَمَا نُوايَسْتَجِئُونَ مِنَ الْجِبَالِ يَتَوَاترًا مِينِينَ
And they were hewing out
houses from mountains
(feeling) secure. [15:82]

ن ح ر ★

أَتَحْرُ (perate 2 p. m. sing.)
<(thou) sacrifice!
عَرَّ بِنَعْرٍ نَعْرًا وَتَحَارَأَ (ف)
to slaughter, sacrifice (an animal), to injure the jugular vein

ن ح س ★

تَحْسِنُ (calamity (v.n.) (sing.) neg.)
يَحْسُنُ تَحْسًا / تَحْسٌ مُحْسَةٌ
to be unlucky, (س، ك)
inauspicious, fatal, of evil men
يَحْسَاتُ (inauspicious (n.p.)
تَحْسٌ (smoke (n.)
(smoke without flame that rises high and of which heat is weak).

ن ح ل ★

التَّحْلُ (the hce (n.)
يَحْلُ (a gift (v.n.)
تَحْلٌ يَحْلًا (ف)
to make a gift, dower a women, make a wedding gift

يَحْيَا (act. pic.) acc. w.v.
the act of counselling together

التَّحْوَى (counselling (v.n.) w.v. (in secret)

مُنَجِّو (Ap-det. m. plu.) w.v. n.d.
deliverers

إِنَّا مُنَجِّوْكَ

Verily We are to deliver thee. [29:33]

ن ح ب ★

تَحَبُّ (a vow (v.n.)

تَحَبَّ يَتَحَبُّ تَحَبًّا (ض)
to weep, to cry, to vow

قَضَى نَعْبَهُ

He hath fulfilled his vow. (i.e., by offering up his life for Allah's cause—a metaphorical usage, meaning ing courted death). [33:23]

ن ح ت ★

تَتَحَوَّنُ (imperf. 2 p. m. plu.)
<ye hew

تَحَتَّ يَتَحَتُّ | يَتَحَتُّ | تَحَتَّ يَتَحَتُّ
تَحَتًّا (ن، ض، س)
to cut, hew, carve (stone, etc.) shape, work (wood), emaciate

يَتَحَوَّنُ (imperf. 3 p.m. plu.)
they hew

to flee (*assim.*) **نَدَّ يَنْدُ نَدًّا (ض)**

to run away (a camel)

(one who can run away from God's command and establish his own sovereignty against God's order

mata. idols (Lis. etc.)

ن د م ★

(*act. pic. plu.*) **نَادِمِينَ**

(*sing.*) **نَادِمٌ** < remorseful

<< **نَدِيمٌ يَنْدَمُ نَدَمًا وَنَدَامَةً (س)**

to regret as a result of a sinful act

(According to *Lis., I.Q.* 'A sinful act may be followed by either of two painful feelings; one is called remorse but in that there is no merit. The other is known as repentance **التَّوْبَةُ**

Thus **النَّدَمُ** is not repentance as translated by some authors.)

ن د ي ★

(*perf. 3 p.m. sing.*) *iii, w.v* **نَادَى**

< ~ called out (1)

نَادَى يُنَادِي مُنَادَاةً

to call it with another in a assembly

(Note: *R.F.* is not used in this meaning.)

(synonymous with

meaning a free gift (*I.Q.*)

وَأَتُوا النِّسَاءَ صَدَقَاتِهِنَّ بِحِلَّةٍ

And give unto women their dowries as a free gift.

[4:4]

(It should not be confused with the 'price of bride' as customary in the ancient world.)

ن خ ر ★

< crumbled (*n. sing.*) **نَجْرَةٌ**
decayed (bones)

نَجْرًا يَنْجُرُ نَجْرًا (س)

to be rotten, decayed, carcass, (bone, wood)

ن خ ل ★

< the palm-tree (*n.*) **النَّخْلَةُ**
(*plu.*) **نَخِيلٌ، نَخْلٌ** as below

palm trees, (*n. p.*) **النَّخْلُ**

also, date-palms, *acc.* **نَخْلًا**
date-stone

date-palms **نَخِيلٌ**

ن د د ★

compeers, like, equal, (*n. p.*) **أَنْدَادًا**
match

(*sing.*) **يَنْدِي**

(*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 تَتَنَادَوْنَ
they cried out unto each other

(*Ap-der m. sing.*) w.v. (ي) الْمُتَنَادِي
a/the caller

acc. w.v. مُنَادِيًا
a call, a cry (v.n.) w.v. يَدَاةٌ
assembly (n. p.) w.v. تَادِي
company (n. p.) acc. w.v. يَدِيَا
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 يَدًّا خَفِيًّا
(Recall) what time he cried unto his Lord with a secret cry. [19:3]

When referred to the hereafter the perfect tense takes the meaning of a future tense e.g.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ
And the fellows of the Garden shall cry unto the fellows of the fire. [7:44]

(com.)	نَادَى + نَا = نَادَانَا	}	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.* **يُنذِرُ**
warn

(*imperf. 3 p. m. plu.*) **يُنذِرُونَ** *iv*
they warn

they may/in *el. iv* **يُنذِرُوا**
order to warn

thou may/in *el. iv* **تُنذِرُ**
order to warn

ye warn *juss. iv* **تُنذِرُوا**

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.*) **أُنذِرُوا** *iv*
they had been warned

(*pip. 3 p. m. plu.*) **يُنذِرُوا** *el. iv*
they might be warned (or)
they in order to be warned

(*pip. 3 p. m. plu.*) **يُنذِرُونَ** *iv*
they are warned

إِذَا مَا يُنذِرُونَ
When they are warned. [21:45]

warning (*v.n.*) *acc. iv* **نَذْرًا**

(*perf. 1st. p. sing.*) **نَذَرْتُ**

<I vowed
نَذَرْتُ 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**

فَوَلِّ قُصُوفَهُمْ وَلِيُوَفُّوا 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.*) **أَنْذَرْتُ**
< ~ warned

to warn, *iv* **أَنْذَرْتُ إِذَا رَأَى**

call attention to, show the
danger to to come. *R F.* is
not used in this sense, but
the verbal nouns resembling
the forms of trilateral
have occurred in the H.Q.
such as **نَذْرًا** below.

(*perf. 2 p.m. sing.*) **أَنْذَرْتُ** *iv*
thou warned

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

And he drew forth his hand, when lo! it was white unto the beholders. [7:108]

(*perf. 1st. p. plu.*) نَزَعْنَا
we extract

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَيْلٍ

And We shall extract whatsoever of rancour there may be in their breasts. [7:43]

we (shall) take (2)
out

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا

And We shall take out from every community a witness. [28:75]

withdraw (3)

وَلَكِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ إِتْرَافَهُ يُسْوَسُ كُفُورًا

And if We cause man to taste mercy from Us and thereafter withdraw it from him, verily he is despairing, blaspheming. [11:9]

(*imperf. 3 p.m. sing.*) نَزَعُ
divests, strips off

كَمَا أَخْرَجَ أَبُو بَكْرٍ

مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

As he drove forth your parents from the Garden, divesting the twains of their garment. [7:27]

(*dropped ي*) نَذِيرٌ (ي) my warning
warner (1) (*act. 2 pic.*) نَذِيرٌ

فَقَدْ جَاءَكُمْ نُذِيرٌ وَنَذِيرٌ

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

فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ

Ye shall know what (wise or what terrible) was My warning. [67:17]

warner (*Ap-der. sing.*) iv مُنذِرٌ

(*Ap-der. m. plu.*) nom. iv مُنذِرُونَ
warners

(*Ap-der. m. plu.*) acc. iv مُنذِرِينَ

(*pis. pic. m. plu.*) acc. iv مُنذِرِينَ
those who were warned

نَزَادٌ see ن ذ و د

ن ز ع ★

(*perf. 3 p.m. sing.*) نَزَعُ
drew forth

ii نَزَعُ يَنْزِعُ نَزَعًا (ض) وَ نَزَعُ
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
رَزَعٌ يَنْزِعُ رَمًا (ف)

to incite to evil,
to foment discord between,
to make strife, to slander,
sow dissensions

(*imperf.* 3 p. m. *plu.*) يَنْزِعُ
sows discord

إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ

The devil soweth discord
among them. [17:53]

(*imperf.* 3 p. m. *sing.*) *e.n.* يَبْرَازُ
~ prompt
with بَيِّنَاتٍ to prompt

وَأَمَّا يَنْزِعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ

And if a slander from
Satan wound prompt
thee, then seek refuge in
Allah. [7:200]

(*imperf.* 3 p. m. *sing.*) تَنْزِعُ
thou takest away

we surely *e.p.l.* لَنْزِعَنَّ
draw (aside)

iii, e.m.p. يَبَايِعَنَّ
(*imperf.* 3 p. m. *plu.*)
they (should) dispute

تَارِعٌ مُنَازَعَةٌ وَنِرَامًا
to dispute, fight, quarrel

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْكُفًا تَائِبًا
فَلْيَتَنَزَّلِ فِي الرَّسْمِ

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* تَتَارَعُ
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)

وَوَرَوْنَا لَنَا مَعَكَ كِتَابًا

And had We sent down a Book [6:7]

to revel in slow (3) deliberation (piecemeal)

وَقُرْآنًا قَرَنَهُ لَعَلَّكَ تَلْتَمِثُ عَلَيْهِ وَعَلَى النَّاسِ عَلَى مَكِّكَ وَتَرْتَلُهُ تَنْزِيلًا

And this is a recitation which We have made distinct that thou mayest recite it unto mankind with delay an We have reveled it at intervals. [17:106]

(imperf. 3 p.m. sing.) ii, acc. **يُرَوِّلُ** that has sent down

(imperf. 3 p.m. sing.) ii **يُرَوِّلُ** sends down

(imperf. 2 p.m. sing.) ii, acc. **تُرَوِّلُ** that they may send down

(imperf. 1st. p. plu.) ii **نُرَوِّلُ** we send down

did not (juss) ii **لَمْ يُرَوِّلْ** send down

(pp. 3 p.m. sing.) ii **رُوِّلَ** ~was sent down

has been reveled - عَلَى -

(pp. 3 p.f. sing.) **رُوِّلَتْ** was reveled

(pip. 3 p.m. sing.) **يُرَوِّلُ** is being reveled

slander, prompting (v.n.) **زَوَّعَ**

★ ن ز ف

(pip. 3 p.f. plu.) **يُزَوِّعُونَ**

<they are made mad

زَوَّفَ يَزُوفُ زَوْفًا (ض)

to entirely exhaust or be exhausted (as well)

pp./pp. **زُوفَ يَزُوفُ**

iv. **أَزَفَ إِزَافًا**

to lose one's senses, be made drunk, be silenced in argument

(imperf. 3 p.m. plu.) iv **لَا يُزَوِّعُونَ**

they will (not)

be senseless (drunk)

★ ن ز ل

(perf. 3 p.m. sing.) **رَوَّلَ**

~has come down

< **رَوَّلَ يَرُوِّلُ رُؤُولًا وَ مَرِيْلًا (ض)**

to descend, to come down

(imperf. 3 p.m. sing.) **يُرَوِّلُ**

~descends

(perf. 3 p.m. sing.) ii **رَوَّلَ**

< ~has sent down

to send down, ii **رَوَّلَ تَرَوِّلًا** to revel

(perf. 1st. p. plu.) ii **رَوَّلْنَا** we have reveled (1)

رَوَّلْنَا عَلَى عَبْدِنَا

We have reveled unto Our bondman. [2:23]

(Note: the form **تَنْزِيلٌ** is of a feminine singular but is used for plural as a group)

(imperf. p. f. sing.) v **تَنْزَلُ**

comes down (the initial ت of) imperfect tense is dropped for easy pronunciation which is called **تخفيف**

(imperf. 3 p.m. sing.) v **يَنْزِلُ** comes down

that which is (n.)

prepared for a guest, acc. entertainment, an abode, food or a drink

one descent (n. unity)

وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى

And assuredly he saw him at another descent [53:13]

وَالنَّزْلَ: الْمَرَّةُ مِنَ النُّزُولِ وَتَقُولُ
فَقُلْتَ ذَلِكَ نَزْلَةً أَيْ مَرَّةً MJO.

i.e., **نَزْلَةٌ** is a noun of unity from **نَزُولٌ** it also denotes the meaning of 'once'

(n. pt. plu.) acc. stations, mansions

(sing.) **مَنْزِلٌ**

(Ap-der. m. sing.) ii **مَنْزِلٌ** a sender down

to be reveled or **أَنْ يُنَزَّلَ** revelation to be sent down (to him)

(the Quran) v.n. ii **تَنْزِيلٌ** the revelation

reveling (v.n. ii.) acc. **تَنْزِيلًا**

(perf. 3 p.m. sing.) iv **أَنْزَلَ** ~sent down

(perf. 1st p. sing.) iv **أَنْزَلْتُ** I sent down

(perf. 2 p.m. plu.) iv **أَنْزَلْتُمْ** ye sent down

(perf. 1st p. plu.) iv **أَنْزَلْنَا** we sent down

(imperf. 1st p. sing.) iv **سَأَنْزِلُ** I shall send down (with م of future tense)

(perate. m. sing.) iv **أَنْزِلْ** send down !

(pp. 3 p.m. sing.) iv **أَنْزِلَ** what is sent down or reveled

(pp. 3 p. f. sing.) iv **أَنْزِلَتْ** that is reveled or sent down (in plural or feminine singlar)

(perf. 3 p. f. sing.) v **مَنْزَلَتْ** brought down

وَمَا سَأَلَتْ بِهِ الشَّيَاطِينُ

And satans have not brought down. [26:210]

(imperf. 3 p. f. sing.) v **تَنْزَلْنَ** they shall come down

تَأْتِي تَأْتِي تَأْتِي وَتَأْتِي (ف)
وَأَنْتَا
to delay (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 convenience, by keeping a profane month in its stead, transferring, for example, the observance of Muharram to the succeeding month of Safar (Baid-wai).

مِيسَاةٌ n. inst. h.v

ن س ب ★

تَسْبَأُ < kinship v.n., acc.
تَسْبَبُ بِسَبَبٍ نَسَبًا وَنَسَبَةً (ض)
to give or ask one's genealogy

to attribute, ascribe to - إِلَى -

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

مُنْزَلٌ (pis. pic. m. sing.) ii
what has been revealed or sent (down)

مُنْزِلُونَ (Ap-der. m. plu.) iv, nom.
who causes to descend, (1)
send down, make to come down

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ
وَجَزَاءَ مِنَ السَّمَاءِ

Verily We are about to bring down upon the inhabitants of the city a scourge from the Heaven. [29:34]

الْمُنْزِلِينَ (Ap-der. m. plu.) iv, acc.
a receiver of guests, (2)
those who provide hospitality

الَّذِينَ يُؤْتُونَ فِي الْكَيْلِ وَأَتَاخِذُوا لِمُنْزِلِينَ

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]

الْمُنْزَلِينَ (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 بِئِنَّكَ نَسَكًا وَ مَنَسَكًا (ن)

to lead a devout life, to be pious

نَائِيكُوهُ (act. pic. m. plu./pron. n.d.) performers of it

(نَائِيكُونَ + هُ)

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُوَ نَائِيكُوهُ

Unto every community We have appointed a rite (a certain way of sacrificing) which they perform.[22:67]

مَنَسَكًا (a ritual (v. min.) acc. (rite of sacrifice))

مَنَائِيكُ (n. pl. plu.)

places for sacrifice in performing Haj, generally, rites and ceremonies of Haj.)

★ ن س ل ★

بَنَسِلُونُ (imperf. 3 p.m. plu.)

< they hasten out

تَسَلَّ يَنْسِلُ نَسْلًا (ن)

to beget, be fruitful in progeny

<< تَسَلَّ يَنْسِلُ نَسْلًا (ن)

to hasten

النَّسْلُ (the cattle (v.n.))

نَسَخَ (imperf. Ist. p. plu) (juss.) we abolish

نَتَسَخُّ (imperf. Ist. p. plu) x we transcribe

كُنَّا نَتَسَخُّ we used to transcribe

نَسَخَةٌ inscription (n.)

وَفِي نَسَخَتِهَا مَدْرِي وَرَحْمَةٌ

And in the inscription thereon was guidance and mercy.

[7:154]

★ ★ ★ ★

نَسْرًا (Nasr. (p.n.) acc.)

Nasr, the vulture god, was an idol of the Himyarites. The vulture worship of the Arab is attested by the Syriac doctrine of Addai. (Jid.)

★ ان س ف ★

بَنَيْفُ (imperf. p.m. sing.)

< will scatter

تَسَفَّ بَنَيْفُ نَسْفًا (ض)

to uproot, reduce to power, to scatter

لَنَنْسِفَنَّ (imperf. Ist. p. plu.) epl. we shall surely scatter

نُسِفَتْ (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. ~ forgets	نَسِيَ
(imperf. 2 p.m. sing.) w.v. thou forget	تَنَسَى
(imperf. 2 p.m. plu.) w.v. ye forget	تَنْسَوْنَ
(perate.neg.m.sing.) f.d.w.v. thou forget not	لَا تَنْسَ
(perate.neg.p.plu.) w.v. ye forget not	لَا تَنْسُوا
(imperf. 1st. p. plu.) w.v. we forget	نَسَى
we forget them	نَسَاهُمْ
we forget you	نَسَاكُمْ
(pip. 2 p.m. sing.) thou art forgotten	تُنْسَى
w.v. vi (perf. 3 p. m. plu.) they caused (you to) forget	أَنَسُوا (كَمْ)
w.v. iv (perf. 3 p. m. sing.) he made (me to) forget (it) the word is a compound one	أَنَسَا (نَيْه)
أَنَسَا + فِي + هِ	
he made forget ÷ me + it	
he made him	أَنَسَاهُ
to forget	
he made (them)	أَنَسَاهُمْ
to forget	
w.v. iv (imperf. 1st. p. plu.) we cause (it) to be forgotten	نُنْسِي (هَا)
w.v. iv, emu. (imperf. 2 p.m. sing.) causes to forget	يُنْسِيَنَّ

وَرُفِعَ الْكُفْرَ وَالنَّسْلَ

He destroys the crops and
the cattle. [2:205]

progeny (2)

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَّةٍ مِنْ مَاءٍ مُؤْتَى

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.
~has forgotten نَسِيَ

(perf. 3 p.m. dual.) w.v.
they (twain) forgot نَسِيَا

(perf. 3 p.m. plu.) w.v.
they forgot نَسَوْا

(perf. 2 p.m. sing.) w.v.
thou forgot نَسَيْتَ

(perf. 1st. p. sing.) w.v.
I forgot نَسَيْتُ

(perf. 2 p.m. plu.) w.v.
ye forgot نَسَيْتُمْ

(perf. 1st. p. plu.) w.v.
we forgot نَسَيْنَا

(*Ap-der. m. plu.*) *iv, h.v.* **النَّشْرُونَ**
grower

(*pis. pic. f. plu.*) *iv, h.v.* **الْمُنَشَّاتُ**
elevated sails

وَلَهُ الْجَوَارِ الْمُنَشَّاتُ فِي الْبَحْرِ كَالْأَعْلَامِ
His are the ships with elevated sails upon the sea like mountains. [55:24]

ن ش ر ★

(*pp. 3 p. f. sing.*) **نُشِرَتْ**
<is/are laid upon

نَشَرَ يَنْشُرُ نَشْرًا وَنُشُورًا (ن)
to spread out, to resuscitate, bring back to life, to be extended, lay open, to unfold

(*imperf. 3 p. m. sing.*) **يَنْشُرُ**
~will spread

(*perf. 3 p.m. sing.*) *iv* **أَنْشَرَ**
brought to life

لَمَّا إِذْ أَنْشَأَ آدَمَ

Then, when He will, He brought him again to life. [80:22]

(*perf. Ist. p. plu.*) *iv* **أَنْشَرْنَا**
we brought (into life)

(*imperf. 3 p.m. plu.*) *iv* **يَنْشُرُونَ**
they raise the dead

أَمْ لِي أَخَذُوا مِنَ الْأَرْضِ مِمَّنْ يَنْشُرُونَ
Or have they chosen gods from the earth who raise the dead. (i.e. who bring to life.) [21:21]

caused thee to forget **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)

نَشَأَ يَنْشَأُ نَشْؤًا نَشْؤًا وَنَشُومًا
وَنَشَاءَ (ف, ك)
to grow up (child), live, originate, rise, to create

to be brought up **نُشِقَ وَأَنْشِقَ**

growth **النَّشَاءُ**

(*pip. 3 p.m. plu.*), *it 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. Ist. p.m. plu.*) *iv, h.v.* **أَنْشَأْنَا**
we created

(*imperf. 3 p.m. sing.*) *iv, h.v.* **يُنْشِئُ**
~raises

(*imperf. Ist. 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 ★

النَّاطِطَاتُ (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 النَّطُّ
up quickly and easily

releasing v.n. acc. نَشَطًا

وَالنَّاطِطَاتِ نَشَطًا

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 يَنْصُبُ نَصْبًا (ض، ن)
to fix (a plant, tree, stone)
in the soil, to raise, estab-
lish

(2) نَصَبَ يَنْصُبُ نَصْبًا (س)
to use diligence, to be instant,
to toil, labour

(imperf. 2 p.m. plu.) vill
ye spreading (yourselves)

فَانْتَشِرُوا + ف com. vill
(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.) {
unfolded مَشُورًا

(act. pic.) acc. مَشُورًا

(pis. pact. f. sing.) ii
spread open مَشُورَةً

<(pis. pact.m. plu.)acc. iv
brought up (or) are/
will be raised مَشُورِينَ

(pis. pact. m. sing.) vill
that which spreads itself out مَشُورَةً

ن ش ز ★

<rise up (perate. m. plu.)
انْشُرُوا

نَشَرَ يَنْشُرُ نَشْرًا (ن)

to be high, lifted up, rise up

(imperf. Ist. p. plu.) iv
نَشْرًا
we make stand up

<refractoriness (v.n.)
نشورًا
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 النُّصُبِ

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.)

نُصُبٌ plu of أَنْصَابٌ 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.) tv أَنْصِتُوا <keep quiet in order to listen

نَصَتَ يَنْصِتُ نَصَاتًا (ض)

وَأَنْصَتَ إِنْصَاتًا

to keep quiet in order to listen to, hear

ن ص ح ★

(perf. 3 p. m. plu.) نَصَحُوا <they wished well, they were sincere

وَاللَّيَالِي الْجِبَالِ كَيْفَ نُصِبَتْ

(Look they not)~and at the mountains how they are fixed firm. [88:19]

(perate. m. sing.) أَنْصَبٌ (ف) toil, labour!

بِأَنَّا قَرَعْتُمْ فَاَنْصَبْتُمْ

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 يَصْبِرُ وَعَدَّابِ

When he cried unto his Lord: verily the Satan hath touched me with affliction (or calamity) and suffering. [38:41]

<standards (1) (n. p.) النُّصُبُ

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)

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
And We delivered him from the people who denied Our signs. [21:77]

we helped (2)

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ
And We helped them so that they became the victors. [37:116]

(imperf. 3 p.m. sing.) nom. يَنْصُرُ
will/would save or deliver

فَمَنْ يَنْصُرُنَا مِن بَأْسِ اللَّهِ إِنْ جَاءَنَا
But who would save us from wrath of Allah should it reach us. [40:29]

(imperf. 3 p.m. sing.) acc. يَنْصُرُ
they may succour

(conditional phrase) gen. يَنْصُرُ
if~helps

(imperf. 3 p.m. plu.) يَنْصُرُونَ
they succour

f.d., acc. تَنْصُرُوا
(imperf. 2 p. m. plu.)
ye aid (the religion)

(imperf. 3 p.m. sing.) emp. لِيَنْصُرَنِي
surely he will succour

(perate 2 p. m. sing.) اَنْصُرْ
make~triumph - عَلَيَّ -

فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
So make us triumph over the disbelieving people. [2:286]

نَصَحَ يَنْصَحُ نَصْحًا (ف) - ل -

(1) to be pure, unmixed, to act sincerely
(2) to give sincere advice, to counsel

(perf. 1st p. sing.) نَصَحْتُ
I counselled sincerely

(imperf. 1st p. sing.) أَنْصَحُ
I sincerely counsel

(act. pic. m. sing.) نَاصِحٌ
good counsellor

(act. pic. m. plu) نَاصِحُونَ
well wishers

(act. pic. m. plu) acc. النَّاصِحِينَ
good counsellors

true and acc. نَصُوحًا / نَصُوحًا
sincere (repentance)

ن ص ر ★

(perf. 3 p.m. sing.) نَصَرَ
succoured

نَصَرَ يَنْصُرُ نَصْرًا (ن)
to assist, aid, succour, protect to cause one - عَلَيَّ مِنْ -
to conquer an enemy, render victorious, deliver or succour

a faithful نَصَرَ الْمُؤْمِنُ اللَّهَ
aided Allah
meta. i.e., his religion

(perf. 3 p. m. plu.) نَصَرُوا
they succoured

فَادْخُلُوا نَارَهُ فَادْعُوا فِيهَا

لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا

Then they were made to enter a fire, then they found not for themselves besides Allah (any) helpers. [71:25]

Ansar (2)

وَالشَّيْءُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

And the first ones among Muhajirs (emigrants) and Ansar (their helpers).

[9:100]

أَنْصَارٌ *lit.* 'helpers' or

'auxiliries,' 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.* أَنْصَارِيٌّ) أَنْصَارِيٌّ

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.) تَنْصَرُونَ

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 يَنْصُوْ تَصْوُأً (ن)

to seize one by the forelock

ن ض ج ★

(perf 3 p. f. sing.) تَضَجَّتْ

<~cooked

تَضَجَّ يَنْضَجُ تَضَجًا (س)

done, cooked, to be thoroughly burnt and whose sensibility has been dead

ن ض خ ★

(relative n. dual) تَضَاحَاتَانِ
gushing forth (fountains)

تَضَخَّ يَنْضَخُ تَضَخًا (ف)

to sprinkle water on, irrigate, gush out, (spring)

ن ض د ★

(act. 2 pic. m. sing.) تَضَيْدٌ

<piled one over another, ranged

تَضَدُّ يَنْضُدُّ تَضُدًا (ض)

to pile up one over the other (carpets, cushions, goods etc.)

(perf. 3 p. m. sing.) VIII أَتَصَّرَ

<vindicated himself

أَتَصَّرَ أَتِصَّارًا

oneself, vindicate or deliver oneself

(perf. 3 p. m. plu.) VIII أَتَصَّرُوا

they vindicated

themselves

(imperf. 3 p. m. plu.) VIII يَنْتَصِرُونَ

they vindicate themselves

(imperf. 2 p. m. dual.) VIII تَنْتَصِرَانِ

you (twain) defend themselves

(perate. m. sing.) VIII أَتَصَّرَ

(I beg thee to) vindicate (me)

(Ap-der. m. sing.) X مُتَصِّرٌ

one who is able to defend himself

(Ap-der. m. plu.) acc. مُتَصِّرِينَ

those who are able to defend themselves

(perf. 3 p. m. sing.) X اسْتَصَّرَ

~asked for aid or succour

(perf. 3 p. m. plu.) X اسْتَصَّرُوا

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

تَصَفَّ يَنْصِفُ تَصْفًا (ن)

to reach half its portion

ن ط ق

(imperf. 1st p.m. sing.) يَنْطِقُ

~speaks

تَلَقَّ يَنْطِقُ تُلَقًّا (ض)

to speak, utter, articulate sounds

(imperf. 3 p.m. plu.) يَنْطِقُونَ
they speak(imperf. 2 p.m. plu.) تَنْطِقُونَ
ye speak(perf. 3 p. m. sing.) iv أَنْطَقَ
~caused to speak(v.n. mim.) مَنْطِقٌ
diction, language

يَا أَيُّهَا النَّاسُ عَلَّمْنَا سَمْعَ الطَّيْرِ

O people verily we have been
taught the diction of birds.

[27:16]

ن ظ ر

(perf. 3 p. m. sing.) نَظَرَ

~looked

saw إِلَى -

glanced فِي -

< نَظَرَ يَنْظُرُ نَظْرًا وَ مَنظَرًا (ن)

- 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

وَزَطَّلِحَ مَنضُودٌ

And plantains laden with
fruit. [56:28]

ن ض ر

بَرِّقَةٌ (n.)

نَضْرًا يَنْضُرُ وَ نَضْرًا
to be (ن، س) نَضْرًا وَ نَضْرًا
soft, beautiful

shining (act. pic. f. sing.) نَاضِرَةٌ

ن ط ح

(act. 2 pic. f. sing.) النَّطِيحَةُ
< the gored (by the horns
of an animal)

نَطَحَ يَنْطَحُ نَطْحًا (ف)

to butt with the horns, gore
(according to 'Ibne Aqil'ة is not feminine form, it
is a sign of changing form
an adjective to nominative

ن ط ف

< a drop (semen) (n.) نَطْفَةٌ

نَطْفَتِ يَنْطِفُ وَ يَنْطِفُ تُلْفًا (ن، ض)

to flow softly,

trickle gently (water), pour
out (a liquid)

(*imperf. 3 p. f. sing.*) *juss.* لَنْظُرُ
<should look to

form of 3 p. f. is used for
نَفْسٌ that is feminine

وَلَنْظُرْ نَفْسًا لِّأَنَّهَا تَكُونُ

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 عَنِ قَوْمِهِمْ وَانْتُمْ تَنْظُرُونَ

And drowned Firawn's folk
while ye looked on (*i.e.*,
in your sight). [2:50]

(*imperf. 1st p. sing.*) *juss.* أَنْظُرُ
I look at

قَالَ رَبِّ أَرِنِي أَنْظُرْ لِيكَ

He said. My Lord show me
(thyself) that I may gaze
upon thee. [7:143]

(*imperf. 1st p. plu.*) *juss.* لِنَنْظُرْ
we in order to see

(*perate. m. sing.*) أَنْظُرْ
look at! (1)

فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ

Look at thy food and drink,
they have not rotten.
[2:259]

look (think over) (2)

فَانظُرْ مَاذَا تَأْتُرِي

So look what thinkest thou!
[37:102]

وَلَدَأَمَّا أَنْ تُلْقَى السُّورَةُ نَحَرَ بَعْضُهُمْ إِلَى بَعْضٍ

And whenever a Surah is
sent down they look at
each other. [9:127]

(*imperf. 3 p. m. sing.*) يَنْظُرُ
looks (at) (1)

لَا يَنْظُرُ (n.g.)
~shall not look at

وَلَا يَتَكَلَّمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ

Nor Allah shall speak to
them or look at them.
[3:77].

to find out (2)

فَلْيَنْظُرْ أَيُّهَا أَزْكى طَعَامًا

Let him find out which is
the best food. [18:19]
to wait (3)

وَمَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَاحِدَةً

And those wait but for one
shout. [38:15]

(*imperf. 3 p. m. plu.*) يَنْظُرُونَ
they wait for أَنْ -

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ

Will they wait until Allah
comes to them [2:210]

(*juss.*) *f.d.* يَنْظُرُوا - فِي
(*imperf. 3 p. m. plu.*)
they consider

أَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

Have they not considered
the governance of the
heaven and the earth.
[7:185]

وَإِنْ كَانَ دُؤْمُرًا فَلْيَمْسِرْهُ

And if one (the debtor) be
in difficulties then let there
be a deferment until easi-
ness. [2:280]

(act. pic. f. sing.) **مَظِيرَةٌ**

lit: observer

(one who waits and sees)

(perate. neg. 2 p.m. plu.) iv **لَا تَنْظُرُوا**
do not respite

لَا تَنْظُرُونَ **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 **انتظر**
wait!

(perate. m. plu.) viii **انتظروا**
(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 تَقُولُوا إِنَّا سَأَلْنَا اللَّهَ أَنْ يَنْظُرَ

Say not, 'listen to us' but
say, 'look upon us' [2:104]

(perate. 2 p. m. plu.) **انظروا**
(O you) behold! (4)

فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفِرِينَ
And behold what was the
end of those who rejected
truth! [3:137]

wait for (5)

انظرونا نقفيس من نوركم

Wait for us that we may
borrow some of light.

[57:13]

(perate. 2 p. f. sing.) **انظري**
consider!

فَانظري مَاذَا تَأْمُرِينَ

So consider what thou wilt
command. [27:33]

the look (v.n.) **نَظْرٌ**

يَنْظُرُونَ إِلَيْكَ نَظْرَ الْمَوْتِ
They look at thee with the
look of one swooning into
death. [47:20]

a glance (n.) **نَظْرَةٌ**

نَظَرَ نَظْرَةً 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) جَنَّاتُ النَّعِيمِ

<cattle (n.) أَنْعَامٌ وَنِعْمَانٌ
(plu.) نِعْمٌ

<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.) نَعْبَةٌ

<ewes (n.p.) نِعَاجٌ
(sing.) نَعْبَةٌ

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, ease, (n.) نِعْمَةٌ
comforts

نَعْمٌ يَنْعَمُ وَنِعْمٌ يَنْعَمُ نِعْمَةً (ف، س)
to live in ease, in comfort,
lead a pleasant life

owners of ease أَوْلِيَاءُ النَّعْمِ

(act. pic. f. sing.) نَاعِمَةٌ
delighted one

(perf. 3 p. m. sing.) ii نَعَّمَ
~made prosperous

(perf. 3 p. m. sing.) iv أَنْعَمَ
has favoured with grace, عَلِيٌّ -
has blessed

تَفَحَّ بِفُحٍّ تَفْحًا وَتَفْحَانًا (ف)

to spread its odour (perfume),
blow (wind)

Note: indicates to the
noun, thus means : a single
breath

★ ن ف خ

(perf. 3 p. m. sing.) تَفَخَّ

< ~breathed

تَفَخَّ بِفُحٍّ تَفْحًا (ن)

to blow with the mouth

(perf. 1st. p. sing.) تَفَخْتُ

I breathed

(perf. 1st. p. plu.) تَفَخْنَا

we breathed

(imperf. 2 p. m. sing.) تَفَخِّ

thou breathe

(imperf. 1st. p. sing.) أَنفَخُ

I breathe (I blow)

blow ! (perate m. plu.) انْفَخُوا

(pp. 3 p.m. sing.) تَفَخَّ

~was/will be blown

(pip. 3 p. m. sing.) يَنْفَخُ

~will be blown

a single breath or (n.) تَفْحَةٌ
blow

★ ن ف د

(perf. 3 p. m. sing.) تَفِيدَ

~exhausted

the sea would
have exhausted لَفِيدَ الْبَحْرِ

how excel- (نَيْبًا) (نَيْمًا - نَيْمًا) lent is that

إِنَّ اللَّهَ لَنَبَّأُ بِعِظَمِكُمْ يَا

How excellent is the admoni-
tion that He gives you.

[4:58]

yea, yes (n.) نَعَمْ

★ ن غ ض

<(thus) they will سَيَنْفِضُونَ
shake, wag

نَفَضَ يَنْفِضُ نَفْضًا وَنُفُوضًا (ض)

to move, be shaken,
shake

to shake أَنْفَضَ الرَّأْسُ
the head in wonder or scorn

فَيَنْفِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ

Then they will wag their
heads at thee and say :
when it will be ? [17:51]

★ ن ف ث

(ent. f. plu.) النِّفَاثَاتِ

<blower women

نَفَثَ يَنْفِثُ نَفْثًا (ن، ض)

to blow in or on a thing
(juggler, sorcerer), (with
object) to spit out of
the mouth

★ ن ف ح

<a breath (n.) نَفْحَةٌ

قَرَّ يَنْفِرُ / يَنْفِرُ قُورًا (ن، ض)

to grow wild, restive, runaway,
be frightend, through
fright, to go, march forth
to war or to any cause

(imperf. 3 p.m. plu.) f.d. el. يَنْفِرُوا
to march forth

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً

And it is not for the believers
to march forth all to-
gether. [9:122]

(perate m. plu.) انْفِرُوا
march forth!

(imperf. 2 p. m. plu.) (f.d.) تَنْفِرُوا
ye march forth

the act of running (v.n.) { انْفِرُوا
away
or being a fugitive, acc. قُورًا
concourse

(act. 2 pic. m. sing.) acc. يَفِيرًا
a company or number of
men dealing with others
as in war

وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ رَّيِّنَةٍ وَجَعَلْنَاكُمْ كَأَنفِرًا

We supported you with riches
and childern 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 مَسْفِرَةٌ
one who takes to flight,
fugitive

تَفِدَّ يَفِدُّ تَفَادًا (س)

to be spent, consumed, exha-
usted

exhausted (perf. 3 p.f. sing.) تَفِدَّتْ

Could not be مَا تَفِدَّتْ
exhausted [31:27]

(imperf. 3 p. f. sing.) acc. تَفِدُّ
~(they) exhaust

f. sing. used for plural

(imperf. 3 p. m. sing.) يَفِدُّ
~exhausts or will be
exhausted

ceasing (v.n.) تَفَادًا

ن ف ذ ★

(imperf. 2 p. m. plu.) تَفِدُّونَ
< ye pass out of ~

تَفَدَّ يَفِدُّ تَفَادًا (ن)

to penetrate, to pass, go
beyond

(acc. f.d.) تَفَدُّوا
(imperf. 2 p.m. plu.)
that ye pass out of

(perate. m. plu.) انْفَدُّوا
go beyond!

ن ف ر ★

(perf. 3 p. m. sing.) قَرَّ
< ~marched forth

وَمَا أَصَابَكُمْ مِنْ سَيْئَةٍ 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

الْحَاجَةَ فَرَى نَفْسٍ يَعْذُوبُ 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 يُلَيْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ 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 كَيْدًا وَإِلَّا 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 لَأَكْبَارَةٌ بِأَلْسِنَةٍ

Nor I exculpate myself Lo ! the (human) soul enjoineith 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 كِبْرُكَ عَلَيْكَ إِعْرَاضٌ ثُمَّ وَإِنْ اسْتَلَمْتُمْ
 أَنْ تَبْعِي نَفَقَاتِي 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

نَاقِقُوا (iii) (perf. 3 p. m. plu.)
 <played the hypocrite

نَاقِقٌ نِيقًا
 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 (iii) (Ap-der. m. plu.)
 النَّاقِقِينَ (iii) (Ap-der. m. plu.) acc.
 those who are hypocrite

النَّافِقَاتُ (iii) (Ap-der. m. plu.)
 hypocrite

النَّفَاقُ (iii) (v. n.)
 hypocrisy

يَتَنَافَسَ (vi) (perf. 3 p. m. sing.)
 let~aspire, long for

الْمُتَنَافِسُونَ (vi) (Ap-der. m. plu.)
 aspires

ن ف ش ★

نَفَسَتْ (vi) (perf. 3 p. f. sing.)
 <~pastured

نَفَسَ يَنْفُسُ نَفْسًا (ن)
 to pick or pull into pieces (cotton or wool) with fingers, to flatter, pester,

الْمُنْفُوشُ (vi) (act. pic. m. sing.)
 carded one

ن ف ع ★

نَفَعَ (vi) (perf. 3 p. m. sing.)
 <~profited

نَفَعَ يَنْفَعُ نَفْعًا (ف)
 to profit, to be useful

نَفَعَتْ (vi) (perf. 3 p. f. sing.)
 ~profited

يَنْفَعُ (vi) (imperf. 3 p. m. sing.)
 ~profits

يَنْفَعُ (vi) (imperf. 3 p. f. sing.)
 ~will profit

لَا تَنْفَعُ (vi) (will not profit)
 يَنْفَعُونَ (vi) (imperf. 3 p. m. plu.)
 they profit

نَافِعٌ (n. p.) <benefits
 نَفْعَةٌ (sing.)
 نَفَعٌ (v. n.) profit (benefit)

وَمِنَ اللَّيْلِ فَسَبِّحْهُ بِحَمْدِهِ تَافِلَةً 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. يُنْفَوْنَ

<they are expelled, they will be expelled

تَقَى بَيْنَهُمْ تَقِيًّا (ض)

away, to expel, cast out

ن ق ب ★

piercing (v. n.) قَبًّا acc. قَبًّا

digging through (a wall)

(act. 2 pic. m. sing.) قَبِيًّا acc. قَبِيًّا

warden, captain

in the act of (v.n.) iii acc. نَفَاتًا
hypocrisy

(perf. 3 p.m. sing.) iv أَنْفَقَ
<~ has expended

to consume, iv. أَنْفَقَ إِفْثَاقًا
to expend

(perf. 2 p. m. sing.) iv أَنْفَقْتَ
thou hath expended

(perf. 3 p. m. plu.) iv أَنْفَقُوا
they have expended

(pref. 2 p. m. plu.) iv أَنْفَقْتُمْ
ye have expended

(imperf. 3 p. sing.) iv تَنْفِقُ
~expends

(imperf. 3 p.m. plu.) iv تَنْفِقُونَ
ye expend

(imperf. 2 p.m. plu.) iv, acc. تَنْفِقُوا
that ye expend

expend (prate. m. plu.) iv أَنْفِقُوا

expending (v.n.) الإِثْقَانُ

(Ap-der. m. plu.) الْمُتَنَفِّقِينَ
those who expend

ن ف ل ★

(act. pic. f. sing.) نَافِلَةٌ

< A supererogatory deed (1)

قَوْلٌ يُنْفَلُ قَوْلًا (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.*) قَرَّ
 < ~ was blown or
 ~ was sounded

قَرَّ يَنْقُرُ قَرًّا (ن)

to strike, injure one

الناقورُ (n.) the trumpet

(*act. pic. m. sing.*) قَرِيْرًا
 a groove in a a date-stone

(قَرِيْرًا *acc.* in the smallest matter)

★ ن ق ص ★

(*imperf. 2 p. f. sing.*) تَنْقِصُ
 < ~ diminishes, consumes

قَصَّصَ تَنْقِصُ تَقْصِصًا وَتَقْصِصًا (ن)

to diminish decrease, run low

they (كَمْ - *f. d.*) *f. juss.* يَنْقُصُوا
 are diminishing (you)

they abated nothing of your right لَمْ يَنْقُصُواكُمْ

(*imperf. 1st. p. plu.*) نَنْقِصُ
 we reduce

(*pip. 3 p. m. sing.*) يَنْقُصُ
 ~ is diminished

abate! (perate *m. sing.*) انْقِصْ

(perate. *reg. m. plu.*) لَا تَنْقُصُوا
 give not short

(*perf. 3 p. m. plu.*) ii قَبَّوْا

< they overrun (in the land)

run ii قَبَّ فِي الْأَرْضِ
 over the land, to pass or wander through

★ ن ق ذ ★

(*perf. 3 p. m. sing.*) iv أَنْقَذَ
 < ~ delivered

to deliver, iv أَنْقَذَ إِقْدَادًا
 save, rescue from

(*imperf. 2 p.m. sing.*) iv تَنْقِذُ
 thou rescue

أَكَانَتْ تُنْقِذُ مَنْ فِي النَّارِ

Canst thou (O Muhammad) rescue him who is in the fire. [39:19]

(*imperf. 3 p. m. plu.*) iv يَنْقِذُونَ
 they deliver, save

(*pip. 3 p. m. plu.*) iv يَنْقِذُونَ
 they will be delivered (or saved)

وَلَا هُمْ يُنْقِذُونَ

And they will not be saved. [36:43]

(*imperf. 3 p.m. plu.*) x, *f. d.* سَيَنْقِذُوا
 they can rescue

وَلَنْ يَسْلُبَهُمُ الذَّبَابُ شَيْئًا إِلَّا يَسْتَنْقِذُوهُ مِنْهُ

And if the fly took something from them, they could not rescue it from him. [22:73]

نَمَّ بِنَفْسِهِ / نَقِمَ بِنَفْسِهِ نَمًّا
(ض، س) وَأَنْتَمَ - مِنْ وَعَلَى

to avenge oneself upon,
punish, chastise, accuse,
to develop hate

وَمَا نَقَمُوا 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 نَقَمُوا إِلَّا أَنْ
أَعَزَّهُمُ اللَّهُ وَرَسُولَهُ
And they avenged not except
for (this) that Allah and
His Messenger had enriched
them. [9:74]

(imperf. 2 p.m. sing.) نَقِمْتَ
thou takest vengeance

(imperf. 2 p.m. plu.) نَقِمْتُمْ
ye take vengeance

(perf. 1st. p. plu.) نَقِمْنَا
we took vengeance

(imperf. 3 p. m. sing.) يَنْقِمُ
will take retribution

retribution (v.n.) نِقَامٌ

(Ap-der. m. plu.) يَنْقِمُونَ
avenger

ن ك ب ★

(act. pic. m. plu.) لَنَّا كِبُونَ
< certainly they are deviators

(pact. pic. m. sing.) مَقْصُورٌ
diminished

diminution (v.n.) قَصٌّ

ن ق ص ★

(perf. 3 p. f. sing.) قَضَيْتُ
< ~ broke,
(~ unravelled)

قَضَى بِقَضَى قَضَاءً (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

قَمَعَ بِقَمَعَ قَمًّا (ف)

to soak, macerate,

ن ق م ★

(perf. 3 p. m. plu.) قَمَّوْا
< they persecuted (1)

only the contract of marriage.

(*perf. 2 p.m. plu.*) 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.*) فَانْكِحُوا
marry! (O you men)

(*perate. neg. m. plu.*) لَا تَنْكِحُوا
marry not (O you men)

(*imperf. 1st p. plu.*) لِي أَنْكِحَ
I give in marriage

(*perate. neg. m. plu.*) { تَنْكِحُوا
(O you men) give لَا تَنْكِحُوا
not in marriage

(*perate. m. plu.*) أَنْكِحُوا
give in marriage

(*imperf. 3 p.m. sing.*) x يَسْتَنْكِحُ
~wish to marry

marriage (*v.n.*) *acc.* النِّكَاحُ / نِكَاحًا

الْأَجْدُونِ نِكَاحًا

Those who find no means to marry. [24:33]

ن ك د ★

(*odd act. pic.*) *acc.* نَكِدًا
niggardly, evil, scantily

نَكَبَ يَنْكُبُ نِكْبًا وَنَكَوْبًا (ن) - عَنِ

to go aside or swerve from

<shoulders (*n. p.*) مَنَاكِبَهَا
(a tract of country).

(*sing.*) shoulder مَنَكَبٌ

ن ك ث ★

(*perf. 2 p.m. sing.*) نَكَثَ

<~broke (oath)

نَكَثَ يَنْكُثُ نِكْثًا (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 يَوْمَئِذٍ 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)

فَأَمَلَيْتُمْ

لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ 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)

المُنْكَرُ (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.) ^مالمُعْرُوفُ
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 بِتُكْرَمَاتِكَ أَوْ يَكْفُرُ (س)

to be ignorant, not to recognise, not to know, dislike, refuse to acknowledge

فَلَمَّا رَأَىٰ 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]

النَّكَرُ (relative. m. sing.)

most disagreeable

إِنَّ أُنْكَرَ الْأَصْوَاتِ لَأَصْوَاتُ الْحَيْثَرِ

Verily the most disagreeable of voices is the voice of the ass. (Y. Ali) abominable (Jid.) harshest (Pic.) [31:19]

مُنْكَرًا (meta. awful (v.n.))

مُنْكَرًا (painful acc.)

(lit. what is unbearable)

مُنْكَرًا (denier (1) (act. 2 pic. v.n.))
(one who denies the fact)

(*imperf. 2 p. m. plu.*) تَنكِصُونَ
ye turn back

لَمَّا نَزَّلْنَا عَلَآءَ كَأْبَدِكُمْ تَنكِصُونَ

Ye used to turn back on
your heels. [23:66]

ن ك ف ★

(*perf. 3 p. m. plu.*) x اسْتَكْفَرُوا
<~disdained

كَفَّتْ بِتَنكِفَتِكَ كَمًا (ن) - عَلَى
to refuse, reject, abstain from

to be proud, اسْتَكْفَأَ اسْتِكْفَاءً
disdain
(will not) disdain

ن ك ل ★

< chastising (*v.n. ii*) acc. تَنكِيلًا

تَكَلَّ بِتَكْلِئِكَ تَكْلًا (ض) - ب، عَن، مِن
to chastise

to punish, *ii* تَكْلًا
to bring calamity upon

تَكْلًا is as تَكْلًا such as

تَكْلًا is as تَكْلًا

heavy fetters (*n.p.*) acc. أَتْكَالًا

deterrent (1) (*n.*) acc. تَكْلًا

فَجَعَلْنَاهَا تَكْلًا لِّلَّذِينَ يَدَّبُرُونَهَا وَمَآ 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.*) تَنكِسُوا

< they were made
upside down

تَنكِسُوا يَتَنَكَّرُ تَنَكَّرًا (ن)
to upset, turn upside down

(*act. pic. m. plu.*) f.d. تَأْكِسُوا
those who turn upside down

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ تَأْكِسُ أَرْؤُسُهُمْ عِندَ
رَبِّهِمْ

Couldst thou but see when
the culprits shall hang
their heads before their
Lord. [32:12]

(*imperf. 1st p. plu.*) *ii*, *juss.* نَتَكَّرُ
reverse

وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ

And whosoever We grant
long life, We reverse him
in creation. [36:68]

ن ك ص ★

(*pref. 3 p. m. sing.*) تَنَكَّرَ

<~retreated

تَنَكَّرَ يَتَنَكَّرُ اِتِّكَارًا (ن، ض)
to fall back, retreat,
withdraw from, desist

تَنَكَّرَ عَلَىٰ عَقْبَيْهِ

He retreated upon his two
heels. [8:48]

< تَبِعَ يَتَّبِعُ تَبِيعًا (ف) >

to trace, follow (a way), to
make clear, to be clear

ن ه ر ★

(perate neg. m. sing.) لَا تَنْهَرُ

<do not browbeat, do not
chide

to flow (ف) نَهَرَ نَهْرًا
to cause (a stream) to flow,
to repulse

النَّهْرُ / النَّهْرُ / نَهْرًا
river (n.)

النَّهَارُ / أَنْهَارًا
rivers n.p. acc.

النَّهَارُ
a day from dawn to dusk (n.)

ن ه ي ★

(perf. 3 p. m. sing.) (w.v.) تَهَى
~restrained (1)

(w.v.) تَهَى يَتَهَى تَهْيًا (ف)

to prevent, - عَنْ
forbid, prohibit, to make
one to stop from SS

وَأَنفَسَ حَتَّىٰ مَتَّامًا

رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

But as far him who feared to
stand before his Lord and
restrained his soul from
lust. [79:40]

نَكَالٌ (2) punishment

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

Wherefore Allah laid hold
of him with the 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.) أَمَائِلٌ
(sing.) أَمَلَةٌ

ن م م ★

(act. pl. m. sing.) يَمِينٌ
<calumny, slander

to spread ~ تَمِيمٌ تَمِيمًا (ض)

to make mischief تَمِيمٌ - بَيْنَ
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

أَتَيْتُنَا 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

نُهَيْتُ

(pip. 2 p. m. plu.) (w.v.)
ye are prohibited

مُنْهَوْنَ

(act. pic. m. plu.) (w.v.)
preventers

الْمُنْهَوْنَ

(perf. 3 p.m. sing.) viii, w.v.
refrained

أَتَيْتُ

(perf. 3 p.m. plu.) viii, w.v.
they refrained

أَتَيْتُوا

If they refrain. فَإِنِ انْتَهَوْا
[2:2192]

forbade (2)

وَمَا نُهَيْتُمْ عَنْهُ فَانْتَهُوا

And whatsoever he forbid-deth, abstain (from it). [59:7]

(perf. 3 p. m. plu.) (w.v.)
they forbade

نُهُوا

(perf. 1st. p. sing.) (w.v.)
I forbade

أَنْهَى

Note: when attached to a pronoun, the final ي is replaced by اَلْفَ e.g. أَنهَأْتُمْ

f.d. w.v.

(imperf. 1st p. sing. juss.)
I forbid

أَنْهَ

أَلَمْ أَنْهَيْتِكُمَا

Did not I forbid you two. [7:22]

(imperf. 1st p. plu.)
we forbid

نَهْنَهْ

Forbade we not thee? أَوَلَمْ نَنْهَكَ
[15:70]

(imperf. 3 p.m. sing.) w.v.
~ forbids

يَنْهَى

(imperf. 3 p. f. sing.)
~ prevents

تَنْهَى

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
Verily the prayer preventeth (men) from indecency and what is disreputable. [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.*

الْحَيْثُ

(*sing.*) مَيْسَةٌ

(what forbids a man to go beyond the moral limit or do something unreasonable)

(*Ap-der. m. plu.*) VIII, w.v. مَسْتَهْزِئُونَ
those who desist

(*imperf. 3 p.m. plu.*) VI, w.v. يَنْهَاهُمُ
they forbid each other

كَأَنزَالِ الْآيَاتِنَا هُمْ عَنْ سُوءِ مَا كَانُوا

They were not to desist from the evil they committed.

[5:79]

ن و ا ★

(*imperf. 3 p. f. sing.*) h.w.v. تَوَدُّهُ
~ weighs down

نَاهُ يَتَوَدُّهُ تَوَادًّا وَ تَوَادًّا (ن)

to get up with hardship, to weigh down

إِنَّ مَفَاتِحَ الْغُيُوبِ لَأَنَّ الْغُيُوبِ أُولَى الْقُلُوبِ

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

وَإِنْ تَنْتَهُوا فَمَوْجِدًا لَكُمْ

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)

إِلَى 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 يُدْفَعُ فِيهَا 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.*) النَّورُ، 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.* يُنَيْبُ
~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 يَنَارُ (ن)

وَ أَنَارَ *iv* وَ تَنَوَّرَ ۚ

وَ اسْتَنَارَ ۚ

sparkle, emit light or fire

Prophet's mission (5)

وَيَأْتِي اللَّهُ إِلَّآ أَنْ يُبَيِّنَ نُورَهُ وَلِيُكَفِّرَ الْكَافِرُونَ

And Allah refuseth to do otherwise than perfect His light. [9:32]

Note: النُّورُ is singular, the plural from is **أَنْوَارٌ** and **نُورَانٌ** but the Quran always mentions only singular form while **ظُلُمَاتٌ** (darknesses) is used always in plural. This indicates that the source of light or guidance is only one but the source of falsehood and the means to go 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 ★

التَّأْوُسُ < the act of v.n. vi taking or receiving, reception

to return iv **تَأْوَسَ تَأْوَسًا**
from a far point

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ نُورِهِمْ

Then when hath lit up that which is around him Allah taketh away their light. [2:17]

faith, belief, (2)
inner satisfaction
opp. darknesses

اللَّهُ وَلِيُّ 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 جَاءَهُمُ الْبُرْهَانُ مِنْ رَبِّهِمْ
وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

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
وَالَّذِي لَمْ يَكُنْ فِي مَتَابَعِهَا

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 (n.) fish

the man of fish ذَا التَّوْنِ

A Prophet's name because he
was swallowed by a huge
fish. Jonah of the Bible
(Jid.).

ن و ي ★

التَّوْيُ (n.) a date-stone

ن ي ل ★

يَتَالُ (imperf. 3 p. m. sing.) w.v.
~reaches

مَا لَ يَتَالُ تَبَلًا (ف)

to obtain, attain, reach

لَا يَتَالُ عَمْدَى الثَّالِبِينَ

My covenant shall not reach
the wrongdoers. [2:124]

تَتَالُ (imperf. 3 p. f. sing.) w.v.
~reaches

وَأَنَّى لَهُمُ التَّنَادُشُ مِنْ مَكَانٍ بَعِيدٍ

And how should they receive
(the faith) from a far
distant place? i.e., beyond
the grave. [34:52]

ن و ص ★

مَنَاصُ <time or place (n.t.p.)
of retreat

نَاصٍ يَنْوَسُّ تَوَاصًا وَمَنَاصًا (ن) - عَن
to flee away from,
to evade, shun, to retreat

ن و ق ★

النَّاقَةُ (f. n.) a she camel

ن و م ★

التَّوْمُ <the sleep (v.n.)

نَامَ يَنَامُ تَوَامًا وَنِيَامًا (ف)

to sleep, slumber, become
calm

dream (1) v. mim. المَنَامُ

يُبْدِنُ لِي فِي أَمْرِي فِي الْمَنَامِ أَنِّي أَذْهَبُكَ

O my son! I have seen in
a dream that I am slaught-
ering thee. [37:102]

sleeping (2)

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ

And of His signs are your
sleeping by night and by
day. [30:23]

they could not reach	<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.)	نَيْلًا	(<i>imperf. 3 p.m. plu.</i>)	يَنَالُوا
				they reach

كتاب الهاء

هَآؤُمْ اقْرءُوا كِتَابِيَةَ

Here you are! read my book
[69:19]

★ ت ي ه ★

(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	{ هَا كَ دَا }
similarity	
that	

★ ★ ا ه ★

a letter used as تَنْبِيْهٌ
caution, prefixed to demon-
strative pronouns, such as,

(مَا أَرْلَاءَ) مُؤَلَّاءَ (هَآذًا) هَآذًا
also prefixed to a nomi-
native pronoun as,

هَآؤُمْ فَمَوْلَاهُ حَاجِبُهُمْ 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 (هَآؤُمْ)
thou this

a letter used in imperative
هَآؤُ form rendering the mean-
ing of خُذْ take! and هَآؤُمْ
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 بِمَا سَمِعُوا تَهْجُرُونَ

In scorn thereof. Nightly did ye rave together. (Pic.) In arrogance: talking nonsense (about the Quran), like one telling fables by night. (Y. Ali) Stiff-necked, discoursing thereof by night revelling (Jid.).

[23:67]

depart! (perate. m. sing.) هَجْرًا

(perate. m. plu.) هَجْرُوا
depart, leave (alone)

act of departing (v.n.) هَجْرًا
or leaving SS

(act. plc. m. sing.) acc. هَجْرًا
taken as foolish, nonsense, of no account

يَرْبُّ إِن كُفَىٰ أَن تَقُولُوا هَذَا الْقُرْآنَ مَهْجُورًا

O my Lord! verily my own people make this Quran of no account (or) they regarded Quran as nonsense. [25:30]

(perf. 3 p. m. sing.) ill هَاجَرَ

< ~ migrated - إِلَى -

هَاهُنَا + هُنَا com. هَاهُنَا
here. in this place

ه ب ط ★

(imperf. 3 p.m. sing.) هَبَّتْ
< ~ falleth down

هَبَّتْ هَبَّتْ هَبُّوْطًا (ض)

to descend, fall, to cause to come down

(perate. m. sing.) هَبَّتْ
get down!

(perate. m. dual.) هَبَّتَا
get (you twain) down

(perate. m. plu.) هَبَّتُوا
get (you) down

ه ب و ★

هَبَّاءُ dust (n.)
fling in the air, atoms of dust

ه ج د ★

(perate. m. sing.) v هَجَّدَ
keep the vigil

to keep v, هَجَّدَ هَجَّدَ <
awake, night-long watch, (pray at night)

ه ج ر ★

(imperf. 2 p.m. plu.) هَجْرُونَ
you talk nonsense, rave

(Ap-der. f. plu.) iii مَاهِجْرَاتُ
women who left their home
in the way of Allah

★ ج ع ★

(imperf. 3 p.m. plu.) يَهْجَمُونَ
< they sleep
يَجْعُ يَجْعَعُ يَجْعُوعًا (ف)
to sleep calmly or quietly

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ
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 هَدَأَ (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 هَدَمْتِ)
to demolish هَدَمَ ii, هَدَمًا
< هَدَمَ هَدِيمًا هَدَمًا (ض)
< < هَدَمَ هَدِيمًا هَدَمًا (ض)
to overturn

iii هَاجَرَ يَهَاجِرُ مِهَاجِرَةً
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 مِهَاجِرٌ
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

أَدْرَأْتَهُمْ

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 guide

w.v. f.d. أَمِدُ
(*imperf. 1st. p. sing.*)
I would guide

w.v. f.d. تَهْدُونَ
(*imperf. 2 p. m. plu.*)
that ye may guide

(*imperf. 1st. p. plu.*) w.v. يَهْدِي
we guide

e.m.p. w.v. لَتَهْدِيَنَّ
(*imperf. 1st. p. plu.*)
we shall certainly guide

(*perate. m. sing.*) w.v. اهْدِ
guide!

(guide us اِهْدِنَا)

(*perate. m. plu.*) w.v. هُدُوا
lead!

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, show

وَلَنْ كَانَتْ لَكِبِيرَةً إِلَّا عَلَىٰ الَّذِينَ هَدَى اللَّهُ
And though it was a hard
(test) save for those whom
Allah guided. [2:143]
directed (2)

وَرَجَدَكَ ضَالًّا فَهَدَى

Did he not find thee wander-
ing then directed (thee).
[93:7]

(*perf. 2 p.m. sing.*) w.v. هَدَيْتَ
thou hast guided

(*perf. 1st. p. plu.*) w.v. هَدَيْنَا
we have guided

(*imperf. 3 p.m. sing.*) w.v. يَهْدِي
~guides

w.v. f. d. يَهْدِي
(*imperf. 3 p.m. sing.*)
he guides

viii, w.v. يَهْدِي
(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. يَهْدِي
(imperf. 3 p. f. sing.)
she finds the truth

viii, n.d. w.v. يَهْتَدُوا
(imperf. 3 p. m. plu.)
they will find the way
that shall never لَنْ يَهْتَدُوا
find the right way

viii, w.v. l.c. لَيَهْدِي
(imperf. 1st. p. plu.)
we would have been guided

مَا كُنَّا لَنَهْتَدِيَ
We were not such as to find
guidance. [7:43]

viii, w.v. f.d. 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)

guidance (v.n.) w.v. هُدًى
offering w.v. (n.) هَدًى
i.e., animals to be slaughtered
during Hajj as a part of
Hajj performance

(pip. 3 p. m. sing.) w.v. يَهْدَى
~is being guided

(act. pic. m. sing.) w.v. { هَادِي
leader ; guide w.v. f.d. { هَادٍ
w.v. acc. { هَادِيًا

w.v. viii يَهْدِي
(imperf. 3 p.m. sing.) يَهْدِي
finds guidance

هُدًى also belongs to the
form viii اَفْتَعَالَ ; it is taken
as a changed form of يَهْدِي
through assimilation.
has occurred only once in
the Quran.

أَمَّنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ
أَمَّنْ لَا يَهْدِي إِلَى الْإِلَهِ الْآنَ 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 اسْتَهْزِئُوا
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 يَسْتَهْزِئُوا
~being mocked

(perate. m. plu.) h.v. x اسْتَهْزِئُوا
mock on!

(Ap-der m. plu.) { مَسْتَهْزِئُونَ
mockers
(Ap-der. m. plu.) acc. { الْمَسْتَهْزِئِينَ
mockers

★ ز ز ★

(perate. f. sing.) assim. هَزَى
<shake!

هَزَّ هَزْأً هَزَّ هَزْأً
to shake, brandish

assim. viii اهْتَرَّتْ
(perf 3 p.f. sing.)
thrilled (land)

viii, اهْتَرَّ اهْتِرَارًا
to be moved, shaken, to be
thrilled, to stir (to life)

a gift, a present (n.) هَدِيَّةٌ

★ ر ب ★

هَرَبًا flight (v.n) acc.

هَرَبَ يَهْرَبُ هَرَبًا وَ هُرُوبًا (ن)
to run away, flee, escape

★ ر ع ★

(pip. 3 p.m. plu.) يَهْرَعُونَ
<rushing on
(as they were driven)

هَرِعَ يَهْرَعُ هَرَعًا - إِلَى -
(-passive)

to run or rush to SS
quickly and trembling. It
can also be referred to
form iv, (passive)

to make some one rush
أَهْرَعُ يَهْرَعُ إِهْرَاعًا

★ ز ا ★

هَزْوًا (v.n.)
jest, a laughing stock, a
mockery

هَزَأَ / هَزَى يَهْزَأُ هَزْوًا وَ هَزَاةً
to make h.v. (ض، س)

sport of, mock at one, ridi-
cule, deride, the verbal
noun هَزْوًا is shaped
as هَزْوًا

* ه ش م

(act. 2 pic. m. sing.) < هَشِمَ هَشِيمًا
< dry sticks or stuble

acc. هَشِيمًا
هَشِمَ هَشِيمًا هَشِيمًا (ن)
to crush, break (dry sticks)

* ه ض م

هَضَمًا (begarudging (v.n. acc.)
(withholding of that which
is due)

< هَضَمَ هَضِيمًا هَضِيمًا (ض)
to break, digest, to oppress,
attack, to do wrong, invade
the rights of one

لَا يَخْشَى ظُلْمًا وَلَا هَضْمًا
He fears not injustice nor
begrudging. [20:112]

(act. 2 pic. m. sing.) هَضِيمًا
thin and smooth

(as the spathe of the palm
with flowers)

وَأَرْزَاقٍ وَعَلَى شَفَاةٍ هَضِيمَةٍ
And corn-fields and plam
trees whereof the spathes
are fine. [26:148]

* ه ط ع

هَاطِئِينَ (Ap-der. m. plu.) iv
those who hasten forward

هَيَّزَ (assim viii
(imperf. 3 p. f. sing.)
~ wriggles (a serpent)

* ه ز ل

الْمَزَلُ (a joke, frivolity (v.n.)
< مَزَلْ مَزَلًا مَزَلًا (ض)
to speak or make a joke or
act in a jesting way

* ه ز م

مَزَمُوا (perf. 3 p.m. plu.)
they routed
< مَزَمَ يَزِمُ مَزْمًا وَمَزِيمَةً (ض)
overcome, rout, defeat, put
to flight

سَيَبِزِمُ (pip. 3 p.m. sing.)
~ will be defeated very soon

Note: the prefixed س to im-
perfect is to fix the mean-
ing of near future

مَهْزُومٌ (pact. pic. m. sing.)
routed or defeated one

* ه ش ش

أَهَشْتُ (imperf. 1st p. sing.) assim.v.
I beat down

< هَشَّ هَشِيمًا هَشِيمًا (ن)
to beat down the leaves of a
tree (with a stick)

surely (3)

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ
شَيْئًا مَّا قَدْ نُورًا

Surely there hath come upon man a space of time when he was not a thing worth mentioning. [76:1]

هَلْ here has the significance of **قَدْ** (Qurtubi).

★ ه ل ع ★

هَلُوعًا < anxious, ints. acc. very impatient

هَلَعٌ يَهْلَعُ هَلُوعًا (س)

to be very anxious, impatient

★ ه ل ك ★

هَلَكَ (perf. 3 p. m. sing.)

~ perished, died

هَلَكَ يَهْلِكُ هَلَاكًا وَ مَلَاكًا (ض)

to perish, die, be lost, destroyed, spoil

لَيَهْلِكُنَّ (imperf. 3 p. m. sing.) e.l.

~ might/would die,
~ might/would perish

لَيَهْلِكَنَّ مَن هَلَكَ عَن بَيِّنَةٍ

That he who perished might perish by a clear proof.

[8:42]

perishable (act. pic. m. sing.) هَالِكٌ

قَطَعَ يَهْتَغِ مَطْمًا وَ مُلَوًّا (ف)

to hasten, to iv, وَ أَهْتَغِ
run forward with the eyes fixed in horror

★ ه ل ★

(an interrogative particle) هَلْ
is there? shall I? does he? weather? etc.

the Quranic usages of his particle are as below :

to determine (1)
the certainty of a thing

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ

They await but the hour.

[43:66]

or

هَلْ يُجِزُونَ الْأَمَانَاتُ وَيَسْتَلُونَ

They shall be requited not save for that which they wrought. [7:147]

to deny (2)
(implied meaning)

فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

Repeat (thy) look, beholdst thou any creak? (i.e., thou cannot find any creak).

[67:3]

(Ap-der. m. sing.) iv مَهْلِكٌ
one who destroys

(Ap-der. m. plu.) iv, gen. f. d. مَهْلِكُوا
those who destroy

(Ap-der. m. plu.) iv, gen. f. d. مَهْلِكِينَ

(pis. pic. m. plu.) iv, acc. الْمَهْلُكِينَ
those are died, perished

★ ه ل ل

(pp. 3 p. m. sing.) iv أَهْلٌ
< ~ is invoked

iv أَهْلٌ إِهْلَالًا
appearance of a (1)
new moon.

to invoke (2)

the Name of Allah upon
an animals in slaughtering

وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ

And that over which any
name other than Allah has
been invoked (is forbidden).

(i.e., all that has been dedica-
ted or offered in sacrifice
to an idol or a saint or a
person considered to be
divine. The pagans used
to slaughter animals in
the name of their various
deities. [2:173])

< new moons (n. p.) الْأَهْلَةُ

crescent (sing.) الْهِلَالُ

(act. pic. m. plu.) acc. مَالِكِينَ
those who are dead

(n. p. t.) مَهْلِكٌ
time or place of destruction

perdition (v.n.) التَّهْلُكَةُ

(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 لَأَبِيْنَا

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 مَرَزًا (ن، ض)

to backbite, defame, push back with a blow

a defamer *ints.* مَرَزَةٌ

Note : According to Raghib

Isphahani مَرَّزٌ، مَرَزَةٌ

and مَرَّزٌ are used in the sense of defaming and back-biting.

whispering (*n.p.*) مَرَزَاتٌ suggestions

★ م م ه

low, indistinct noise (*v.n.*) مَمَسًا
of a speech, whisper, humble voice

مَمَسَ يَمَسُّ مَمَسًا (ض)

to wisper, utter an indistinct word

(*assim*)

★ م م ه

(*perf. 3 p.m. sing.*) مَمَّ
minded, intended

(*assim*) مَمَّ يَمُّ مَمًّا وَ مَهْمَةً (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

★ م ل ه

هَلُمَّ come ! (*comp. v*)

look + get ready (هَلُمَّ + هَا)

i.e. come or bring

وَالْقَائِلِينَ لِآخْوَانِهِمْ مَلَأْنَا

And those who say unto their brethren: Come ye hither into us. [33:18]

come, bring (2)

قُلْ هَلُمَّ شُهَدَاءَكُمْ

Say: come, bring your witnesses. [6:150]

★ م د ه

(*act. pic. m. sing.*) هَامِدَةً
< lifeless, barren (land)

هَمَدَ يَهْدُمُ هَمْدًا (ن)

to go out, extinguish, put out, to die, to be barren or lifeless

★ م ر ه

(*Ap-der. m. sing.*) هَمَّيْرٌ
< pouring forth

مَرَّ يَمْزِرُ مَرَزًا (ن) وَ أَهْمَرَ

to pour forth

★ م ز ه

< a defamer *ints.* مَرَّزٌ

★ 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 خَنًا (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 قَرَدًا (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. **قَرَدًا**

★ و ر هـ

< crumbling, weak (adj.) **هَارَ**
w.v. **هَارَ يَهُودٌ قَرَدًا (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

وَلَطَائِفَةٌ تَدَاهَمْتَهُمْ أَنفُسُهُمْ
Whereas a group cared for
itself. [3:154]

★ م ن هـ

(Ap-der. m. sing.) (quad.) **الْمُبِينِ**
one who determines what
is true and false

to watch (quad.) **< هَمِنَ هَمِينَةً**
over, control

One of the excellent names
of Allah.

(Ap-der. m. sing.) quad. acc. **مُهَيِّنَا**
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 **هَنَّ**
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 النَّاسِ يَهْوُونَ لِيُهْمُوا
Make thou, therefore, the
hearts of some mankind
to yearn toward them.

[14:37]

to blow (2)

فَتَحْتَفِطُهُ الْغُلَامُ لَوْلَا تَهْوِي بِهَا 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, quietnes (v.n.) w.v. هَوْنَا

مَا نَ يَهْوُونَ هَوَانًا وَ هَوَانًا وَ هَمَانَةً (ن)

to be despised, w.v.

contemptible, quiet

يَسْتَوُونَ عَلَى الْأَرْضِ هَوَانًا

They walk upon the earth
meekly. [25:63]

contempt, ignominy (n.) الْمَهْوُونَ

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. يَهْوِنُ

~ has despised

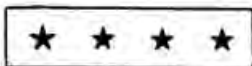
وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ

And whosoever Allah des-
piset none can honour.

[22:18]

(Ap-der. m. sing) w.v. مُهِينٌ
that renders contemptible,
shameful(pis. plc. m. sing.) w.v. مُهَانٌ
despised one

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.*) < مَيَّاءَ

a she-camel raging with
thirst from disease (*LL.*)



(*comp.*) هِيَ

a personal pronoun of
the 3 p. fem. sing.

★★★

كتاب الواو

الْوَبْرُ لِلْإِبِلِ مَا يَعْلُو أَجْسَادَهَا كَالصَّوْفِ
لِلنَّعْمِ وَالشَّعْرِ لِلغَزْرِ (تَأْخِجُ)

الْوَبْرُ (*alwabr*) hair on the
camel's skin, both wool
as hair of sheeps or hair
of goats

و ب ق ★

بَوَيْقٌ ~destroyeth *iv*, *w.v.*

to destroy *iv*, <أَوْبِقَ إِيْبَاعًا
w.v. <<وَبِقَ يَبِقُ وَ يَبِقُ وَبِقًا (ح) >>
to perish

place of destruction (*n. pt.*) مَوْبِقًا

و ب ل ★

وَابِلٌ (*act. pic. m. sing.*) *w.v.*
heavy rain

ر ا د ★

المَوْمُودَةُ *w. & h.v.*

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

(girl) buried alive

<وَادَ يَهْدُ وَادًا (ض) >
to bury alive

ر ا ل ★

مَوْمَلًا *escape, n. pt. w. & h.v.*

(a place to betake them-
selves to)

<وَالَ يَبِلُ وَالًا (ض) >
to seek refuge

و ب ر ★

أَوْبَارٌ *furs n. p. w.v.*

w.v. وَتَرَىٰ وَتَرَا وَرِيَّةً (ض)

(1) to hate, defraud SS,

(2) to be single, odd

وَاللَّهُ مَعَكُمْ وَنَنبِئَنَّكُمْ أَكْمَالَكُمْ

And Allah is with you, and
He will not defraud you.

[47:35]

single, odd (v.n.) w.v. وَرِيَّةً
(of number)

one after (n.) (for وَرِيَّةً) تَدْرِي
another, successively

★ و ت ن

the main artery of (n.) الْوَتِينَ
the heart which rises from
the upper part of it. It is
said that life depends on
the existence of this artery

★ و ث ق

(imperf. 3 p.m. sing.) iv, w.v. يُوْتِقُ
< ~shall bind, binds

to tie fast, bind iv, أَوْتَقَ إِيْثَاقًا <

<< وَفَقَ بَيْنُ يَمِينَةٍ (ض) (R.F.)
to place trust in any one

a bond (n.) الْوَتَانُ

a compact, (v. mim.) acc. مَوْثِقًا
bond, a solemn pledge (Asad),
undertaking (Pic.), a solemn
oath (Y. Ali), assurance
(Jid.).

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وَبَلَّ يَبُلُّ وَبَلًّا وَوَبُولًا (المَطْرُ) (ض)

w.v.

(1) to pour forth rain in
large drops

(2) to pursue eagerly

وَيْبِلًا
(act. 2 pic. m. sing.) (w.v. acc.)
painful, a heavy blow, chastisement

< وَبُلٌّ يُوْبَلُّ وَبَالًا وَوَبَالًا (ك) (w.v.)

to be heavy and unwhole-
some as air, food

ill effect, (v.n.) وَبَالٌ
gravity, grievousness

★ و ت د

stakes (n. p.) الْأَوْتَادُ

a stake (sing.) وَتِدٌ <

وَلِفِرْعَوْنَ 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. الْأَوْتَادِ

★ و ت ر

(imperf. 3 p.m. sing.) w.v. acc. يَرِيءُ

< ~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* وَوَجَدْنَا has been suffixed before a personal pronoun مُمْ 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 find

اِبْتِثَانًا
a covenant, treaty, (n. ints.)
bond

الْوَثِيقَا
firm (ints. f.)

الْعُرْوَةُ الْوَثِيقَةُ لَا تُفَصِّمُ لَهَا

The firm cable whereof there is no giving way. [2:256]

(perf. 3 p. m. sing.) iii وَاتَّقُوا

~entered into a compact or treaty with SS

★ و ث ن

الْأَوْثَانُ
<idols (n. p.)

(sing.) idol وَثَنٌ

★ 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

فَإِذَا وَجَبَتْ جُوبُهَا أَفْكَلُوا مِنْهَا

Then when they fall down (after they are slaughtered) on their sides eat thereof. [22:36]

★ و ج د

(perf. 3 p. m. sing.) وَجَدَ

<~found

لَسْكَوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْهِكُمْ

Lodge them wheresoever ye lodge (yourselves) according to your means. [65:6]

★ و ج س

أَوْجَسَ (perf. 3 p. m. sing.)
 < ~conceived

أَوْجَسَ يَوْجِسُ إِيجَاسًا - مِنْ
 to conceive in the mind (fear, suspicion)

★ و ج ف

وَاجِفَةٌ (act. pic. f. sing.)
 < throbbing, palpitating

وَجِفَ يَجِفُ وَجْفًا وَ وَجِفًا (ض)
 to be agitated, to be in a most disturbed condition

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

Hearts on that day will be throbbing. [79:8]

أَوْجَفْتُمْ (perf. 2 p. m. plu.) iv
 < أَوْجَفَ إِيجَافًا
 to make iv, a horse or camel move fast and rush

★ و ج ل

وَجِلْتُ (perf. 3 p. f. sing.)
 ~felt remorse or fear, afraid

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْتَضِرًا

The day whereon each soul shall find presented whatsoever it hath worked.

[3:30]

سَتَجِدُنَّ (imperf. 2 p. m. sing.) e. m. p.
 surely thou wilt find

(سَ + يَجِدُونَ)

سَتَجِدُونَ (imperf. 2 p. m. plu.)
 ye will find

تَجِدُوهُ (+ يَجِدُونَ)

(noun. dropped.)
 thou wilt find it or him تَجِدُوهُ

يَجِدُونَ (imperf. 3 p. m. plu.)
 they will find

لَا يَجِدُونَ
 they will not find

يَجِدُوا (n. d.)
 they (will) find

لَا يَجِدُوا
 they should not find

أَجِدُ (imperf. 1st p. sing.)
 I find

لَا أَجِدُ
 I find not

لَأَجِدَنَّ (imperf. 1st p. sing.) e. m. p.
 surely I shall find

وَجِدَ (pp. 3 p. m. sing.)
 ~is found

مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جِدَاؤُهُ

In whose pack it is found shall (himself) be recompense 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. اَلْقَمَةُ عَلَى وَجْهِهِ

[12:96]

the word وَجْهٌ face is used in some other meanings, as countenance (2)

فَاَيُّهَا الَّذِي تَوَلَّوْا وُجُوْهُهُ اللّٰهُ

Withersoever you turn there is the countenance of Allah. [2:115]

(according to Zamkhshari and Tabri وَجْهٌ اللّٰهُ

means: Qibla

اَلْمِيْثَةَ الَّتِي رَضِيْنَا وَرَاضِيْنَا وَ اَمْرًا بِهَا ،
اَيُّ الْقِبْلَةِ

the direction

He agreed with and ordered people to turn their face in the prayer i.e., Qibla

heart & soul, oneself (3)

يَلِي مَنْ اَسْلَمَ وَجْهَهُ لِلّٰهِ وَهُوَ مُحْسِنٌ

كُلُّهُ اَجْرُهُ عِنْدَ رَبِّهِ

Aye whosoever submitteth himself unto Allah and he is well-doer his hire is with his Lord. [2:112]

وَجِلَ يَوْجِلُ وَجَلًا (س)

to fear, to feel quick, vibration of the heart-beat, fear

(perate. neg. m. sing.) لَا تَوْجِلْ
fear not

those who feel fear (s. plu.) وَجِلُونَ

< felt with fear (adj. f.) وَجِلَةٌ

adj. masc. وَجِلٌ

و ج ه ★

(perf. 1st. p. sing.) ii وَجَّهْتُ

I turned or set

ii, وَجَّهْتُ يُوْجِئُهُ تَوْجِيْهًا

(1) to set or turn (face) towards ل

(2) to send (some one for something)

اِلَيَّ وَجَّهْتُ وَجْهِيْ

I have turned (or) I have set firmly my face. [6:79]

ii, (juss.) يُوْجِئُهُ

(imperf. 3 p.m. sing.)

~ sends

(perf. 3 p.m. sing.) v وَجَّهَ

< ~ turned face, proceed

to set out, v, تَوَجَّهَ تَوْجِيْهًا

proceed (towards some place) with (towards) يَلْقَاءَ

وَجِيْهًا (الْوَجِيْهَةُ) 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 ★

الْوَحُوشُ (*n. p.*)

wild beasts (*n. p.*)
< وَحْشٌ (*sing.*)

★ و ح ي ★

وَحْيٌ a sign, revelation, (*n.*)

< وَحَىٰ يَهَيِّئُ وَحْيًا (ض)

iv, - ب, - إلى, -

to reveal, indicate, to inform,
inspire

الْوَحْيُ the divine inspiration

إِنَّ 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)

وَأُمُّوَابِالْكَنَىٰ أَنْزَلَ عَلَى الَّذِينَ آمَنُوا

وَجَهَ 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 يَأْتِيَنَّوَابِالْكَهَادَةِ عَلَىٰ وُجُوهِمَآ

That shall make it more
likely that they shall pro-
duce the testimony accord-
ing to the fact thereof.

[5:108]

sake (6)

إِنَّمَا نَطْعِمُكُمْ لَوُجُوهِمَآ

We feed you only for the
sake of Allah. [76:9]

faces, countenances (*n. p.*) وُجُوهُ

a direction (*n.*) وَجْهَةٌ

★ و ح د ★

(*a cardinal. number.*) } وَاحِدٌ
one single

acc. } وَاحِدًا

one (*adj.*) وَاحِدَةٌ

(an adjective to a feminine
noun)

assigned (4)

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

And He assigned to each heaven its duty and command. [41:12]

(*perf. 1st. p. sing.*) *iv, w.v.* **أَوْحَىٰ**
I inspired

وَلَمَّا أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنَّ الْمُؤْمِنِينَ 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 إِلَى نُوحٍ

وَالسَّابِقِينَ مِنْ تَعْدِهِ

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 الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا

And make thou the ark under Our eyes and under Our revelation, (*i.e.*, under our inspection and according to our revelation). [11:37]

iv, w.v. **أَوْحَىٰ - إِلَىٰ**

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

he revealed

the revelation to the (1) apostles through angels or other means

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهَلِكَنَّ الظَّالِمِينَ

Whereupon their Lord revealed to them His (Apostles): most certainly shall We destroy those evil-doers.

[14:13]

inspired (2)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

And thy Sustainer has inspired the bee. [16:68]

signified (3)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ

أَن سَبِّحُوا بِكُرَّةٍ وَّحْيَتِيَا

Thereupon he came out of the sanctuary unto his people and signified to them (by gestures) Extol His (limitless) glory by day and by night. [19:11]

- لَوَّ - لَوَّ أَنْ

he wished ... لَوَّ

he wished he had لَوَّ أَنْ لَهُ

وَكَاكِبٍ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُرِيدُونَكَ

مِّنْ بَعْدِ إِسْلَامِكَ فَكَلِمَاتٌ

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.) وَدَّأ

loving, affectionate (n.) ints. وَدُوْدٌ

the most loving الْوَدُوْدُ
one of the excellant names of Allah

love (v. mim.) مَوَدَّةٌ

inspires (2)

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ مَنصُورًا

When thy Lord inspired the angels: Verily I am with you. [8:12]

reveals (3)
(to the apostles)

فَإِذَا هُنَّ لِيَاسِيَةٌ فَمَسَّ يُوْحَىٰ إِلَىٰ رَبِّكَ

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. لِيُوْحُونَ
they whisper

(imperf. 1st p. plu.) ii, w.v. تُوْحَىٰ
we reveled

(pp. 3 p. m. sing.) iv, w.v. أُوْحِيَ
was reveled

(pip. 3 p. m. sing.) iv, w.v. يُوْحَىٰ
~is reveled

(pip. 3 p. m. sing.) w.v, juss. يُوْحِ
is inspired

لَمْ يُوحِ إِلَيْهِمْ شَيْءٌ

He was not inspired in aught [6:93]

* د د د

(perf. 3 p. m. sing.) assim. وَدَّ
<~loved, wished, liked

وَدَّ يُوَدُّ وَدَّأ وَ مَوَدَّةٌ وَ وَدَّأ (ف)

(w.&assaim. v)
to love, wish for, desire

no perfect or other form
in use)

وَلَا تُطِيعُوا الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَذٰرِعُوْا 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 يُودِّعُ تَوْدِيْعًا

to leave

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Thy Lord hath not forsaken
thee nor is He displeased.

[93:2]

depository *n. p. t.* w.v. *x* مَسْتَوْدَعٌ
(as womb and grave)

★ و د ق

rain (*n.*) الْوَدْقُ

(any kind of the rain, heavy
or light)

w.v. < وَدَقَّ يَدُقُّ وَدَقًّا (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, < وَاذَّ يُوَادُّ وِدَادًا وَ مَوَادَّةً

to befriend

to form a mutual love

Wadd *p. n.* (acc.) وَدًّا وَوَدًا

(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 Mohaminad'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. < وَدَّعَ يَدِّعُ وَدَّعًا (ف)

to leave, (imperative : دَعَّ

imperfect : يَدِّعُ ; there is

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ

Verily if Thou should leave them they will mislead Thy bondmen. [71:27]

(imperf. 2 p. m. plu.) w.v. تَذَرُونَ
ye leave

n.d, w.v. تَذَرُوا
(imperf. 2 p.m. plu.)
in order to leave

(imperf. 1st. p. plu.) acc. w.v. نَذَرُ
that we should leave

(imperf. 1st. p.m. plu.) nom. نَذَرُ
we shall let~

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We shall let them wander their exorbitance perplexed. [6:110]

(imperf. 3 p.m. sing.) w.v. لِيَذَرَ
to leave

(imperf. 3 p.m. sing.) v.w. يَذَرُ
~ will leave

he let them~ (acc.) يَذَرُ

(imperf. 3 p. m. plu.) w.v. يَذَرُونَ
they leave

(perate. m. sing.) w.v. ذَرَّ
let~ leave!

(perate. m. plu.) w.v. ذَرُوا
let~leave (ye)

★ و ر ث

(perf. 3 p. m. sing.) w.v. وَرِثَ
< ~inherited

valleys (n. p.) أَوْدِيَةٌ

(sing.) 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 perfect tense in use)

(imperf. 2 p. m. sing.) w.v. تَذَرُ
thou will leave

وَقَالَ الْمَلَأِينُ تَوَمُّوا فِرْعَوْنَ أَتَنْتَوَسُوا وَرُؤْمَهُ

لِيُغِيْبُوا فِي الْأَرْضِ وَيَذَرَكَ وَالْهَمَّكَ

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 تُشْفِقُ 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 **أُورِثْتُمُوهُمَا**
 (as inheritance)

(*pp. 2 p.m. plu.*) *iv, w.v.* **أُورِثُوا**
 they were given as an
 inheritance

heritage (n.) **التَّرَاثُ**

(in **وَرَاثٍ** - و is inter-
 changed by ت)

inheritance (n.) **مِيرَاثٌ**

★ و ر د

(*perf. 3 p. m. sing.*) **وَرَدَ**
 ~came, arrived

w.v. **وَرَدَ يَرِدُ وُرُودًا (ض)** <

(1) to be present, arrived at
 (properly at river bank or
 at any water to drink
 thereof)

(2) to go down into

(*perf. 3 p. m. plu.*) *w.v.* **وَرَدُوا**
 they came (down)

لَوْ كَانَهُمْ أَلِهَةٌ مَا وَرَدُوا

If those had been gods they
 would not have come thir-
 ther (down to the Hell).

[21:99]

وَرِثَ بَرٌّ وِزْمًا وَ إِزْمًا

w.v. **وَ إِزْمَةٌ وَ وِرَاثَةٌ (ح)**

- (1) to inherit
- (2) to be heir to anyone
- (3) to survive, to be owner or
 sustainer of SS after
 someone

(*perf. 3 p. m. plu.*) *w.v.* **وَرِثُوا**
 they inherited

(*imperf. 2 p.m. plu. n.d. acc.*) **يَرِثُوا**
 ye inherit

لَا يَحِلُّ لَكُمْ أَنْ يَرِثُوا النِّسَاءَ كَرِهًا

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. **أَوْرَدَ**
<~led into

to lead one into **أَوْرَدَ إِيرَادًا**

فَأَوْرَدَهُمُ النَّارَ

And he led them to the fire.

[11:98]

a rose (single) (n.) **وَرْدَةٌ**

(collective noun) **وَرْدٌ**

the jugular vein (n.) **الْوَرِيدُ**

★ **و ر ق**

(collective noun) **وَرَقٌ**

leaves, (1)

a single leaf **وَرَقَةٌ**

money, coin (2) (n.) **وَرِيقٌ**

فَأَبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ

Now send one of you with
this your coin into the
city. [18:19]

★ **و ر ي**

(pp. 3 p.m. sing.) iii, w.v. **وَرِيَ**

(or written as **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)

وَلَنْ يَنْتَقِرَ إِلَيْهَا وَهَاهُنَا

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 فَأَنْسَلُوا 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.) **المَوْرُودُ**

descended into

watering place (1) (n.) **الْوَرْدُ**

يٰٓأَيُّهَا الْوَرْدُ الْمَوْرُودُ

Ah, hapless is the watering
place (whither they are
led!) [11:98]

those who come (2)
to water

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَارِدًا

And we will drive the guilty
into Hell (as cattle are
driven to water). [19:86]

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer of burden shall
bear another's burden.

[6:164]

(act. pl. f. sing.) وَاِزْرَةٌ

a bearer of load

a burden, heavy weight, (n.) وِزْرٌ
load

burdens, loads (n. p.) اَوْزَارٌ

(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. اُوَارِي

(imperf. 1st p. sing.)

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. تَوْرُونَ

(imperf. 2 p. m. plu.)

<ye strike out

to strike اُوَارِي يُوْرِي لِيْرَامًا
out fire

اَقْرَبَيْتُمُ النَّارَ الَّتِي تَوْرُونَ

Have ye observed the fire
which ye strike out.

[56:71]

(Ap-der. m. plu.) iv w.v. الْمُتَوْرِيَاتُ
the strikers (of fire)

★ و ز ر

(imperf. 3 p. m. plu.) w.v. يَزْرُونَ

<they bear

w.v. وَذَرَّ يَزِرُّ وَذَرًا (ض)

to bear a load, to carry a
burden

(imperf. 3 p. f. sing.) w.v. يَزِرُّ

thou bear (a load)

وَأَذَانًا لَّهُمْ وَأَوْزَرُوهُمْ يُخْسِرُونَ

And if they measure unto them, or weigh for them, they cause them loss.

[83:3]

weigh ! (parate. m. plu.) w.v. **وَزَّنُوا**

وَزَّنُوا بِالْقِسْطِ لِرِ الشَّقِيقِ

And weigh with a right balance.

[17:35]

weighing (1) (v.n.) **الْوَزْنُ**

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ

The weighing on that day is true.

[7:8]

weight (2) (n.) acc. **وَزْنًا**

فَلَا نُؤْتِيهِمْ يَوْمَئِذٍ الْغَمِيمَ 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 وَاللِّبْنَانَ بِالْقِسْطِ

And give full measure and full weight in justice.

[6:152]

balance (2)

اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

Allah it is Who hath revealed the scripture with truth and balance.

[42:17]

(act. 2 pic. m. sing.) **وَزِيرٌ**

one who bears the burdens of state, as a minister, counsellor or assistant to a prophet so as to carry on his duty of preaching (Razi).

a place of refuge (n. place.) **وَزْرٌ**
an inaccessible mountain **الْجَبَلُ الْمُنِيعُ**

وزع

(pip. 3 p.m. plu.) w.v. **يُوزَعُونَ**

<they will be set in battle order, or in their ranks

وَرَعَ يَرْعُ وَرَعًا (ف)

to keep back, to keep (men) in their ranks according to the battle order

(parate. m. sing.) w.v. **أَوْزَعُ**

<arouse! inspire!

to incite, **أَوْزَعُ 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. **وَزَّنُوا**

<they weigh

وَزَّنَ يَزِّنُ وَزْنًا (ض) - ل

(1) to weigh

(2) to weigh out for anyone

وَسَطَ بَسِطًا وَسَطًا (ض) (w.v.)

to be in the midst, penetrate into the midst

فَوَسَّطَنَ بِهِ جَمْعًا

And penetrate forthwith into the midst. [100:5]

middle (وَسَطٌ) acc. وَسَطًا

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus We have appointed you a middle nation. [2:143]

average (relative. > وَسَطٌ) أَوْسَطًا

مِنَ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ

On a scale of average of that wherewith ye feed your own folk (or families). [5:89]

the best one (2) among others

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

The best among them said : Said I not unto you : Why glorify ye not Allah. [68:28]

the midmost, (relative. f.) أَوْسَطِيَّ
the middle one

حِفْظُوا 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.) الْمَوَازِينَ

وَوَضَعَ الْمَوَازِينَ الْوَسْطَى 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 تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْخٰسِرُونَ

As for those whose scale is heavy they are successful. [7:8]

(pic. pac. m. sing.) w.v. مَوَازِينٌ
evenly and equally balanced

وسرط ★

(perf. 3 p. m. plu.) w.v. وَسَطَنَ
<they (f.) penetrated into the midst

لَمْ نُؤْتِ سَعَةً مِنَ الْمَالِ

He hath not been given an amplitude of wealth.

[2:247]

ampleness (2)

يَجِدُنِي فِي الْأَرْضِ مُرْعِمًا كَثِيرًا وَوَسْعَةً

Shall find in the earth plentiful refuge and ampleness.

[4:100]

bountiful (3)

يُغْنِي اللَّهُ كَلِمَاتٍ مِنْ سَعَتِهِ

Allah shall render all of them (i.e., the twain) out of his bounty.

[4:130]

(act. pic. m. sing.) w.v. **وَاسِعٌ**
bountiful (1)

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

And Allah is ever bountiful, Wise.

[4:130]

pervading ones (2)

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Verily Allah is Pervading, Knowing.

[2:115]

wide (act. pic. f. sing.) **وَاسِعَةٌ**

أَلَمْ يَكُنْ أَرْضَ اللَّهِ وَاسِعَةً

Was not Allah's land wide.

[4:97]

(Ap-der. m. sing.) iv, w.v. **الْمُرْسِعِ**
< the rich

(the middle prayer, according to the majority of the commentators, is the afternoon prayer, (**الْعَصْرُ**)

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 يَمَعَةٍ وَ سَعَةُ (س)

to be ample, to take in, comprehend, to embrace

وَرَبِّعُ كُرْسِيِّهِ السَّمَوَاتِ وَالْأَرْضِ

His Throne comprehended the heavens and the earth.

[2:255]

(perf. 3 p. m. sing.) (w.v.) **وَسِعَتْ**
embraces

وَرَحْمَتِي وَوَسِعَتْ كُلَّ شَيْءٍ

My mercy embraces all things. [7:156]

(perf. 2 p.m. sing.) w.v. **وَسِعْتَ**
thou comprehended

amplitude (v.n.) w.v. **سَعَةٌ**

وسل

< means of access, (n.) **الْوَسِيلَةَ**
way of approach, access
(no verbal root of this verb)

وسم

< we shall brand w.v. **سَمِّمُ**
وَسَمَّ بِسِمِّمٍ وَسَمًّا وَسِمَّةً (ض)
to brand

سَمِّمَهُ عَلَى الْخُرْطُومِ
We shall brand him on the
nose. [68:16]

(Ap-der. m. plu.) v, w.v. **مَتَّوِّعِينَ**
those who read the signs,
intelligents

وسن

< slumber (n.) **سِنَةٌ**
وَسَنَّ يَوْمَسً وَسَنًّا وَسِنَّةً (ف)
to be in slumber, sleep

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ
No slumber can seize Him
nor sleep. [2:255]

وسوس

(quard.) **وَسَّوَسَ**
(perf. 3 p. m. sing.)
< ~whispered

to iv. **أَوْسَعَ بَوَّسِعُ** **إِنْسَاعًا**

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.) **وَسْعٌ**

لَا يَخْلُقُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah taketh not a soul ex-
cept (or beyond) its capa-
city (or scope). [2:286]

وسق

(perf. 3 p.m. sing.) w.v. **وَسَّقَ**
< drove together

وَسَّقَ بَسِيقًا 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 اتَّسَقَ

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 السِّتْرَهُمُ الْكُذِبَ

And their tongues expound the lie. [16:62]

(*imperf. 2 p. m. plu.*) w.v. **تَصِفُونَ**
ye describe

description, act of (*n.*) **وَصْفٌ**
attributing or ascribing

★ و ص ل ★

(*imperf. 3 p.m. sing.*) w.v. **يَعِلُّ**
<reaches (1)

وَصَلَ يَعِلُّ 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. **تَعِيلُ**
~reaches

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ

And when he saw their hands reached not to it, he mistrusted them. [11:70]

to join (2)

(*imperf. 3 p. m. plu.*) w.v. **يَعِلُّونَ**
they join

وَسْوَسَ يُوسْوِسُ وَوَسْوَسًا

to whisper evil, (*quard.*)
make evil suggestions

(*quard.*) **يُوسْوِسُ**
(*imperf. 3 p. m. sing.*)

~whispers

(*quard.*) **تُوسْوِسُ**
(*imperf. 3 p. f. sing.*)

~whispers

whisper (*v.n.*) (*quard.*) **الْوَسْوَسَاتُ**

★ و ش ي ★

<a spot, mark (*n.*) **شِبَّةٌ**
وَشَى بِشَيْءٍ وَشْيًا وَشِبَّةً (ض)

to paint cloth, (*w.v.*)

to be with an admixture of colour (in an animal)

★ و ص ب ★

(*act. pic. m. sing.*) w.v. **وَاصِبٌ**
<lasting, perpetual

w.v. (ض) **وَصَبَ يَصِبُ وَوَصْبًا**
to be perpetual

(*act. pic. m. sing.*) *acc.* **وَإِصْبًا**
for ever

★ و ص ف ★

(*imperf. 3 p.m. plu.*) w.v. **يَصِفُونَ**
<they ascribe

وَصَفَ يَصِفُ وَوَصْفًا (ض) (w.v.)
(1) to describe, good or bad

al-Wasilatu, a she camel that used to give birth to camel first, then a she camel. The she camel was to be presented to idols. It was termed "Wasila" because she gave birth to a male and female both. Thus she caused to join both sexes of camel. (Ibn Kathir)

* و ص ي

(*perf. 3 p. m. sing.*) *ii w.v.* وَصَّى
< ~bequeathed, enjoined

w.v. وَصَّى بِعَيْنِي وَصْبًا (ض) - ب
to join to, be joined, be degraded after exaltation

وَصَّى بِوَصْيِي تَوْصِيَةً لِفُلَانٍ - ب
to bequeath

إِلَى فُلَانٍ - ب
to commit to command

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ

And Ibrahim enjoined his sons the same. [2:132]

(*perf. 1st p. plu.*) *ii, w.v.* وَصَّيْنَا
we enjoined

(*v.n.*) *ii, w.v.* تَوْصِيَةً
disposition (of affairs)

(*perf. 3 p.m. sing.*) *iv, w.v.* أَوْصَى
< ~enjoined

w.v. iv أَوْصَى بِوَصْيِي لِإِنْسَاءٍ - 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 أَن 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 تَوْصِيَلًا
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. وَصِيَلَةٌ

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 بَعْضَ وَضْأٍ وَ مَوْضِعًا (ف)

to put, set,

to put off, remove, to
 appoint, to put down

وَضَعَتْ بَعْضَ وَضْأٍ (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]

رَاوَضِعِي بِالْقَلْبَةِ وَالزُّكَاةَ مَا دُمْتَ حَيًّا

And he enjoined on me the
 Prayer and the Zakah
 (poor-rate) as long as I
 am alive. [19:31]

(*imperf. 3 p. f. sing.*) iv w.v. **يُؤْصِي**
 enjoins

(*imperf. 3 p. f. plu.*) iv, w.v. **يُؤْصِيْنَ**
 they (f.) bequeath

(*imperf. 2 p.m. plu.*) iv, w.v. **يُؤْصُونَ**
 ye bequeath

(*pip. 3 p.m. sing.*) iv, w.v. **يُؤْصَىٰ**
 (that) is bequeathed

(*Ap-der. m. sing.*) iv, w.v. **مُؤْصٍ**
 a testator (one who leaves
 legacy)

(*perf. 3 p.m. plu.*) iv, w.v. **تَوَاصَوْا**
 they enjoin upon (1)
 each other

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

And (they) enjoin upon each
 other the truth, and (they)
 enjoin upon each other
 endurance. [103:3]

they bequeathed (2)
 each other

أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ

Have they bequeathed it
 unto each other? Nay
 they are a people contu-
 macious. [51:53]

legacy, bequest (n.) **الْوَيْصَةُ**

iv, w.v. e.l. **لَاؤْضَمُوا**
(perf. 3 p.m. plu.)
 <they hurried
 to hurry, **أَوْضَعَ: أَسْرَعَ**
 to drive a camel quickly

وَلَاؤْضَعُوا خِلَافَكُمْ
 They would have hurried to
 and fro among you. [9:47]

places *n. p.* **مَوَاضِعُ**
مِنَ الَّذِينَ هَادُوا يُخَوِّفُونَ الْكَلِمَةَ عَنْ مَوَاضِعِهَا
 Some of those who are Jews
 change words from their
 context (places). [4:46]

و ض ن ★

(pic. pac. f. sing.) w.v. (gen.) **مَوْضُوعًا**
 <encrusted

(with gold and precious
 stones)

w.v. **وَضَنَ بِيضًا وَضَنًا (ض)**
 to plate or fold a thing with
 one part over another

عَلَى سُرُرٍ مَوْضُوعَةٍ
 On couches inwrought (with
 gold and precious stones).
 [56:15]

و ط ا ★

(w.&h.v.) **يَطْوُونَ**
(imperf. 3 p.m. plu.)
 <they step, tread
 (i.e., they enter into enemy's
 land) (*Baidawi*)

to put off, remove (4)
(perf. 1st. p. plu.) w.v. **وَضَعْنَا**
 I took off

وَوَضَعْنَا عَنْكَ وِزْرَكَ
 And We have taken off from
 thee thy burden. [94:2]

(imperf. 3 p. f. sing.) w.v. **تَضَعُ**
 she shall lay down

(imperf. 2 p.m. plu.) w.v. **تَضَعُونَ**
 put off, ye lay aside (1)

وَجِئْتُمْ تَضَعُونَ ثِيَابَكُمْ 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
conductive to (right)
speech. [73:6]

(*n. place.*) *acc.* مَوَطِّئًا
a trodden place

l.c., w.&h.v. iii لِيُؤَاطِئُوا
< that they may make up
iii, وَاَعْلًا مَوَاطِئًا
to make equal or make up

☆ و ط ر

وَطْرًا (*n.*)
purpose, formality, needful

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطْرًا زَوَّجْنَا

Then when Zaid had perform-
ed (his) purpose concern-
ing her, We wedded
her to thee. [33:37]

☆ و ط ن

< places (fields) (*n. p.*) مَوَاطِنٌ
(*sing.*) وَطْنٌ
place, land, homeland, field

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

Assuredly Allah hath succour-
ed you on many fields.
[9:25]

وَطِئَ بَطْأً وَطْأً (س)

to tread upon, walk on, tram-
ple on, to press the ground
or anything beneath the
feet, *meta.* to destroy, to
enter the enemy's land

(*w.&h.v.*) (*juss.*) تَطْئُوا
(*imperf. 2 p. m. plu.*)
ye have trodden

وَأَرْضًا لَّو تَطْئُونَهَا

And land ye have not trod-
den (*i.e., entered*). [33:27]

(*w.&h.v.*) *acc.* تَطْئُوا
(*imperf. 2 p. m. plu.*)
that ye may trample on

ذَلَّوْا لَرِجَالٍ مُّؤْمِنِينَ وَنِسَاءٍ مُّؤْمِنَاتٍ
لَّمْ نَعْلَمُوهُنَّ أَنَّ تَطْئُوهُنَّ

And had it not been (for)
believing men and believ-
ing women whom ye know
not (and) that ye might
have trampled on them.
[48:25]

(Baidawi observed, that
the correlative proposition
(جَوَابٌ لِّو) is ellipsis here,
that is, لَّمَّا كَفَّتْ أَيْدِيكُمْ
'he would not have stopped
your hands'. Others' view
is that the sense is so clear
and obvious that it needed
not mentioning.)

curbing (*v.n.*) وَطْأَ

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. وَعَدَا

وَعَدَا عَلَيْهِمْ حَقًّا

A promise due thereon (the ellipsis is explained by commentators such as Baidawi who took it as

[9:111] وَعَدَّةٌ وَعَدَا حَقًّا

He promised in quite truth; others as Ibn Hisham observe that there is no ellipsis here, it is a way of Arabic expression for emphasising.)

(pic. pact. m. sing.) w.v. الْمَوْعُودُ
promised

و ع د *

(perf. 3 p. m. sing.) w.v. وَعَدَّ
<~promised

وَعَدَّ يَعِدُّ وَعَدَا وَعِدَّةٌ
وَمَوْعِدًا (ض)
to promise,
give one's word, to promise
good, to threaten (وَعِدُّ)

(pref. 2 p. m. sing.) w.v. وَعَدْتِ
thou promised

(perf. 1st. p. sing.) (w.v.) وَعَدْتُ
I promised

(perf. 3 p. m. plu.) w.v. وَعَدُوا
they promised

(perf. 1st. p. plu.) w.v. وَعَدْنَا
we promised

(imperf. 3 p. m. sing.) w.v. 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 يَعِدُّ كُرَّ الْفَقْرِ

The Satan threatens you with poverty. [2:268]

(perate. m. sing.) w.v. عَدَّ
promise !

(act. 2 pic. m. sing.) w.v. **الْوَعِيدُ**
threat, threatening

place or time of n.p.t., w.v. **مَوْعِدٌ**
the fulfilment of a prediction, promise or threat, an appointment for meeting, a promise

n. t. p. (for مَوْعِدَةٌ) w.v. **الْمِعَادُ**
tryst

* و ع ظ *

(act. pic. m. plu.) w.v. **الْوَاعِظِينَ**
those who preach,
<admonisher

وَعَظَّ بَعْضُ بَعْضًا وَعَظَّ وَعَظَّةً (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)

وَرَأَى لُقْمَانَ لُغْمًا لِبَنِيهِ وَهُوَ يَعِظُهُ

And when Luqman said to
his son while he was
exhorting him. [31:13]

admonishes (2)

إِنَّ اللَّهَ نَبَأٌ يَعْظُمُكُمْ

Lo! comely is this which
Allah admonisheth you.

[4:58]

iv, w.v. **تُوْعِدُونَ**
(imperf. 2 p.m. plu.)

ye menace

iv, **أَوْعَدَ يُوعِدُ إِيعَادًا** <
to threaten, to menace

(imperf. 1st. p. plu.) iii, w.v. **وَأَعَدْنَا**
<we appointed (1)

وَأَعَدَّ يُؤَاعِدُ مِبْعَادًا
to appoint a fixed time or
place for anyone, to plight
faith to anyone

وَلَدَّوْعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً

And when We appoint for
Musa forty nights. [2:51]

we made covenant (2)

وَوَعَدْنَا الْمُجَاجِبَ الظُّلُمَاتِ

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: **الْأَيْمَنُ** is
blessed or holy)

w.v. **تَوَاعَدْتُمْ**
(perf. 2 p.m. plu.) vi,
ye have mutually appointed

لَا تَوَاعِدُوا **وَأَعِدُوا** لَّا
(perate. neg. m. plu.)
do not appoint (mutually)

لَا تَوَاعِدُوا مِنْ بَيْنِ أَيْدِيكُمْ أَنْ تَتَكَلَّمُوا بِالْحَقِّ

But do not make a secret
contract with them except
ye say a reputable saying.

[2:235]

وَعَىٰ بَيْنِي وَبَيْنَ (ض)

to preserve in the memory, to contain, to keep in mind, to retain

لِنَجْعَلَهَا لَكُمْ تَذْكُرَةً وَنَعْيَهَا أَذُنًا وَأَعْيَةً
And We might make it unto you a remembrance and that ears (that is, preservers of remembrance) retain its memory. [69:12]

(act. pic. j. sing.) w.v. **وَأَعْيَةً**
that which retains in memory

(perf. 3 p.m. sing.) iv, w.v. **أَوْعَىٰ**
~withheld
~hoarded (wealth)

And withheld it. **وَجَمَعَ فَأَوْعَىٰ**
[70:18]

they hide, they iv, w.v. **يُؤْوُونَ**
preserve (in their heart)

وَاللَّهُ أَعْلَمُ بِمَا يُؤْوُونَ

Whereas Allah knows best that which they cherish.
[84:23]

a hiding place, bag (n.) **وَعَاءٌ**

bags (n.p.) **أَوْعِيَةٌ**

(sing.) < **وَعَاءٌ**

و ف د ★

<a goodly v.n. w.v. acc. **وَفْدًا**
company, embassy
an act of coming into the presence of royalty

(imperf. 1st. p. sing.) w.v. **أَعِظُ**
I admonish

(imperf. 2 p. m. sing.) w.v. **تَعِظُونَ**
ye admonish

(perate. m. sing.) w.v. **عِظًا**
admonish!

فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ

So turn thou from them, and admonish them. [4:63]

(perate. m. plu.) w.v. **عِظُوا**
admonish

(addressed to men, plural)

(plp. 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 إِصْلَاحًا تُوَفَّقِي اللَّهُ بَيْنَهُمَا

If the twain desire ratification Allah shall cause reconciliation between them. [4:35]

v.n. ii. (تَوْفِيقٌ) acc. تَوْفِيقًا

concord (1)
(between parties)

تَوَجَّاهُ وَيَسْتَلْفِئُونَ يَا لَلَّهِ إِنَّ أَرْوَاتِكُمْ إِلَّا

إِحْسَانًا وَتَوْفِيقًا

And then they come to thee swearing to Allah: we meant naught save kindness and concord. [4:62] success in the task, (2)

Allah's inspiration to act as he wishes

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

And my success (in my task) can only come from Allah. [11:88]

Note: no accurate rendering of the sense of تَوْفِيقٌ is possible in English therefore translators have selected the following expressions to bring the reader nearer to the Quranic sense of the verse.

reconciliation—Sale
success—Arbery, Yusuf
Ali, Jid.
hope—Pickthall
accomplishment—Pensic

730

وَقَدْ يَعِيدُ وَفَدَا وَوَفُودًا (ض)

to call upon a king w.v.
as an ambassador

★ و ف ر

(pas. pic. m. sing.) w.v. مَوْفُورًا
ample, full

< وَفَرَ بَعْرُ فِرَّةَ (ض)

to be plentiful

★ و ف ض

(imperf. 3 p.m. plu.) iv, w.v. يُوَفِّضُونَ
< they are hurrying

iv. وَفَضَّ يَفِضُّ (ض) وَ أَوْفَضَّ

to hasten, run

★ و ف ق

(v.n.) iii, acc. وِفَاقًا

< the act of suiting or becoming fit

وَفِيقٌ وَفَاقًا (ح)

to find suitable, fit, useful

وَأَفَقٌ وَوَأَفَقٌ وَوَأَفَقًا

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

لَيُوفِيَنَّ

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

تُوفُونَ

(pip. 3 p.m. sing.) ii, w.v.
~ will be paid in full

يُوفَى

(Ap. der. m. plu.) ii, w.v.
they payers in full

مُوفُوا

وَأَنَا لَكُم مَوْفُونَ غَيْرِ مُنْقَضِينَ

And verily We shall pay them
their whole due unabated.
[11:109]

(perf. 3 p.m. sing.) iv, w.v.
< ~ fulfilled

أَوْفَى

أَوْفَى بِوَعْدِهِ إِيمَانًا - ب
to fulfil a covenant

و ف ي ★

(relative) أَوْفَى / الْأَوْفَى

< the best fulfiller (1)

وَفَى بَيْنِي وَبَيْنَ وَفَاءً (ض) وَ أَوْفَى بِإِيمَانًا - 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 رُبَّمَا أَجْرُهُ الْأَوْفَى

And afterward he will be
repaid it with fullest pay-
ment. [53:41]

(perf. 3 p.m. sing.) ii, w.v.

وَفَى

< ~ fulfilled

وَفَى بِوَعْدِهِ 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)

حَتَّىٰ إِذَا جَاءَهُ لَوْ صَيِّدَهُ شَيْئًا

وَدَعَا اللَّهَ عِنْدَهُ تَوْفِيَةً 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. **تَوَفَّيْتُ**
 ~take up, causes to die
 (angels)

(*imperf. 3 p.m. sing.*) v, w.v. **يَتَوَفَّى**
 causes ~ to die

(*imperf. 3 p.m. plu.*) v, w.v. **يَتَوَفَّوْنَ**
 they cause ~ to die

(*perate. m. sing.*) v, w.v. **تَوَفَّ**
 let die

وَمِمَّا مَعَ الْإِنْرَارِ
 And let us die along with
 the pious. [3:193]

let me die **تَوَفِّيْ**

(Note: compare **أَوْفَى** in
 9/111 and 53/41 that is
 from trilateral root form
 an elative or superlative
 form which means most
 fulfiller; here **أَوْفَى** as in
 3/76 is a perfect tense of *iv.*
 that means: he, she or
 it fulfilled

بَلْ مَنْ أَوْفَى وَعْدهً وَأَتَىٰ بِآنِهِ إِنَّ 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 نَدْوَاهُمْ
 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.* **المُؤْفُونَ**
 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 **مَوَاقِفَ**)

an ordained time or place

<fixed time (*n. p.t. plu.*) **مَوَاقِفَتُ**

(*sing.*) **مِيقَاتُ**

(*pac. pic. m. sing.*) **مَوْقُوتُ**

that of which the time is
fixed or ordained

(*pp. 3 p. f. sing.*) *ii* **أَمَّتْ**

~is given time

وَمَتَّ تَوْقِنَا أَمَّتْ تَوْقِنَا

to fix a time, to give appoint-
ment

وَلَاذِلَ الرُّسُلَ أُقِمَّتْ

And when the messengers
are brought unto their time
appointed. [77:11]

* و ق د

<fuel (*n.*) **وَقُودٌ**

وَقَدَّ بَقِيدٌ وَقَدَّأَ 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.* **يَسْتَوِي**
has died

(*pip. 3 p.m. plu.*) *v*, *w.v.* **يَسْتَوُونَ**
they die

(*Ap-der. m. sing.*) *v*, *w.v.* **مُتَوِّقٌ**
one who makes someone die

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ مَا مَعَكُمْ وَأَنْتُمْ كَالَّذِينَ

(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 **اِسْتَوْفَى الشَّيْءَ**
in full

* و ق ب

(*perf. 3 p. m. sing.*) *w.v.* **وَقَبَّ**

<overspread

وَقَبَّ يَقْبُ 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. وَقَعَ
< ~ fell (1)

وَقَعَ بَقَعٌ وَقُومًا (ف) - عَلِيٍّ

to fall, fall
down, befall

to come to pass عَلِيٍّ -
to be confirmed

وَلَمَّا وَقَعَ 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. تُؤَقِدُونَ
ye kindle

(perate. m. sing.) iv, w.v. أَوْقِدْ
light (thou) !

(pip. 3 p. m. sing.) iv, w.v. يُوقِدُ
is lit

(pis. pac. f. sing.) iv, w.v. الْمُؤَقِدَةُ
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. الْمُؤَقِدَةُ
< dead through beating

وَقَدَّ يَقْدُ وَقْدًا (ض)

to beat to death, beat severely

و ق ر ★

< deafness v.n. وَقْرٌ

وَقْرٌ يَبْرُ وَقْرًا (ض) w.v.
to be heavy, deaf, heaviness
in the ear

وَقْرًا acc. وَقْرٌ
burden (of the rain) وَقْرٌ
(v.n.) w.v. وَقَارٌ acc. وَقَارًا
< majesty

وَقْرٌ يَبْرُ وَقَارًا وَوَقَارَةٌ (ض)
to be gentle, gracious, respected
much (*Lis*) LL.

that is befalling ب - (2)

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُوَ رَاجِعٌ بِئِهِمْ

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

لَئِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

Verily the doom of thy Lord
will surely come to pass.
[52:7]

(noun of unity.) وَقَعَةٌ
happening, coming to pass

لَيْسَ 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. < أَرْقَعُ يُوَقِّعُ إِيقَاعًا
to bring about, excite enmity

prevailed, vindication (2)

وَوَقَعَ الْحَقُّ وَيَطْلُ مَا كَانُوا يَعْمَلُونَ

Thus the truth prevailed (or
vindicated) and that which
they had brought vanished
(or was made vain).
[7:118]

came to be (3)
fulfilled عَلِمَ -

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَنُّوا

And the word (will be) ful-
filled concerning them
because they did wrong.
[27:85]

(perf. 3 p. f. sing.) w. v. وَقَعَتْ
~has befallen

(imperf. 3 p. f. sing.) w. v. تَقَعُّ
~befalls

(perate. m. plu.) w. v. قَمَرُوا
fall dawn!

فَإِذَا سَوَّيْتَهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

فَقَعُوا لَهُ سُجُودًا

When I have fashioned him
and breathed into him
spirit, fall ye down in obe-
isance unto him. [15:29]

(act. pic. m. sing.) w. v. يُوَقِّعُ
that going to fall on (1)

وَوَقَّعُوا لَهُمُ الْآفَاتِ بِمَا يَكْفُرُونَ

And imagined that it was
going to fall on them.
[7:171]

قَوَّاهُ اللَّهُ 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 أَيْلِ تَقِيكُمْ الْحَرَّ
وَمِنْ أَيْلِ 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!

وَقِنَّا 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.*)
places of stars or
the setting of star

و ق ف ★

(*pp. 3 p. m. plu.*) w.v.
< ~ held over

وَقَفَ بِعِفِّ وَفُؤًا (ض)
to stand, to make someone
stand

(*perate. m. plu.*) w.v.
make stand

make them to stand قَوْمًا

(*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, warded off

وَقَى بَيْنِي وَبَيْنَ وَوَقَى (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 يَتَّقُوهُ

(imperf. 3 p.m. plu.) viii, w.v.

they fear

thus they should

fear Allah

فَلْيَتَّقُوا اللَّهَ

(imperf. 2 p.m. sing.) viii, w.v.

~ will strike against, or will protect

أَمَّنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ

Is he then who will strike his face against the awful doom upon the Day of Resurrection (is he who doeth right?). [39:24]

(perate. m. sing.) viii, w.v.

fear!

fear Allah اتَّقِ اللَّهَ

(perate. m. plu.) viii, w.v.

dread! fear (ye)!

فَاتَّقُوا النَّارَ الَّتِي يُدْعَى 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 فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is preserved from his own avarice, such are they who are successful. [59:9]

(for وَاقٍ) w.v.

(act. plc. m. sing.)

a protector or saviour

(perf. 3 p. f. sing.) viii, w.v.

< has fear

اتَّقَى يَتَّقَى اتَّقَاءً

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 اتَّقِينَ لَكُلَّا تَخْضَعْنَ بِالْقَوْلِ

If ye are God-fearing so be not soft in speech. [33:32]

(imperf. 2 p.m. plu.) viii, w.v.

ye (are) God-fearing

Ye may become لَعَلَّكُمْ تَتَّقُونَ God fearing.

[2:21]

(n.d.) viii, w.v.

(imperf. 2 p. m. plu.)

that ye fear Allah

righteousness, duty to Allah, restraint from evil, self-restraint, fear and so on. According to the context the word has been translated as follows :

abstainment (1)

وَمَزِدْهُمُ أَقْبَارًا خَيْرَ الزَّالِمِينَ

And take provision for the journey, for verily the best provision is abstainment. [2:197]

piety (2)

وَلَنْ تَعْمَرَ أَقْرَبُ لِلتَّقْوَى

And that ye should forego is nigher unto piety. [2:237]

fear (3)

هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَعْرُوفِ

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 **تَقْوَى** is also explained in several ways, such as, to observe the Divine ordinances in every walk of life. (*Jid.*)

(for **تَقْوَى**) (**تَقْوَى** + **ن**) (**تَقْوَى** com.)
fear me !

(*perate. f. plu.*) viii, w.v. **تَقِينَ**
fear (O women)

addressed to women : **اتَّقِينَ اللَّهَ**
fear Allah

(*Ap-der. m. plu.*)(w.v.)nom. **التَّقِيُونَ**
those who fear Allah

(*Ap-der. m. plu.*)(w.v. acc.) **التَّقِيِينَ**
those who fear Allah
or those who are pious

most pious (*relative w.*) **أَتَقِي / أَتَقِي**
most pious among you **أَتَقَاكُمْ**

(*act. pic. m. sing*) **تَقِيًا** (*acc.*)
God-fearing

fearing v.n. **تَقَاءَ**

اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ

Fear Allah with fear due to Him. [3:102]

protection, (n.) **تَقْوَى / التَّقْوَى**
fearing

As a specific Quranic term, used in several contexts it has been translated with different words. Translators of the Quran have tried to present the actual meaning of this word according to their views. The words chosen by them are as below :—

God-fearing, God consciousness, to ward off evil, piety,

ii < وَكَّلَ تَوَكَّلًا
to appoint one keeper or guardian over, or entrust one with the care of anything

w.v. << وَكَّلَ يَكْلِلُ وَكَلًّا (ض) - إِلَى
to confide in, entrust another with one's affairs, commit to

(pp. 3 p. m. sing.) ii, w.v. ب وَكَّلَ - ب
~ is given charge

قُلْ يَتَوَكَّلْ عَلَى اللَّهِ وَرَكَّبَ الْوَكِيلَ
Say: the Angel of death, who is given charge concerning you. [32:11]

(perf. 1st. p. sing.) v, w.v. تَوَكَّلْتُ
< I have put my trust

v, w.v. تَوَكَّلَ تَوَكَّلًا
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. يَتَوَكَّلْ
(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 ا

w.& h.v. v اَتَوْكَا
(imperf. 1st. p. sing.)

< I lean

R. F. is not used وَا
وَ اِنَّا viii اَزَا iv وَ تَوَكَا v
to lean, recline upon

(w.& h-v.) vill مُتَكِّئُونَ
(Ap-der. m. plu.)

those who are acc. reclining upon مُتَكِّئِينَ

(n. p. t.) (h,w.v. vill) مِتَكَا
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 كَرًّا (ض)
to strike with the fist

★ و ك ل

(perf. 1st. p. plu.) ll, 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. **وَلِيَّةٌ**
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)

أَلَا تَعْلَمُونَ أَنَّ اللَّهَ يَلِدُ وَيَلَدُ

وَلَدَ اللَّهُ وَأَتَتْهُمُ الْمَلَائِكَةُ

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.*

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

~ let or put trust

وَعَلَى اللَّهِ قَلْبُكَ يَا أَيُّهَا الَّذِينَ آمَنُوا

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*)

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

< ~ diminish

وَلَّتْ يَلِيتُ وَلَنَا (ض)

to withhold, diminish

وَأَن تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِيَ عَصَابِيكُمْ

أَعْرَابِكُمْ

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 قَرِينًا أَنَا أَتَىٰ مِنْكَ مَالًا وَوَلَدًا

Thou seest me as less than
thee in wealth and child-
ren. [18:39]

children *n. p. acc.* الْأَوْلَادُ / أَوْلَادًا

(*act. pic. m. sing.*) وَالِدٌ
begetter (father)

(*act. pic. f. sing.*) وَالِدَةٌ
a mother

parents الْوَالِدَيْنِ / الْوَالِدَاتِ

their parents وَالِدَيْكَ

his parents وَالِدَيْهِ

my parents وَالِدَيْيَ

youths (*n. p.*) وَوَلَدَانِ

يَطُوفُ عَلَيْهِمْ وُجُوهٌ لِّدَانٍ مُّحَدِّدُونَ

And there shall go round
unto them youths ever-
young. [56:17]

child (*act. 2 pic. m. sing.*) وَلِيدٌ

(*pis. pic. m. sing.*) مَوْلُودٌ / الْمَوْلُودُ
a begotten one, one who is
born

one to whom a مَوْلُودٌ لَهُ
child is born (father)

و ل 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 women. [11:72]

(*pip. 3 p. f. sing.*) w.v. *juss.* يُولَدْ
he was begotten

he was not لَمْ يُولَدْ
begotten

a child (1) (n.) وَلَدٌ

قَالَتْ رَبِّمَا أُبَيُّونَنِي وَإِنِّي لَأَكْرَهُنَّ يَتَّبِعُونَ

She said: my Lord how can
I have a child when no
man hath touched me.
[3:47]

a son (2)

إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ 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 أَظَلَمْتَ عَلَيْهِمْ لَوَيْتَ مِنْكُمْ فَمَا رَأَا
If thou had observed them
closely thou had assuredly
turned away from them.

[18:18]

(*perf. 3 p.m. plu.*) *ii, w.v.* **وَلَوْا - إِلَى**
they turned to

لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَخْرَجًا أَوْ مَدْرَأًا لَوَلَوْا
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.* **وَلَيْمَ**
ye turned

(*imperf. 3 p. m. sing.*) *ii, w.v.* **يُولِي**
~turns

وَمَنْ يُؤْمَرْ بِهِمْ يَوْمَئِذٍ يَدْرِأ
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 الْأَبْرَارَ
If they succoured them they
would turn their backs.
[59:12]

(*imperf. 3 p.m. plu.*) *ii, w.v.* **يُولُونَ**
they will turn

لَا يُولُونَ

742

< **وَلِيَّ يَلِي وَوَلِيَّ يَلِي وَوَلِيَّ يَلِي وَوَلِيَّ يَلِي**

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. **وَلَّى يُولِي - عَنْ**

(1) to turn away from,
to turn back

(2) *trans.* to make a thing
turn

(3) to keep SS close to
another thing (see 6/129)

وَلَّى مَدْبُرًا وَكَرِيهًا

He turned in fright and looked
not back. [27:10]

وَلَّى مُسْتَكْبِرًا

He turned back in his pride.
[31:7]

(*trans.*) turned **عَنْ** (2)
from

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

مَا 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)

وَلَوْا

Note: the verb وَلَّى signifies 'to turn away' when it has a direct object or with عَنِ in case of direct, it is supposed that عَنِ 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 >

وَاذَاتَوَلَّى 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 الظِّلِّ

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.

يُؤَلِّوْا

(imperf. 3 p. m. plu.)

they shall turn

(imperf. 2 p.m. sing.) ii, w.v.
ye turn

تُؤَلِّوْنَ

(f.d.) ii, w.v.

تُؤَلِّوْا

(imperf. 2 p.m. plu.)

ye will turn

(perate neg. m. plu.) ii, w.v.
turn not !

لَا تُؤَلِّوْا

(imperf. 1st. p. plu) ii, w.v.
we shall keep close (1)

نُؤَلِّوْا

وَلَذَلِكَ نُؤَلِّوْا 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.

لِنُؤَلِّوْا

(imperf. 1st. p. plu.)

we surely cause to turn

فَلَنُؤَلِّوْاكَ وَبِئْسَ مَا تَرْضَى

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)

نُؤَلِّوْهُ 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 حِزْبَ
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 يَصِدِّقْ بِهِ عَدَاةَ اللَّهِ لِيَمَّا
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)

لَمَّا يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ
بِالْمُؤْمِنِينَ
Yet even after that they turn away, such (folk) are not believers. [5:43]

they make friends (2)

تَرَى كَثِيرًا مِمَّنْ هُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا
Thou seest many of them making friends with those who disbelieve. [5:80]

(*f.d.*) *v. w.v.* يَتَوَلَّوْا
(*imperf. 3 p. m. plu.*)
they 'turn away

(*perf. 3 p. m. plu.*) *v. w.v.* تَوَلَّوْا
they turned away (1)

وَلَنْ تَوَلَّوْا وَكُنْتُمْ فِي شَكٍّ
But if they turn away, then they are in cleavage. [2:137]

they take for friend (2)

لَمَّا يَنْتَهِكُمْ اللَّهُ عَنِ الَّذِينَ قَتَلُوا فِي الدِّينِ
وَأَخْرَجُوا بُيُوتَهُمْ وَيَا رُكُومًا 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 فَرِيقًا مِنْهُمْ وَهُمْ مُعْرِضُونَ
Then a party of them turn away and they are backsliders. [3:23]

metp. <protects (2)
defends (*lit.* deals friendly)

وَهُوَ يَتَوَلَّى الصَّالِحِينَ
And He protects the righteous. [7:196]

وَلِيٌّ acc. **وَلِيًّا**

protecting friend, (1)
defender

اللَّهُ وَرَبُّ الَّذِينَ آمَنُوا

Allah is Protecting Friend of
those who believe. [2:257]

وَكُنْ لِلَّهِ وَرِيًّا

And Allah is sufficient as a
Friend. [4:45]

وَهُوَ الْوَلِيُّ الْحَمِيدُ

He is the Protecting Friend,
the Praiseworthy. [42:48]

heir, or successor (2)

وَكَانَتْ امْرَأَتِي 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)

فَيُضَلِّلْ وَلِيَّهُ بِالْعَدْلِ

Then let the guardian of his
interest dictate in (terms
of) equity. [2:282]

heir (4)

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا

Whoso is slain wrongfully,
We have given power unto
his heir. [17:33]

(n.p.) **أَوْلِيَاءُ**

< protectors, friends, part-
ners, heirs

(sing.) **وَلِيٌّ**

فَإِنْ تُصِيبَكَ مُصِيبَةٌ يَتَوَلَّوْا قَدَّ أَخَذْنَا أَمْرَنَا

مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ كَرِيحُونَ

And if calamity befall thee, (O Muhammad) they
say, we took precaution,
and they turn away well
pleased. [9:50]

they make friend (2)

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ 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. **تَوَلَّى**

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 وَّالٍ

They have not any defender
besides Him. [13:11]

closer (2)

النَّبِيِّ أَوْلَىٰ بِالنُّؤْمِيَيْنِ مِنْ أَنْفُسِهِمْ

That Prophet is closer to the believers than themselves.

[33:6]

woe ل - (3)

أَوْلَىٰ لَكَ فَأَوْلَىٰ شَرُّ أَوْلَىٰ لَكَ فَأَوْلَىٰ

Woe unto thee, woe! Again woe unto thee, woe!

[75:34-35]

(also) see 74:20

(dual) *elative*, w. الْأَرْبَابِ

nearest ones

(Ap-der. m. plu.) iv, w.v. مَوْلَىٰ / الْمَوْلَىٰ
patron (1)

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَىٰ الَّذِينَ آمَنُوا

That is because Allah is the Patron of those who believe. [47:11]

friend (2)

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا

A day when friend can in naught avail a friend.

[44:41]

owner (3)

أَحَدُهُمْ أَتَمُّ عَلَىٰ نَفْسِهِ وَأَهُوَ عَلَىٰ مَوْلَىٰ

One of them is dumb, having control of nothing and he is a burden on his owner.

[16:76]

protection (1) (v.n.)

الْوَلَايَةُ

هَٰذَا لِكِ الْوَلَايَةِ ۗ لِلَّهِ الْحَقُّ

Herein is all protection from Allah, the True. [18:44]

inheritance (2)

وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَيْءٍ

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.) v.w. لَا تَيَّأُ
<slacken not (ye twain)

w.v. وَفِي يَدَيَّ وَتَبَأُ (ض) - فِي
to be slack or negligent

إِذْ هَبَّ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنْبِيئَانِي وَكُوفِي

Go, thou and thy brother,
with My signs, and slacken
not in remembrance of
Mine. [20:42]

★ و ه ب

(perf. 3 p. m. sing.) w.v. وَهَبَ
<~has granted

وَهَبَ يَهَبُ وَهَبًا وَهَبَةً (ف)
to grant, give as a gift, dedi-
cate, offer as a present, to
bestow on

(perf. 3 p. f. sing.) w.v. وَهَبَتْ
~(she) dedicated

وَأَمْرًا تُؤْتِيهِنَّ إِنْ وَهَبَتْ نَفْسَهُمَا

And any believing woman
who dedicates her soul.
[33:50]

(perf. 1st. p. plu.) w.v. وَهَبْنَا
we granted

(imperf. 3 p. m. sing.) w.v. يَهَبُ
~grants

(imperf. 1st. sing.) w.v. آهَبُ
I give

protector, owner, (4)
friend, benefactor

أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
Thou, our Protector (Master,
Owner) and give us victory
over the disbelieving folk.
[2:286]

مَوَالِي / المَوَالِي (n. p.)
<inheritors (1)

(sing.) مَوْلَى

وَلِكُلِّ جَعَلْنَا مَوَالِيَكُمْ وَمَا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

And unto each We have
appointed inheritors of
that which parents or the
near of him leave behind.
[4:33]

kinsfolk (2)

فَإِنِّي خِفْتُ الْمَوَالِيَّ مِنْ وَرَائِي

Lo ! I fear my kinsfolk after
me. [19:5]

clients (3)

فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاُولَئِكَ حُرِّمٌ

الَّذِينَ 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.) it, w.v. مَوْلَى
one who turns to SS

وَلِكُلِّ وَجْهَةٌ مَوْمِرَةٌ

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. وَابِئَةٌ
< torn, rent

وَمَيٌّ / وَيٌّ وَيْمٌ وَبِئٌ (ض، ح)

to be weak, frail, burst, torn

و ي ★ ★

وَيٌّْ
An interjection regarded by
some commentators (such
as Baidawi) as an abbrevi-
ation of (*وَيْلٌ* woe to).

It is always suffixed to *كَ*
of the 2nd p. personal pro-
noun and is translated as
'woe unto thee!'

لَأَهَبَنَّكَ لِيًّا نَكِيًّا

That I may bestow on thee
a faultless son. [19:19]

(*perate. m. sing.*) w.v. هَبَّ
bestow

وَهَبْنَا لَكَ رَحْمَةً

And bestow upon us mercy
from Thy presence. [3:81]

(*n.*) *ints.* الرَّهَابُ

the bestower, one of the ex-
cellant names of Allah

و ه ج ★

(*n.*) *ints. acc.* وَهَجًا

< dazzling, glowing

w.v. وَهَجَ 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 يَوْمَهُ وَمَا

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
waxed 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 وَمَنْ 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 وَيْلِي wailataa)

Woe is me or alas يا وَيْلِي my shame! [11:72]

In the approved Quranic calligraphy it is written as one word وَيْيَا. In this case it is to be considered as composed of the interjection وَيْ 'Oh! or Ah!' and كَانْ 'as if'. According to some وَيْ is equivalent to اعْلَمْ 'know!' (LL).

وَيْلَكَ 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.) يَسَّرَ
<despaired

يَسَّرَ يَسَّرُ وَ يَسَّرُ يَأْسًا وَ يَأْسَةً

to despair, (س ا ح)
give up hope,

to pass the age يَسَّرَتِ الْمَرْأَةُ
of fertility

(perf. 3 p.m. plu.) (h.&w.v.) يَسَّرُوا
they have despaired

(perf. 3 p. f. plu.) h.&w.v. يَسَّرْنَ
they (f.) despaired

وَإِنَّ يَسَّرْنَ مِنَ السَّجِّينِ

And those women who despaired of menstruation.

[65:4]

h.&w.v.

(imperf. 3 p. m. sing.)

~despaires

يَسَّرُ

(yaa)

ي

1. A pronominal suffix of the 1st p. sing.; me, my

e.g. my Lord رَبِّي

my prayers صَلَاتِي

2. After a verb a "nun ن" is added before ي e.g.

هَدَانِي He guided me.

3. The ي is sometimes vocalized with "Fatha" (a—vowel) as, 'my life-time حَيَاتِي

4. The ي is omitted when the proceeding ن occurs at the end of a sentence. The following verse illustrates all these cases:

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Verily My Lord is with me. He will guid me. [26:62]

ی ت م ★

acc. **يَتِيمًا / الْيَتِيمِ / يَتِيمًا**
(act. 2 pic. m. sing.)
an orphan

< **يَتِيمًا يَتِيمًا يَتِيمًا (ف)**
to become an orphan

(act. pic. 2 m. dual.) **يَتِيمَتَيْنِ**
two orphans

<orphans (n. p.) **يَتَامَى / الْيَتَامَى**
(sing.) **يَتِيمٌ**

ی د ★ ★

a hand (n.) **يَدٌ**
<(two hands (n. dual.) **يَدَا**
the final nun of dual is omitted due to *Idafa* (genitive)

lit. two hands (n. dual.) **يَدَيْنِ**
before, in front of **بَيْنَ يَدَيْ**

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 / الْأَيْدِي**
(sing.) **يَدٌ**

ی س ر ★

(perf. 3 p. m. sing.) il, w.v. **يَسَّرَ**
~made easy

هـ. و. و. ی تَبَاؤَسَا

(perate, neg. m. plu.)
despair not

وَلَا تَبَاؤَسُوا مِنْ تَدْوَجِ اللَّهِ إِنَّهُ لَا يَأْسُرُ
مِن تَدْوَجِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرِينَ

And despair not from the mercy (comfort of spirit) of Allah, verily none despairs of the mercy of Allah except a people disbelieving. [12:87]

(x, h. & w. v.) اسْتَيْسَسَ

(perf. 3 p. m. sing.)
<~despaired

as R.F. x **اسْتَيْسَسَ**
to despair

(x, h. & w. v.) اسْتَبَاؤَسُوا

(perf. 3 p. m. plu.)
they despaired

(n.) ints. يَتَوَسَّسُ

very despairing person

ی ب س ★

(v. n.) w. v. acc. يَبَسَّ / يَبَسًا

<dry
بَسَّسَ بَسِّيسٌ وَ يَأْسَسُ يُبْسًا وَ يَبَسًا
to dry up (ح، س)

طَرِيقًا فِي الْبَحْرِ يَبَسًا

A dry path in the sea. [20:77]

dry (act. pic. m. sing.) w.v. **يَأْسِسُ**

(act. pic. f. plu.) w.v. **يَأْسِسَاتٌ**
dry ones

easiness (n.p.t.) **مَيْسِرَةٌ**

وَأَنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ
And if one be in difficulties,
then let there be a deferment
until easiness.

[2:280]

gambling (n.p.t.) **الْمَيْسِرُ**

ي ق ت *

the jacineth (n.) **الْبَاقُوتُ**

* * * *

a gourd (n.) **بَقِيعِينَ**
(or a kind of gourd)

ي ق ظ *

< awake (n.p.) acc. **أَيْقَظًا**

(sing.) **بَقِيعًا**

ي ق ن *

(imperf. 3 p.m. plu.) w.v. iv **يُوقِنُونَ**
they are certain

< **يَقِينٌ بَيْنَنَا** (ح)
to be certain, sure of

(imperf. 3 p.m. plu.) w.v. vi, **تُوقِنُونَ**
ye are certain

iv, << **أَبْنُ يُونُسَ يُؤْمِنُ إِيقَانًا**
to believe firmly,

to hold as undoubtedly
true

ii, **يَسِّرْ تَيْسِيرًا**

to make easy, facilitate

(perf. 1st. p. plu.) ii, w.v. **يَسَّرْنَا**
we made easy

(imperf. 1st. p. plu.) ii, w.v. **نَسِيرُ**
we shall ease

وَتَسِيرُكَ الْيُسْرَىٰ

And We shall ease thy way
unto the state of ease.

[87:8]

(perf. 3 p.m. sing.) v, w.v. **تَسَّرَ**
~became easy

فَأَقْرَهُ وَآمَنَ تَسْرِينِ الْقُرْآنِ

Receite, then, of the Quran
which is easy (for you).

[73:20]

< got easily x. w.v. **اَسْتَبَسَّرَ**
to get easily, x, **اَسْتَبَسَّرَ**
to be easy

easy, ease acc. **اَلْبَسْرُ / يَسْرًا**

acc. **بَسِيرًا / يَسِيرًا**

(act. pic. 2 m. sing.)
easy to bear, light, small

ذَلِكَ كَيْلٌ لِّبَسِيرٍ

This is a light measure.

[12:65]

ease (relative. w. f.) **الْيَسِيرَىٰ**
(used as an adjective)

(pact. pic. m. sing.) acc. **مَيْسُورًا**
gentle, easy

فَتَلَّ لَهُمْ قَوْلًا مَّيْسُورًا

Then speak to them an easy

(i.e., a gentle or reason-
able) speech. [17:28]

★ ي م ن

(perate. m. plu.) v, w.v. تَيْمَّمُوا
<lit. intend!

to intend, v. يَمُّوْنَ وَ تَيْمَّمُوْنَ
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 تَسْأَلُوا عَلَيْهِمْ وَمَنْ سَأَلَ فَسَاءَ مَا كَسَبَ

And seek not bad (with in-
tent) to spend thereof.

[2:267]

sca, river (n.) الْيَمِّ

★ ي م ن

right hand (n.) الْيَمِينُ / الْيَمِينِ

<right hands (1) (n.p.) أَيْمَانٌ

(sing.) يَمِينٌ

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ

Or that your right hands
possess (the captives).

[4:3]

(perf. 3 p.m. sing.) w.v. x اسْتَيْقَنَتْ
~has firm belief

x, اسْتَيْقَنَ اسْتَيْقَانًا
to believe firmly

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ

And they denied them,
though their souls were
convinced thereof. [27:14]

(imperf. 3 p.m. sing.) w.v. x يَسْتَيْقِنُ
~has firm belief

in order to be certain of لِيَسْتَيْقِنَ
sure يَمِينٌ

surely acc. يَمِينًا

certainty (1) الْيَقِينُ

حَتَّى يَأْتِيَكَ الْيَقِينُ

Until there cometh unto thee
the certainty (i.e., death).
(also see. 74:47)

[15:99]

surety (2)

كَلِمَاتٍ لَّا تَعْلَمُونَ عَلِيمٌ 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. } مَوْقِينٌ
those who are certain
(or) convinced

(Ap-der. m. plu.) x, acc. } مُسْتَقِينٌ
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	

oaths (2)

وَلَا تَجْعَلُوا لِلَّهِ عُرْضَةً لِأَيْمَانِكُمْ

And make not Allah, by your oaths, a hindrance.

[2:214]

right (*adj.*)

الْأَيْمَنِ

جَانِبِ الطُّورِ الْأَيْمَنِ

Right slope of the mount.

[19:52]

people of the right hand

الْمِئِنَّةِ

ي ن ح ★

يَنْعِقُ < ripening (*v.n.*) w.v.
 يَنْعَقُ يَنْعِقُ يَنْعَأُ وَ يَنْعَأُ (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	أَبْرَءُ
ب ي ض	أَبْيَضَ / أَيْضَتَ	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	أَسْتَبْدَلَ
ب ن و	أَبْنَى ، أَيْبَى ، أَيْبَى	ب ر أ	أَبْرَأَ
د د د	أَبْنَاءَ	ب ر ر	أَبْرَارَ
ب و ب	أَبْوَابَ / أَبْوَابًا	ب ر ص	أَبْرَصَ
ب ص ر	أَبْصَرَ	ب س ل	أَبْصَلُوا
ب ع ث	أَبْصَحْتُمْ	ب ش ر	أَبْشَرْتُمْ
د د د	أَبْصَحْتَ	د د د	أَبْشَرُوا
ب ر ق	أَبْصَرَقَ	د د د	أَسْتَبْشَرُوا
ب ر ق	أَبْصَرِقَ	ب ص ر	أَبْصَارَ
ب ع ث	فَأَبْصَرُوا	د د د	أَبْصَارِمْ / أَبْصَارِمْ
ب غ ي	أَبْغَى / أَبْغَاهُ	ب ق ي	أَبْقَى
د د د	أَبْغَيْتَ / أَبْغَاهُ	ب ك ر	أَبْكَرَ / أَبْكَارَ
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	أَمَّوْا	ب ن و	أَبَعَّ
ث ب ت	فَأَبْتُوا	ت ب ع	أَبَعُ
ث خ ن	أَخْتَمُوهُمْ	د د د	أَبَعْتُ
ث ق ل	أَخْلَت	د د د	أَبَعُ
د د د	أَخْلَمْتُمْ	د د د	أَبَعُ
د د د	أَخْلَالًا	د د د	أَبَعْتُمْ
ث م ر	أَمَرَ	ت ب ر	أَتْرَاب
ث ن ي	أَتَانِ	د د د	أَتْرَابًا
ث ن ي	أَتَيْنِ	ت ر ك	أَتْرَكَ
د د د	أَتَا عَشْرَ	ت ق ن	أَتَقَنَ
د د د	أَتَقَى عَشْرَ	و ق ي	أَتَقَمْتُمْ
د د د	أَتَقَيْنِ	و ق ي	أَلَاتَقَى
د د د	أَتَقْنَا عَشْرَةَ	ت ل و	أَتَلُ
د د د	أَتَقَى عَشْرَةَ	د د د	أَتَلُوا
ث و ر	أَتَارُوا	ت م م	أَتَمَّتْ
د د د	أَتَرْنَ	د د د	أَتَمَّنَاهَا
ج ب ي	أَجْتَبَاكُمْ	د د د	أَتَمَّهَا
د د د	أَجْتَبَاهُ	د د د	أَتَمَّيْمٌ

ROOTS OF WORDS

Root	Word	Root	Word
ج ل د	فَاجِلِدُوا	ج ب ي	اجْتَنِبَهَا
ج م ع	اجْتَمُوا	د د د	اجْتَنِينَا
د د د	اجْتَمَمْتُمْ	د د د	الجَوَابُ
د د د	اجْتَمَمُوا	ج ث ث	اجْتَنَّتْ
د د د	اجْتَمُونَ	ج د ث	الْأَجْدَاثُ
د د د	اجْتَمِينَ	ج د ر	أَجْدَرُ
ج ن ب	اجْتَنِفِ	ج د ل	أَجْمَادُ لَوْثِي
د د د	اجْتَنِبُوا	ج ر ح	اجْتَرَحُوا
ج ن ح	فَاجْتَحِ	ج ر م	أَجْرَمْنَا
د د د	اجْتَحِفْ	د د د	أَجْرَمُوا
ج ن ن	أَجْنَةٌ	د د د	إِجْرَائِي
ج و ر	اجْتَرُوا	ج س م	أَجْسَامُهُمْ
ج و ب	اجْتَبِ	ج ع ل	اجْعَلْ
د د د	أَجِيبْ	د د د	اجْعَلْنَا
د د د	أَجِيبُوا	د د د	اجْعَلِينِي
د د د	أَجِيبْتُمْ	د د د	اجْعَلُوا
د د د	اسْتَجَابَ	د د د	اجْعَلْهُ
د د د	اسْتَجَابُوا	ج ل ب	أَجْلِبْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ذ ر	أَحْذَرُكُمْ	ج و ب	فَأَسْتَجِيبُكُمْ
د د د	أَحْذَرُوا	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	أَحْبَبْتُ
د د د	إِحْسَانٍ	د د د	أَجِبَاؤُهُ
ح ش ر	أَحْشَرُوا	د د د	أَسْتَحَبُّوا
ح ص ر	أَحْضَرُكُمْ	ح ب ر	الْأَحْيَارُ
د د د	أَحْضِرْتُمْ	ح ب ط	فَأَحِيطَ
د د د	أَحْضِرُوا	ح ج ج	أَتَمَّاجِرَتَنَا
ح ص ن	أَحْضَتْ	ح د ن	أَحْدِثْ
د د د	أَحْضِنَّ	د د د	أَتَمَّاجِرَتِهِمْ
ح ص ي	أَحْصَى	د د د	أَحَادِيثَ

ROOTS OF WORDS

Root	Word	Root	Word
ح ل ل	أَحْلَتْ	ح ص ي	أَحْصَاهُ
ح ل م	أَخْلَامٌ	د د د	أَحْصَبَاهُ
ح م د	أَحْمَدٌ	د د د	أَحْصُوا
ح م ل	أَحِيلُ	ح ض ر	أَحْضِرْتِ
د د د	أَحْكِمُكُمْ	ح ف ظ	أَحْفَظُوا
د د د	أَخْلَ	د د د	أَسْتَحْفِظُوا
د د د	أَخْلَوْا	ح ق ب	أَخْفَابًا
د د د	الْأَحْيَالِ	ح ق ف	بِالْأَخْفَافِ
ح و ذ	أَسْتَحْوَذَ	ح ق ق	أَخْفُ
ح و ط	أَحَاطَ	د د د	أَسْتَحَقُّ
د د د	أَحَاطَتْ	د د د	أَسْتَحَقُّنَا
د د د	أَحَطْتُ	ح ك م	فَأَحْكُمُ
د د د	أَحَطْنَا	د د د	أَحْكُمُ
د د د	أَحِيطَ	د د د	أَحْكِمْتِ
ح و ي	أَحْوَى	ح ل ل	وَأَخْلَلُ
ح ي ي	أَحْيَا	د د د	أَحِيلٌ
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	أَحَيْنَا
خ ز ي	أَخْرَى	د د د	أَحْيَى
د د د	أَخْرَيْتَهُ	د د د	أَحْيَاءُ
خ س ا	أَخْسَرُوا	د د د	أَسْتَجَبُوا
خ س ر	الْأَخْسَرُونَ	د د د	أَسْتَجِبْهُ
د د د	الْأَخْسَرِينَ	خ ب ت	أَخْبَرُوا
خ ش ي	أَخْشَوْهُمْ	خ ب ر	أَخْبَارِكُمْ
د د د	وَ أَخْشَوْا	خ د د	الْأَخْدُودُ
د د د	وَ أَخْشَوْنَ	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	فَأَسْتَحْفَفْ	د د د	إِخْرَاجِ
خ ف ي	أَخْفِي	د د د	إِخْرَاجِكُمْ
د د د	أَخْفِيْتُمْ	خ ر ج	أَسْتَخْرِجْهُمَا

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	أَعَافُ	خ ف ي	أَنْخَبُوا
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	اخْتَارَ	خ ل ع	فَاخْتَلَعَ
د د د	اخْتَرْتِكَ	خ ل ف	أَعَالِيكُمْ
د د د	اخْتَرْتَهُمْ	د د د	فَاخْتَلَفْتُمْ
د ب ر	أَدْبَارَ	د د د	أَخْلَفْنَا
د د د	أَدْبَارِكُمْ	د د د	أَخْلَفُوا
د د د	أَدْبَرَّ	د د د	اخْتَلَفَ
د خ ل	أَدْخَلَ	د د د	اخْتَلَفْتُمْ
د د د	أَدْخَلَا	د د د	اخْتَلَفُوا
د د د	أَدْخَلِي	د د د	اخْتِلَافٌ
د د د	أَدْخَلُوا	د د د	اسْتَخْلَفَ
د د د	أَدْخَلْنَاهُمْ	د د د	اخْتَلَفِي
د د د	أَدْخِلْ	خ ل ق	أَخْلُقُ
د د د	أَدْخِلِي	د د د	اخْتِلَاقٌ
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	فَادَّارَاتُمْ
د ل و	أَدْلَى	د ر ك	أَدْرَكَهُ
د ن و	أَدْنَى	د ر د	أَدَارَكَ
د ه ي	أَدْمَى	د ر د	أَدَارَكُوا
د و ر	الْدَارُ	د ر ي	أَدِيرُ
د د د	الدَّارِ	د ر د	أَدِيرِي
ذ ب ح	أَذْبَحْكَ	د ر د	أَدْرَاكَ
ذ ق ن	الْأَذْقَانُ	د ر د	أَدْرَأْتُمْ
ذ ك ر	أَذْكُرْكُمْ	د ع و	أَذْهَبُوا
د د د	أَذْكُرْ	د د د	أَذْهَبُكُمْ
د د د	أَذْكُرْنَ	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	أَذْهَبَانِيهِمْ
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 ح	أَرْجَعُ	د د د	أَرَأَيْتُمْ
د د د	أَرْجِعُوا	د د د	أَرَى
د د د	أَرْجِعُونِ	د د د	أَرَاكَ
د د د	أَرْجِعْنِي	د د د	أَرَأَيْنِي
ر ج ل	أَرْجُلٌ	د د د	فَأَرَاهُ
د د د	أَرْجُلَيْنِ	د د د	أَرَيْتَاكَ
ر ج و	أَرْجُوا	د د د	أَرَيْتُكُمْ
د د د	أَرْجِنَا	د د د	أَرِنَا
د د د	أَرْجَانَهَا	د د د	أَرِنِي
ر ح م	أَرْحَمُ	د د د	أَرُونِي
د د د	أَرْحَمًا	د د د	أَرَيْتَاكُمْ
د د د	أَلْأَرْحَامِ	ر ب ب	أَرْبَابَ

Root	Word	Root	Word
ر س و	أَرْسَاهَا	ر ح م	أَرْحَمُكُمْ
ر ص د	إِرْصَادًا	د د د	أَرْحَمِينَ
ر ض ع	أَرْضَعَتْ	ر د د	فَأَرْتَدَّ
د د د	أَرْضَعْنَ	د د د	أَرْتَدُّوا
د د د	أَرْضَعْنَكُمْ	ر د ي	أَرْدَاكُمْ
د د د	أَرْضِيهِ	ر ذ ل	أَرْدَلِ
ر ض و	أَرْضَعِي	د د د	الْأَرْدَلُونَ
ر ح ي	أَرْعُوا	د د د	أَرَادِنَا
ر خ ب	فَأَرْعَبْ	ر ز ق	أَرْزُقْ
ر ق ب	فَأَرْقِبْ	د د د	أَرْزُقْنَا
د د د	أَرْقُبُوا	د د د	أَرْزُقُوهُمْ
د د د	فَأَرْقِبِهِمْ	ر س ل	أَرْسِلْ
ر ك ب	أَرْكَبْ	د د د	أَرْسَلْتَ
د د د	أَرْكَبُوا	د د د	أَرْسَلْنَا
ر ك س	أَرْكَبُوا	د د د	فَأَرْسَلُوا
د د د	أَرْكَبُهُمْ	د د د	أَرْسِلُهُ
ر ك ض	أَرْكُضْ	د د د	فَأَرْسِلُونِ
ر ك ح	أَرْكَبُوا	د د د	أَرْسِلْتُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ز ك و	أَزَكُوا	ر ك ع	أَرْكَبُوا
ز ل ف	أَزَلْنَا	ر ه ب	فَارَهَبُوا
د د د	أَزَلْتُمْ	د د د	اسْتَرْهَبْتُمْ
ز ل ل	فَأَزَلْتُمَا	ر ه ق	سَأَزِهُقُهُ
د د د	اسْتَزَلْتُمْ	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	أَزْرَاجِيهِنَّ	د د د	أَرَدَنَ
ز ي د	أَزِيدَ	د د د	أَرَدْتُمْ
د د د	أَزْدَادُوا	د د د	أَرَدْنَا
ز ي غ	أَزَاغَ	د د د	أُرِيدُ
ز ي ن	أَزَبَّتْ	ر ي ب	أَرْتَابَ
س أ ل	أَسَأَلَكَ	د د د	أَرْتَابَتْ
د د د	أَسَأَنَ	د د د	أَرْتَابُوا
د د د	أَسَأَلُوا	د د د	أَرْتَبْتُمْ
د د د	فَأَسَأَلُوهُمْ	ز ج ر	أَزْدَجِرُوا
د د د	فَأَسَأَلُوهُنَّ	د د د	الرَّاجِرَاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س ر ب	أَسْرَفُوا	س ب ب	أَسَابَ
د د د	إِسْرَافًا	س ب ط	الْأَسْبَاطِ
د د د	إِسْرَافًا	س ب غ	أَسْبَغَ
س ر ق	اسْتَرْقَى	س ب ق	اسْتَبَقَا
س ر و - س ر ی	أَسْرَى	د د د	فَأَسْتَقِمْوْا
د د د	أَسْرَى	د د د	اسْتَقِمْوْا
س ط ر	أَسَاطِيرُ	س ج د	اجْتَدُوا
س ع ی	فَاسَعُوا	د د د	اجْتَدُوا
س ف ر	أَسْفَرَ	د د د	اجْتَدِي
د د د	أَسْفَارًا	س ح ر	مَالِ الْأَشْجَارِ
د د د	أَسْفَارِنَا	س خ ط	أَسْطَاطَ
س ف ل	أَسْفَلَ	س ر ح	أَسْرَحُكُنَّ
د د د	الْأَسْفَلِينَ	س ر ر	أَسْرَ
س ق ط	فَأَسْقِطْ	د د د	أَسْرَتُ
س ق ی	أَسْقِنَاكُمْ	د د د	أَسْرُوا
د د د	فَأَسْقِنَاكُمْ	د د د	إِسْرَارًا
د د د	اسْتَسْقُوا	س ر ع	أَسْرَعُ
د د د	اسْتَسْقَاهُ	س ر ف	أَسْرَفَ

ROOTS OF WORDS

Root	Word	Root	Word
س م ع	اسْمَعُوا	س ك ن	اسْكُنُوا
د د د	فاسْمَعُونَ	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	اسْكُنُوهُمْ
د د د	أَسْمَاءُ	س ل ح	اسْلُبْنِكُمْ
د د د	أَسْمَاءَهُ	س ل خ	اسْلَخَ
س و ا	أَسَاءَ	س ل ف	اسْلَفَتْ
د د د	أَسَاءْتُمْ	د د د	اسْلَفْتُمْ
د د د	أَسَاءُوا	س ل ك	فاسْلِكُنِي
د د د	أَسَؤا	د د د	اسْلُكْ
س و د	الْأَسْوَدُ	س ل م	اسْلَمْ
د د د	اسْوَدَّتْ	د د د	اسْلَتَتْ
س و ر	أَسْوَرَةٌ	د د د	اسْلَنَّا
د د د	أَسَاوِرَ	د د د	اسْلُوا
س و ق	الْأَسْوَاقِ	د د د	الإِسْلَامَ
س و ي	اسْتَوَى	د د د	إِسْلَامَكُمْ
د د د	اسْتَوَتْ	س م ع	اسْمِعْ

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	أَسْتَأْنَأُ
د د د	أَشْرَكُوا	ش ح ح	أَسْتَعِثَّةٌ
د د د	أَشْرِكُهُ	ش د د	أَسَدَاءُ
ش ع ر	أَشَارِيهَا	د د د	أَسَدٌ
ش ع ل	أَشْتَلَّ	د د د	أَسَدَكُمْ / هُ
ش ف ف	أَشْفَقْنَا	د د د	أَسَدٌ
د د د	أَشْفَقْتُمْ	د د د	أَشْفَقْتُ
ش ق ق	أَشْفَقَ	ش ر ب	أَشْرَبُوا
د د د	أَشْفَقْتُ	د د د	أَشْرَبِي
د د د	أَشَقَّ	ش ر ح	أَشْرَحَ
ش ق ي	الْأَشْقَى	ش ر ر	الْأَشْرَارُ
د د د	أَشْفَامًا	ش ر ط	أَشْرَطَهَا
ش ك ر	أَشْكُرُ	ش ر ق	أَشْرَقَتْ
د د د	أَشْكُرُوا	د د د	الْأَشْرَاقِ
ش ك و	أَشْكُو	ش ر ك	أَشْرَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ب ر	أَصْبَرُ	ش م أ ز	أَشْمَزَتْ
د د د	أَصْبِرُوا	ش م 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 م ر	أَشْدَرُ
د د د	أَصْدُقُ	ش م و	أَشْتَبُ
د د د	فَأَصْدَقُ	ش ي ه	أَشَاءُ
ص ر ر	أَصْرُوا	د د د	أَشْبَاءُ
ص ر ف	سَأَصْرِفُ	ش ي ع	أَشْبَاعَكُمْ
د د د	أَصْرِفُ	د د د	بِأَشْبَاعِهِمْ
د د د	انصَرَفُوا	ص ب ع	أَصَابِهِمْ
ص غ ر	أَصْرَرُ	ص ب ح	الْإِصْبَاحُ
ص ف ح	فَأَصْفَحُ	د د د	أَصْحَحُ
د د د	أَصْفَحُوا	د د د	أَصَحَّتْ
ص ف د	الْأَصْفَادُ	د د د	أَصْبَحْتُمْ
ص ف و	أَصْفَاكُمْ	د د د	أَصْبَحُوا

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Root	Word	Root	Word
ص و ب	أَصَابَ	ص ف و	أَصْطَفَى
د د د	أَصَابَتْ	د د د	أَصْطَفَاكَ
د د د	أَصَابَتْهُمْ	د د د	أَصْطَفَيْتَكَ
د د د	أَصَابُوا	د د د	أَصْطَفَيْنَا
د د د	أَصَابَتْكُمْ	ص ل ب	أَصْلَابِكُمْ
د د د	أَصِيبُ	ص ل ح	أُصْلِحَ
ص و ت	الْأَصْوَاتُ	د د د	أُصْلِحَا
د د د	أَصْوَاتَهُمْ	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	أَضْمَمَهُمْ
ض ر ب	أَضْرَبَ	د د د	الْأَضْمَمَ
د د د	فَأَضْرَبُوا	ص ن ع	أَضْعَ
د د د	أَضْرَبُوهُنَّ	د د د	أَضْطَمَّتْكَ
د د د	أَفْضَرِبُ	ص ن م	أَضْمَامٌ
ض ر ر	أَضْرَبُوهُ	د د د	أَضْمَامِكُمْ

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	أَطْرَحُوا	د د د	استضعفوا
ط ر ف	أَطْرَافٌ	د د د	أَضْفُ
ط ع م	أَطْعَمَهُ	د د د	أَضَاعَا
د د د	أَطْعَمْتُمُ	ض غ ث	أَضَاعَتْ
د د د	أَطْعِمُوا	ض غ ن	أَضَاعَانِكُمْ
د د د	اسْتَطْعَمَا	ض ل ل	أَضَلَّ
د د د	إِطْعَامٌ	د د د	أَضَلَّانَا
ط غ و ا ي	أَطْعَى	د د د	أَضَلْتُمْ
د د د	أَطْعَيْتَهُ	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	اطَّلَعَتْ	د د د	أَضَلُّنَا
ط ل ق	أَطَّلَقَ	ض م م	اضْمَمُ
د د د	فَانْطَلَقُوا	ض و ا	أَضَاءَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط و ع	اسْتَطَعْتُمْ	ط ل ق	انْطَلَقْتُمْ
ط و ع	أَطِيعُوا	ط م س	اطْمِئِنَّا
د د د	أَطِيعُونَ	ط م ع	أَطْمَعُ
د د د	أَطِيعَنَ	د د د	أَنْتَطِعُونَ
ط ي ر	اطَّيَّرْنَا	ط م ن	اطْمَأَنَّ
ظ ف ر	أَظْفَرْتُمْ	د د د	اطْمَأَنَنْتُمْ
ظ ل م	أَظْمَّ	د د د	اطْمَأَنُوا
ظ ن ن	أَظَنَّ	ط ه ر	فَاطَّيَّرُوا
ظ ه ر	أَظْهَرَهُ	د د د	أَظْهَرُ
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	فَاعْبُدُوا	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	اَسْتَجِبِينَ
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	اَعْجَبْنَا
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	اَعَزُّ	ع د ل	اَعِدُّوا
د د د	اَعِزَّةٌ	ع د و	اَعْدَى
ع ز ل	اَعْدَانُهُمْ	د د د	اَعْتَدُوا

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Root	Word	Root	Word
ع ل م	كَالْأَعْلَامِ	ع ز ل	فَاعْتَرُوا
ع ل ن	أَعْلَنَتْ	د د د	فَاعْتَرُونَ
د د د	أَعْلَنْتُمْ	ع ص ر	أَعَصِرُ
ع ل و ا ي	اسْتَعْلَى	د د د	إِعْصَارٌ
د د د	الْأَعْلَى	ع ص م	اغْتَصِمُوا
د د د	الْأَعْلَوْنَ	د د د	انْتَصِمَ
ع م ر	اسْتَعْمَرْتُمْ	ع ص ي	أَعْمَى
د د د	اعْتَمَرَ	ع ط و	أَعْلَى
ع م ل	أَعْمَالٌ	د د د	أَعْلَانِكَ
د د د	أَعْمَالًا	د د د	أَعْلُوا
د د د	اعْمَلْ	ع ظ م	أَعْظَمُ
د د د	اعْمَلُوا	ع ف و	اعْفُ
ع م م	أَعْمَائِكُمْ	د د د	اعْفُوا
ع م ي	أَعْمَى	ع ق ب	أَعْقَابِكُمْ
ع ن ب	أَعْيَابٌ	د د د	أَعْقَابِنَا
د د د	أَعْيَابًا	د د د	فَأَعْقَبَهُمْ
ع ن ت	لَاَعْنَتَكُمْ	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	أَعَادَ
غ ش ي	اسْتَشْفَوَا	ع و د	أَعِيدُوا
د د د	فَأَغْنَيْنَاهُمْ	ع و ذ	أَعُوذُ
د د د	أَغْنَيْتَ	د د د	أَعِيدَمَا
غ ض ض	أَغْضَضَ	د د د	فَأَسْتَمِعُ
غ ط ش	أَغْطَشَ	ع و ن	أَعَانَهُ
غ ف ر	اسْتَشْفَرُوا	د د د	فَأَعِينُونِي
د د د	اسْتَشْفِرَ	د د د	اسْتَعِينُوا
د د د	أَسْتَشْفِرَتَ	ع ي ب	أَعِيْبَا
د د د	اسْتَشْفِرُوا	ع ي ن	أَعِينُ
د د د	أَغْرَ	د د د	أَعِينِنَا
د د د	اسْتَشْفِرِي	د د د	أَعِينِي
غ ف ل	أَغْلَبْنَا	ع ي ي	أَفْعَيْنَا
غ ل ظ	أَغْلَظُ	غ د و ا ي	أَعْدُوا
د د د	اسْتَغْلَظَ	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	اسْتَنْوَا
د د د	أَقْرَاءَ	د د د	أَغْنِيَاءَ
د د د	أَقْرَبَهُ	غ و ث	اسْتَعَانَ
د د د	أَقْرَبْنَا	غ و ي	أَعْرَبَيْنِي
ف ز ز	اسْتَفْرِزُوا	د د د	أَعْرَبْنَا
ف س ح	فَأَفْسَحُوا	د د د	فَأَعْرَبْنَاكُمْ
ف س د	أَفْسَدُوا	ف د د	أَقْدَمَ
ف ص ح	أَفْصَحَ	د د د	أَقْدَمَهُمْ
ف ص م	أَفْصَمَ	ف ت ح	أَفْصَحَ
ف ض ض	أَفْضَوْا	د د د	اسْتَفْضَحُوا
ف ض أ	أَفْضَى	ف ت ي	أَفْضَى
و ق ت	أَقْتَتَ	د د د	أَقْوَمِي
ف ط ر	أَفْطَرَتْ	د د د	فَأَسْتَفِيمُ
ف ع ل	أَفْلَدَ	ف ج ر	فَأَفْجَرَتْ
د د د	أَفْلَدُوا	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	انقلق
ق ح م	اقتحم	ف ن ن	انقاي
ق د م	الاقدمون	ف و ج	اقواجا
د د د	الاقدام	ف و ز	اقفورز
د د د	اقدامنا	ف و ض	اقوض
ق د و	اقتد	ف و ق	اقاق
ق ذ ف	اقتذبه	ف و ه	اقواهم
ق ر ا	اقرا	ف ي ه	اقاه
د د د	اقراوا	ف ي ض	اقاض
ق ر ب	اقرب	د د د	اقيضوا
د د د	اقربت	د د د	اقضم
د د د	اقرب	ق ب ر	اقبره
د د د	الاقربون	ق ب ل	اقبل
د د د	الاقربين	د د د	اقتلت
ق ر ر	اقرزتم	د د د	اقتلنا
د د د	اقرزنا	د د د	اقتلوا
د د د	استقر	ق ت ل	اقتل
ق ر ف	اقتروها	د د د	اقتلوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق ل ل	أَقَلَّتْ	ق س ط	أَقْبَلُوا
د د د	أَقَلَّ	د د د	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	أَقْوَانَهَا	ق ص د	أَقْسِدُ
ق و ل	أَقْلُ	ق ص ص	فَأَقْصُصْ
د د د	أَقُولُ	ق ص و	الْأَقْصَى
د د د	الْأَقْوَابِلُ	ق ض ي	فَأَقْصِرْ
ق و م	أَقَامَ	د د د	أَقْضُوا
د د د	أَقَامُوا	ق ط ر	أَقْطَارَ
د د د	أَقْتَتِ	ق ط ع	فَأَقْطَعُوا
د د د	أَقْتَمُ	ق ع د	أَقْعُدُوا
د د د	أَقْفَمٌ	ق ف ل	أَقْفَالَهَا
د د د	أَقْرَبَ	ق ل ب	أَقْلِبْ
د د د	أَقْرَبُوا	د د د	أَقْلِبُوا
د د د	أَسْتَقَامُوا	د د د	أَقْلِبْتُمْ
د د د	أَسْتَقِمُ	ق ل ع	أَقْلِبِي

ROOTS OF WORDS

Root	Word	Root	Word
ك ت ر	أَكْرَدُوا	ق و م	اسْتَقْبَلُوا
• • •	اسْتَكْرَهَتْ	• • •	اسْتَقِيمُوا
• • •	اسْتَكْرَمْتُمْ	• • •	أَقْوَمُوا
• • •	أَكْرَدُ	• • •	إِقَامُوا
ك د ر	أَتَكَدَّرَتْ	ك ب ر	أَكْبَرَهُ
ك د ي	أَكْدَى	• • •	اسْتَكْبَرَ
ك ر م	الْأَكْرَمُ	• • •	أَسْتَكْبَرْتِ
• • •	الْأَكْرَامُ	• • •	اسْتَكْبَرْتُمْ
• • •	أَكْرَمِي	• • •	اسْتَكْبَرُوا
• • •	أَكْرَمِي	• • •	اسْتِكْبَارًا
• • •	أَكْرَمَاءُ	• • •	أَكْبَدُ
• • •	أَكْرَمَاتًا	• • •	أَكْبَرُ
ك ر •	أُكْرِمَهُ	• • •	فَأَكْتَبَهَا
• • •	إِكْرَاهًا	ك ت ب	اِكْتَبَ
• • •	إِكْرَاهِيَّ	• • •	فَأَكْتَبْنَا
• • •	اِكْتَسَبَ	• • •	فَأَكْتَبُوهُ
ك س ب	اِكْتَسَبَتْ	• • •	اِكْتَبَهَا
• • •	اِكْتَسَبَنَ	• • •	أَكْرَهَتْ

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Root	Word	Root	Word
ك ي د	أَكْبَدُ	ك س ب	اكتسبوا
ك ي ل	اكتالوا	ك س و	واكتوم
ك ي ن	استكاثوا	ك ش ف	اكتيف
ل ب ب	الألباب	ك ف ر	اكتفروا
ل ح د	بالحماد	د د د	اكتفروا
ل ح ف	إلحافا	ك ف ل	اكتفينا
ل ح ق	الحقمة	ك ل م	اكتلم
د د د	الحقنا	ك م ل	اكتلت
د د د	ألحفي	ك م م	الإكام
ل د د	الد	ك م ه	الأكى
ل ز م	أزمنة	ك ن ن	أكىة
د د د	أزمنهم	د د د	اكتانا
د د د	ألزمتكوهما	د د د	اكتنتم
ل ع ن	الغنم	ك و ب	أكتواي
ل غ و	الغوا	ك و د	أكاد
ل ف ف	الفتة	ك و ن	أك
د د د	ألفانا	د د د	أكن
ل ف ي	ألفوا	د د د	أكون

ROOTS OF WORDS

Root	Word	Root	Word
ل ق ي	الْقِيَامَةُ	ل ف ي	الْقَبَا
ل م س	التَّمِيمُوا	د د د	الْقَبَا
ل ه م	فَالْهَمَاءُ	ل ق ب	الْأَلْقَابُ
ل ه و	الْهَامُ	ل ق ط	فَالْقَطْعَةُ
ل و ح	الْأَلْوَاحُ	ل ق م	الْقَمَّةُ
ل و ن	الْوَانُ	ل ق ي	النَّوَى
د د د	الْوَانِكُمْ	د د د	الْقَاهُ
ل ي س	الْبَسَ	د د د	الْقَامَا
د د د	أَوْبَسَ	د د د	الْقَتَّ
ل ي ن	أَنَّا	د د د	الْقَوَا
م ت ع	أَمْتَعْنَا	د د د	الْقَيْتُ
د د د	اسْتَمَعَ	د د د	الْقَبَا
د د د	اسْتَمِعْتُمْ	د د د	الْقَبَا
د د د	فَاسْتَمِعُوا	د د د	الْقَبَا
د د د	أَمَّتَكُمْ	د د د	فَالْقَبِيْبُ
م ث ل	أَمَّتَهُمْ	د د د	النَّوَى
د د د	الْأَمْثَالُ	د د د	الْقِنَا
م ح ن	امْتَحَنَ	د د د	النَّعْبُ

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Root	Word	Root	Word
م ش ج	أَمْشَاجٍ	م ح ن	أَمْشَحُونَ
م ش ي	أَمْشُوا	م د د	أَمْذَكُمْ
م ض ي	أَمْضَى	د د د	أَمْذَنَّاكُمْ
د د د	أَمْضُوا	د د د	أَمْذُونِ
م ط ر	أَمْطَرْنَا	م ر أ	أَمْرَا
د د د	فَأَمْطِرْ	د د د	أَمْرُو
د د د	أَمْطِرَتْ	د د د	أَمْرِي
م ع ي	أَمْعَمَ	د د د	أَمْرَأَةٌ
م ك ث	أَمْكُتُوا	د د د	أَمْرَأِي
م ل أ	أَمْتَلَأْتِ	د د د	أَمْرَأَانِ
م ل ق	إِمْلَأِي	د د د	أَمْرَأَتَيْنِ
م ل ك	أَمْلِكْ	م ر ر	أَمْرٌ
م ل و	أَمْلِي	م س ح	أَمْسَحُوا
د د د	أَمْلَيْتِ	م س ك	أَمْسَكَ
م ن ن	فَأَمْنِ	د د د	أَمْسَكَ
م ن ي	أَمْنِيْبِي	د د د	فَأَمْسِكُوهُمْ
د د د	أَمْأَكَ	د د د	إِمْسَاكَ
د د د	أَمْأَيْكُمْ	د د د	أَمْسِكْ

ROOTS OF WORDS

Root	Word	Root	Word
ن ب ت	أَنْبَتُمْ	م ه ل	أَمْهَلَهُمْ
ن ب ذ	فَانَيْدُ	م و ت	أَمْوَتْ
د د د	أَنْبَعَدْتُ	د د د	أَمَانَ
ن ث ر	أَنْبَعَثْتُ	د د د	أَمَانَةٌ
ن ج و	أَمْجَانَا	د د د	أَمَانًا
د د د	أَمْجَانُمْ	د د د	أَمِينٌ
د د د	أَمْجِنَا	د د د	أَمْوَاتٌ
د د د	أَمْجِنَا	م و ل	الْأَمْوَالُ
ن ح ر	وَأَمْحَرُوا	م ي ز	أَمْحَرُوا
ن د د	أَنْدَادًا	ن ب أ	أَنْبَتُمْ
د د د	أَنْدِيدُ	د د د	أَنْبَاكَ
د د د	أَنْذَرْتُمْ	د د د	أَنْبِيَهُمْ
د د د	أَنْذَرْنَاكُمْ	د د د	أَنْبِيُونِي
د د د	أَنْذَرُوا	د د د	أَنْبَاءُ
ن ز ل	أَنْزِلُ	د د د	أَنْبَاءَكُمْ
د د د	أَنْزَلْتُ	د د د	الْأَنْبِيَاءُ
د د د	أَنْزَلْنَا	ن ب ت	أَنْبَتَتْ
د د د	أَنْزَلْنِي	د د د	أَنْبَتْنَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ص ر	أَنْصَرِنِي	ن س ب	أَنْصَابَ
د د د	أَنْصَرُوا	ن س ي	أَنْصُومُ
د د د	أَنْصَارٌ	د د د	أَنْصَابُهُ
د د د	أَنْصَارِيٌّ	د د د	فَأَنْصَابُهُ
د د د	أَنْصَرَّ	ن ش أ	أَنْصَأَ
د د د	أَنْصَرُوا	د د د	أَنْصَأْتُمْ
د د د	أَنْصَرَهُ	د د د	أَنْصَأْنَا
د د د	فَأَنْصَرَّ	د د د	أَنْصَأْنَاهُ
د د د	أَنْصَرُواكُمْ	د د د	أَنْصَأْنَا مَنْ
ن ط ق	أَنْطَقَ	د د د	إِنْشَاءَ
د د د	أَنْطَقْنَا	ن ش ر	أَنْشَرْنَا
ن ظ ر	أَنْظَرُ	د د د	أَنْشَرَهُ
د د د	أَنْظَرْنَا	د د د	فَأَنْشَرُوا
د د د	أَنْظَرُوا	ن ش ز	أَنْشَرُوا
د د د	أَنْظَرُونَا	ن ص ب	الْأَنْصَابَ
د د د	فَأَنْظَرُونِي	ن ص ت	أَنْصِتُوا
د د د	أَنْظِرْ	ن ص ح	أَنْصَحْ
د د د	أَنْظِرُونَا	ن ص ر	أَنْصَرْنَا

ROOTS OF WORDS

Root	Word	Root	Word
ن ق ص	أَقْصَرُ	ن ع م	أَنْعَمَ
ن ق ض	أَقْفَضَ	د د د	أَنْمَتُ
ن ق م	أَقْتَنَّا	د د د	أَنْمَنَا
د د د	أَقْتَامُ	د د د	الْأَنْعَامُ
ن ك ث	أَنْكَأْنَا	ن ف خ	فَانْفَحَ
ن ك ح	فَانْكَحُوا	د د د	أَنْفَحُوا
د د د	فَانْكَحُوا مِنْهُ	ن ف ذ	فَانْفَذُوا
د د د	أَنْكَحَكَ	ن ف ر	أَنْفَرُوا
د د د	أَنْكَحُوا	ن ف س	الْأَنْفُسِ
ن ك ر	أَنْكَرَ	د د د	أَنْفَسْنَا
ن ك ف	أَسْتَنْكَفُوا	د د د	أَنْفَسِمُ
ن ك ل	أَنْكَلَا	ن ف ق	أَنْقَى
ن م ل	الْأَنْمَالِ	د د د	أَنْقَتَ
ن ه ر	أَنْهَرَا	د د د	أَنْقَمُ
ن ه ي	أَنْهَكُمُ	د د د	أَنْقَرُوا
د د د	أَنْهَكَا	د د د	الْإِنْقَايِ
د د د	أَنْهَانَا	ن ف ل	الْأَنْفَالِ
د د د	فَانْهَى	ن ق ذ	أَنْقَذَكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ه د ي	اَهْتَدَيْتَ	ن ه ي	اَنْهَوْا
د د د	اَهْتَدِيْمُ	ن و ب	اَنْابَ
ه ز ا	اَسْتَهْزِئُوْا	د د د	اَنْابُوْا
د د د	اَسْتَهْزِيْ	د د د	اَنْبَا
ه ز ز	اَهْرَآتٌ	د د د	اَنْبِ
ه ش ش	اَهْرَآءٌ	د د د	اَنْبِيْوْا
ه ل ك	اَهْلَكَ	ه ب ط	اَعْطَ
د د د	اَهْلَكْتُ	د د د	اَعْطَا
د د د	اَهْلَكْنَا	ه ج ر	فَاَهْبِرْهُ
د د د	اَهْلِكِيْ	د د د	وَ اَهْبِرِيْ
د د د	اَهْلِكُوْا	د د د	وَ اَهْبِرُوْهُنَّ
ه ل ل	اَهْلٌ	ه د ي	اَهْدِكَ
د د د	اَهْلًا	د د د	اَهْدِيْكَ
ه و ر	فَاَهْرَآءَ	د د د	اَهْدِيْكُمْ
ه و ن	اَهْوَنَ	د د د	اَهْدِنَا
د د د	اَهْوَانَ	د د د	فَاَهْدُوْهُمْ
ه و ي	اَهْوَاةٌ	د د د	اَهْتَدِيْ
د د د	اَهْوَايَ	د د د	اَهْتَدُوْا

ROOTS OF WORDS

Root	Word	Root	Word
و ز ر	أَوْزَارَهَا / آ	ه و ی	اَسْتَهْوَتْهُ
و ز ع	أَوْزَعْنِي	و ب ر	أَوْبَارَهَا
و س ط	أَوْسَطَ	و ت د	الْأَوْتَادِ
و س ق	اَسَقَّ	و ث ن	الْأَوْثَانِ
و ص ی	وَأَوْصَانِي	و ج د	أَجِدُّ
و ع ظ	أَوْصَطَبَ	و ج س	أَوْجَسَ
د د د	أَعْطَكَ	و ج ف	أَوْجَفَمُ
و ع ی	فَأَوْعَى	و ح ی	أَوْحَى
د د د	يَا أَوْعِيهِمْ	د د د	أَوْحَيْتُ
و ف ی	أَوْفَى	د د د	أَوْحَيْنَا
د د د	أَوْفَى	و د ی	أَوْدِيَّةٌ
د د د	أَوْفُوا	و ر ث	أَوْرَثَكُمْ
و ق د	أَوْقَدُوا	د د د	أَوْرَثْنَا
د د د	فَأَوْقَدُ	د د د	أَوْرَثْتُمُوهَا
د د د	اَسْتَوْقَدَ	د د د	أَوْرَثُوا
و ق ی	اَتَّقَى	و ر د	فَأَوْرَدَهُمْ
د د د	اَتَّقُوا	و ر ی	فَأَوْرَايَ
د د د	اَتَّقِينَ	و ز ر	أَوْزَارِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ی س ر	اَسْتَيْسِرَ	و ق ی	اَتَّقِ
ی ق ظ	اَيَقَاطَا	د د د	اَتَّقُونَ
ی ق ن	وَاَسْتَيْقِنَتَا	د د د	اَتَّقِينَ
ی م ن	الْاِيْمَانِ	د د د	الْاَتَّقِي
د د د	اِيْمَانِهِمْ	د د د	اَتَّقَاكُمْ
د د د	الْاِيْمَانِ	و ك ا	اَتَّقَاكُمْ
ی و م	اَيَّامًا	و ل د	الْاَوَّلَادِ
*	*	و ل ی	اَوَّلًا
		د د د	الْاَوَّلِيْنَ
		د د د	اَوَّلِيَّةً
		د د د	اَوَّلِيَّاكُمْ
		و ه ن	اَرَهَنَ
		ی ا س	اَسْتَيْسَسَ
		د د د	اَسْتَيْسَسُوا
		ی د ی	اَيَّدِ
		د د د	اَيَّدِي
		د د د	اَيَّدِيهِمَا
		د د د	اَيَّدِيْنَ

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
• • •	تَوَدُّونِي	• • •	تَأْتِيْنَا / تَأْتِينِي
أ ز ز	تَوَدُّ (م)	• • •	تَأْتُوا
أ س ر	تَأْسِرُونَ	• • •	تَوُتُونَ
أ س ي	تَأْسُوا	• • •	تَأْتُونَ / تَأْتُونَا
• • •	تَأْسَ	• • •	تَوُتِي / تَأْتِينِي
أ ف ك	تَوَكَّلُونَ	أ ث م	تَأْتِي
• • •	تَأْتِكُنَا	• • •	تَأْتِيْنَا
أ ك ل	تَأْكُلُونَ	أ ج ر	تَأْتِي (ف)
• • •	تَأْكُلُ	أ خ ذ	تَوَاحِدُ
• • •	تَأْكُلُوا	• • •	تَأْخُذُوا
أ ل م	تَأْمَنُونَ	• • •	تَأْخُذُ
أ م ر	تَأْمُرُ	• • •	تَأْخُذُونَ
• • •	تَأْمُرُونَ	• • •	تَتَّخِذُ
• • •	تَأْمُرِينَ	• • •	تَتَّخِذُوا
• • •	تَوَمَّرَ	• • •	تَتَّخِذُونَ
• • •	تَوَمَّرُونَ	أ خ ر	تَسْتَأْخِرُونَ

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 (هـ)
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	تُبَدِّدُ	أ ن س	تَسْتَأْنِسُوا
ب ر م	تُبْرِئُ	أ و ي	تَوَوَّى/تَوَوَّيْدُ
د د د	تَبْرَأُ/تَبْرَأَانَا	أ و ل	تَأْوِيلٌ
د د د	تَبْرَأُوا	د د د	تَأْوِيلًا
ب ر ك	تَبَارَكَ	ب أ س	تَبَسَّسَ
ب س ط	تَبَسَّطَ (هـ)	ب ش ر	تَبَايَرَمُوا
ب س ل	تُبَسَّلُ	ب ت ل	تَبَيَّنَ/تَبَيَّنَلَا
ب س م	تَبَسَّمَ	ب خ س	تَبَخَّسَ/تَبَخَّسُوا
ب ص ر	تَبَصَّرَ	ب خ ل	تَبَخَّلُوا
ب غ ي	تَبَغَّى/تَبَغَّى	ب د ل	تَبَدَّلَ
د د د	تَبَعُونَ	د د د	تَبَدَّلَ
د د د	تَبَعُوا/تَبَعُوا	د د د	تَبَدَّلَا
ب ق ي	تَبَيَّنَ	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	• • •	تَبْوُوا
ت ر ب	تُرَابٌ	ب و ا	تَبْوَمُوا
• • •	التَّرَابِ	ب ي ع	تَبَايَعْتُمْ
ت ر ق	التَّرَاقِي	ب ل و	تَبْلُو
ت ر ك	تَبْرَكُوا	ب ي ن	تَبِين
• • •	تَبْرُكُونَ	• • •	تَبَيَّنَتْ
• • •	تَبَارَكَ	• • •	فَتَبَيَّنُوا
• • •	تَبَارَكُوا الْمَيِّتَا	• • •	تَسْتَبِينَ
• • •	تَبَارِكِي	• • •	تَبَيَّنَانَا
• • •	تَبْرُكٌ	ت ب ر	تَبْرَأَ
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	يَجْرُونَ	ت ل و	يَلَارَةٌ
ج س س	وَلَا يَحْسُوا	د د د	التَّالِيَاتِ
ج ع ل	يَجْعَلُ	ت م م	تَمَّتْ
د د د	يَجْعَلُوا	د د د	تَمَامًا
د د د	يَجْعَلُونَ	ت و ر	تَارَةً
ج ف ا	تَنجَاةً	ث ب ت	ثَمِينًا
ج ل ا	يَجْلِي	ث ر ب	تُرَيْبٍ
ج م ع	يَجْمَعُوا	ث ق ف	يَتَّقُهُمْ
ج ن ب	يَجْنِبُوا	ث و ر	يُنِيرُ
ج ه د	يَجَاهِدُونَ	ج ا ر	يَتَجَارَبُوا
ج ه ر	يَجْهَدُ	د د د	يَتَجَارَوْنَ
د د د	يَجْهَرُوا	ج د ل	يَجَادِلُكَ
ج ه ل	يَجْهَلُونَ	د د د	يَجَادِلُوا
ج و ب	تَسْتَجِيبُونَ	د د د	يَجَادِلُ
ج و ع	يَجْمَعُ	ج ر م	يَجْرِمُونَ
ح ب ب	يُجْبِئُوا	ج ر ي	يَجْرِي
د د د	يُجْبِئُونَ	د د د	يَجْرِيَانِ
ح ب ر	يُجْرُونَ	ج ز ي	يَجْرِي

ROOTS OF WORDS

Root	Word	Root	Word
ح س س	حَسِبُوا	ح ب س	حَسِبُوا
د د د	حَسِبُوا	ح ب ط	حَسِبُوا
د د د	حَسِبُوا	ح ج ح	حَسِبُوا
ح س ن	حَسِبُوا	ح د ث	حَسِبُوا
ح ش ر	حَسِبُوا	ح ذ ر	حَسِبُوا
ح ص ن	حَسِبُوا	ح ر ث	حَسِبُوا
د د د	حَسِبُوا	ح ر ر	حَسِبُوا
ح ص ي	حَسِبُوا	ح ر ص	حَسِبُوا
د د د	حَسِبُوا	ح ر ك	حَسِبُوا
ح ض ض	حَسِبُوا	ح ر م	حَسِبُوا
ح ك م	حَسِبُوا	د د د	حَسِبُوا
د د د	حَسِبُوا	ح ر ي	حَسِبُوا
ح ل ق	حَسِبُوا	ح ز ن	حَسِبُوا
ح ل ل	حَسِبُوا	د د د	حَسِبُوا
د د د	حَسِبُوا	د د د	حَسِبُوا
د د د	حَسِبُوا	ح س ب	حَسِبُوا
ح م ل	حَسِبُوا	د د د	حَسِبُوا
د د د	حَسِبُوا	ح س د	حَسِبُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ج	مَخْرُوجُونَ	ح م ل	مَحْمُولُونَ
خ ر ر	مَخْرَجٌ	• • •	مَحْمَلَانَا
خ ر ص	مَخْرُوصُونَ	ح ن ث	مَحْنَتٌ
خ ز ي	مَخْرَجَانَا	ح و ر	مَخَاوِرِكَا
• • •	مَخْرَجِي	ح و ط	مَحِطٌ
• • •	مَخْرُوجُونَ	• • •	مَحِطُوا
خ س ر	مَخْرُورًا	ح و ل	مَخْرُوبًا
• • •	مَخْبِرِي	ح ي د	مَجِيدٌ
خ ش ع	مَخْشَعٌ	ح ي ي	مَجِيُونَ
خ ش ي	مَخْشَى	• • •	مَجِي
• • •	مَخْشَاهُ	• • •	مَجِيَّةٌ
• • •	مَخْشُوا	• • •	مَجِيْبِمٌ
• • •	مَخْشُونَ	خ ب ت	مَنْجِيَّتٌ
خ ص م	مَخْصِيْمُونَ	خ ر ج	مَخْرَجٌ
• • •	مَخْصِيْمُوا	• • •	مَخْرُجُوا
• • •	مَخْصِيْمٌ	• • •	مَخْرُجُونَ
خ ض ع	مَخْضَمٌ	• • •	مَسْتَخْرَجُوا
خ ط ب	مَخْطِيبِي	• • •	مَسْتَخْرَجُونَ

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	تَخَافَاتُ
د د د	تَخَوِبَانِي	خ ف ف	تَخْفِيفًا
د د د	تَخَوِّبِي	د د د	تَتَخَفَوْنَهَا
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	تَدْخِلُنِي	خ ل ط	تُخَالِطُهُمْ
د ر س	تَدْرُسُونَ	خ ل ف	تُخَلِّفُ
د ر ك	تُدْرِكُ	د د د	تُخَلِّفُونَ
د د د	تُدْرِكُهُ	خ ل ق	تَخْلُقُ
د د د	تُدَارِكُهُ	د د د	تَخْلُقُونَ
د ر ي	تُدْرِي	خ ل و	تَخَلَّتْ
د د د	تُدْرُونَ	خ و ف	تَخَافُ
د ع و	تَدْعُ	د د د	تَخَافَنَّ
د د د	تَدْعُهُمْ	د د د	تَخَافُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ذ ك ر	تَذَكَّرُوا	د ع و	تَدْعُوهُ
• • •	تَذَكَّرُوا	• • •	تَدْعُوا
• • •	فَسَتَذَكَّرُونَ	• • •	تَدْعُونَ
• • •	سَتَذَكَّرُونَ	• • •	تَدْعُونَنَا
• • •	فَتَذَكَّرْ	• • •	تَدْعُونِي
• • •	تَذَكِّرِي	• • •	تُدْعِي
• • •	تَذَكِّرَةٌ	• • •	تُدْعُونَ
• • •	تَذَكَّرْ	• • •	تُدْعُونَ
• • •	تَذَكَّرُوا	د ل و	تُدْرُوا
• • •	تَذَكَّرُونَ	• • •	فَتَدْرُوا
• • •	تَتَذَكَّرُونَ	د م ر	تُدْمِرُوا
ذ ل ل	تَذَلُّوا	• • •	تَذَمَّرُوا
• • •	تَذَلُّوا	د و ر	تَدْوُرُوا
ذ ه ب	تَذَهَّبُوا	• • •	تَذَيَّرُوا
• • •	تَذَهَّبُوا	د ي ن	تَذَابَنُوا
• • •	تَذَهَّبُونَ	ذ ب ح	تَذَبَّحُوا
ذ ه ل	تَذَهَّلُوا	د خ ر	تَذَخَّرُوا
ذ و د	تَذَوَّدُوا	ذ ر و	تَذَرُّوهُ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج ع	رَجِعُوا	ذ و ق	تَذَوَّقُوا
د د د	رَجَعُوا	ر ا ي	رَأَى
د د د	رَجَعُونَ	د د د	رَأَى
ر ج ف	رَجِفُوا	د د د	رَأَى
ر ج م	رَجُمُوا	د د د	رَأَى
ر ج و	رَجَوْا	د د د	رَأَى
د د د	رَجُونَ	د د د	رَأَى
د د د	رَجُوعًا	د د د	رَأَى
د د د	رَجِيئًا	د د د	رَأَى
ر ح م	رَحِمْنَا	د د د	رَأَى
د د د	رَحِمْنَا	د د د	رَأَى
د د د	رَحِيمُونَ	د د د	رَأَى
ر د د	رَدَّ	ر ب ص	رَبَّصَمَ
د د د	رَدُّونَ	د د د	رَبَّصَمُوا
د د د	رَدُّوا	د د د	رَبَّصَمُوا
ر د ي	رَدَّى	د د د	رَبَّصَمُوا
ر ز ق	رَزَقُوا	ر ت ل	رَتَّلُوا
د د د	رَزَقَانَا	ر ج ع	رَجَعُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ك ن	تَرَكْتُمُوآ	ر ض ع	تَسْتَرْضِعُوا
ر م ى	تَرْمِي	ر ض و	فَسْتَرْضِعُ
ر ه ب	تَرْمِيهِمْ	ر ض و	تَرْضَى
ر ه ق	تَرْمِيهِمْ	ر ض و	تَرْضَاهُ
ر و ح	تَرْمِيهِمْ	ر ض و	تَرْضَوُا
ر و د	تَرْمِيهِمْ	ر ض و	تَرْضَوْنَ
ر و د	تَرْمِيهِمْ	ر ض و	تَرَأَوْا
ر و د	تَرْمِيهِمْ	ر ض و	تَرَأَيْتُمْ
ر و د	تَرْمِيهِمْ	ر غ ب	تَرَأَيْتُمْ
ر و د	تَرْمِيهِمْ	ر ف ع	تَرَفَعَ
ر ى ب	تَرْتَابُوا	ر ف ع	تَرَفَعُوا
ز ر ع	تَرْتَعُونَ	ر ق ب	تَرَقَّبَ
ز ر ى	تَرْتَدِي	ر ق و	التَّرَاقِي
ز ع م	تَرْتَهُونَ	ر ق ى	تَرَقَّى
ز ك و	تَرْتَكُوا	ر ك ب	تَرْتَكِبُونَ
ز ل ل	تَرْتَكِبُهُمْ	ر ك ض	تَرْتَكِبُونَهَا
ز ل ل	تَرْتَلَّ	ر ك ن	تَرْتَكِنُ

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	زَيْلَعَيْنٌ
د د د	تَسْجُدُوا	د د د	زَادَادٌ
س ح ر	تَسْحَرُونَ	ز ي غ	زَيْغٌ
س خ ر	تَسْحَرُوا	ز ي ل	زَالَ
د د د	تَسْحَرُونَ	د د د	زَلُّوا
س ر ح	تَسْرَحُونَ	س ا ل	تَسَالَنَ
د د د	تَسْرِيحٌ	د د د	تَسَانِي
س ر ر	تَسْرِيْرٌ	د د د	تَسَالُوا
د د د	تَسْرِيْرُونَ	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	تَشْكِنُ
د د د	تَشَابَهَاتٌ	س ل م	تَسَلَّوْا
ش خ ص	تَشَخُّصٌ	د د د	تَسْلِيًا
ش ر ب	تَشْرِبُونَ	د د د	تَسْلُونَ
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	تَشْطَطُ	د د د	تَسْتَمِعُونَ
ش ع ر	تَشْعُرُونَ	س م و	تَسْمَى
ش ق ق	تَشْقُ	د د د	تَسْمِيَةً
د د د	تَشْقُ	س ن م	تَسْمِيَةٍ
د د د	تَشْقُونَ	س و د	تَسْوَكُمْ
ش ك ر	تَشْكُرُوا	س و د	تَسْوَدُ
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	تُشْمِتُ
د د د	تَصَدَّقَ	ش ه د	تَشْهَدُ
د د د	تَصَدَّقُوا	د د د	تَشْهَدُونَ
ص د ي	تَصَدَّقِي	ش ه و	تَشْفِي
د د د	تَصَدَّقِي	د د د	تَشْفِيهِ
ص ر ف	تَصْرِفُ	ش ي ء	تَفَاهُ
د د د	تَصْرِفُونَ	د د د	تَفَاهُونَ
د د د	تَصْرِيفُ	ش ي ع	تَفِيحُ
ص ح د	تُصَدِّقُونَ	ص ب ح	تُصْبِحُ
ص ح ر	تُصَرِّعُ	د د د	تُصَيِّرُونَ
ص ف ح	تُصَفِّحُوا	د د د	تُصَيِّرُوا
ص ل ح	تُصَلِّحُوا	ص ب ر	تُصَيِّرُ
ص ل و	تُصَلِّ	د د د	تُصَيِّرُوا
ص ن ح	تُصَنِّعُونَ	د د د	تُصَيِّرُونَ
ص و ب	تُصَيِّبُكَ	ص ح ب	تُصَاحِبِي
د د د	تُصَيِّبُهُمْ	ص د د	تُصَدِّقُونَ
د د د	تُصَيِّبَانَا	د د د	تُصَدِّقُونَا
د د د	تُصَيِّبِينَ	ص د ق	تُصَدِّقُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط ل ع	تَطْعُ	ص و ب	تَصَبُّوا
د د د	تَطَّلِحُ	ص و م	تَصَوَّمُوا
ط م ن	تَطْمِينٌ	ص ي ر	تَصَيَّرُ
ط ه ر	تَطْهِرُ	ض ح ك	تَضَحَّكُونَ
د د د	تَطْهَرُونَ	ض ح و	تَضْحَى
د د د	تَطْهَرُوهُمْ	ض ر ب	تَضَرَّبُوا
ط و ع	تَطْعُ	ض ر ر	تَضَرَّرُوا
د د د	تَطْمِنُهَا	د د د	تَضَارَّ
د د د	تَطْبِعُوا	د د د	تَضَارَوْا
د د د	تَطْبِعُوهُ	ض ر ع	تَضَرَّعًا
د د د	تَطْلَعُ	د د د	تَضَرَّعُوا
د د د	تَتَطَّلِعُ	ض ل ل	تَضَلَّلِي
د د د	تَتَطَّلِعُ	د د د	تَضَلَّ
د د د	تَطَّلِعُ	د د د	تَضَلَّوْا
د د د	تَسْتَطْبِعُوا	ط ر د	تَطْرَدُ
د د د	تَسْتَطْبِعُونَ	د د د	تَطْرَدُهُمْ
ط و ل	تَطَاوَلَ	ط ع م	تَطْمِئُونَ
ط ي ر	تَطَاوَنَا	ط غ و ا ي	تَطْمِنُوا

ROOTS OF WORDS

Root	Word	Root	Word
ع ج ل	تَعَجَّلَ	ظ ل م	تَظَلَّمَ
د د د	تَعَجَّلَ	د د د	تَظَلَّبُوا
د د د	تَتَعَجَّلُونَ	د د د	تَظَلُّوا
د د د	تَتَعَجَّلُونَ	ظ م ه	تَظَلُّوا
د د د	تَتَعَجَّلُونَ	ظ ن ن	تَظُنُّوا
ع د د	تَعَدُّوا	د د د	تَظُنُّونَ
د د د	تَعَدُّوا	ظ ه ر	تَظَاهَرُوا
د د د	تَتَعَدُّونَهَا	د د د	تُظَاهِرُونَ
ع د ل	تَعَدَّلُوا	د د د	تَظَاهَرَا
د د د	تَعَدَّلُوا	ع ب ث	تَبَيَّنُوا
ع د و	تَعَدَّدُوا	ع ب د	تَعَبَّدُوا
د د د	تَتَعَدَّدُونَ	د د د	تَعَبَّدُونَ
د د د	تَعَدَّدُوا	د د د	تَعَبَّدُوا
د د د	تَتَعَدَّدُوا	ع ب ر	تَعَبَّرُوا
ع ذ ب	تَعَذَّبُوا	ع ث أ	تَعَثَّرُوا
د د د	تَعَذَّبَهُمْ	ع ج ب	تَعَجَّبُوا
ع ذ ر	تَعَذَّرُوا	د د د	تَعَجَّبُوا
ع ر ج	تَعَرَّجُوا	د د د	تُعِيبُكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ل م	تَعَلَّمُونَ	ع ر ض	تُعْرَضُونَ
د د د	تَعَلَّمُوا	د د د	تُعْرَضُونَ
د د د	فَسَتَعَلَّمُونَ	د د د	تُعْرَضُونَ
د د د	تُعَلِّمِينَ	د د د	تُعْرَضُوا
د د د	تَعَلَّمُوا	ع ر ف	تُعْرَفُونَ
ع ل ن	تُعَلِّمُونَ	د د د	فَتُعْرَفُونَهَا
ع ل و اى	تَعَلَّمُوا	د د د	تُعْرَفُهُمْ
د د د	تَعَلَّمُوا	ع ز ر	تُعْرَضُونَ
د د د	فَتَعَلَّمِينَ	ع ز ز	تُعَزُّونَ
د د د	تَعَالَى	ع ز م	تُعَزِّمُوا
ع م د	تَعَمَّقَتْ	ع س ر	تَعَاَسَرْتُمْ
ع م ل	تَعَمَّلُوا	ع ض ل	تَعَمَّلُوا
د د د	تَعَمَّلُونَ	ع ط و	فَتَعَاطَلُوا
ع و د	تَعَوَّدُوا	ع ف ف	التَّعَفُّفِ
د د د	تَعَوَّدُونَ	ع ف و	تَعَفُّوا
ع و ل	تَعَوَّلُوا	ع ق ل	تَعَقَّلُوا
ع و ن	تَعَاوَنُوا	ع ل م	تَعَلَّمُوا
غ ب ن	التَّغَابُنِ	د د د	تَعَلَّمُوا

ROOTS OF WORDS

Root	Word	Root	Word
غ ي ظ	تَبَيَّنَا	غ ر ب	تَبَرَّبَ
ف ت ا	تَفَوَّأَ	غ ر ر	تَبَرَّرَكُمْ
ف ت ح	تَفَمَّحَ	غ س ل	تَفَسَّلُوا
د د د	تَسْتَفِيحُوا	غ ش ي	تَشَامَا
ف ت ي	تَسْتَفِي	د د د	تَشَى
د د د	تَسْتَفِيَانِ	غ ف ر	تَفَرَّ
ف ج ر	تَفَجَّرَ	د د د	تَفَرَّوْا
د د د	تَفَجَّرَ	د د د	تَسْتَفِرُّ
ف خ ر	تَفَاخَرُوا	د د د	تَسْتَفِرُّوْنَ
ف د ي	تَفَادَوْا	غ ف ل	تَفَلَّوْنَ
ف ر ح	تَفَرَّحَ	غ ل ب	تَفَلَّوْا
د د د	تَفَرَّحُوا	د د د	تَسْتَفَلِّبُونَ
د د د	تَفَرَّحُونَ	غ ل و	تَفَلَّوْا
ف ر ر	تَفَرُّوْنَ	غ م ض	تَفَمَّضُوا
ف ر ض	تَفَرَّضُوا	غ ن ي	تَفَنَّ
ف ر ق	تَفَرَّقَ	د د د	تَفَنَّى
د د د	تَفَرَّقُوا	غ و ث	تَسْتَفِيهُوْنَ
د د د	تَفَرَّقُوا	غ ي ض	تَفَيَّضُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف ل ح	تَفْلِحُوا	ف ر ي	تَفَرَّوْنَ
د د د	تَفْلِحُونَ	د د د	تَفَرُّوا
ف ن د	تَفْضِدُونَ	ف س ح	تَفْسَحُوا
ف و ت	تَفَاوَتْ	ف س د	تَفْسِدُوا
ف و ر	تَفُورٌ	ف س ق	تَفْسُقُونَ
ف ي ء	تَفَيَّهَ	ف ص ل	تَفْصِيلٌ
ف ي ض	تَفَضُّضٌ	د د د	تَفْصِيلًا
د د د	تَفَضُّوْنَ	ف ض ح	تَفَضُّحُونَ
ق ب ل	تَقَبَّلَ	ف ض ل	تَفْضِيلًا
د د د	تَقَبَّلُوا	ف ع ل	تَفَعَّلَ
ق ت ل	تَقْتَلِيهِ	د د د	تَفَعَّلُوا
د د د	تَقْتَلُوا	د د د	تَفَعَّلُونَ
د د د	تَقْتُلُونَ	ف ق د	تَفَقَّدَ
د د د	تَقَاتَلُوا	د د د	تَفَقَّدُونَ
د د د	تَقَاتَلُوا	ف ق ه	تَفَقَّهُوْنَ
د د د	تَفَقَّهًا	ف ك ر	تَفَكَّرُوا
د د د	تَفَقَّهًا	د د د	تَفَكَّرُونَ
د د د	تَفَكَّرُوا	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	تَقَدَّرُوا
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	تَقَرَّبَ
ق ف و	تَقَفَّ	د د د	تَقَرَّبُوا
ق ل ب	تَقَلَّبُوا	د د د	تَقَرَّبُوا
د د د	تَقَلَّبَ	د د د	تَقَرَّبُوا
د د د	تَقَلَّبَ	ق ر ر	تَقَرَّرَ
د د د	تَقَلَّبُوا	ق س ط	تَقَسَّطُوا
ق ن ط	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	تَقَشَّرَ
د د د	تَقَوَّلَ	ق ص ر	تَقَصَّرُوا
د د د	تَقَوَّلُوا	ق ص ص	تَقَصَّصَ
د د د	تَقَوَّلُوا	ق ض ي	تَقَضَّى

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ر ه	تَكْرَهُ	ق و م	تَقْوَمُ
ك س ب	تَكْسِبُ	د د د	تَقْوَمُ
د د د	تَكْسِبُونَ	د د د	تَقْوَمُوا
ك ف ر	تَكْفُرُ	د د د	تَقْوَمُوا
د د د	تَكْفُرُوا	د د د	تَقْوِمِ
د د د	تَكْفُرُونَ	ك ب ر	تَكْفُرُ
ك ل ف	تَكْلِفُ	د د د	تَسْتَكْفِرُونَ
ك ل م	تَكْلِمُ	د د د	تَكْفِرًا
د د د	تَكَلَّمْنَا	ك ت ب	تَكْتُمُونَ
د د د	تَكَلَّمْنَا	ك ت م	تَكْتُمُونَ
د د د	تَكْتُمُونَ	د د د	تَكْتُمُوا
ك ن ن	تَكْذِبُونَ	د د د	تَكْتُمُونَ
ك ن ن	تَكْذِبُ	ك ذ ب	تَكْذِبُونَ
ك و ن	تَكْذِبُ	د د د	تَكْذِبَانِ
د د د	تَكْذِبُونَ	د د د	تَكْذِبُوا
د د د	تَكْذِبُونَ	د د د	تَكْذِيبِ
د د د	تَكْذِبُونَ	ك ر م	تَكْذِبُونَ
د د د	تَكْذِبُونَ	ك ر ه	تَكْذِبُوا

ROOTS OF WORDS

Root	Word	Root	Word
ل م ز	تَلَوُّوا	ك و ن	تَكُونُوا
ل ه و	تَلَهُمُ	د د د	تَكُونُونَ
د د د	تَلَهُنَّ	ك و ي	تَكُونِي
د د د	تَلَهُنَّ	ل ب ث	تَكُونُوا
ل و م	تَلَوُّونَ	ل ب س	تَكُونْنَ
ل و ي	تَلَوُّوا	د د د	تَكُونُوا
د د د	تَلَوُّونَ	ل ذ ذ	تَلَذُّوا
ل ي ن	تَلِينُ	ل ظ ي	تَلَطُّوا
م ت ع	تَمَعُّونَ	ل ف ح	تَلَفَّحُوا
د د د	تَمَعُّوا	ل ق ف	تَلَفَّفُوا
د د د	تَمَعُّوا	ل ق ي	تَلَفَّوْا
م ث ل	تَمَلُّوا	د د د	تَلَفَّوْنَ
د د د	التَّمَائِلُ	د د د	تَلَفَّوْا
م ر ح	تَمَرُّونَ	د د د	تَلَفَّوْا
م ر ر	تَمَرُّوا	د د د	تَلَفَّوْا
د د د	تَمَرُّونَ	د د د	تَلَفَّوْا
م ر ي	تَمَارُ	د د د	تَلَفَّوْا
د د د	تَمَارُونَ	د د د	التَّلَانِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ن ن	نَمَسَا	م ر ي	نَمَارَى
د د د	نَمَنُوا	د د د	نَمَرَنَ
م ن ي	نَمُونِ	د د د	نَمَرُونِ
د د د	نَمُونَا	م س س	نَمَسَا
د د د	نَمِي	د د د	نَمَسَكُمْ
د د د	نَمُونَا	د د د	نَمَسُونِ
د د د	نَمُونِ	م س ك	نَمِيكُوا
م ه د	نَمِيذًا	د د د	نَمِيكُونِ
م و ت	نَمَتَا	م س ي	نَمُونِ
د د د	نَمُونُ	م ش ي	نَمِي
د د د	نَمُونِ	د د د	نَمُونِ
د د د	نَمُونِ	د د د	نَمِي
م و ر	نَمُورَ	م ك ر	نَمَكُونِ
م ي د	نَمِيلًا	م ل ك	نَمَلِكُ
م ي ز	نَمِيذًا	د د د	نَمِيكُونِ
م ي ل	نَمِيلُوا	م ل ي	نَمِيلِ
ن ب ا	نَمِيذًا	م ن ع	نَمِيذًا
ن ب ت	نَمِيذًا	م ن ن	نَمِيذًا

ROOTS OF WORDS

Root	Word	Root	Word
ن س ي	تَسَّ	ن ب ت	تَبَيَّنُوا
• • •	تَسَّى	ن ب ز	تَبَيَّنُوا
• • •	تَسَّوْ	ن ج و	تَبَيَّنُوا
• • •	تَسَّوْنَ	• • •	تَبَيَّنُوا
ن ش ر	تَشَيَّرُونَ	• • •	تَبَيَّنُوا
ن ص ر	تَصَيَّرُوا	• • •	تَبَيَّنُوا
• • •	تَصَيَّرُوهُ	ن ح ت	تَحَيَّرُونَ
• • •	تَصَيَّرُونَ	ن د ي	التَّادِي
• • •	تَتَصَيَّرُونَ	• • •	تَتَادَوْنَ
• • •	تَتَصَيَّرَانِ	ن ذ ر	تَذَرُونَ
ن ط ق	تَطْفِقُونَ	ن ز ع	تَزْعُمُونَ
ن ظ ر	تَنْظُرُونَ	• • •	تَنَازَعْتُمْ
• • •	تَنْظُرُونَ	• • •	تَنَازَعُوا
ن ف خ	تَنْفِخُونَ	ن ز ل	نَزَلُوا
ن ف د	تَنْفَدُونَ	• • •	نَزِيلٌ
ن ف ذ	تَنْفِذُوا	• • •	نَزِيلًا
• • •	تَنْفِذُونَ	• • •	نَزَلَتْ
ن ف ر	تَنْفِرُوا	• • •	نَزَلُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ف س	تَنفَسًا	ن ف س	تَنفَسًا
ن ف ع	تَنفَعًا	ن ف ع	تَنفَعًا
ن ف ن	تَنفُونَ	ن ف ن	تَنفَعُوا
ن ف ن	تَنفَعُوا	ن ف ن	تَنفَعُوا
ن ف ق	تَنفِقُوا	ن ف ق	تَنفِقُوا
ن ق ذ	تَنقِذًا	ن ق ذ	تَنقِذًا
ن ق ص	تَنقِصُوا	ن ق ص	تَنقِصُوا
ن ق ض	تَنقِضُوا	ن ق ض	تَنقِضُوا
ن ق م	تَنقِمْ	ن ق م	تَنقِمْ
ن ق م	تَنقِمْ	ن ق م	تَنقِمْ
ن ق ح	تَنقِمْ	ن ق ح	تَنقِمْ
ن ق ح	تَنقِمْ	ن ق ح	تَنقِمْ
ن ق ر	تَنقِمْ	ن ق ر	تَنقِمْ
ن ق ص	تَنقِمْ	ن ق ص	تَنقِمْ
ن ق ل	تَنقِمْ	ن ق ل	تَنقِمْ
ن ر	تَنقِمْ	ن ر	تَنقِمْ

ROOTS OF WORDS

Root	Word	Root	Word
و ص ف	تَصِفُ	ه ر ي	تَهَيَّأُ
د د د	تَصِفُونَ	و ت ر	تَهَيَّأُوا
و ص ل	تَحِيلُ	و ج د	تَهَيَّجُوا
و ص ي	تَوَصَّيْتُ	د د د	تَهَيَّجُونَ
د د د	تَوَصَّوْنَ	د د د	تَهَيَّجُوا
د د د	تَوَاصَرُوا	د د د	تَهَيَّجُوا
و ض ع	تَضَعُ	و ج ل	تَهَيَّجُوا
د د د	تَضَعُوا	و ج ه	تَهَيَّجُوا
د د د	تَضَعُونَ	و د د	تَهَيَّجُوا
و ط أ	تَطْلُوهُمَا	د د د	تَهَيَّجُونَ
د د د	تَطْلُوهُنَّ	و ذ ر	تَهَيَّجُوا
و ع د	تَعِدُّنَا	د د د	تَهَيَّجُوا
د د د	تَوَعِدُونَ	د د د	تَهَيَّجُوا
د د د	تَوَاعِدُهُنَّ	د د د	تَهَيَّجُونَ
د د د	تَوَاعِدْتُمْ	و ر ث	تَهَيَّجُوا
و ع ي	تَعِيْبًا	و ر ي	تَهَيَّجُوا
و ف ق	تَوَفَّقَا	د د د	تَهَيَّجُونَ
د د د	تَوَفَّقِي	و ز ر	تَهَيَّجُوا
و ف ي	تَوَفَّيْتُ	و س و س	تَهَيَّجُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ك ل	تَوَكَّلْتُ	و ف ي	تَوَفَّى
د د د	تَوَكَّلْنَا	د د د	تَوَفَّوْنَ
د د د	تَوَكَّلْ	د د د	تَوَفَّاهُمْ
د د د	تَوَكَّلُوا	د د د	تَوَفَّاهُ
و ل ج	تَوَلَّجَ	د د د	تَوَفَّيْنِي
و ل ي	تَوَلَّوْا	د د د	تَوَفَّاهُمْ
د د د	تَوَلَّوْنَ	د د د	تَوَفَّاهَا
د د د	تَوَلَّى	د د د	تَوَفَّيْنِي
د د د	تَوَلَّاهُ	ر ق د	تَوَفَّوْا
د د د	تَوَلَّوْا	ر ق ر	تَوَفَّرُوهُ
د د د	تَوَلَّيْنِي	ر ق ع	تَوَفَّعَ
د د د	تَوَلَّوْا	ر ق ي	تَوَفَّيْ
د د د	تَوَلَّى	د د د	تَوَفَّيْكُمْ
ر ن ي	تَوَلَّى	د د د	تَوَفَّوْا
و 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	تَوَفَّاهَا
ي م م	تَوَلَّاهُمْ	و ك د	تَوَكَّلْ بِهَا

إلى



ROOTS OF WORDS

Root	Word	Root	Word
أ د ي	يُودِّ	أ ب ي	يَاب
أ ذ ن	بَأَذَنَ	أ و ل	يَابِلِ
د د د	يَسْتَأْذِنُ	أ ت ي	يَأْنِي
د د د	يَسْتَأْذِنُونَ	د د د	يَأْت
أ ذ ي	يُؤَدُّونَ	د د د	يَأْتُونَ
د د د	يُؤَدِّي	د د د	يَأْتِينَ
ب ت ك	أَفْلَا يَبْتَكَنَّ	د د د	يَأْتِيَانِهَا
أ ف ك	يُؤَكِّمُونَ	د د د	يَأْتِيَكُمْ يَا بَيْتَكُمْ
أ ك ل	يَأْكُلُ	د د د	يَأْتُونَ
د د د	يَأْكُلَانِ	د د د	يَأْتِي
د د د	يَأْكُلْنَ	د د د	يَأْتِي
د د د	يَأْكُلُوا	أ ث ر	يَأْتِرُونَ
د د د	يَأْكُلُونَ	أ خ ذ	يَأْخُذُ
أ ل ف	يَوْلَفُ	د د د	يُؤَاخِذُ
أ ل م	يَأْلَمُونَ	د د د	يَأْخُذُونَ
أ م ر	يَأْمُرُونَ	أ خ ر	يُؤَخِّرُونَ
د د د	يُؤَمِّرُونَ	د د د	يَتَأَخَّرُونَ
د د د	يَأْمُرُونَ	د د د	يَسْتَأْخِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د و	يُدِيرْنَ	أ م ن	يَأْمُرُ
ب س ط	يَبْسُطُ	د د د	يَأْمُرُوا
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	يُؤَيِّدُ
د د د	يَبْصُرُونَ	ب ح ث	يَبْحَثُ
ب ط ش	يَبْطِشُ	ب خ س	يَبْخَسُ
د د د	يَبْطِشُونَ	د د د	يَبْخَسُونَ
ب ط ل	يَبْطُلُ (سَبَّطَلُهُ)	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	يَبْدُلَانَا
د د د	يَبْدِغُ	د د د	يَبْدُلِي
د د د	يَبْدِغُونَ	ب د ر	يَبْدِي (هَأ)
د د د	يَبْدِغِي	د د د	يَبْدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	يَبْعَمَا	ب ق ي	يَبْقَا
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	يَبْرِيْمُ	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	يَبْرِيْحِنُ	د د د	يَبْرِيْحِنُ
ث ق ف	يَبْرِيْقُوْكُمْ	د د د	يَبْرِيْقُونَ
ث ن ي	يَبْرِيْنُونَ	د د د	يَبْرِيْنُونَكَ
د د د	يَبْرِيْنُونَ	ب ي ن	يَبْرِيْنُونَ
ج ا ر	يَبْرِيْجَارُونَ	د د د	يَبْرِيْنُونَ
ج ب ي	يَبْرِيْجِي	د د د	يَبْرِيْنُونَ
د د د	يَبْرِيْجِي	ت ب ر	يَبْرِيْرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ج	يَجْمَعُونَ	ج ب ي	بِحْتِيكَ
ع م ج	يَجْمَعُ	ج ح د	يَجْعُدُ
د د د	يَجْمَعُونَ	د د د	يَجْعُدُونَ
ج ن ب	سَيَجْنِبُهَا	ج د ل	يُجَادِلُ
د د د	يَجْتَنِبُونَ	د د د	يُجَادِلُونَ
د د د	يَتَجَنَّبُهَا	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	يَجْهَلُونَ	ج ز ي	يَجْزِي
ج و ب	يُجِيبُ	د د د	يَجْزِيهِمْ
د د د	يُجِيبُ	د د د	يَجْرَهُ
د د د	يَسْتَجِيبُوا	د د د	يَجْرَاهُ
د د د	يَسْتَجِيبُ	د د د	يَجْرُونَ
د د د	يَسْتَجِيبُونَ	ج ع ل	يَجْعَلُ
ج و ر	يَجَاوِرُونَكَ	د د د	يَجْعَلُونَ
د د د	يَجْرِمُكُمْ	د د د	يَجْعَلُوهُ
د د د	يَجِيرُ	ج ل أ	يَجْلِبُهَا

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ف	بِحِرْفُونِ	ج و ر	بِحَارٍ
ح ر م	بِحِرْمٍ	ح ب ب	بِحِبِّ
د د د	بِحِرْمُونِ	د د د	بِحِيبِكُمْ
ح ز ن	بِحِرْنٍ	د د د	بِحِوْنِ
د د د	بِحِرْوَنِ	د د د	بِسْتَحِبُّونَ
د د د	بِحِرْوَنِكَ	ح ب ر	بِحِرْوَنٍ
ح س ب	بِحِسْبٍ	ح ب س	بِحِسْبَةٍ
د د د	بِحِسْبِنَ	ح ب ط	بِسِحْطٍ
د د د	بِحِاسَبٍ	ح ج ج	بِحَاجُونَ
د د د	بِحِيسِبُوا	د د د	بِحَاجُوَكُمْ
د د د	بِحِيسِبٍ	د د د	بِسَاجُونَ
د د د	بِحِيسِبُونَ	ح د ث	بِحِثِّ
ح س د	بِحِشْدُونَ	ح د د	بِحَادِدٍ
ح س ر	بِسْتَحِرُونَ	د د د	بِحَادُونَ
ح س ن	بِحِشْنُونَ	ح ذ ر	بِحِذْرٍ
ح ش ر	بِحِشْرَمٍ	د د د	بِحِذْرُونَ
د د د	بِحِشْرٍ	د د د	بِحِذْرِكُمْ
د د د	بِحِشْرُوا	ح ر ب	بِحَارِبُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ل ل	فَجَلُوا	ح ش ر	يَحْشُرُونَ
د د د	يُجَلِّتُونَهُ	ح ض ر	يَحْضُرُونَ
ح م د	يُحْمَدُونَ	ح ض ض	يَحْضُضُ
ح م ل	يُحْمِلُ	ح ط م	يَحْمِلُكُمْ
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	يَحْمِلُوهَا	ح ف ي	يَحْفِيكُمْ
ح و ي	يَحْمِي	ح ق ق	يَحْقِقُ
ح و ر	يَحْمِرُ	ح ك م	يَحْكُمُ
د د د	يَحْمِرُوهَا	د د د	يَحْكُمَانِ
ح و ط	يَحْمِطُوا	د د د	يَحْكُمُونَ
د د د	يَحْمِطُونَ	د د د	يَحْكُمُوكَ
د د د	يَحْمِطُ	د د د	يَتَحَاكَمُوا
ح و ل	يَحْمِلُ	ح ل ف	يَحْلِفُونَ
ح ي ض	يَحْيِضُ	ح ل ل	يَحْلِلُ
ح ي ف	يَحْيِفُ	د د د	يَحْلِلَانِ
ح ي ق	يَحْيِقُ	د د د	يَحْلِقُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ ر ج	يَخْرِجُكُمْ	ح ي ي	يَحْيَا
د د د	يَخْرِجَنَّكَ	د د د	يَحْيَى
د د د	يَسْخَرُجَا	د د د	يَحْيِيكُمْ
خ ر ر	يَخْرُورَا	د د د	يَحْيِينَ
د د د	يَخْرُونَ	د د د	يَحْيِكَ
خ ر ص	يَخْرُصُونَ	د د د	يَسْخَرُونَ
خ ز ي	يَخْرِمُ	د د د	يَسْخَرِي
د د د	يَخْرِشِي	خ ب ط	يَسْخَرُهُ
د د د	يَخْرِبُهُ	خ ن م	يَخْرِمُ
د د د	يَخْرِبِيكُمْ	خ د ع	يَخْرُوكَ
خ س ر	يَخْسِرُونَ	د د د	يَخْلَعُونَ
د د د	يَخْسِرُونَ	د د د	يَخْلَعُونَ
خ س ف	يَخْسِفُ	خ ذ ل	يَخْلَعُكُمْ
خ ش ي	يَخْشَى	خ ر ب	يَخْرُوبُونَ
د د د	يَخْشَى	خ ر ج	يَخْرُجُونَ
د د د	يَخْشَاهَا	د د د	يَخْرُجُوا
د د د	يَخْشُونَ	د د د	يَخْرُجُونَ
خ ص ص	يَخْصُصُ	د د د	يَخْرُجُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ل ف	بَسَّخَلَفَ	خ ص ف	يَخْصِفَانِ
د د د	بَسَّخَلِفَكُمْ	خ ص م	يَخْصِمُونَ
خ ل ق	بَسَّخَلَقُوا	د د د	يَخْصِمُونَ
د د د	بَسَّخَلَقُوا	خ ط ف	يَخْطَفُ
د د د	بَسَّخَلَقُونَ	د د د	بَسَّخَلِفَكُمْ
خ ل و	بَسَّخَلَّ	د د د	بَسَّخَلَفُ
خ و ض	بَسَّخَوَّضُوا	خ ف ن	بَسَّخَافَتُونَ
د د د	بَسَّخَوَّضُونَ	خ ف ف	بَسَّخَفَّ
خ و ف	بَسَّخَافَ	د د د	بَسَّخَفَّكَ
د د د	بَسَّخَافَهُ	خ ف ي	بَسَّخَفَا
د د د	بَسَّخَافُوا	د د د	بَسَّخَفُونَ
د د د	بَسَّخَافُونَ	د د د	بَسَّخَفِينَ
د د د	بَسَّخَفُوفٌ	د د د	بَسَّخَفُونَ
د د د	بَسَّخَفُوفَكَ	خ ل د	بَسَّخَلَدَ
خ و ن	بَسَّخَانُونَ	خ ل ف	بَسَّخَلَفُونَ
خ ي ر	بَسَّخَارٌ	د د د	بَسَّخَلَفَهُ
د د د	بَسَّخَيَّرُونَ	د د د	بَسَّخَلَفُوا
خ ي ل	بَسَّخَلَّلَ	د د د	بَسَّخَلَفُونَ

ROOTS OF WORDS

Root	Word	Root	Word
د ع ر	يَدْعُ	د ب ر	يُدْبِرُو
• • •	يَدْعَا	• • •	يَسْتَدْبِرُونَ
• • •	يَدْعُوا	• • •	يُدْبِرُوا
• • •	يَدْعُونَ	د خ ل	يَدْخُلُونَ
• • •	يَدْعُوْنَا	• • •	يَدْخُلْنَهَا
• • •	يَدْعُوْنِي	• • •	يَدْخُلْ
• • •	يَدْعُوْكَ	• • •	يَدْخُلْهُ
• • •	يَدْعِي	• • •	يَدْخُلْ
• • •	يَدْعُونَ	د ر ا	يُدْرَأُ
د ف ع	يُدْفِعُ	• • •	يُدْرُونَ
د م ن	يُدْمِنُهُ	د ر س	يُدْرَسُونَهَا
د ي ن	يُدِينُونَ	د ر ك	يُدْرِكُكُمْ
ذ ب ح	يَذْبَحُونَ	• • •	يُدْرِكُهُ
• • •	يَذْبَحُ	• • •	يُدْرِكُ
ذ ر ا	يَذَرُوكُمْ	د ر ي	يُدْرِيْكُمْ
ذ ك ر	يَذْكُرُ	د س س	يُدْسَسُ
• • •	يَذْكُرْكُمْ	د ع ع	يُدْعُ
• • •	يَذْكُرُوا	• • •	يَدْعُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ر ض و	رَضُونَكُمْ	ر ح م	رَحِمَكُمْ
د د د	رَضَوَهُ	د د د	رَضَوْنَا
ر خ ب	رَضِبُ	ر د د	رَضِدْكُمْ
د د د	رَضِبُوا	د د د	رَضِدْ
ر ف ع	رَضَفْعُ	د د د	رَضِدُونَ
ر ق ب	رَضِقُوا	د د د	رَضِدُونَ
د د د	رَضِقُونَ	د د د	رَضِدْ
د د د	رَضِقْ	د د د	رَضِدْ
ر ك ب	رَضِكُونَ	ر ذ ق	رَضِقْ
ر ك ض	رَضِضُونَ	د د د	رَضِقْكُمْ
ر ك ع	رَضِضُونَ	د د د	رَضِقُونَ
ر ك م	رَضِضْكُمْ	ر س ل	رَضِضْ
ر م ي	رَضِضْ	ر ش د	رَضِضُونَ
د د د	رَضِضُونَ	ر ض ع	رَضِضْ
ر ه ب	رَضِضُوا	ر ض و	رَضِضْ
ر ه ق	رَضِضْ	د د د	رَضِضْ
د د د	رَضِضْ	د د د	رَضِضْ
ر و د	رَضِضْ	د د د	رَضِضْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ز ي د	يَزِدْكُمْ	ر و د	يُرِدْنَ
د د د	يَزِدْهُ	د د د	يُرِيدُ
د د د	يَزِيدُ	د د د	يُرِيدَانِ
د د د	يَزِيدُونَ	د د د	يُرِيدُوا
د د د	يَزِدَادَ	د د د	يُرِيدُونَ
ز ي غ	يَزِغُ	ر ي ب	يُرْتَابُ
د د د	يَزِغُ	د د د	يُرْتَابُوا
ز ي ل	يَزَالُ	ز ج و	يُزْجِي
د د د	يَزَالُونَ	ز ح م	يُزْهِمُونَ
س ا ل	يَسْأَلُ	ز ف ف	يُزْفِقُونَ
د د د	يَسْأَلُكُمْ	ز ك و	يُزَكِّونَ
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 ي	وَلَا يَزْنُونَ
س ب ت	يَسْبِغُونَ	د د د	وَلَا يَزْنِينَ
س ب ح	يَسْبِغُونَ	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	بَسَّحُونَ
د د د	بَسْرَقَ	س ب ق	بَسَّحُونَا
س ر و ا ي	بَسْرَى	س ج د	بَسَّجَدُ
س ط ر	بَسَّطَرُونَ	د د د	بَسَّجَدَانِ
س ط و	بَسَّطَرُونَ	د د د	بَسَّجَدُوا
س ع ي	بَسَّعَى	د د د	بَسَّجَدُونَ
د د د	بَسَّعُونَ	س ج ر	بَسَّجَرُونَ
س ف ك	بَسَّفَكَ	س ج ن	بَسَّجَنَ
س ق ي	بَسَّقَى	س ح ب	بَسَّحَبُونَ
د د د	بَسَّقُونَ	س ح ت	بَسَّحَبْتُمْ
د د د	بَسَّقِينَ	س خ ر	بَسَّخَرُ
س ك ن	بَسَّكَنَ	د د د	بَسَّخَرُونَ
س ل ب	بَسَّطَبَهُمْ	د د د	بَسَّخَرُونَ
س ل ط	بَسَّطَطَ	س خ ط	بَسَّخَطُونَ
س ل ك	بَسَّطَلَّكَ	س ر ر	بَسَّطَرُونَ
د د د	بَسَّطَلَّكَ	س ر ع	بَسَّطَرَعُونَ

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	يَسِيرُوا	د د د	يَسِيرٌ
د د د	يَسِيرِكُمْ	د د د	يَسِيلُونَ
ش ر ب	يَشْرَبُ	س م ح	يَسْمَعُ
د د د	يَشْرَبُونَ	د د د	يَسْمَعُهَا
ش ر ح	يَشْرَحُ	د د د	يَسْمَعُوا
ش ر ك	يَشْرِكُ	د د د	يَسْمَعُونَ
د د د	يَشْرِكُونَ	د د د	يَسْمَعُ
د د د	يَشْرِكُنِي	د د د	يَسْمَعُونَ
ش ع ر	يَشْعُرُونَ	د د د	يَسْمَعُونَ
د د د	يَشْعُرِكُمْ	س م ن	يَسْمَعُونَ
د د د	يَشْعُرُونَ	س ن د	يَسْتَسْمِعُونَ
ش ف ع	يَشْفَعُونَ	س و غ	يَسْبَعُهُ
د د د	يَشْفَعُوا	س و ق	يَسْأَلُونَ
د د د	يَشْفَعُونَ	س و م	يَسْأَلُونَهُمْ
ش ف ی	يَشْفِي	د د د	يَسْأَلُونَكُمْ
د د د	يَشْفِينِ	س و ی	يَسْتَوُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ح ب	بَصِحُوا	ش ق ق	بَشَقُّوا
ص د د	بَصَدُّوا	د د د	بَشَانٌ
د د د	بَصَدَّكَ	د د د	بَشَانِقٌ
د د د	بَصَدَّتْكُمْ	ش ق ق	بَشَقِي
ص د ر	بَصَدَّرُ	ش ك ر	بَشَكَرٌ
ص د ع	بَصَدَّعُونَ	د د د	بَشَكْرُونَ
ص د ف	بَصَدَّفُوا	ش ه د	بَشَفَدٌ
ص د ق	بَصَدَّقِي	د د د	بَشَدَّقُونَ
د د د	بَصَدَّقُون	ش ه و	بَشَقُّونَ
د د د	بَصَدَّقُوا	ش و ي	بَشَوِي
ص ر خ	بَشَّخِرْخُهُ	ش ي ء	بَشَاءٌ
د د د	بَشَّخِرُونَ	د د د	بَشَائُونَ
ص ر ر	بَشَّرُ	د د د	بَشَأٌ
د د د	بَشَّرُوا	ص ب ب	بَشَبٌ
د د د	بَشَّرُونَ	ص ب ح	بَشِحٌ
ص ر ف	بَشَرَفُ	د د د	بَشَّحُوا
د د د	بَشَرَفُهُ	ص ب ر	بَشَرٌ
د د د	بَشَرَفُون	د د د	بَشَرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	بُصِبَا	ص ع د	بَعَدُ
د د د	بُصِبْنَا	د د د	بَعَدُ
ص و ر	بَصُورُكُمْ	ص ع ق	بَعُورُونَ
ض ح ك	بَضْحَكُونَ	ص ف أ	بَضَطِقُونَ
ض ر ب	بَضْرِبُ	ص ل ب	بُضَلُّ
د د د	بَضْرِبَنَ	د د د	بُضَلُّوا
د د د	بَضْرِبُونَ	ص ل ح	بُضَلِّحُ
ض ر ر	بَضْرُورٌ	د د د	بُضَلِّحُونَ
د د د	بَضْرُوكَ	د د د	بُضَلِّحَا
د د د	بَضْرُوكُمْ	ص ل و	بُضَلِّوْا
د د د	بَضْرُوكِنَا	د د د	بُضَلِّوْا
د د د	بَضْرُوكِنَا	د د د	بُضَلِّوْنَ
د د د	بَضْرُوكِنَا	و ص ل	بُضَلِّوْنَ
د د د	بُضَارٌ	ص ن ع	بُضَعُ
ض ر ع	بُضَعَّرَعُونَ	د د د	بُضَعَّرَعُونَ
د د د	بُضَعَّرَعُونَ	ص م ر	بُضَعَّرَعُونَ
ض ع ف	بُضَعَّرَعُونَ	ص و ب	بُضَعَّرَعُونَ
د د د	بُضَعَّرَعُونَ	د د د	بُضَعَّرَعُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ط ف ا	يَطْفِئُونَ	ض ع ف	يُضَاعِفُ
ط ل ب	يَطْلُبُهُ	د د د	يُضَاعِفُهَا
ط ل ق	يَتَطَلَّقُونَ	ض ل ل	يُضِلُّ
ط م ث	يَطْمِئِنُونَ	د د د	يُضِلُّونَ
ط م ع	يَطْمَعُ	د د د	فَيُضِلُّكَ
د د د	يَطْمَعُونَ	د د د	يُضِلُّ
ط ه ر	يَطْهَرُونَ	د د د	يُضِلُّونَ
د د د	يَطْهَرُ	ض ه ي ا	يُضَاهِئُونَ
د د د	يَتَطَهَّرُونَ	ض و ا	يُضَيِّقُ
د د د	يَتَطَهَّرُوا	ض ي ع	يُضَيِّقُ
ط و ع	يَطَّاعُ	ض ي ف	يُضَيِّقُوهَا
د د د	يُطَّاعُ	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	يُطْفِئُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	يَبْدُو	ط و ف	جَلَّافٌ
د د د	يَبْدُونَ	د د د	يَجْلُوفٌ
د د د	يَبْدُوا	ط و ق	يُطِيقِرُهُ
د د د	يَبْدُونِي	د د د	سَبَطَرُونَ
ع ت ب	يَسْتَعْبِرُونَ	ط ي ر	يَعْلَبُونَ
د د د	يَسْتَعْبِرُونَ	د د د	يَعْلَبُوا
ع ج ب	يُعْجِبُ	ظ ل ل	فَيُظْلِنَنَّ
د د د	يُعْجِبُكَ	ظ ل م	يُظْلِمُ
ع ج ز	يُعْجِرُونَ	د د د	يُظْلِمُونَ
ع ج ل	يُعْجِلُ	د د د	يُظْلِمُهُ
د د د	يَسْتَعْجِلُ	ظ ن ن	يُظُنُّ
د د د	يَسْتَعْجِلُونَ	د د د	يُظُنُّونَ
ع د ل	يَبْدُونَ	ظ ه ر	يُظَاهِرُونَ
ع د و	يَتَعَدَّ	د د د	يُظَاهِرُونَ
د د د	يَبْدُونَ	د د د	يُظَاهِرُوا
د د د	يَتَعَدُّونَ	د د د	يُظَاهِرُ
ع ذ ب	يُعَذِّبُ	د د د	يُظَاهِرُوا
د د د	يُعَذِّبَانَا	ع ب د	يُعَابٌ

ROOTS OF WORDS

Root	Word	Root	Word
ع ص م	بَعَثَ	ع ذ ب	بَعْدَهُ
ع ص ي	بَعِثَ	ع ذ ر	بَعْدِرُونَ
د د د	بَعُثُونَ	ع و ج	بَعُوجٌ
د د د	بَعِثِكَ	د د د	بَعْرُجُونَ
ع ض ض	بَعَثَ	ع ر ض	بَعْرَضٌ
ع ط و	بَعُثُوا	د د د	بَعْرُثُونَ
د د د	بَعِثِكَ	د د د	بَعْرِثُوا
د د د	بَعُثُوا	ع ر ف	بَعَارُفُونَ
ع ظ م	بَعَثَ	د د د	بَعْرِفُونَ
د د د	بَعِثُوا	د د د	بَعْرِفُوا
ع ف ف	بَسَفَفَ	د د د	بَعْرِفٌ
ع ف و	بَفَفَ	د د د	بَعْرِفَنَ
د د د	بَفُوفٌ	ع ذ ب	بَعْرُوبٌ
د د د	بَفُوفًا	ع ذ ل	بَعْدُ لَوْكُمْ
ع ق ب	بَعَثَ	ع ش ا	بَعَثَ
ع ق ل	بَعَثًا	ع ص ر	بَعِثْرُونَ
د د د	بَعَثُونَ	ع ص م	بَعِثْكَ
ع ك ف	بَعَثُونَ	د د د	بَعِثِينَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع و ذ	يَعُوذُونَ	ع ل م	يَعْلَمُ
ع ي ي	يَعِي	• • •	يَسْئَلُ
غ د ر	يُعَادِرُ	• • •	يَعْلَمُونَ
غ ر ر	يَعْرُوكَ	• • •	يَعْلَمُوا
• • •	يَعْرُوكَ	• • •	يَسْئَلُونَ
غ ر ق	يَعْرِقُكُمْ	• • •	يُعَلِّمُكَ
غ ش ي	يَعْنِي	• • •	يُعَلِّمَانِ
• • •	يَعْنَاهُ	• • •	يَعْتَلُونَ
• • •	يَعْتَبِرُكُمْ	ع ل ن	يَعْلَمُونَ
• • •	يَسْتَشْفُونَ	ع م ر	يَعْمُرُ
غ ض ض	يَعْتَضُونَ	• • •	يَعْمُرُوا
• • •	يَعْتَصُوا	ع م ل	يَعْمَلُ
• • •	يَعْتَصِنَ	• • •	يَعْمَلُونَ
غ ف ر	يَعْفِرُ	ع م •	يَعْمَلُونَ
• • •	يَعْفِرُونَ	ع و د	يَعْوَدُوا
• • •	يَعْفِرُوا	• • •	يَعْوَدُونَ
• • •	يَسْفِرُ	• • •	يَسْفِرُ
• • •	يَسْفِرُونَ	• • •	يَسْفِرُونَ

ROOTS OF WORDS

Root	Word	Root	Word
غ و ص	بَعُوصُوا	غ ف ر	بَسْتَفَرُّوا
غ و ي	يُعَوِّبُكُمْ	غ ل ب	يَطْبُ
غ ي ب	يَنْتَبِ	د د د	يَغْبُوا
غ ي ر	يَعْبُدُ	د د د	يَغْبُونَ
د د د	يَعْبُرُوا	د د د	سَيَغْبُونَ
د د د	يَنْعَبِرُ	غ ل ل	يَهْلُ
غ ي ظ	يَنْهَيْطُ	د د د	يَهْلُ
ف ت ح	يُفْطِحُ	غ ل ي	يَهْلُ
د د د	يَسْتَفْتِحُونَ	غ م ز	يَتَفَاتَرُونَ
ف ت ر	يُفْتَرُ	غ ن ي	يَفْتُوا
د د د	يُفْتَرُونَ	د د د	يَفْتُونَ
ف ت ن	يُفْتَنُونَ	د د د	يَفْتِنَانِ
د د د	يُفْتَنُكُمْ	د د د	يَفْتِنُهُ
د د د	يُفْتِنُكُمْ	د د د	يَفْتِنِي
د د د	يُفْتِنُونَكَ	د د د	يُفْتِنُكُمْ
ف ت ي	يُفْتِيكُمْ	غ و ت	يَفْتِنُوا
د د د	يَسْتَفْتُونَكَ	د د د	يَسْتَفْتِنَانِ
ف ج ر	يَفْتَرُ	د د د	يَسْتَفْتِنُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف س د	يُفْسِدُ	ف ج ر	يَجْرُونَهَا
د د د	يُفْسِدُونَ	ف د ي	يَفْسِدِي
ف س ق	يَفْسُقُونَ	ف ر ح	يَفْرَحُ
ف ص ل	يَفْصِلُ	د د د	يَفْرَحُوا
ف ض ض	يَفْضُلُوا	د د د	يَفْرَحُونَ
ف ض ل	يَفْضَلُ	ف ر ر	يَفِرُّ
ف ط ر	يَفْطَرُونَ	ف ر ط	يَفْرَطُونَ
ف ع ل	يَفْعَلُوا	د د د	يَفْرَطُ
د د د	يَفْعَلُ	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	يَفْلِحُ	د د د	يَفْرُونَ
د د د	يَفْلِحُونَ	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	بِضِنَ
د د د	بَذُونٌ	د د د	بِضُونٌ
ق ر ا	بِزْرَانٌ	ق ب ل	بِجَلٌ
ق ر ب	بِزْرَبُوا	د د د	بِجَلٌ
ق ر ف	بِزْرَفٌ	ق ت ر	بِزْرَرَا
د د د	بِزْرُقُونٌ	ق ت ل	بِزْرَقٌ
ق س م	بِزْمُونٌ	د د د	بِزْمَانٌ
د د د	بِزْمِيمٌ	د د د	بِزْمَلُوا
د د د	بِزْمَانٌ	د د د	بِزْمَلُونٌ
ق ص ر	بِزْمِرُونٌ	د د د	بِزْمَانٌ
ق ص ص	بِزْمُصٌ	د د د	بِزْمَلُوا
د د د	بِزْمُونٌ	د د د	بِزْمَلُونٌ
ق ض ض	بِزْمَضٌ	د د د	بِزْمَلَانٌ
ق ض ي	بِزْمِيٌّ	ق د ر	بِزْمِيدٌ
د د د	بِزْمُونٌ	د د د	بِزْمِيدُونٌ
ق ط ح	بِزْمَطَعٌ	ق د م	بِزْمَطَمٌ
د د د	بِزْمَطَعُونٌ	د د د	بِزْمَطَمٌ
ق ل ب	بِزْمَلَبٌ	د د د	بِزْمَطَمُونٌ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق و م	يَسْتَقِيمُ	ق ل ب	يَقْلِبُ
ك ب ت	يَكْتُمُ	د د د	يَقْلِبُوا
ك ب ر	يَكْبُرُ	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	يَكْتُمُنَّ	د د د	يَقُولُونَ
د د د	يَكْتُمْنَهَا	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	يَكْرَهُهَا	د د د	يَقُومُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ك ل م	يَتَكَلَّمُونَ	ك س ب	يَكْسِبُونَ
ك ن ز	يَكْتُمُونَ	ك س ب	يَكْسِبُونَ
ك و د	يَكَادُوا	ك ش ف	يَكْشِفُونَ
ك و د	يَكَادُونَ	ك ف ر	يَكْفُرُونَ
ك و د	يَكُونُ	ك ف ر	يَكْفُرُونَ
ك و ر	يَكْوَرُونَ	ك ف ر	يَكْفُرُونَ
ك و ن	يَكُونُ	ك ف ف	يَكْفَفُونَ
ك و ن	يَكُونُوا	ك ف ف	يَكْفَفُونَ
ك و ن	يَكُونُونَ	ك ف ف	يَكْفَفُونَ
ك و ن	يَكُونُوا	ك ف ل	يَكْفُلُونَ
ك و ن	يَكُونُوا	ك ف ل	يَكْفُلُونَ
ك و ن	يَكُونُونَ	ك ف ي	يَكْفِيُونَ
ك ي د	يَكِيدُوا	ك ف ي	يَكْفِيُونَ
ك ي د	يَكِيدُونَ	ك ل ا	يَكْلِمُونَ
ل ب ث	يَلْبَسُوا	ك ل ف	يَكْلِفُونَ
ل ب ث	يَلْبَسُونَ	ك ل م	يَكْلِمُونَ
ل ب س	يَلْبَسُونَ	ك ل م	يَكْلِمُونَ
ل ب س	يَلْبَسُوا	ك ل م	يَكْلِمُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ل ق ي	يَلْقُونَ	ل ح د	يُلْحِدُونَ
د د د	يَلْقُوا	ل ح ق	يُلْحِقُوا
د د د	يَلْقِيَانِ	ل ع ب	يَلْعَبُ
ل م ز	يَلْبِزُكَ	د د د	يَلْعَبُوا
د د د	يَلْبِزُونَ	د د د	يَلْعَبُونَ
ل ه ث	يَلْهَثُ	ل ع ن	يَلْعَنُ
ل ه و	يَلْهَمُ	د د د	يَلْعَنُهُمْ
ل و م	يَلْهَمُونَ	ل ف ت	يَلْعَنُتُ
ل و ي	يَلْوُونَ	ل ف ظ	يَلْفِظُ
ل ي ت	يَلْيَكُمُ	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	بَمَلَكَ	م د د	بِمَدَّدْ
د د د	بِمَلِكُونِ	د د د	بِمَلِكُونِهِمْ
م ل ل	بِمِلَّةٍ	د د د	بِمِلَّةِكُمْ
م ن ح	بِمَعُونِ	م ر و	بِمَعُونِ
م ن ن	بِمَعْنِي	م ر ي	بِمَعْنِي
د د د	بِمَعُونِ	د د د	بِمَعُونِ
م ن ي	بِمَعْنِي	م س س	بِمَسَكِ
د د د	بِمَعْنِي	د د د	بِمَسْنِي
د د د	بِمَعْنِي	د د د	بِمَسَا
د د د	بِمَعْنِي	د د د	بِمَسَا
م ه د	بِمَهْدُونِ	م س ك	بِمَسْكُونِ
م و ت	بِمَوْتِ	د د د	بِمَوْتِ
د د د	بِمَوْتِ	د د د	بِمَوْتِ
د د د	بِمَوْتِ	م ش ي	بِمَشِي
د د د	بِمَوْتِ	د د د	بِمَشُونِ
د د د	بِمَوْتِ	م ط و	بِمَطْوِي
د د د	بِمَوْتِ	م ك ث	بِمَكْتِكِ
م و ج	بِمَوْجِ	م ك و	بِمَكْوِدِ
م ي ز	بِمَيِّزِ	د د د	بِمَكْرُونِ

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	مِنْكَ
ن ذ ر	يُنذِرُ	د د د	مِنْكُمْ
د د د	يُنذِرُونَ	د د د	يُنَادُوا
د د د	يُنذِرُونَكُمْ	د د د	يَسْتَسْقُونَكَ
ن ز ح	يُنذِرُ	د د د	يُنَادِي
د د د	يُنذِرُكَ	ن ب ت	يَسْتَسْقُونَ
ن ز غ	يُنذِرُ	ن ب ط	يُنَادُوا
د د د	يُنذِرُكَ	ن ب ح	يُنَادِي
ن ز ف	يُنذِرُونَ	د د د	يُنَادِي
ن ز ل	يُنذِرُونَ	ن ج و	يُنَادِي
د د د	يُنذِرُونَ	د د د	يُنَادِيكُمْ
ن س خ	يُنذِرُونَ	د د د	يُنَادِيكُمْ
ن س ف	يُنذِرُونَ	د د د	يُنَادِيكُمْ
ن س ل	يُنذِرُونَ	ن ح ت	يُنَادِيكُمْ
ن س ي	يُنذِرُونَ	ن د ي	يُنَادِيكُمْ
د د د	يُنذِرُونَ	د د د	يُنَادِيكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ن ظ ر	بَنْظَرُونَ	ن ش ا	بِنَشَأُ
ن ع ق	يَنْعِقُ	د د د	يُنْفِئُ
ن غ ض	يَنْضِرُونَ	ن ش ر	يَنْشُرُ
ن ف خ	يَنْفِخُ	د د د	يُنْفِثُونَ
ن ف و	يَنْفَدُ	ن ص ر	يَنْصُرُ
ن ف ر	يَنْفِرُوا	د د د	يَنْصُرَكَ
ن ف ح	يَنْفِخُ	د د د	يَنْصُرَانَا
د د د	يَنْفِثُكُمْ	د د د	يَنْصُرُنِي
د د د	يَنْفِثَنَا	د د د	يَنْصُرُونَ
د د د	يَنْصُرُونَكُمْ	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 ت	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	يَجْهَبُ
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	يَسْتَنْفِكُكُمْ
د د د	يَهْدِيهِ	ن ه ي	يَهْيَى
د د د	يَهْدُونَ	د د د	يَهَيِّئْكُمْ
د د د	يَهْدُونَ	د د د	يَهَيِّئْكُمْ
د د د	يَهْدِيهِ	د د د	يَهَيِّئُونَ
د د د	يَهْدُوا	د د د	يَهْدُوا
د د د	يَهْدُونَ	د د د	يَهْدُوا
د د د	يَهْدِيهِ	د د د	يَهْدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
و ج د	يُجِدُونَ	ع ر ه	يُحَرِّفُونَ
ه ج ه	يُوجِبُونَ	ا ز ا	يُسْتَجِرُونَ
ح ي	يُوحِي	د د د	يُسْتَجِرُونَ
د د د	يُوح	د د د	يُسْتَجِرُونَ
د د د	يُوحِي	م ز م	يُسْتَجِرُونَ
د د د	يُودُّ	ل ك	يُسْتَجِرُونَ
د د د	يُودُّوا	د د د	يُسْتَجِرُونَ
د د د	يُؤَادُونَ	د د د	يُسْتَجِرُونَ
ذ ر	وَيَذَرُكَ	و ن	يُسْتَجِرُونَ
د د د	فَيَذَرُهَا	ي ا	يُسْتَجِرُونَ
د د د	يَذَرُونَ	ي ج	يُسْتَجِرُونَ
ر ث	يَرِثُ	ي م	يُسْتَجِرُونَ
د د د	يَرِثُونَ	و ب ق	يُسْتَجِرُونَ
د د د	يَرِثُونَ	و ت ر	يُسْتَجِرُونَ
د د د	يُورِثُ	و ث ق	يُسْتَجِرُونَ
د د د	يُورِثُهَا	و ج د	يُسْتَجِرُونَ
ر ي	يُورِثُ	د د د	يُسْتَجِرُونَ
د د د	يُورِثُ	د د د	يُسْتَجِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ع ظ	يَعْظُمُ	و ز ر	يُرْوُونَ
د د د	يُوعِظُ	و ز ع	يُرْوَعُونَ
د د د	يُوعِظُونَ	و س و س	يُرْوَسُونَ
و ع ي	يُوعُونَ	و ص ف	يُصَفُونَ
و ف ض	يُوضُونَ	و ص ل	يُصَلُّوْنَ
و ف ق	يُوقِفُ	د د د	يُصَلُّوا
و ف ي	يُوقِفُهُمْ	د د د	يُصَلُّونَ
د د د	يُوقِفُ	د د د	يُوصَلُ
د د د	يُوقِفُ	و ص ي	يُوصِي
د د د	يُوقِفُونَ	د د د	يُوصِيكُمْ
د د د	يُوقِفُوا	د د د	يُوصِينَ
د د د	يُوقِفَاكُمْ	و ض ع	يُضَعُّ
د د د	يُوقِفَانِ	د د د	يُضَعَّنَ
د د د	يُوقِفُوهُمْ	و ط أ	يُطَوَّنَ
د د د	يُوقِفُونَ	و ع د	يُعِدُّ
د د د	يُسَوِّقُونَ	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	مَوْقِنِيٌّ
د د د	بَوَلَّوْنَ	د د د	مَوْقِنِيَّةٌ
و ه ب	بَهَبَ	د د د	مَوْقِنُونَ
ی ا س	بَيَّأَسَ	د د د	مَوْقِنَةٌ
ی و م	بَوَمَّضَ	و ك ا	مَوْكِنُونَ
		و ك ل	مَوْكِنٌ
		د د د	مَوْكِنُونَ
		و ل ج	مَوْجِعٌ
		د د د	مَوْجِعِيٌّ
		و ل د	مَوْلِدٌ
		د د د	مَوْلِدُونَ
		د د د	مَوْلِدَةٌ
		و ل ی	مَوْلُؤُنْكُمْ
		د د د	مَوْلُؤُنْكُمْ
		د د د	مَوْلُؤُنْكُمْ
		د د د	مَوْلُؤُنْكُمْ

النون



ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَبَّحَ	ا ت ي	أَتَانِ
د د د	دَبَّحَ	د د د	دَبَّانِ
د د د	دَبَّحُوا	د د د	دَبَّانُونَ
ت ر ك	تَبَّرَكَ	ا خ ذ	أَخَذَ
ن ل و	نَلَّوْا	ب ل و	بَلَّوْا
ن ب ت	نَبَّتْ	ا خ ر	أَخْرَجَتْ
ج ز ي	جَبَّزَى	ا ك ل	أَكَلَ
د د د	دَبَّزَى	ا م ن	أَمِنَ
د د د	دَبَّزَى	ب د ل	بَدَّلَ
ج ع ل	جَبَّلَ	ب ر ا	بَرَأَ (مًا)
د د د	جَبَّلَهَا	د د د	بَرَأَ
ج و ب	جَبَّبَ	ب ش ر	بَشَّرَ
ج و ز	جَبَّزَ	ب ط ش	بَطَّشَ
ح ش ر	حَبَّشَ	ب خ ي	بَخِيَ
د د د	حَبَّشَهُمْ	د د د	بَخِيَ
ح ف ظ	حَبَّظَ	ب ه ل	بَهَّلَ
ح و ذ	حَبَّذَ	ب و ه	بَوَّهَ
ح ي ي	حَبَّأَ	ب ي ن	بَيَّنَّ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ر ج	سَلَّوْا رِيحَهُمْ	ح ي ي	مُهَيِّبٌ
د ر ي	نَدْرِي	د د د	نَسْتَعْوِي
د ع و	نَدْعُ	خ ت م	نَحْنُ نَحْمَدُكُمْ
د د د	سَدَعُ	خ ر ج	نَحْرُجُ
د د د	نَدْعُو	خ ر ق	نَحْرُقُ
د د د	نَدْعُوهُ	خ ز ي	نَحْرِي
د ل ل	نَدْلِكُمْ	خ س ف	نَحْفِيضُ
د و ل	نَدَاوْا لَهَا	خ ش ي	نَحْشِي
ذ ك ر	نَذْكُرُكَ	خ ط ف	نَحْنُ نَنْظِفُ
ذ ل ل	نَذَلَا	خ ف ي	نَحْنُ نَحْفِيضُ
ذ ه ب	نَذْهَبُ	خ ل ف	نَحْنُ نَخْلَعُهُ
ذ و ق	نَذِيقُهُ	خ ل ق	نَحْنُ نَخْلُقُكُمْ
د د د	نَذِيقَهُ	خ و ض	نَحْنُ نَخْضُصُ
د د د	نَذِيبُهُمْ	خ و ف	نَحْنُ نَخَافُ
ر ا ي	رَأَى	د د د	نَحْنُ نَخْوِفُهُمْ
د د د	رَأَاكَ	د خ ل	نَدْخُلُهَا
د د د	رَأَاهُ	د د د	نَدْخُلُكُمْ
د د د	رَأَى	د د د	نَدْخُلُهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْبَحُكَ	ر ا ي	رَبِّكَ
س ب ق	تَسْبِقُ	• • •	رَبِّكَ
س ج د	تَسْجُدُ	• • •	رَبِّكَ
س خ ر	تَسْخَرُ	ر ب ص	تَرَبَّصْ
س ر ع	تَسَارِعُ	ر ب و	رَبِّكَ
س ق ط	تَسْقِطُ	ر د د	رَدًّا
س ق ي	تَسْقِي	ر ز ق	رِزْقَكَ
• • •	تَسْقِيهِمْ	• • •	رِزْقِهِمْ
• • •	تَسْقِيهِمْ	ر س ل	رُسُلًا
س ل خ	تَسْلُخُ	ر و د	رِدًّا
س ل ك	تَسْلُكًا	• • •	سَرَادِدًا
س م ع	تَسْمَعُ	ز ي د	زِدًّا
س و ق	تَسْوِقُ	• • •	سَيِّدًا
س و ي	تَسْوِي	• • •	زَيْدًا
• • •	تَسْوِيهِمْ	• • •	زِدَادًا
س ي ر	تَسْوِرُ	س ا ل	تَسَاءَلَكَ
ش ر ح	تَشْرَحُ	• • •	تَسَاءَلَنَ
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	نَجْوَى	ش ي ه	نَشَاءٌ
ع د د	نَفَاةٌ	د د د	نَفَاةٌ
ع ذ ب	نَفْدَةٌ	ص ب ر	نَصِيرٌ
د د د	نَضْمٌ	ص ر ف	نَضْرَفٌ
ع ف و	نَفَاةٌ	ص و ب	نَصِيبٌ
ع ق ل	نَقِيلٌ	ض ر ب	نَضْرِبُهُا
ع ل م	نَسَمٌ	ض ر ر	نَضْرَرْتُمْ
ع ل ن	نَعْلَانٌ	ض ي ع	نَضِيعٌ
ع م ر	نَعْمَرَكُمُ	ط ب ع	نَطَعٌ
ع م ل	نَعْمَلٌ	ط ع م	نَطَعِمٌ
ع و د	نَعْوَدٌ	د د د	نَطَعِمِكُمْ
د د د	نَعْمَلٌ	ط م س	نَطْمِسٌ
د د د	نَعْمِدِكُمْ	ط م ع	نَطْمَعٌ
د د د	نَعْمِدْهَا	ط و ي	نَطْوَى
ع و ن	نَسَمِينَ	ظ ل ل	نَطَلٌ
خ د ر	نَعَادِرٌ	ظ ن ن	نَطْنٌ
خ ر ق	نَعْرِقُهُمْ	د د د	نَطْنِكُمْ

ROOTS OF WORDS

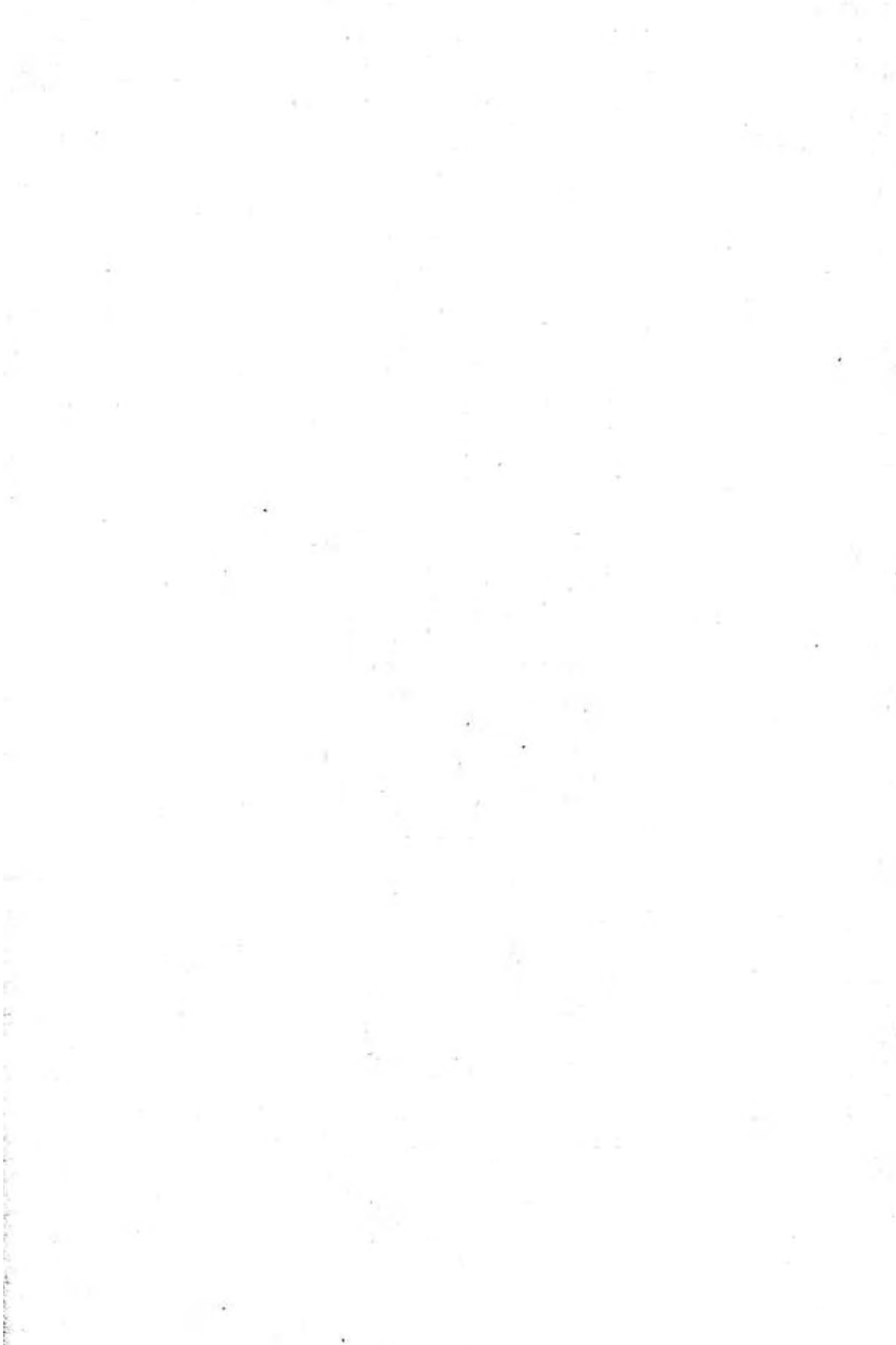
Root	Word	Root	Word
ق ر ر	تَقَرَّرَ	غ ف ر	تَغَيَّرَ
ق ص ص	تَقَصَّصَ	ف ت ن	تَفَتَّهَمَ
د د د	تَقَصَّصَ	ف ر غ	تَسَفَّرَ
ق ع د	تَقَدَّمَ	ف ر ق	تَفَرَّقَ
ق ل ب	تَقَلَّبَ	ف ص ل	تَفَصَّلَ
ق و ل	تَقَوَّلَ	ف ض ل	تَفَضَّلَ
ق و م	تَقَوَّمَ	ف ع ل	تَفَعَّلَ
ق ي ض	تَقَيَّضَ	ف ق د	تَفَقَّدَ
ك ت ب	تَكْتَبُ	ف ق ه	تَفَقَّهَ
د د د	تَسَكَّبَ	ق ب س	تَقَبَّضَ
ك ت م	تَكْتُمُ	ق ب ل	تَقَبَّلَ
ك ذ ب	تَكْذَبُ	ق ت ل	تَقْتُلُ
ك س و	تَكْسِبُهَا	د د د	تَهَيَّأَ
ك ف ر	تَكْفُرُ	ق د ر	تَقْدِرُ
ك ل ف	تَكْلِفُ	ق د س	تَقْدَسُ
ك ل م	تَكْلِمُ	ق ذ ف	تَقْذِفُ
د د د	تَتَكَلَّمُ	ق ر ا	تَقْرَأُ
ك و ن	تَكُونُ	د د د	تَسْفِرُكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ذ ر	نَذَرُ	ك و ن	كُنْتُ
و ر ث	رَثَوتُ	د ه ه	دَهَوْتُ
د ه ه	مُورِثٌ	ك ي ل	كُنْتُ
و س م	سَلِمَةٌ	ل ع ب	لَعَبْتُ
و ض ع	فَضَعْتُ	ل ع ن	لَعَنْتُهُمْ
و ع د	عَدِمْتُ	ل ق ي	لَقِيتُ
و ف ي	تَوَقَّيْتُكَ	م ت ع	مَتَّعْتُهُمْ
و ك ل	كَلَّمْتُ	م د د	مَدَدْتُ
و ل ي	وَلَّوْهُ	د ه ه	دَهَوْتُ
د ه ه	وَلَّوْهُ	م ل و	مَلَّوْهُ
ي س ر	يَسَّرْتُ	م ن ع	مَنَعْتُهُمْ
د ه ه	فَسَّرْتُ	م و ت	مَوْتُ
		م ي ر	مَرَّ
		ن ب أ	نَبَّأْتُ
		ه ل ك	هَلَكْتُ
		و ج د	وَجَدْتُ
		و ح ي	وَحَّيْتُ
		د ه ه	دَهَوْتُ



السلام



ROOTS OF WORDS

Root	Word	Root	Word
ب ل و	لَيْدِي (كَمْ)	ا ك ل	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
ب و ء	لَيْدِيْنَ	ا م ن	لَا يَكُونُ
ب ي ت	لَيْدِيْنَ (هـ)	• • •	لَا يَكُونُ
ب ي ن	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	ب ت ك	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	ب د ل	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	ب د و	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	ب ش ر	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	ب ط هـ	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	ب ع ث	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
ب و ا	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
ث ب ت	لَيْدِيْنَ	ب ك ي	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
ج د ل	لَيْدِيْنَ	ب ل غ	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
ج ز ي	لَيْدِيْنَ	ب ل و	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
ج ع ل	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ
• • •	لَيْدِيْنَ	• • •	لَا يَكُونُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ل	لِيَحْمِلَنَّ	ج ع ل	لِنَجْمَلَهُ
• • •	لِيَحْمِلُوا	• • •	لِمَا عَمِلُونَ
ح ن ك	لَا حَتَّكَانَ	ج م ع	لِيَجْمَعَنَّكُمْ
ح ي ي	لِيُحْيِي	ح ب ط	لِيَجْبِطَنَّ
• • •	لِيُحْيِيَهُنَّ	ح ج ب	لِحُجُوجِهِمْ
• • •	لِيُبَيِّنَ	ح ر ق	لِنُحَرِّقَهُ
خ ر ج	لِنُحَرِّجَنَّا	ح ز ن	لِيُحْزِنَ
• • •	لِنُحَرِّجَنَّا	• • •	لِيُحْزِنُنِي
• • •	لِنُحَرِّجُوا	ح س ن	لِلْمُحْسِنَاتِ
• • •	لِنُحَرِّجَكُمْ	ح ش ر	لِنُحْشِرَهُمْ
خ ز ي	لِيُحْزِي	ح ص ن	لِيُحْصِنَكُمْ
خ س ر	لِحَايِرُونَ	ح ض ر	لِيُحْصِرَهُمْ
خ ف ي	لِيَسْخَرُوا	ح ك م	لِيُحْكَمَ
خ ل ف	لِيَسْخَرِيَهُمْ	• • •	لِيُحْكِمَهُمْ
د ح ض	لِيُدْحِفُوا	ح ل ف	لِيُحْلِفَنَّ
د خ ل	لَتَدْخُلَنَّ	ح ل ل	لِأَحِلَّ
• • •	لِيَدْخُلُوا	ح م ل	لِنُحْمِلَ
• • •	لَا دَخِيلَكُمْ	• • •	لِنُحْمِلَهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج م	لَا رَجْمَكَ	د خ ل	لَنْدِيخَلَهُمْ
• • •	لَنْزُجِنَكُمْ	د ي ن	لَمَدِينُونَ
د د د	رَأَدُّوكَ	ذ ب ح	لَا ذَبْحَةَ
• • •	لَمَزِدُّوُونَ	ذ ك ر	يَلِدُكُرُوا
ر د ي	لَتُرْدِينِ	ذ و ق	لَذَالِقُوا / الْمَذَابِ
ر ز ق	لَيَرْزُقُهُمْ	• • •	لَأَذْفَاكَ
• • •	رِزْقًا	• • •	فَلْيَذِيحَنَّ
ر س ل	لَتُرْسِلَنَّ	• • •	لَيَذِيحَنَّهُمْ
• • •	لَمُرْسَلُونَ	• • •	يَلِيذِيحُكُمْ
ر ض و	يَلِيَرْضَوُهُ	• • •	يَلِيذُونَ
• • •	يَلِيَرْضُوكُمْ	ر ا ي	رَأَبْتُهُ
ر ق ي	رُفَيْكَ	• • •	لَتَرْمُونَ
• • •	فَلْيَرْفُقُوا	• • •	لَرَّاهَا
ر ك ب	لَتَرْكَبَنَّ	• • •	يَلِيْرِيهٖ
• • •	يَلِيْرَكِبُوا	• • •	يَلِيْرِيكُمْ
ز ل ق	يَلِيْرَفُقُونَكَ	• • •	يَلِيْرِيهِمَا
ز و ل	لَتَزُولَ	• • •	يَلِيْرُوا
ز ي د	لَا زِيدَنَّكُمْ	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	لَاذِينَ
س م و	تَسْمُونَ	س ا ل	تَسْأَلَنَّ
س ن ن	تَسْتَأْتِي	د د د	وَتَسْأَلُوا
س و ء	تَسْوَأُوا	د د د	تَسْأَلَنَّ
س و ي	تَسْتَوُوا	د د د	لِيَتَسَاءَلُوا
ش ر ب	لِلشَّارِبِينَ	س ج د	لِلْأَجْحَادِ
ش ر ذ م	لِفِرْزِمَةٍ	س ج ن	لِيَسْجُنُوا
ش ر ك	لِفِرْكَانًا	د د د	لِيَسْجَنَنَّ
ش ق ي	تَيْقُوا	س ح ر	تَيْسَحَرْنَا
ش ء د	يَشْهَدُوا	س ر ق	لَا يَرْقُونَ
ش و ب	لِقَوْلًا	س ف ع	لَتَسْفَهًا
ش و ي	لِلْقَوَى	س ق ي	لَا تَقْبَلُهُمْ
ص ب ح	لِيَصْبِحَنَّ	س ك ن	تَتَسَكَّنُوا
ص ب ر	لِيَصْبِرَنَّ	د د د	يَتَسَكَّنْ
ص د د	لِيَصْدُوا	د د د	لَتَتَكْتُمَنَّ
د د د	لِيَصْدُرَهُمْ	س ل ط	لَتَلَطِّمَنَّ

ROOTS OF WORDS

Root	Word	Root	Word
ط و ف	وَلَبَّوْهُمُ	ص د ق	لَصَادِقُونَ
د د د	لِلْمَآئِينِ	د د د	لَتَصَدَّقَنَّ
ظ ن ن	لَا ظَنُّكَ	ص ر ف	لَيُصْرِفَنَّ
د د د	لَا ظَنُّهُ	ص ر م	لَيَصْرِمَنَّهَا
ظ ه ر	لِيُظْهِرَهُ	ص غ أ	لَيُضْفَى
ع ب د	لَيُعْبَدُونَ	ص ف ح	وَلَيُصَفَّحُوا
د د د	لِلْعَيْدِ	ص ل ب	لَأَصْلَبَنَّكُمْ
ع د ل	لِأَعْدِلَ	ص ن ع	لَيُصْنَعَنَّ
ع د و	لَيَتَعَدَّوْا	ص و م	فَلَيُصَمَّهُ
ع ذ ب	لَعَذَابِنَا	ض ح ك	فَلَيُضْحَكُوا
د د د	لَعَذَابِهِمْ	ض ر ب	وَلَيُضْرِبَنَّ
د د د	لِأَعْدَابِنَا	ض ل ل	لَيُضِلَّنَا
ع ر ف	فَلَيُضْرَقَنَّ	د د د	لَيُضِلُّوْا
د د د	لَيَتَمَارَقُوا	د د د	لَأَيُّضَلَّهُمْ
د د د	لَيَتَرَفَّقَنَّ	ض ي ق	لَيُضَيِّقُوا
ع ز ل	لَمُفْرَوِّوْنَ	ط ل ع	لَيُطْلَعَنَّكُمْ
ع س ر	لِلْمَسْرَى	ط م ن	لَيُطْمَنَنَّ
ع ف ف	فَلَيَسْتَعْفِفَنَّ	ط ه ر	لَيُظْهِرَنَّكُمْ

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Root	Word	Root	Word
غ ي ظ	لَعَاظِرُونَ	ع ف و	وَلْيَقْرَأُوا
ف ت ن	لَيْفِيَاهُ	ع ل م	لَعَلِمَةُ
ف ج ر	لَيْفَجْرٍ	د د د	لَعَلَّنَ
ف د ي	لَأَقْتَدُوا	د د د	لَعَلَّنَ
د د د	لَيْفَتَدُوا	د د د	لِيَعْلَمَ
ف ر ح	فَلْيَفْرَحُوا	د د د	لِيَعْلَمَهُ
ف ر ي	لِيَفْرِي	ع ل و ا ي	لَعَلَّنَ
ف ز ز	لِيَسْتَفْرِزُوا	د د د	لَعَاكِ
ف س د	لَفَسَدًا	ع م ر	لَعَمْرُكَ
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	لَمَقْرَمُونَ
ق ت ل	لَأَقْتُلَنَّكَ	غ ر و	لَنْفَرَّتْكَ
د د د	لَأَقْتُلَنَّكَ	غ ف ر	لَأَسْتَفِيرَنَّ
ق ر ا	لِيَقْرَأَ	غ ل ب	لَأَغْلِبَنَّ
ق ر ب	لِيَقْرَبُونَا	غ و ي	لَأَغْوِيَنَّهُمْ
ق ر ف	وَلْيَقْرِفُوا	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	لِتَلْفِطَا	ق ط ع	لَأَنْطَمَنَّ
ل ق ي	لَتَلْقَى	ق ع د	لَأَقْدَمَنَّ
د د د	فَلْيَقْبِ	ق و ل	لِقَوْلَانِ
م س خ	لَسَخَامِ	د د د	لِقَوْلَانِ
م س س	لَبَسَنَّ	ق و م	لِقَوْلَيْكُمَا
د د د	لَبَسْتُمْ	ك ب ر	لِيَكْبُرُوا
م س ك	لَأَمْسِكَنَّ	ك ت م	لِيَكْتُمُونَ
م ك ر	لِيَكْرُمُوا	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	لَيَكُونَنَّ
ن ب ا	فَلْيَنْبِئَنَّ	ك و ن	لَأَكُونَنَّ
د د د	لِيَنْبِئَكَ	د د د	لَيَكُونَنَّ
ن ب ذ	لَبِيئًا	د د د	لَيَكُونُوا
ن ب ذ	لَيَبْذُرَنَّ	د د د	لَيَكُونَنَّ
ن ج و	لَتَنْجِبَنَّ	ك ي ●	لَيَكْبَلَنَّ

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Root	Word	Root	Word
و س ع	لَمُوسِعُونَ	ن ذ ر	لِيُنذِرُوا
و س م	لِلْمُؤْمِنِينَ	ن ز ر	لَنَزِعَنَّ
و ض ع	لَا رَضَعُوا	ن ر ف	لَنَرَفَعَنَّ
و ط ا	لِيُوطِئُوا	ن ص ر	لَيَنْصُرَنَّ
و ف ي	لِيُوفِّيَهُمْ	ن د د	لَيَنْصُرَنَّ
د د د	لَمُؤْتِفُومٌ	ن ظ ر	لَيَنْظُرَنَّ
د د د	وَلْيُؤْتُوا	ن ع م	لَيَنْعَمَنَّ
ر ق ت	لَوْقِيَا	ن ف س	فَلْيَتَنَافَسِ
د د د	لِيَلْقَاكَ	ن ك ب	لَنَاكِبُونَ
و ق ع	لَوْقِيَا	ن و ا	لَنُؤْتِيَنَّ
و ق ي	فَلْيَتَّقُوا	م د م	فَلَمَّا مَتَّ
و ل ي	فَلْيُؤْتِكُمْ	م د ي	لَنَهْدِيَهُمْ
د د د	لَيُؤْتِيَنَّ	د د د	لَيَهْدِيَنَّ
و ه ب	لِأَهْبَابٍ	ه ل ك	لِيَهْلِكَنَّ
ي ق ن	لِيَسْتَفِيقَ	د د د	لِيَهْلِكِيَهُمْ
ا ت ي	لَا تَأْتِيَهُمْ	و ج د	لَا تَجِدَنَّ
د د د	وَأَن تَأْتِيَنَّ	د د د	لَتَجِدَنَّ
د د د	لَتَأْتِيَنَّ	و ح ي	لَيُؤْحِثُونَ
د د د	لَتَأْتِيَنَّكُمْ	و ذ ر	لَيَذَرَنَّ

الميم

ROOTS OF WORDS

Root	Word	Root	Word
أ م ن	مُؤَيِّنُونَ	أ ت ي	مَاتِيَا
د د د	مُؤَيِّنِينَ	د د د	الْمُؤَيِّنُونَ
د د د	مُؤَيِّنَةً	أ ج ل	مُؤَجَّلًا
د د د	مُؤَيِّنَاتٍ	أ خ ذ	مُتَّعِدَةً
أ ن س	مُسْتَأْنِسِينَ	د د د	مُتَّخِذِي
أ و ي	مَاتٍ / مَاتَا	د د د	مُتَّخِذَاتٍ
أ و ب	مَأْوَى / مَأْوَأَكُمْ	أ خ ر	الْمُتَّخِرِينَ
د د د	مَأْوَاهُ / مَأْوَأَهُمْ	أ ذ ن	مُؤَدَّنًا
ب ث ث	الْمَثْبُوثِ	أ ر ب	مَارِبٍ
د د د	مَثْبُوتُهُ	أ و ص د	مُؤَصَّدَةً
د د د	مَثْبُوتًا	أ ف ك	مُؤْتَفِكَاتٍ
ب د و	مُبْدِيهِ (هـ)	د د د	الْمُؤْتَفِكَةَ
ب ر أ	مُبْرَهُونًا	أ ك ل	مَأْكُولٍ
ب ر ك	مُبَارَكٌ	أ ل ف	الْمُؤَلَّفِ
د د د	مُبَارَكًا	أ م ن	مَأْمَنَةً (هـ)
ب س ط	مَبْسُوطَتَانِ	د د د	مَأْمُونٍ
ب ش ر	مُبَشِّرًا	د د د	الْمُبَشِّرِينَ
د د د	مُبَشِّرِينَ	د د د	مُؤَيِّنًا

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Root	Word	Root	Word
ب ي ن	مِينٌ	ب ش ر	مَشِيرَةٌ
د د د	مَيْكَةٌ	ب ص ر	مَبْصِرَةٌ
د د د	مَيْنَاتٌ	د د د	مُبْصِرًا
د د د	مَيْنًا	د د د	مُبْصِرُونَ
ر ب ر	مَبْرٌ	د د د	مُسْتَبْرِينَ
ت ب ع	مَتَابِعِينَ	ب ط ل	مُطِيلُونَ
د د د	مَتَّبِعُونَ	ب ع ث	مَبْعُوثُونَ
ر ب ر	مَتْرَبَةٌ	د د د	مَبْعُوثِينَ
ت م م	مَتِيمٌ	ب ع د	مَبْعُودُونَ
ث ب ر	مَبْرُورًا	ب ل س	مَبْلُورُونَ
ث ق ل	مُثَقَّلَةٌ	د د د	مَبْلِيِينَ
د د د	مُثَقَّلُونَ	ب ل غ	مَبْلَغٌ / مَبْلَغُهُمْ
د د د	مُثَقَّلًا	ب ل و	مَبْلُوكٌ
ث ن ي	مَتَى	د د د	مَبْتَلِينَ
د د د	مَتَانِي	ب ن ي	مَبْتَلِيَةٌ
ج ذ ذ	مَجْدُودٌ	ب و ع	مَبْوَأٌ
ج ر م	الْمَحْرَمُ	ب ي ن	الْمَبِينُ
د د د	مَجْرَمُونَ	د د د	الْمَبْتَلِينَ

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ب	الْحَرَابُ	ج ر م	مَجْرَمِينَ
• • •	حَارِبٌ	• • •	مَجْرِمَهَا
ح ر ر	مَحْرَرًا	ج ل س	الْمَجَالِسِ
ح ر ف	مَتَحَرَّفًا	ج م ع	بِمَوْجَعٍ
ح ر م	الْمَحْرُومُ	• • •	الْمَجْمُوعُونَ
• • •	الْمَحْرُومُونَ	• • •	يُجْمَعُونَ
• • •	مَحْرَمٌ	• • •	يُجْمَعُ
ح س ر	مَحْسُورًا	ج ن ف	مَنْجَانِيهِ
ح س ن	مُحْسِنٌ	ج ن ن	يَجْتَنُونَ
• • •	مُحْسِنُونَ	ج • د	الْمُجَاهِدُونَ
• • •	مُحْسِنِينَ	• • •	الْمُجَاهِدِينَ
ح ش ر	مَحْشُورَةً	ج و ب	يُجِيبُ
ح ص ن	مُحْصِنًا	• • •	الْمُجِيبُونَ
• • •	مُحْصِنِينَ	ج و ر	مَنْجَاوِرَاتُ
• • •	مُحْصِنَاتٍ	ح ب ب	مَجَبَّةٌ
ح ض ر	مُحْضَرًا	ح ج ر	مَحْجُورًا
• • •	مُحْضَرُونَ	ح د ث	مُحَدِّثٌ
• • •	الْمُحْضَرِينَ	ح ذ ر	مَحْذُورًا

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Root	Word	Root	Word
خ ت م	مُخْتَمِرٌ	ح ض ر	مُخْتَصِرٌ
خ ذ ل	مُخْتَلِفٌ	ح ظ ر	مُخْتَوِرٌ
خ ر ج	مُخْرَجٌ	د د د	الْمُخْتَصِرِ
د د د	مُخْرَجٌ	ح ف ظ	مُخْتَوِيٌّ
د د د	مُخْرَجُونَ	ح ك م	مُخْتَمَةٌ
د د د	مُخْرَجِينَ	د د د	مُخْتَمَاتٌ
د د د	الْمُخْرَجِينَ	ح ل ق	مُخْتَلِفِينَ
خ ز ي	مُخْرِئِي الْكَافِرِينَ	ح ل ل	مُخْتَلِئِي
خ س ر	الْمُخْسِرِينَ	د د د	مُخْتَلِئَةً
خ ض د	مُخْتَصِدٌ	ح م د	مُخْتَوِدٌ
خ ض ر	مُخْتَصِرَةٌ	ح و ز	مُخْتَصِرًا
خ ف ي	مُخْتَفِيٌّ	ح و ط	مُخْتَفِيٌّ
خ ل د	مُخْتَلِدُونَ	د د د	مُخْتَفِيًّا
خ ل ص	مُخْتَلِصًا	ح ي ص	مُخْتَلِصِينَ
د د د	مُخْتَلِصُونَ	ح ي ض	الْمُخْتَلِصِينَ
د د د	مُخْتَلِصِينَ	ح ي ي	مُخْتَلِصًا
خ ل ف	مُخْتَلِفٌ	د د د	مُخْتَلِئِي
د د د	الْمُخْتَلِفُونَ	خ ب ت	الْمُخْتَلِفِينَ

ROOTS OF WORDS

Root	Word	Root	Word
د ه م	مُدَهَمَاتَانِ	خ ل ف	مُخْتَلِفٌ
د ي ن	مَدِينَتَيْنِ	د د د	مُخْتَلِفُونَ
ذ ع م	مَذُومًا	د د د	مُخْتَلِفِينَ
ذ ب ذ ب	مَذْبُوتَيْنِ	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/مَأْمُومٌ	د ب ر	الْمُدَبِّرَاتِ
ر ب ص	مَرَبِّصٌ	د د د	مُدَبِّرًا
د د د	مَرَبِّصُونَ	د د د	مُدَبِّرِينَ
د د د	الْمُرَبِّصِينَ	د ث ر	الْمُدَبِّرِ
ر ج ع	مَرْجُومٌ	د ح ر	مُدْحُورًا
د د د	مَرْجُومٌ	د ح ض	الْمُدْحَضِينَ
ر ج ف	الْمُرْجُفُونَ	د خ ل	مُدْخَلٌ
ر ج م	الْمُرْجُومِينَ	د د د	مُدْخَلًا
ر ج و	مَرْجُورًا	د ر ر	مُدْرَارًا
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	مَرَضَاتٍ	ر د د	مَرَدَّةٌ
د د د	مَرَضِيًّا	د د د	مَرَدًّا
ر ع ي	الْمَرَضَى	د د د	مَرْدُودٍ
د د د	مَرَضَاهَا	ر د ف	مَرْدِفِينَ
ر غ م	مَرَاغِمًا	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	مُرْسِيَةً
ر ف ق	مِرْقَاتًا	د د د	الْمُرْسَلُونَ
د د د	الْمَرَاقِبِ	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	مُرَّاكِبًا	ر ص ص	مُرْصُوفٌ
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	السَّحَرِين	ر ي ب	مُرَبِّبٌ
س خ ر	السَّخِرَ	ز ج ر	مُرَدِّجٌ
د د د	مَسَخِرَات	ز ج و	مُرْجَاةٌ
س ر ر	مَسْرُورًا	ز ح ز ح	يُمْرَضِرُهُ
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	مَسْوُولٌ
د د د	مَسْطَرَةٌ	س ب ح	السُّبْحُونَ
س غ ب	مَسْجَبَةٌ	د د د	المَسْجِينِ
س ف ح	مَسْفُوحًا	س ب ق	مَسْبُوقِينَ
د د د	مَسَالِحِينَ	س ت ر	مَسْرُورًا
د د د	مَسَالِحَات	س ج د	مَسْجِدًا
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

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ش ء م	الْمَشَامَةُ	س ك ن	الْمَشْكَةُ
ش ب هـ	مُشْتَبِهًا	د د د	مُشْكِبِي
د د د	مُشْتَابِهٍ	د د د	مَسَاكِينُ
د د د	مُشْتَابِهَاتٍ	س ل م	مَسِيلَةٌ
ش ح ن	الْمَشْعُونُ	د د د	مَسِيلًا
ش ر ب	مَشْرَبُهُمْ	د د د	مَسِيلِينَ
د د د	مَشَارِبُ	د د د	مَسِيلَاتٍ
ش ر ق	الْمَشْرِقُ	د د د	مَسْتَلِيمُونَ
د د د	الْمَشْرِقِينَ	س م ع	مَسْمُوعٍ
د د د	مَشَارِقِي	د د د	مَسْتَمِيمٌ
د د د	مَشْرِقِينَ	د د د	مَسْتَمِيمُونَ
ش ر ك	مُشْرِكًا	س م و	مَسْمَى
د د د	مُشْرِكُونَ	س ن ن	مَسْنُونٍ
د د د	مُشْرِكِينَ	س و هـ	الْمَسِيءِ
د د د	مُشْرِكَةٍ	س و د	مَسْوَدًا
د د د	الْمُشْرِكَاتِ	د د د	مَسْوَدَةً
د د د	مُشْرِكُونَ	س ر م	مَسْوُومِينَ
ش ع ر	الْمَشْعَرِ	د د د	مَسْوُومَةٍ

ROOTS OF WORDS

Root	Word	Root	Word
ص ر خ	بِصْرِخِكُمْ	ش ف ق	مُشْفِقُونَ
د د د	بِصْرِخِي	د د د	مُشْفِقِينَ
ص ر ف	مَصْرَفًا	ش ك ر	مَشْكُورًا
د د د	مَصْرُوفًا	ش ك س	مُتَشَاكِرُونَ
ص ف ر	مُصْرَفًا	ش ك و	كِفَاةً
ص ف ف	مُضْفَوَةٌ	ش ه د	مَشْهَدٌ
ص ف و	مُصْفًى	د د د	مَشْهُودٌ
د د د	المُصْفَى	ش ي د	مَشِيدٌ
ص ل ح	المُصْلِح	د د د	مُشَبِّهٌ
د د د	مُصْلِحُونَ	ص ب ح	مُضِحِّينَ
د د د	المُصْلِحِينَ	د د د	مِضْبَاحٌ
ص ل و	مُصَلًى	د د د	مِصْبَاحٌ
د د د	المُصَلِّينَ	ص د ع	مُتَصَدِّعًا
ص ن ع	مَصَانِعَ	ص د ق	مُتَصَدِّقٌ
ص و ب	مُصِيبًا	د د د	المُتَصَدِّقِينَ
د د د	مُصِيبَةٌ	د د د	المُتَصَدِّقِينَ
ص و ر	المُصَوِّرُ	د د د	المُتَصَدِّقَاتِ
ص ي ر	المُصِيرُ	د د د	المُتَصَدِّقَاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط م ن	مُطَهَّرِينَ	ص ي ر	مَصِيرِكُمْ
ط ه ر	مُطَهَّرَةٌ	ض ج ع	الْمَضَاجِعِ
ط ه ر	الْمُطَهَّرُونَ	ض ج ع	مَضَاجِعِهِمْ
ط ه ر	الْمُطَهَّرِينَ	ض ر ر	الْمُضْطَرَّ
ط ه ر	الْمُطَهَّرِينَ	ض ر ر	مُضَارًا
ط و ع	مُطَاعٍ	ض ع ف	مُسْتَضْفُونَ
ط و ع	الْمُطَوِّعِينَ	ض ع ف	مُسْتَضْفِينَ
ط و ي	مُطَوِّبَاتٌ	ض ع ف	مُضَاعَفَةٌ
ط ي ر	مُسْتَجِيرًا	ض ع ف	الْمُضْعِفُونَ
ظ ل م	مُظْلَبًا	ض ل ل	مُضِلٌّ
ظ ل م	مُظْلَبُونَ	ض ل ل	الْمُضِلِّينَ
ظ ل م	مُظْلَمًا	ط ف ف	لِلطَّافِقِينَ
ظ ل م	الْمُظْلَمِينَ	ط ل ب	الْمُطْلُوبُ
ع ت ب	مُعَاجِزِينَ	ط ل ع	مُطَّلَعٌ
ع ت ب	بِمُعْجِزٍ	ط ل ع	وَالْمُطَّلَعُونَ
ع ت ب	مُعْجِزِي	ط ل ق	الْمُطَلَّاتُ
ع ت ب	مُعْجِزِينَ	ط م ن	مُطَمِّنَةً
ع د د	مَعْدُونٍ	ط م ن	مُطَمِّنِينَ

ROOTS OF WORDS

Root	Word	Root	Word
ع ر ف	مَعْرُوفَةٌ	ع د د	مَعْدُودَةٌ
ع ز ل	مَعْرِزٍ	د د د	مَعْدُودَاتٍ
ع ش ر	مِعْشَارٌ	ع د ر	مَعْدِي
د د د	مَعْمَرٌ	د د د	الْمَعْدُونَ
ع ص ر	الْمُعْصِرَاتِ	د د د	الْمُعْتَدِينَ
ع ص ي	مَعْصِيَةٌ	ع ذ ب	مَعْدِيهِمْ
ع ط ل	مَعْطَلٌ	د د د	مَعْدِيَّوَهَا
ع ق ب	مَعْقَبٌ	د د د	مَعْدِيَيْنِ
د د د	مَعْقَبَاتٌ	ع ذ ر	مَعْدِرَةٌ
ع ك ف	مَعْكُوفًا	د د د	مَعْدِيرَةٌ
ع ل ق	كَالْمَعْلَقَةِ	د د د	الْمَعْدِرُونَ
ع ل م	مَعْلُومٌ	ع ر ج	مَعَارِجٌ
د د د	مَعْلُومَاتٌ	ع ر ر	مَعْرَةٌ
د د د	مَعْلَمٌ	د د د	الْمَعْتَرُ
ع ل و ا ي	الْمُعَالِ	ع ر ض	مُعْرَضُونَ
ع م د	مُعْتَدًا	د د د	مُعْرَضِينَ
ع م ر	مُعْمِرٌ	ع ر ف	مَعْرُوفٌ
د د د	المُعْمَرِ	د د د	مَعْرُوفًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
غ ف و	مَغْفِرَةٌ	ع ر د	مَمَادٍ
د د د	الْمُسْتَفْرِينَ	ع و ذ	مَمَادًا
غ ل ب	مَغْلُوبٌ	ع و ق	الْمُعْرِقِينَ
غ ل ل	مَغْلُولَةٌ	ع و ن	الْمُسْتَمَانَ
غ ن م	مَعَانِمَ	ع ي ش	مَمَاشًا
غ ن ي	مُضَوَّنٌ	د د د	مَمِيشَةً
غ و ر	مَعَارَاتٍ	د د د	مَمَاشٍ
د د د	الْمُعْرَاتِ	ع ي ن	مَعِينٍ
غ ي ر	مُعَرِّأٌ	غ ر ب	الْمُعْرِبِ
د د د	فَالْمُعْرِاتِ	د د د	الْمُعْرِبِينَ
ف ت ح	مَفْتَحَةٌ	د د د	الْمُعَارِبِ
د د د	مَفَاتِحُ	غ ر ق	مُعْرَقُونَ
ف ت ن	الْمَفْتُونُ	د د د	الْمُعْرِقِينَ
ف ر ر	الْمَفْرَدِ	غ ر م	مُعْرِمٌ
ف ر ض	مَفْرُوضًا	غ س ل	مُقْتَسَلٌ
ف ر ق	مَفْرُوقٌ	غ ش ي	الْمُقْتَسِي
د د د	مَفْرُوقُونَ	غ ض ب	الْمُقْتَضِبِ
ف ز ي	مُقْتَرِ	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	مُسْتَقْبَلٌ	د د د	مفترين
ق ت ر	المُفْتِرَاتِ	د د د	مفتربات
ق ح م	مُفْتَحِمٌ	ف س د	المفيسد
ق د ر	مَقْدُورٌ	د د د	مفسدين
د د د	مِقْدَارٌ	د د د	مفسدون
د د د	مُقَدِّرٌ	ف ص ل	مفصلاً
د د د	مُقَدِّرُونَ	د د د	مفصلات
ق د س	المُقَدِّسِ	ف ط ر	مفطرٌ
د د د	المُقَدِّسَةِ	ف ع ل	مفطولا
ق د م	المُسْتَقْدِمِينَ	ف ك ك	مفكين
ق د ر	مُقَدِّمُونَ	ف ل ح	المفليحون
ق ر ب	مُقَرَّبَةٌ	د د د	المفليحين
د د د	المُقَرَّبُونَ	ف و ز	مقاراً
د د د	المُقَرَّبِينَ	د د د	مقارو
د د د	مُسْتَقْرٌ	ق ب ح	المقبوحين
د د د	مُسْتَقْرَأٌ	ق ب ر	المقار

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق ل ب	مَنْقَلِبٌ	ق ر ف	مُقَرَّفُونَ
د د د	مَنْقَلِبُونَ	ق ر ن	مُقَرَّرِينَ
د د د	مَنْقَلِبَكُمْ	د د د	مُقَرَّرِينَ
ق ل د	مَقَالِيدٌ	ق س ط	الْمُقَسِّطِينَ
ق م ح	مَقْمُوحُونَ	ق س م	مَقْسُومٌ
ق م ع	مَقَامِعٌ	د د د	فَالْمَقْسَمَاتِ
ق ن ع	مُقْنِعِينَ	د د د	الْمُقْتَسِمِينَ
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	الْمَقَامَةِ	د د د	مُقْصِرِينَ
د د د	مُقِيمٌ	ق ض ي	مُقْضِيًا
د د د	الْمُقِيمِينَ	ق ن ط ر	الْمُقْطِرَةَ
د د د	مُسْتَقِيمًا	ق ط ع	مَقْطُوعًا
ق ر ي	الْمُقَرَّبِينَ	د د د	مَقْطُوعَةً
ق ي ل	مَقْبَلًا	ق ع د	مَقْدِدٌ
ك ب ب	مَكْبَأٌ	د د د	مَقَاعِدٌ
ك ب ر	مُسْتَكْبِرٌ	ق ع ر	مُقَرَّرٌ

ROOTS OF WORDS

Root	Word	Root	Word
ك و ن	مَكَانٍ	ك ب ر	الْمُكَبِّرِينَ
د د د	مَكَاتِبِكُمْ	د د د	مُسْتَكْبِرًا
ك ي د	الْمَكِيدُونَ	د د د	مُسْتَكْبِرِينَ
ك ي ل	الْمِكْيَالِ	د د د	مُسْتَكْبِرُونَ
م ل ك	مَلَكٌ	ك ت ب	مَكْتُوبًا
د د د	مَلَائِكِينَ	ك ذ ب	مَكْذُوبٍ
د د د	الْمَلَائِكَةِ	د د د	الْمُكْذِبُونَ
ل ج أ	مَلَجًا	د د د	الْمُكْذِبِينَ
ل ح د	مُلْتَحِدًا	ك ر م	مُكْرِمٍ
ل ع ن	مَلْعُونِينَ	د د د	مُكْرِمًا
د د د	الْمَلْعُونَةَ	د د د	مُكْرَمُونَ
ل ق ي	مَلَائِقِي	د د د	مُكْرَمِينَ
د د د	مَلَائِقًا	ك ر ه	مُكْرَمًا
د د د	مَلَائِقِكُمْ	ك ظ م	مَكْظُومٌ
د د د	مُلْقُونَ	ك ل ب	مُكَلِّبِينَ
د د د	الْمُلْقِينَ	ك ل ف	الْمُكَلِّفِينَ
د د د	الْمُلْقِيَاتِ	ك ن ن	مَكْنُونٍ
د د د	الْمُلْقِيَانِ	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	مِائَةٍ
د د د	مَنَائِكُمْ	د د د	مِائَتَيْنِ
ن س ي	مَنِيْبًا	د د م	مِيْدَكُمْ
ن ش ا	الْمُنْشُونَ	د ر م	مِيْرًا
د د د	الْمُنْشَاتُ	م ر م	مُسْتَعْرِ
ن ش ر	مُنْشَرَةٌ	م ر ي	الْمُنْتَرِينَ
د د د	مُنْشِرِينَ	م س ك	مُسْتَمْسِكُونَ
د د د	مُنْشِرٌ	ن ث ر	مُنْشُرًا
ن ص ر	الْمُنْصُورُونَ	ن ج و	مُنْجُوكَ
د د د	مُنْصِرٌ	د د د	مُنْجُوهُمْ
د د د	مُنْصِرِينَ	ن د ي	الْمُنَادِ
ن ض د	مُنْضُودٌ	ن ذ ر	مُنْذِرٌ
ن ط ق	مُنْطِقٌ	د د د	مُنْذِرُونَ
ن ظ ر	مُنْظَرُونَ	د د د	مُنْذِرِينَ
د د د	الْمُنْظِرِينَ	ن ز ل	مُنْزِلًا
د د د	مُنْظِرُونَ	د د د	مُنْزِلُونَ
د د د	الْمُنْظِرِينَ	د د د	الْمُنْزِلِينَ

ROOTS OF WORDS

Root	Word	Root	Word
ن و ب	مُنِيبٌ	ن ف ر	مُسْتَفِرَّةٌ
• • •	مُنِيبِينَ	ن ف س	الْمُسْتَفِرِّونَ
• • •	النَّيْبُ	ن ف ش	الْمَنْفُوشُ
ن و ر	مَنَاصِبُ	ن ف ع	مَنَافِعُ
• • •	مَنَامٌ	ن ف ق	الْمُنْفِقِينَ
• • •	مَنَامِيًا	• • •	الْمَنَافِقَاتِ
• • •	مُهَاجِرٌ	• • •	الْمُهَاجِرُونَ
• • •	مُهَاجِرَاتٌ	• • •	الْمُهَاجِرِينَ
• • •	الْمُهَاجِرِينَ	ن ق ص	مَنْفُوسٌ
• • •	مُهَيَّبٌ	ن ق م	مُسْتَهْمُونَ
• • •	مُهَيَّبُونَ	ن ك ب	مَنَاجِبًا
• • •	الْمُهَيَّبِيُّ	ن ك ر	مُنْكَرَةٌ
• • •	الْمُهَيَّبِينَ	• • •	الْمُنْكَرِ
• • •	مُسْتَهْرَبُونَ	• • •	الْمُسْتَهْرَبُونَ
• • •	الْمُسْتَهْرَبِينَ	• • •	مُهَاجِمًا
• • •	مُهَزَّومٌ	ن ه ي	الْمُسْتَهْيِ
• • •	مُهَاطِبِينَ	• • •	مُنْهَامًا
• • •	مُهَلِّكٌ	• • •	مُسْتَهْمُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ز ن	مَوْزُونٌ	ه ل ك	مُهَلِّكُوا
د د د	الْمِيزَانَ	د د د	مُهَلِّكِينَ
د د د	الْمَوَازِينَ	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	مَوْضُوعًا	د د د	مُهَيِّنًا
و ط أ	مَوْطِئًا	ه ي ل	مُهَيِّلًا
و ط ن	مَوَاطِنَ	و ب ق	مَوْقِفًا
و ع د	مَوْعِدًا	و ث ق	مَوْقِفًا
د د د	مَوْعِدًا	د د د	مِيثَاقًا
د د د	مَوْعِدِكُمْ	د د د	مِيثَاقَهُ
د د د	مَوْعِدُهُ	د د د	مَوَدَّةً
د د د	مَوْعِدِي	و د ع	مُسَوِّدًا
د د د	الْمَوْعُودِ	و ر ث	مِيرَاثًا
د د د	الْمِيسَادِ	و ر د	الْمَوْزُودِ
و ع ظ	مَوْعِظَةً	و ر ي	فَالْمَوْزِيَّاتِ

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	مُتَوَفِّكَ
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	مَوَاقِصُهَا
د د د	مَيْسِرَةٌ	د د د	بِمَوَاقِيعِ
د د د	المَيْسِرِ	و ق ف	مَوْفُوفُونَ
ي ق ن	مَوْفُونَ	و ق ي	المُتَمَوِّنَ
د د د	مَوْفِينَ	د د د	المُتَمَيِّنَ
د د د	بِمَسْقِينِ	و ك أ	مَتَكِينُونَ
ي م ن	المَيْسَةِ	د د د	مَتَكِينِينَ
		د د د	مَتَكَا
(*****)	(*****)	و ك ل	المُتَوَكِّلُونَ
		د د د	المُتَوَكِّلِينَ

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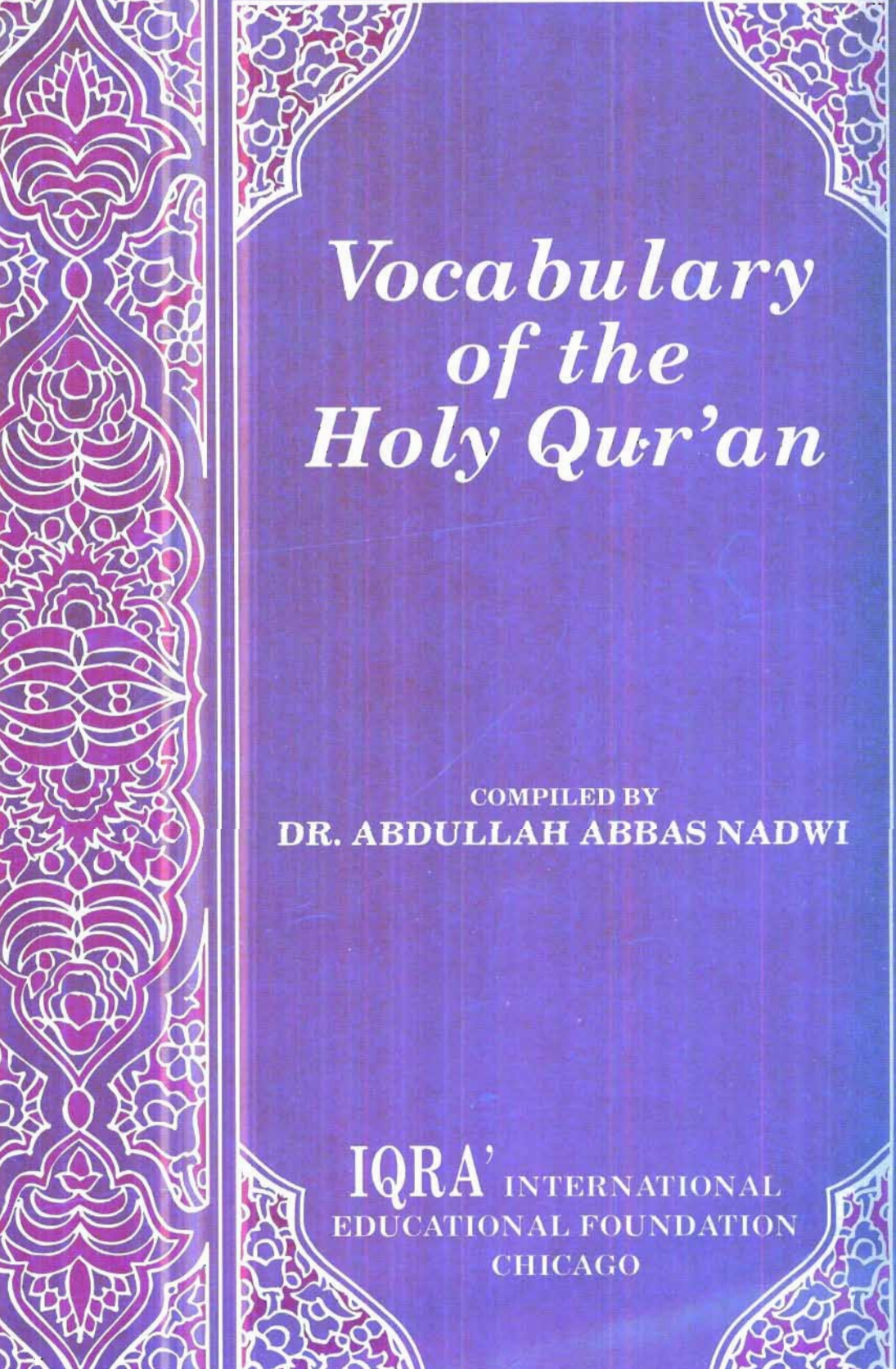
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