

قاموس ألفاظ

الفرازالكبير

عربي - إنجليزي

الدكتور
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قَامُوسُ الْفَافِظِ الْقُرْآنِ الْكَرِيمِ

عَرَبِي - إِنجِلِيزِي

حَسَبَ التَّرْتِيبِ الْجَزَرِيِّ وَالسِّيَاقِ الْمَعْنَوِيِّ
مَعَ إِضَاحَاتٍ صَرْفِيَّةٍ وَنَحْوِيَّةٍ وَتَفْصِيلٍ مُبْتَدَأٍ
عَنِ الْأَسَاكِينِ وَالْأَعْلَامِ

تَأَلَّفَ
الدُّكْتُورُ عَبْدُ اللَّهِ عُبَيْدُ اللَّهِ النَّدَوِيُّ
مُضَوِّعُهُ التَّدْرِيسُ بِمَهْدِ اللُّغَةِ الْعَرَبِيَّةِ
بِجَامِعَةِ أُمِّ الْقُرْطُومِ - مَكَّةَ الْمُكَرَّمَةِ

مُؤَسَّسَةُ إِقْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ

سورة المائدة الآية ١٧، ٢٢، ٣٢، ٤٠

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

مقدمة

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

فهذا قاموس لألفاظ القرآن الكريم باللغة الإنجليزية وضع على الترتيب الجذري فيه شرح للكلمات الواردة في القرآن الكريم من حيث معناها وسياقها في الآيات وأشارات ترمز الى وضع كل كلمة من ناحية الاشتقاق وموقعها من الرفع. والنصب والجر، كما يوجد فيه بعض التفاصيل من دون تطويل عن الأنبياء السابقين الذين ورد ذكرهم فيه والأماكن التي أشار 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 بشق اللغات ولا يمكن الاتصال بهم وتقريبهم الى لغة القرآن الكريم إلا بواسطة لغة دولية أو شبه دولية مثل الإنجليزية.

والحافز الى وضع هذا القاموس عدة أمور:

أولاً:

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

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 المبني والسياق.

ثانياً:

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

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

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

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

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

وأكتفى ببيان معنى واحد لكلمة واحدة اذا وردت في موضع واحد في القرآن أو وردت في عدة مواضع ولكنها 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 عبد الله بن باز للاستفادة من سعة علمه في شرح بعض الكلمات من هذا القبيل فكان حفظه الله خير عون له في إيضاح المهمات من معاني الكلمات.

وأعددت ملخصين في آخر الكتاب أولهما للكلمات التي يحار فيه الطالب الذي لا يعرف قواعد 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.

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

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

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

كما أنتني مدين لفضل أخي في الله الاستاذ الفاضل محمد الرابع الحسيني أمين عام الجمع والأستاذ الكاتب محي الدين مستشار الجمع 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 أختر والسيد محمد عزيز الندوي الأندوري والأبن فياض حفيظ الرحمن والأبن طه عبدالله الندوي.

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

كتبه العاجز الفقير الى رحمة ربه

الدكتور عبد الله عيسى الندي

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مكة المكرمة / ١٦ / ٢ / ١٤٠٣ هـ.

Abbreviations

Acc.

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

Act. Pic.

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

Act. 2 Pic.

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

Adj.

Adjective : Arabic has no special form for adjective as English does. A simple noun from active participle or passive participle can be used as adjective.

Ap-der

Active participle from one of the derived stems, such as : مُكْرَمٌ from iv, مُكْرَمٌ from ii and مُجْتَبٍ from viii etc.

- Assim.** Assimilation : The verb consists of a duplicated radical as : **شَدَّ** that is **شَدَّ**
- Card.** Cardinal Number
- Comp.** Compound words : This word is compound by a noun and a verb followed by a pronominal such as in **أَنِي** "my father", that is **أَبِي** or **أَتُونِي** comprising **أَتُوا** 'be fearful of me'. Some time **نِي** 'an 1st. P. objective pronoun' is shortend to **نِ** i.e. the final **ي** is dropped.
- D. Pron.** Demonstrative pronoun.
- C/R** Contents requirements : Due to the contents the word choosen for translation in English, though the actual meaning differ from it, as shown in the root form (or) the form of the verb is of perfect but it meant future tense and vice versa.
- EL** Emphatic with *lam* : There is a prefixed "**ل**-*Lam*" to the imperfect subjunctive that means "in order to" as **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 التَّغْيِيلِ**' e.g. **أَهْدَى** 'more righteous than' . .
- Elative-W** The form of elative denoting wonder, surprise and excess as **مَا أَحْسَنَ** 'how good is he !'
- Emp.** 'Emphatic' there is a duplicated **nun** **ن** suffixed, to emphasize the meaning of the root e.g. **يَلْعَبَنَّ** 'he surely will go'.
- Epl.** There are a duplicated **nun** **ن** as in Emp above, suffixed and a "**ل** *la*" prefixed to show the surety of the action denoted by the root form e.g. **يَلْعَنَنَّ** '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 *يَفْعَلُونَ*, *يَفْعَلَانِ* becomes *يَفْعَلَا* and *يَفْعَلَانِ* 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 الْمُبَالْغَةِ* 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* / *أ* is dropped.
- L.C.* The "*lam*-ل" of conditional phrase *جَوَابُ الشَّرْطِ* 'Apodosis' is prefixed.
- lit.* The literal meaning of this word is...
- M/m/masc.* Masculine.

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

ABBREVIATIONS

<i>Plu.</i>	Plural
<i>PP</i>	Passive Perfect المَاضِي الْمَجْزُؤْل
<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., ا ي و <i>wav</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 الصَّارِع and verbal noun الْمَصْدَر 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"; **قَتْلَ** "to massacre". **كَسَرَ** "To break" *trans.*; **تَكَسَّرَ** and **اِنكَسَرَ** "to be broken", "to break" *intrans.*

(Perfect 3rd P. sing. m)

Form No. II

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

Form No. III

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

Form No. IV

أَفْعَلَ *Af-ع-ala*
(e.g. **عَلَّمَ** 'to know', **أَعْلَمَ** 'to inform')

Form No. V

تَفَاعَلَ *Tafa-ع-ala*
(e.g. **كَسَرَ** 'to break'; **تَكَسَّرَ** 'to be broken')

Form No. VI

تَفَاعَلَ *tafa-ع-ala*
(e.g. **تَكَاتَبَ** 'to write to one another')

Form No. VII

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

Form No. VIII

اِفْتَعَلَ ifta-ع-ala

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

اِتَفَعَ 'to profit by')

Form No. IX

اِفْعَلَ if-ع-alla

(e.g. اَحْمَرَ 'to become red')

Form No. X

اِسْتَفْعَلَ Ista-ع-ala

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

Form No. XI

اِفْعَالَ if-ع-alla

(e.g. اِذْهَامَ "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		
Misr	Egypt		
Majuj	Magog		
Maryam	Mary		
Mikal	Michael		
Musa	Moses		
Nuh	Noah		

VOCABULARY OF THE HOLY QURAN

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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 تَعْلَمُوا أَنَّ اللَّهَ يَدْعُو مَتَّانَ حُونَ 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 أَذِلَّكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ

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

To denote a dubitative (3)
sense 'Whether'

أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

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

★ ★ ★ أ

an interrogative article (1) أ
placed before a verb

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ..... ؟

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

or before a preposition as :

أَلَيْسَ اللَّهُ شَاقًّا ؟

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

or before a pronoun as :

أَأَنْتَ قُلْتُ ؟

didst thou say ? (5:116)

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

art thou verily

أَإِنَّكَ

or
(written as أَأَنَّكَ)

وَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

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

[4:11]

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

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ

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

forefathers (2)

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ

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

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

أ ب ب *

grass (n.) acc. **أَبَا**

أ ب د *

forever (1) (adj.) **أَبَدًا**

تَمَكِّنْ فِيهِ أَبَدًا

Staying in it for ever. [18:3]

(2) never

إِنَّا لَنَنۢدۡخُلُهُآ أَبَدًا

We will never enter it. [5:24]

أ ب *

father (n.) **الْأَب**

declined with letters as

nom. **أَبُو**

acc. **أَبَا**

gen. **أَبْنِ**

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

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ 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 آبَائِكُمُ الَّذِينَ هُمُ

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

Zamakhshari observes;

هُوَ أَبُو رَسُولِ اللَّهِ ﷺ فَكَانَ أَبَا لَأَمَّةٍ

لَآئِ أُمَّةِ الرَّسُولِ فِي عَمِّ أَوْلَادِهِ

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

parents (n. dual.) **أَبَوَانِ / أَبَوَيْنِ**

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

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

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

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

وَلَا يَأْبُ كَاتِبٌ أَنْ يَكْتُبَ

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

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

★ ا ت ي ★

(perf. 3 p. m. sing.) أَتَى
< ~came,

to come, arrive, أَتَى بَنِي إِسْرَآءِيلَ

~brought, gave, أَتَى (ب)

to bring, present إِسْرَآءِيلَ (ب)

~ came (perf 3 p. f. sing.) أَتَتْ

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

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

we came (perf. Isr p. plu.) أَتَيْنَا

< ~ fled (perf. 3 p. m. sing.) أَبَى

to run away, أَبَى بِأَيِّ أَمْرٍ
escape (as a slave)

★ ★ ★ ★

bowls (n. plu. of إِبْرِيْقُ) أَبَارِيْقُ

★ ا ب ك ★

أَبْكَارُ see ب ك ر

★ ا ب ل ★

camel (n.) الْإِبِلُ

a flying creature (n.) أَبَائِيلُ

إِبْنُ / بِنْتُ see (n.) ب ن و

★ ا ب ي ★

أَبِي (Comp. ا ب + ي)
my father

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

(perf. 3 p.m. sing.) أَبَى

< ~refused
to refuse, reject أَبَى بِأَيِّ إِمْرٍ

give, pay (*perate m. sing.*) iv آت

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

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

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

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

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

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

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

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

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

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

comer certainly
that is to be fulfilled

★ ا ت ث

household, (n) acc. أَنَا / أَنْتَ
goods,

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

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

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

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

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

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

come! bring! (*perate m. sing.*) ائْتِ

(*perate m. dual*) ائْتِيَا
(you twain) come !

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

to bring, آتَى يُونِ iv ائْتَامَا
to give

(*perf. 3 p.m. sing.*) iv آتَى

< ~brought, gave,

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

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

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

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

~effect (2)

يُرِيهِمْ كَهْرُ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

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

effects (1) (n.p.) آثار

فَاَنْظُرْ إِلَى أَثَرِ رَحْمَتِ اللَّهِ

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

traces (2)

كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا

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

footsteps, after (3)

فَلَمَّا كَبِهَاجِ نَفْسِكَ عَلَى آثَارِهِمْ

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

trace (4) آثار

إِيضًا فِي يَكْتُبِ مِنْ قَبْلِ هَذَا أَثَرًا مِنْ عِلْمِهِ

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

ا ث ل ★

Temarisk (n) آثار

ا ث ر ★

(perf. 3 p.f. plu.) أَرَزَ

< they (f) raised to transmit, to raise أَرَزَ يَأْزِرُ أَرَأَزَ

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

to prefer أَرَزَ يُوْزِرُ لِإِشَارًا

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

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

(imperf. 1st p. plu.) نُوْزِرُ

~we prefer

لَنْ نُوْزِرَكَ

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

(pip. 3 p.m. sing.) يُوْزِرُ

~transmitted

فَقَالَ إِنَّ هَذَا الْأَسْحَرُ يُؤْزِرُ

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

~footstep (1) (n) أَرَقْ

فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ

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

يَا بَتِ اسْتَاجِرْ ذَاكَ خَيْرَ مَنِ
اسْتَاجَرْتَ الْقَوْمِ الْكَافِرِينَ

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

reward ; hire (n.) أَجْرٌ

rewards ; hires (1) (n.p.) أَجُورٌ

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيَرْجُونَ أَجْرَهُمْ

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

dowers (2)

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

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

ا ج ل

reason (particle) أَجْلٌ

مِنْ أَجْلِ ذَلِكَ

because of that (5 : 32)

(an appointed) term (n) أَجَلٌ

وَلِكُلِّ أُمَّةٍ أَجَلٌ

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

ا ث م

إِثْمٌ < sin (n.)
إِثْمًا وَنَاقِمًا
to commit a sin or crime

the requital or recomp- (n.) أَثَامٌ
ence of إِثْمٍ

sinful (act. pic. m. plu.) أَثِمٌّ

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

sinful person (act. 2 pic.) أَثِمٌ

a sin, a lie (v. n. > ii) تَأْتِيهِمُ

ا ج ج

bitter (n. adj.) أَجَاعٌ

ا ج ر

(imperf. 2 p.m. sing.) تَأْجُرُ

< thou hires

أَجَرَ يَأْجُرُ أَجْرًا (ن)

to hire ; employ

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

hire ! (perate m. sing.) x اسْتَاجِرْ

أَخَذَ يَأْخُذُ أَخْذًا وَ مَاخِذًا (ن)

to take, put, catch

(perf. 3 p.f. sing.) أَخَذَتْ

she took, put

(perf. 3 p.f. plu.) أَخَذُوا

they took

(perf. 2 p.m. plu.) أَخَذْتُمْ

you took

(perf. 1st p. plu.) أَخَذْنَا

we took

(imperf. 3 p.m. sing.) يَأْخُذُ

~will take

(imperf. 2 p.m. sing.) تَأْخُذُ

thou shalt take

(imperf. 3 p.m. plu.) يَأْخُذُونَ

they will take

(imperf. 3 p.m. plu) acc. يَأْخُذُوا

they take (or) may they take

nom تَأْخُذُونَ acc. تَأْخُذًا

(imperf. 3 p.m. plu.)

you will take

(thou) take! (perate m. sing.) خُذْ

(you) take! (perate m. plu.) خُذُوا

~is taken (pp. 3 p.m. sing.) أُخِذَ

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

is being taken, shall be taken,

two terms (dual n.) اَلْأَجَلَيْنِ

أَيُّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ

Whichsoever of the two terms

I fulfilled it shall be no

harshness to me. [28 : 28]

< (thou (perf. 2 p.m. sing.) أَجَلْتُ

hast appointed.

to fix a term أَجَلَ يَوْمٍ تَأْجِيلًا

وَبَلِّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا

And we have reached the

term which thou hast

appointed for us. [6 : 128]

(pp. 3 p.f. sing.) أَجَلْتُ

~is timed, appointed,

has been fixed

لَا يَوْمَ يُؤْخَذُ

For what day is it timed ?

[77 : 12]

fixed term (pis-pic) مَوْجَلًا

كَيْتَابًا مَوْجَلًا

A recorded term. [3 : 145]

أ ح د ★

one (m) (cordinal num.) أَحَدٌ

one (f) إِحْدَى

أ خ ذ ★

(perf. p.m. sing.) أَخَذَ

< ~took, put.

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

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

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

~ set up (2)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا

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

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

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

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

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

take ! (perate m. sing.) viii اِتَّخِذْ

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

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

taking, overtaking (1) (v.n.) أَخَذَ

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

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْغَفْوَةِ فِي آيَمَانِكُمْ

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

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

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

اِتَّخَذَ يَتَّخِذُ اِتَّخَذَ
to adopt, to take

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

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

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

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

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

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

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

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

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

مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصَدًا

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 أَهْلَ الْبَيْتِ

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

(*ap-der. f. plu.*) **مُتَّخِذَاتٌ**

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

ا خ ر ★

(*perf. 3 p.m. sing.*) ii **أَخَّرَ**

~put behind, delayed.

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

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

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

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

وَكُنَّا لَكَ آخِذِينَ

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

grip (2)

فَأَخَذْنَاهُمْ أَخْذَ عَزِّزٍ مُقْتَدِرٍ

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

أَخَذَهُ (*n.*) **grip**

(*act. pic m. sing.*) **أَخَذَ**

one who holds SS with grip

مَا مِنْ دَابَّةٍ إِلَّا هِيَ آخِذَةٌ بِيَمِينِ رَبِّهَا

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

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

(*com. أَخِذِينَ + -nd.*) **أَخِذِيهِ**

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

taking (*v.n. > viii*) **إِتَّخَذَ**

إِنَّمَا ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الرِّجَالَ

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.) آخَر

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

Last Day (Hereafter) الْيَوْمَ الْآخِرُ

last, coming after (n.) آخِرَةٌ

the abode of Hereafter الدَّارُ الْآخِرَةُ

★ ا خ و

brother (n.) الْإِخْ

declined as أَبَ 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

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.) يُوَخَّرُ
~delays

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

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

will not be delayed لَا يُوَخَّرُ

(perf. 3 p.m. sing.) نَأَخَّرُ
delayed (1)

وَمَنْ تَأَخَّرَ فَلَا إِشْرَاعَ 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 x
they remained behind.

to remain behind اِسْتَأَخَّرَ

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

(ap-der. > x, m. plu.) acc. الْمُتَأَخِّرِينَ
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 تَرُدُّوْا
that you pay back

hand over ! (perate. m. plu.) اَدُوْا

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

★ أ ذ ن ★

(perf. 3 p.m. sing.) اٰذِنَ
~allowed (1)

اٰذِنَ يٰۤاٰذِنُ اٰذِنَا (س)
to bear, perceive, respond,
listen, allow

اِلَّاۤمَنۡ اَوْۤنَ لَهُ الرِّحْبُنُ
Except he whom the Bene-
ficient allowed. [78:38]

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

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

(perf. 2 p.m. sing.) اٰذِنْتَ
thou permitted (3)

(imperf. 3 p.m. sing.) يٰۤاٰذِنُ
~permits

حَتّٰى يٰۤاٰذِنَ لِىْ اَيُّ
Until my father permits me.
[12:80]

(imperf. 1st. p. sing.) اٰذِنُ
I give permission.

in the genitive case اٰخِنِ as:

فَاٰكُرِىْ سَوْدَةَ اٰخِنِ
So cover the dead body of
my brother. [5:31]

لِيُرِيْهُ كَيْفَ يُوَارِىْ سَوْدَةَ اٰخِيْهِ
To show him how to cover
the dead body of his
brother. [5:31]

(n. dual.) acc.-gen. اٰخَوَيْنِ
two brothers

two brothers (n. dual.) nom. اٰخَوَانِ

brothers (n. p.) اِخْوَانٌ

brothers (n. p.) اِخْوَةٌ

sister (n.) اٰخْتٌ

two sisters (n. dual.) اِلَاخَتَيْنِ

sisters (n. plu.) اٰخَوَاتٌ

★ أ د د ★

impious, disastrous (n.) acc. اِدَاْ

★ أ د ي ★

(imperf. 3 p.m. sing.) ii يُوَدِّ
~delivers

اَدٰى يُوَدِّىْ تَاْدِيَةً
to pay, perform,

(el. 3 p.m. sing.) ii لِيُوَدِّ
~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 أَذَلِكَ مِمَّا يَتَذَكَّرُونَ

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

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

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

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

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

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

(imperf. 3 p.m. plu.)
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.) أَذِنَ

~ is allowed

(pip 3 p.m. sing.) يُؤَذِّنُ

~ is allowed

excuse (1) (perate m. sing.) إِذْنٌ

اِذْنِي وَلَا تَعْنِي

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

give leave (2)

فَأَذِنُ لِمَن يَشَاءُ مِنْهُمْ

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

be apprised (3)

فَأَذِنُوا يَحْرِبُونَ مِنَ اللَّهِ وَرَسُولِهِ

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

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

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

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

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

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

iv
to warn, declare أَذَنَ يُؤَذِّنُ إِذْنًا

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

acc. مُؤْذِنًا nom. مُؤْذِنٌ

(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.) أُذُوا
persecuted

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

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

ailment (1) (n.) أَذَى

أَوْ يَأْذِي تِلْكَ

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

قُلْ كُونُوا نَاصِرَةً لِّلرِّجَالِ فِي السَّجَةِ

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

ears (1)

وَنَعِيهَا أَذْنَ وَارِثَةً

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

all ears or hearer (2)

وَيُؤْذِنُونَ مُؤْذِنًا

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

ears (phu. of أَذْنٌ) أَذَانٌ
his two ears (dual n.d.) أَذْنَيْهِ
(both ears of him)

★ ★ ★ ★

أَذَانٌ see ذُقْ ذُقْ

★ ا ذ ي ★

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

آذَى يُؤْذِي إِذَا مَا

to hurt, cause bodily
pain, wound the feeling

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

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

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

(Jid. > Rgh.)

purposes

(*plu. n.*)

مَارِبٌ

(*sing.* مَارِبَةٌ)

★ أ ر ض

earth, land, city,
country

(*n.*)

أَرْضٌ

★ أ ر ك

thorns (*plu. n.*)

أَرَائِكُ

(*sing.* أَرِيْكَةٌ)

★ أ ر م

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

The عَادُ are called

ذَاتِ الْعِمَادِ, the word

عِمَادُ means 'lofty build-
ings' supported by co-
lumn.

injury (3)

ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مِمَّا وَلَا أَدَى

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

annoying (4)

وَدَّخِ أَذْنَهُمْ

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

lit. The word أَذَى signifies

a slight evil, slighter than

what is termed ضَرَرٌ

(LL.); or anything caus-
ing a slight harm. (Rgh.)

إِذْ، إِذَا

remember (*particle*)

when, (pointing to the past),
that time when.

(*particle*)

when (pointing to the future)

★ أ ر ب

need (*n.*)

الْإِرْبَةِ

عَبِيدُ أُولَى الْإِرْبَةِ means

those male attendants who

back, strength

(n) اَزَّرْ

اَشْدُدْ بِهِ اَنْصِرْنِي

Confirm by him my strength.

(20 : 31) (Arb.)

Strengthen by him my back.

(Jid.)

ا ز ر

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

تَوَزَّرُوا

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

ا ز ف

(perf. 3 p. f. sing.) اَزَفَتْ

< ~ got nigh

اَزَفَ ، يَأْزِفُ (س)

to get nigh

that is coming (act. pic. f.) اَزِفَةٌ
very soon

ا س س

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

< ~ laid the foundation

foundation (n) اَسَاسٌ

(pp. 3 p. m. sing.) assim. اَسَّسَ
~ laid (its foundation)

اِمْرَءَاتِ الْاَمَاطِ

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)

ا ز ر

(perf. 3 p. m. sing.) iv اَزَّرَ

> strengthened

to help اَزَّرَ مُوَاَزَرَةً
strengthen

ا ز ر

Azar

(p.n.) اَزَّرَ

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 ★

أَيَّن (pact. pic.)

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

★ ا س و ★

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

أَسَا بِأَسْوَا أَسْوَا

to dress a wound, console

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

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ

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

★ ا س ي ★

أَسَى (imp. 1st p. sing.) iii

< I sorrow for

أَسَى بِأَسَى أَسَى

to be grieved, be affected

أَسَى (n) sorrow

لَا تَأْسَ (perate. neg.) be grieved not

★ ا ش ر ★

rash, insolent

أَشِرُّ (n)

★ ★ ★ ★

أَسْتَبْرَقَ (n) brocades

أَسْتَقَى see ع ل و

★ ا س ر ★

تَأْيِرُونَ (imperf. 2 p.m. plu.) (h.v.)

< you take—imprison

أَيَّرَ، يَأْيِرُ، أَسْرَأَ (ح) to bind, take captive

أَسْرُ structure, joints, frame (n)

أَسِيرٌ (act. 2 pic.)

captive, prisoner

أَسَارَى (plu. n.) captives, prisoners

أَسْرَى see س ر ي

★ ا س ف ★

أَسَفُوا (perf. 3 p.m. plu.) iii

they made SS angry,

أَيْفَ يَأْسَفُ أَسَفًا (س)

to be sad, grieve about.

أَيْفًا (in) sorrow, anger (n.) acc.

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

يَا أَسَفَا (interjec.) O my sorrow

أَعَانَ / أَعَيْنُوا / اسْتَعِينُوا see ع و ن

أَعْرَيْنَا see غ ر و

أ ف ف ★

أَفْ! Oh! (interjec.)

أ ف ق ★

أَفَقٌ (n. sing.) آفاقٌ (n. p.)
horizons; horizons

أ ف ك ★

يَأْفُكُونَ (imperf. 3 p.m. plu.)

<they feign, make a false show

أَفَكَ بِأَفْكَ إِنْكَأ

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

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

أَجْتَنَّا إِلَهُاتَكَ وَكُنَّا عَنِ الْهَوَا

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

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

أ ص د ★

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

أ ص ر

إِصْرٌ (1) (n)

رَبَّنَا لَا تَجْعَلْ لَنَا إِصْرًا

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

compact (2)

وَأَخَذْتُ عَلَىٰ ذٰلِكُمْ إِصْرِي

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

أ ص ل ★

أَصْلٌ (n)

أَصُولٌ (n.p.)

أَصِيلٌ (n)

أَصَالٌ (n.p.)

أ ع ط ★

أَعْطَى، أَعْطَيْنَاكَ، أَعْطَوْا see ع ط و

أ ع ف ★

أَغْفُوا see ع ف و

★ ا ف ن ★

افئنان see ف ن ي

★ ا ك ل ★

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

to eat أَكَلَ يَا أَكْلُ أَكَلْتُمْ

(perf. 3 p.m. dual.) أَكَلَا

they twain ate

they ate (perf. 3 p.m. plu.) أَكَلُوا

eats (imperf. 3 p.m. sing.) يَأْكُلُ

(imperf. 3 p.m. dual.) يَأْكُلَانِ

they twain eat

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

(imperf. 3 p.f. plu.) يَأْكُلْنَ

they (f) eat

(imperf. 2 p.m. sing.) تَأْكُلُ

thou eats

(imperf. 2 p.m. plu.) تَأْكُلُونَ

you eat

we eat (imperf. 1st p. plu.) نَأْكُلُ

(perate f. sing.) كُلِي

eat (addressed to a woman)

(pip. 3 p.m. plu.) يُؤْفَكُ

is turned away

(pip. 3 p.m. plu.) يُؤْفَكُونَ

they are turned away

(pip. 2 p.m. plu.) تُؤْفَكُونَ

you are turned away

إِفْكَ ا lie ; slander (n)

أَفَّاك big liar ; big slanderer (n. ent)

(ap-der. viii f. sing.) الْمُؤَفِّكَ

the subverted (cities)

the subverted or overturned (cities) الْمُؤَفِّكَاتُ

★ ★ ★ ★

أَقَّتْ see و ق ت

★ ا ف ل ★

أَفَلَ (perf. 3 p.m. sing.) (h.v.)

to set أَفَلَ يَأْفُلُ أَفُولًا (ن)

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

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

cause to deprive of, or decrease

أ ل ذ ★

الَّذِي (Sing.) (plu.)
(dual) acc. اللّٰذَيْنِ
(relative pronoun) (dual. n) اللّٰذَانِ
who, who that
(Sing.) الّٰتِي
(rel. pronouns f.) (plu.) اللّٰتِي، اللّٰتِي (الّٰتِي)
who, which, that

أ ل ف ★

أَلَفَّ (perf. 3 p.m. sing.) ii
< ~ united, joined
أَلَفَ بِأَلْفٍ لِّمًا to acustom
يُؤَلِّفُ (imperf. 3 p.m. sing.) ii
units, joins together
إِيْلَافٌ (Sale.) (v.n. iv) protection
taming (Pic.), keeping (Jid.)
مُؤَلِّفَةٌ (pis. pic. ii, f. sing.)
that is made to incline

وَالَّذِينَ قُلُوبُهُمْ

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

(perate m. f. dual) كَلَا
eat (O you twain)
eat (you) (perate m. plu.) كَلُوا
eating (n) الْأَكْلُ
act or state of eating (acc.) أَكَلًا
flavour, fruit, food (n) أَكْلٌ
(act. pic m. plu.) (n) acc. أَكَلِينَ
eaters
greedy (n. Ints. plu.) أَكَّالُونَ
(sing. أَكَّانَ)
(pact. pic.) مَأْكُولٌ
eaten up, devoured

أ ل ل ★

إِلَآءَ <ties of relationship (n)
relationship (n) إِلَآءُ إِلَآهِه
except, save, (particle) إِلَآ
unless, if not
إِلَآ ! (particle)
إِلَآ (أَنْ + لَا) lest (particle)
that not,

أ ل ت ★

أَلَيْسَ we (perf. Ist. p. plu.) (h.v.)
deprived of. أَلَيْسَ بِأَلْفٍ (ض)
to deprive of, decrease,

anything other than the
UNIMAGINABLE SUP-
REME BEING.

The word **اللَّهُ** has
no corresponding word in
English or in any langu-
age of the world.

O Allah! **اللَّهُمَّ**

(According to some gram-

marians **اللَّهُمَّ** is a short

form of **يَا اللَّهُ آمَنَّا بِحَقِّكَ**

i.e. O Allah, we believe
in good. (Rgh.)

ا ل و ★

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

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

لَا يَأْتُونَكَ جَبَلًا

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

(acc) **أُولَئِكَ** (particle) **أُولَئِكَ**
possessors, owners of

those who are **أُولَئِكَ بِحَقِّكَ**
owners of wisdom

possessors, owners of (f.) **أُولَئِكَ**

one thousand (card. numb.) **أَلْفٌ**

(card. numb. dual) acc. **أَلْفَيْنِ**
two thousands

(card. numb. plu.) **أَلْفٌ / أَلَفٌ**
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 • ★

god (n) **إِلَهٌ**

gods (n. p.) **آِلِهَةٌ**

The proper name app- (n) **اللَّهُ**

lied to the Being who ex-
ists necessarily by Himself.

وَأَجِبَ الْوُجُودِ comprising
all the attributes of per-
fection.

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

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

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

وَلَا يَأْتِلُ أَوْلُوا الْقَضِيلِ مِنْكُمْ وَالسَّعَةِ

أَنْ يُؤْتُوا أَوْلَى الْقُرْبَى

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

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

ا م ت ★

أَمَتْ (n) ruggedness

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

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

ا م د ★

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

ا م ر ★

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

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

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

(plu. of **ذَا**) **أُولَاءِ**

أُولَى / أُولَى see **و ل ي**
(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)

أَتِمُّوا الصَّيَامَ إِلَى اللَّيْلِ

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

ا ل ي ★

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

to swear **أَلَى يَوْمِي إِنْلَاءً**
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.) **تُؤْمَرُ**
thou art commanded

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

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

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

matter, affair (1) (n) **أَمْرٌ**

وَقُضِيَ الْأَمْرُ

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

news (2)

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ

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

command (3)

يَنْزِلُ الْأَمْرُ مِنْهُمْ

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.) **أُؤْمَرُ**
I command

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

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

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

★ م م ا

mother (1) (n) أم

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ

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

mothers (n.p.) أُمَّهَاتُ

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ

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

Note : The primery meaning

of أم is mother

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

dwelling (2)

فَأَنبَأَهُهَا وَيَّةُ

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

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

وَمِنْهَا بَنِي مُوسَىٰ أُمَّ الْكِتَابِ

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

authority (4)

أُولَى الْأَمْرِ

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

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

see إِمْرَةٌ م ر ه

see إِمْرَاءَةٌ م ر ه

see (مَرْءٌ) م ر ه

see (مَرْأَةٌ) م ر ه

grievous (n.) إِمْرَةٌ

لَعَنَ ذُنُوبَ نِسَاءِ إِمْرَةٍ

Thou hast committed a thing grievous [18:71]

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

(ints. f.) أَمَّارَةٌ
wont to command

★ م س ا

yesterday, nearpast, (n) الْأَمْسِ
recently

★ م ل ا

hope (n) الْأَمَلُ

or (a conjunction)

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ
لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

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

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

to repair to, أَمَّا يَوْمٌ 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 مَنْ اسْتَفْتَى فَأَنْتَ لَهُ تَصَدَّى

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

either, or, (particle) أَمَّا

وَأَمَّا مَنْ بَعْدَ وَإِنِّي أَنذَرُ

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

leader, the Quran (n.) أَمَامَ

leaders (n. p.) أَمَمَةً

وَعِنْدَهُ أَمُّ الْكِتَابِ

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

centre (4)

وَلْيُنْذِرْ رَأْسَ الْغُرَىٰ وَمَنْ حَوْلَهَا

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

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

The conjunction أَمَّا

is generally used in
the second of two
alternative preposi-
tions, the first of which

is preceded by (أَمْ) ;

both may be rendered

"weather". see (أَمْ)

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

unlettered (n) الْأُمِّيُّ

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

gives أُمِّيٌّ as a relative

adjective to الْقُرْأَى

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) الْأُمِّيُّونَ

unlettered ones

(plu. of الْأُمِّيُّ) الْأُمِّيَّاتُ acc.

unlettered ones

وَمِنْهُمْ أُمِّيُّونَ 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 بَعْدَ أُمَّةٍ

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 قَابِلًا لِّدِينِهِ حَنِيفًا

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

Note : According to Rgh.

أُمَّةٌ in this verse means community or group.

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

إِلَّا كَمَا أَوْثَقْتُهُ عَلَىٰ أَخِيهِ

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

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

فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

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

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

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

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

هَلْ أَمِنْتُكَ عَلَيْهِ

Shall I trust you. [12:64]

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

أَمَنَ يُؤْمِنُ إِيْمَانًا

to believe ; have faith

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

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

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

أَمَّنْ (**أَمْ** + **مَنْ**)
comp. of particle, interrogative

أَمَّنْ هُوَ قَائِمٌ أَنَاءَ اللَّيْلِ

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

★ أ م ن

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

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

أَمِنَ بِأَمْنٍ أَمَانًا وَ أَمَانَةً

to be safe, trust, consider someone safe.

وَلَنْ أَمِنَ بَعْضُكُم بَعْضًا

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

أَوَّامِنَ أَهْلُ الْقَرْيَةِ أَنْ يَأْتِيَهُمْ بَأْسُنَا

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.*) **أَمِنتُمْ**
you are in safety

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

آمِنٌ (act. 2 pic.)
trustworthy

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

الْأَمَانَةَ (n.) trust

الْأَمَانَاتُ (n.p.) trusts

إِيمَانٌ (n.) faith, belief

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

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

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

مَأْمِنٌ (n. for place)
place of safety

مَأْمُونٌ (pact. pic.)
secured
غَيْرَ مَأْمُونٍ not to be felt secured

ا م و ★

أَمَةً (n.) a bondswoman

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

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

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

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

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

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

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

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

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

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

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

الْأَمْنُ (n.) security, peace

آمِنٌ (m.) آمِنَةٌ (f.)
peaceful (Act. pic. sing.)

they are Thy servants.

[5:118]

in place of **إِنَّ** 'he is or (2)

he was to' as

إِنْ كَادَ لَيْفُلْتُنَا عَنْ آلِهَتِنَا

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

(25:42)

A negative particle. And (3)

in this case it should be

followed by **إِلَّا**, as :

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

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

that, indeed, (particle)

certainly (this particle comes to introduce a statement)

وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

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

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

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

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

Note : These particles i.e.

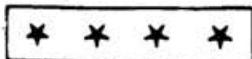
إِنَّ , **إِنْ** are often prefixed to pronominals. Thus

إِنَّمَا , **إِنَّا** denote : "that

the bondwomen (n.p.) **إِنَّمَا**

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

w



(pronoun, 1st p. sing.)

I, myself

(particle)

This particle is used to (1) support the preceding

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

فَلَمَّا جَاءَ الْبَشِيرُ

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

وَالظُّلُمُ الْمَلَأُوا مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ

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

lest (3)

وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ

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

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

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ

If Thou chastise them, surely

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

أَنَسَ مِنْ جَلِبِ الثُّورِ نَارًا

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

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

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

وَإِنْ أَنْتُمْ تُدْرِكُونَ

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

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

أَنْسَ , i.e. **أَسْتَأْذِنُ** x **أَسْتَيْدَسُ**

to seek familiarity

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

وَلَا تَسْتَأْذِنِينَ لِمَاحِدِينَ

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

أ ن ف ★

nose (n.) **أَنْفٌ**

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

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

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ

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

that (statement) (particle) **أَنَّمَا**

**يُوحَىٰ إِلَىٰ أَعْمَالِهِمْ
 إِلَهُ وَاحِدٌ**

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

أ ن ث ★

female (n.f.) **أُنْثَى**

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

females (n. f. plu.) **إِنَاثٌ**

أ ن س ★

man (opp. jinnée.) (n.) **إِنْسٌ**

man (general) (n.) **إِنْسَانٌ**

man (general) (n.) **إِنْسِي**

men (n.p.) **أَنَاسٌ**

تُسْقَى مِنْ عَيْنٍ آيِسَةٍ

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

vessels (2) (n.) آيِسَةٌ

وَيُطَافُ عَلَيْهِمْ بِآيِسَةٍ مِنْ فِضَّةٍ

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

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

wherefrom (interjec.) أَتَى

أَتَى لَكَ مِنْهَا

Where thou got it from ?
[3:37]

أهل ★

people (1) (n.) أَهْلٌ

وَكُؤَامِنْ أَهْلِ الْكِتَابِ لَكُنَّ 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 الْغُورَى

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.) أَنَا

مَاذَا قَالَ لِنَا؟

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

★ ا ن م

creatures (n.) أَنْمَاءٌ

★ ا ن ي

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

أَتَى يَأْتِي إِذَا (ض)

to be time for SS

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا

Is not the time yet come to
those who believe?

[57:16]

times; hours; (n.p.) أَنَاءٌ

boiling (1) أَنِ < (act. pic. m.) إِنْبَةٌ

boiling (1)

boiling (2) أَنِبَةٌ < (act. pic. f.) إِنْبَةٌ

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَوْضٍ

Going round between it and
boiling water, fierce.

[55:44]

وَاللَّهُ عِنْدَهُ خَيْرُ الْمَبَاقِ

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

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

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

★ ا و د ★

(*imperf. 3 p.m. sing.*) **يُؤَدُّ**

< ~ tires

iv **أَدَّ يُوْدُ أَوْدًا (ن)**

to make tired.

وَلَا يَكُودُ حِفْظُهَا

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

أَوَدَ يَأْوُدُ أَوْدًا

to become bent

★ ا و ل ★

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

هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ

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

result, final sequel, end (2)

ذَلِكَ خَيْرٌ مِمَّا حَسَنُ تَأْوِيلًا

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

رَبِّ إِنْ ابْنِي مِنْ أَهْلِي

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

responsible persons, (4)
elders of a family.

فَالْيَوْمُوعِ بِإِذْنِ أَهْلِيهِ

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

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

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

★ ا و ب ★

(*perate > ii, f. sing.*) **أَوْبِي**

< do an act of echo, repeat,

to return **أَبْ x إِيَابًا وَمَأْبًا**

to act **أَوَّبَ (و) أَيْبَ** as

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

يُجِبَالُ أَوْبِي سَمْعًا

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.*)
ing one (one who mourns
or sorrows much.)

(آه يؤه أوها وتآؤه) (ن)

to call out oh ; feel pain,
lament

★ ا و ي ★

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

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

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

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

آوى يؤوى إيواماً
to give shelter

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

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

shelter, (n. of place) المأوى
home, abode

★ ★ ★ ★

اى (particle) اى ايه, yea !

fulfilment, consequence (3)

مَنْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ

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

first (*card. num.*) أَوَّلُ

هُوَ الْأَوَّلُ وَالْآخِرُ

For Allah is what

is coming after and

what is the First

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

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

وَالْآخِرَةُ , Hereafter)

فَبَشِّرْهُ الْآخِرَةَ وَالْأَوَّلَى

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

[53:25]

أَوَّلَكَ / أَوَّلًا / أَوَّلِي see ا ل و

أَوَّلَى ! woe

أَوَّلَكَ فَآوِلْ

Woe unto thee woe. [75:34]

(Note.... the difference bet-

ween أَوَّلَى f. of

and أَوَّلَى —owe)

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

people, followers (n) آل

Caution: According to Raghib the word is derived from

أهل i. e.

• is turned to ألف

as its deminutive form

in أهل. The difference

between آل and

أهل 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

أهل النار but not

آل النار.

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 وَدَّعْتُ إِلَهُكَ

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

ا ي د ★

أَيْدِي (plu. of يَد) see ا ي 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

مِيتَةً (n.) أَلَايِدُ

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ

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

ا ي ك ★

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

Note: أَيْكَةُ signifies the

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

(particle) آتَانِ
when (question about time)

whichsoever (particle) آتَانَا

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 اَلْأَيَامُ

(i.e. unmarried, divorced or
widow)

sing. أَيْمٌ <

أَيَّمَانُ see يَمِينٌ

★ ★ ★ ★

where (particle) أَيْنَ

whithersoever (particle) أَيْنَمَا

كتاب الباء

by (5)

قَالَ بِقُوَّتِكَ أَضِلُّهُمْ أَجْمَعِينَ

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

from (6)

عَيْنَا 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 مَرَّةً وَاحِدَةً

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)

حُدُّوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

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

during (2)

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ

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

in (3)

أَدْخُلُوهَا بِسَلَامٍ آمِينَ

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 بَيْنَهُمْ شَدِيدٌ

Their adversity among themselves is very great.

[59:14]

conflict, war (4)

وَالضَّيِّقِينَ فِي الْبَأْسَاءِ وَالْعَرَاءِ وَحِينَ الْبَأْسِ

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

tribulation, distress (n.) الْبَأْسَاءُ

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

ضَرَرٌ see ضَرَرٌ)

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

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

ب ت ر

(n. elative) أَبْرَأُ

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

< بَرَّ يَبْرُ بَرًّا

cut off entirely, amputate.

بَالٌ see ب و ل

بَابٌ see ب و ب

ب ع ر

بِرٌّ well (n.)

ب ع س

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

بِئْسَ الشَّرَابُ

Evil is their drink [18:29]

لِبِئْسَ مَا كَانُوا يَفْعَلُونَ

Very bad in their work.
[5:63]

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

بَأْسٌ terror, punishment (1) (n.)

فَجَاءَهُمُ الْبَأْسُ بَيْنَ اللَّيْلِ وَالنَّهَارِ

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 بَيْنَهُ وَخُزْنِيَ إِلَى اللَّهِ

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

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

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

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

ب ج ث ★

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

to dig, بَجَعَتْ يَبْجَعُ بَجْعًا (ن)
scratch

ب ج س ★

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

to open أَبْجَسَ يَبْجَسُ بَجْسًا وَنَهْجًا

ب ح ر ★

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

seas (n.p.) بَحَارٌ / أَبْحُرُ

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

ب ت ك ★

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

to بَتَكَ يَبْتُكَ بَتَا وَبَتَا
cut off.

ب ت ل ★

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

to devote v تَبَتَّلَ ii بَتَلَ
oneself entirely to Allah.

devotion (v. n.) تَبَتُّلٌ

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

ب ث ث ★

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

< ~ has dispersed

to disperse بَثَّ يَبُثُّ بَثَالَةً

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

distress (v.n.) بَثٌّ

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

nom. تَبْخُلُوا acc. تَبْخُلُونَ

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

niggardliness (n.) الْبُخْلُ

ب د ء ★

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

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

فَبَدَأَ بِأَفْعَالِهِمْ

He began with their sacks.
[12:76]

to originate (2)

فَانْظُرُوا 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 بِخَسَاءٍ (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.) بَخْسٌ
diminution, reduced (price)

ب خ ع ★

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

To commit
suicide يَخْنَعُ يَخْنَعُ بِخَنَاءٍ

ب خ ل ★

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

to stint, be miser, يَخِلُ يَخِلُ بِخِلَالٍ (س)

(perf. 3 p.m. plu.) يَخِلُوا
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
اَبَدَعَ viii **اَبْدَعًا**
 to originate, invent

ب د ل ★

- (perf. 3 p.m. sing.) ii **بَدَّلَ**
 < ~ changed
بَدَّلَ يَبْدِلُ بَدَلًا (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 **اُبَدِّلُ**
 I change
 (perf. 3 p.m. sing.) v **تَبَدَّلَ**
 < ~ got changed
تَبَدَّلَ v **تَبَدَّلًا**
 to exchange, get changed

يُبْدِيُ اللَّهُ الْخَلْقَ

Allah originateth the creation. [29:19]

to show (2)

وَمَا يُبْدِيُ الْإِبَاطِلُ وَمَا يُبْدِيُ

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

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

ب د ر ★

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

in haste acc. (v. n. iii) **يَبْدُرُ**

يَبْدُرُ يَبْدُرُ يَبْدَارًا

to make haste

★ ب د و

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

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

(2) to occur in mind

(3) to dwell in desert

بَلْ يَدَّبَعُوا لَكُمْ دُونَ بَدَا

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

to occur in mind (2)

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا آيَاتِهِ

لَيْسَ لَهُمْ حَافِظِينَ

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 أَبْدَى إِبْدَاءً
plain, manifest

(in order to make manifest) يُبْدِي

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

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

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

change, أَكْدَلَ يُبْدِلُ إِبْدَالًا
to alter

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

وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

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) بَدَلْ

an exchange (بَدَلًا)

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

replacement (v.n. > x) اسْتَبْدَالٌ

changer (ap-der > II) مُبَدِّلٌ

★ ب د ن

body (n.) بَدَنٌ

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

سَوَاءٌ لِّلْمَلَائِكَةِ فِيهِ وَالْبَادِ

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

[22:25]

(act. pic. m. plu.) بَادُونَ

dwellers of the desert

يَوَدُّونَ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ

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

(act. pic. m. sing.) بَادِي

deficient, immature

Those of بَادِي الرَّأْيِ
immature opinion

discloser (ap-der > iv) مُبْدِي

Caution : مُبْدِي with hamza

> بَدَأَ يَبْدَأُ , to start

and مُبْدِي without

hamza > أَبْدَى يُبْدِي (iv)

to disclose or make manifest.

★ ب ذ ر

(perate > ii, neg.) لَا يَبْذُرُ

< squander not !

بَذَرَ يَبْذُرُ ii بَذِيرًا

to disperse, squander

dissipation, (v.n. ii) تَبْذِيرٌ
squandering

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

إِنْ كَادَتْ لَتُبْدِيَ بِهِ

لَوْلَا أَن رَّجَعْنَا عَلَى قُلُوبِهَا

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

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

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

تُبْدُونُ acc. بُدُونُ

(imperf. 2 p.m. plu.)

You make manifest

n.d. gen. يُبْدِ (م)

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

فَاسْتَرَاهُ يُوْسُفُ 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 تُبْدِ
~ made disclosed

الْبَدْوُ (n.) desert

وَجَاءَ بِكُمْ مِنَ الْبَدَا

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

the dweller of (act. pic.) الْبَادِ
desert

dutious (3)

وَبَرًّا بِوَالِدَيْهِ

And dutious (or pious)
towards his parents.

[19:14]

land (3)

حُرِّمَ عَلَيْكَ صِيدَ الْبَرِّ

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

the piety, virtue (n) الْبَرِّ

pious ones (n.p.) أَبْرَارٌ

<virtuous ones (n.p.) بَرَّةٌ

sing. بَارٍ

ب ر ء

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

to create بَرَأَ يَبْرَأُ بَرَاءَةً (ف)

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

بَرَأَ يَبْرِئُ بَرَاءَةً (ف)

<to be safe

أَبْرَأَ يَبْرِئُ لِإِبْرَاءِ

to heal, make free.

(imperf. 1st p. sing.) iv أَبْرِئُ
I heal

(imperf. 1st p. plu.) iv بَرِّئُوا
we heal

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

ب ر ر

(assim) v بَرُّوا <acc. بَرُّونَ

(imperf. 2 p.m. plu.)

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

you act piously (1)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَكْفُرُوا 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 يَحْضَرُهُ اللَّهُ عَنِ الَّذِينَ كَفَرُوا بِمَا لَكُمْ فِي الدِّينِ
وَلَمْ يُخْرِجُوا لَكُمْ دِيَارَكُمْ أَنْ تَبْرؤَهُمْ

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

benign (1) (n) الْبَرُّ

هُوَ الْبَرُّ الرَّحِيمُ

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

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

(n.) **بَرِيَّةٌ**
creation

(act. pic. m. sing.) **الْبَارِئُ**
creator

(pis. pic.) **مُبْرَأٌ**
one who is free from obligation or blame or any kind of defect.

★ ب ر ج

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

(v.n.) **تَبْرُجٌ**
display of beauty

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

(n.p.) **بُرُوجٌ** < towers
sing. tower

★ ب ر ح

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

(f.) **بَرَحَ يَبْرُحُ بَرَحًا وَبَرَا حًا**
to leave a place

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

★ ب ر د

(v.n.) **بُرْدٌ**
coolness

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

... فَبَرَّأَهُ اللَّهُ

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

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

لِذُنُوبِهِمُ الَّذِينَ آمَنُوا مِنَ الَّذِينَ آمَنُوا

When those who were followed shall quit themselves of those who followed. [2:166]

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

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

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

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

اِنَّ اللَّهَ بَرِيٌّ مِنَ الشِّرْكِ كَافًا

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

اَلَّذِي تَرَىٰٓ اٰيَاتُنَا تُشْرِكُونَ

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

(n.) **مُبْرَأٌ**
innocent

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

ب ر ز خ

Litt: a thing that (n.) **بَرْزَخٌ**
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.) **الْبَرَصُ**

ب ر ق

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

the lightning (n.) **الْبَرْقُ**

★ ★ ★ ★

أَبَارِئُ see أَبْرِئُ

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 بِرُؤُوسِهِ
to pass out, to appear, to
show oneself after
concealment

قُلْ تَوَكَّلْ عَلَى اللَّهِ يَوْمَ الْقِيَامِ
لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ

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)

وَيَبْرَزُونَ لِلَّهِ جَمِيعًا

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

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

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

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

★ ب س س

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

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

★ ب س ط

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

~amplified **الزَّزْنُ**
the provision

~stretched out **الْبَدَ**
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.) **بَسَاطَ**

abundant (n.) **بَسْطَةٌ**

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

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

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

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

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

★ ب ر م

(perf. 3 p.m. plu.) **أَبْرَمُوا** iv
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.) **بَازِغٌ**

uprising (moon) acc.

(act. pic. f. sing.) **بَازِغَةٌ**

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 تَبَسَّمَ وَ تَبَسَّمَ

★ ب ش ر

(perf. 3 p.m. plu.) ii بَشَرُوا
< they gave good tidings

to give بَشَرَ تَبَشِيرًا
good news

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

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

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

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

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

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

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

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

(perate m. plu.) iv أَبَشَرُوا
< 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 تُبِيلُ

< ~ has been given up to perdition

أَبْلَ يُبِيلُ إِسْلًا

to forbid, to deprive of reward (Rgh.)

وَذَكَّرِيَهُ أَنْ يُبِيلَ نَفْسًا مَأْكُوبَةً

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

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

(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

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

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

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

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

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

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

أَبَشَرَ يُبَشِّرُ إِبْشَارًا

to have good tidings !

(perat m. plu.) iii بَاشَرُوا
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 تُبَاشِرُوا
do not touch or contact
(of sex)

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

< اسْتَبَشَرَ اسْتِبْشَارًا
to have good tidings

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

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

human being (n.) بَشَرٌ

acc. بُشْرًا (v.n.)
bearing good news

good news (n) بُشْرَى

(act. 2 pic. m. sing.) بِشِيرٍ
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.) تَبَصَّرَ

★ ب ص ل

onion (n.) بَصَلٌ

★ ب ض ع

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

★ ب ط ء

(epl. 3 p.m. sing.) ii لَبِطَآنٌ
he certainly will be late
and delayed (Rgh)بَطَّوْا يَبْطِئُوْا بَطْأً وَ يَطْلُمُ (ر)
to move slowly, linger
to detain, delay ii بَطَّأَ

★ ب ط ر

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

مَا أَحْسَنَهُ 'how good

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

look ! (perate m. sing.) أَبْصِرْ

the sight (n.) الْبَصَرُ

sights (n.p.) أَبْصَارٌ

(act. 2 pic. m. sing.) الْبَصِيرُ
one who sees clearly

clear (ap-der. > iv) مُبْصِرٌ

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

يَا أَيُّهَا الْمُزَّمِّلُونَ

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

يَا أَيُّهَا الْإِنْسَانُ عَلَى نَفْسِكَ بَصِيرَةٌ

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

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

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

★ ب ط ن ★

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

بَطْنٌ يَبْطُنُ بَطْنًا وَبُطُونًا
to be hidden, secret

وَلَا تَقْرَبُوا 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 يَبْطِشُ بَطْشًا
to seize by force

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

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

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

seizing (v.n.) **الْبَطْشُ**

seizure (n.) **الْبَطْشَةُ**

★ ب ط ل ★

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

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

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

abolish, **نُبْطِلُوا** < acc. iv **تُبْطَلُونَ**
you repeal

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

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

untill we raise acc. حَتَّى نَبْعْتَ

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

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

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

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

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

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

(perf. 3 p.m. sing.) vii اُنْبِغَتْ
~ rose up

resurrection (1) (n.) اَلْبَعْثُ

اِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ

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

upraising (2)

مَا خَلَقْتُمْ وَلَا نَبِّئْتُمْ اِلَّا نَفْسًا وَاحِدَةً

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

womb (2)

رَبِّ اِنِّیْ نَذَرْتُ لَكَ مَا فِیْ بَطْنِیْ مُحَرَّرًا

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

belly (3)

لَا یَكُ فِیْ بَطْنِیْ اِلَّا یَوْمَ یُبْعَوْنَ

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

wombs (1) (n.p.) بُطُونٌ

وَاللّٰهُ اَخْرَجَكُم مِّنْ بُطُونِ اُمَّهَاتِكُمْ

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

bellies (2)

كَالَّذِیْ فِیْ بُطُونِ الْاَبْطُوْنِ

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 يَبْعُثُ بَعْثًا

raise after death, awaken

(perf. Ist. p. plu.) بَعَثْنَا
we sent, raised

(imperf. 3 p.m. sing.) يَبْعُثُ
~ raises

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

بَعْدَ يَبْعُدُ بَعْدًا (رك)
to be far distant

وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السُّعَّةُ

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

far removal (v.n.) بَعْدًا

far, wide (act. 2 pic.) يَبْعُدُ

(perate > ili, 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'l 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) اُنْبِثَاتٌ
raising up, going forth

nom. مَبْعُوثُونَ acc. مَبْعُوثِينَ

(pact. pic.m. plu.)
those who are sent or
raised up

ب ع ث ر

(pp. 3 p.m. sing.) (Quadrial) بُعِثَ

< ~is poured forth

to expose, بُعِثَ بُعْثَةً

lay upon, overturn,

pour out

أَفَلَا يَعْلَمُونَ إِذَا بُعِثَ رَمَاهُ فِي الْقُبُورِ

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

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

وَإِذَا الْقُبُورُ بُعِثَتْ

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

★ ب ع د

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

بَعِيدٌ يَبْعُدُ بَعْدًا (س)

to remove afar, to
perish

أَلَا بُعِدًا لِمَدْيَنَ كَمَا بَدَتْ ثَمُودُ

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 بَحَثَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى
فَقَاتِلُوا آلَ بَنِي
Then if one of them
aggresseth on the other,
fight (the party) which
aggresseth. [49:9]

to pass (a barrier or board) (2)
(imperf. 3 p.m. dual) يَسْبِغِيَانِ
the twain pass SS

بَيْنَهُمَا بَرْزَخٌ لَا 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

أَفَتَدْرُسُنَ اللَّهَ تَبْغُونَ ؟
Seek they then other than the
religion of Allah ? [3:83]

★ ★ ★ ★

a gnat (n.) بَعُوضَةٌ

★ ب غ ت

suddenly (adv.) بَغْتَةً

★ ب غ ض

hatred, (n.) بَغْضَاءٌ
vehement hatred

★ ب غ ل

mules (n.p.) الْبَغَالُ

★ ب غ ي

(perf. 3 p.m. sing.) بَغَى
(1) عَلَى ~ was unjust,
oppressed

< بَغَى يَبْغِي بَغْيًا وَبُغْيَةً (فِي)
to seek, wish for, desire,
aggress, oppress

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

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

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

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

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

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

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

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

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

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

اِسْتَعَاءُ
seeking (v.n. viii)

اِسْتَعَا < acc. اِسْتَعَا
oppressing (v.n.) acc.

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

اِسْتَعَاءُ
adultery, prostitution

اِسْتَعِي (بَغِيَا)
prostitute

ب ق ر ★

بَقَرَةٌ (n.)
a cow

بَقَرٌ (n.)
kinds of cows

بَقَرَاتٍ (n.p.)
cows

تَسْتَعُونَ acc. اِسْتَعُوا

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

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

تَسْتَعِي gen. اِسْتَعِي
(imperf. 1st p. plu.)
we seek

لَا تَسْتَعِ (perate neg. sing.)

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

بَغِيَا (pp. 3 p.m. sing.)
~ has been

بَغِيَا (بَغِيَا عَلَيْهِ)
(imperf. 3 p.m. sing.) vii
~ is worthy, suits to

بَغِيَا (ل) (imperf. 3 p.m. sing.) vii
~ is worthy, suits to

وَمَا يَكُنِي لِلرَّحْمَنِ اَنْ يَّكْجِدَ وَلَدًا

And it is not worthy of the
Rahman (Almighty) that
He should adopt a son.
[19:92]

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

فَمَنِ اسْتَعَى وَرَاءَ ذَلِكَ

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

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

وَتَوَدَّى اِلَيْكَ مَنْ تَشَاءُ مِنْ اِسْتَعَيْتَ

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

وَمَاعِنْدَ 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 بَعْدَ الْبَاقِينَ

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

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

فَمَلَّ تَرَى لِمُؤْمَرٍ بَاقِيَةً

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

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

remainder (1) (*n.*) **بَقِيَّةٌ**

بَقِيَّتُ اللَّهِ خَيْرٌ لِّكَ

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

وَذَرُوا مَا بَقِيَ مِنَ التَّوْبَا

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**

وَاللَّهُ خَيْرٌ وَأَبْقَى

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

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

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

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

لَا تُبْقِي وَلَا تَذَرُ

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

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

أَنَّمَا بَقَرَةٌ لَا ذَا رِئْصَ وَلَا يَكْبَرُ

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

relic (3)

وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى

وَالْأَهْلُ هَارُونَ تَحِيَّةً لِلنَّبِيِّ

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

★ ★ ★ ★

ground (n.) بَقْعَةٌ

vegetable (n.) بَقْلٌ

ب ك ر ★

young (n.) يَكْرٌ

(opp. قَارِضٌ old)

★ ب ل د ★

land (n.) بَلَدٌ

lands (n.p.) بِلَادٌ

town, land (n.) بَلَدَةٌ

the city of Makka هَذَا الْبَلَدُ

★ ب ل س ★

(imperf. 3 p.m. sing.) iv يَلْسُ

<~will despair

أَلْسَ يَلْسُ إِبْلَاسًا

to despair, to be silent with grief

مَلْسِينَ acc. مُلْسُونَ nom.

(act. pic. m. plu.)

who are silent with grief,

who are despairing

★ ب ل ع ★

swallow ! (perate f. sing.) اِبْلَعِي

< اِبْلَعِي بَلْعًا بَلْعًا to swallow

★ ب ل غ ★

(perf. 3 p.m. sing.) بَلَغَ

<~reached

بَلَغَ بَلَغًا بُلُوغًا

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

لَا نَذِيرُكَ بِهِ وَمَنْ يَبْلُغْ

That I may warn you and
whomsoever it may reach.

[6:19]

★ ب ك م ★

<a dumb (adj. def. col.) أَبْكَمُ

يَكْمُ يَكْمًا وَبَكْمًا وَبَكَامَةً (س، ك)
to be dumb, be purposely silent

بَكْمًا acc/

(adj. def. plu.)

those who are dumb

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

فَمَلَّ = بَكْمٌ plu. أَفْمَلَّ = أَبْكَمُ

(the form denotes colours
and defects)

★ ب ك ي ★

(perf. 3 p.f. sing.) بَكَتْ

<~cried, wept

بَكَى يَبْكِي بَكَاءً (ف، ي، ن)

(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 أَبْكَا

made weeping

أَبْكَا يَبْكِي إِبْكَا

to cause to weep, cry

weeping (v.n.) acc.

★ ★ ★ ★

(a particle of digression) بَلْ

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

thou shall not reach لَنْ تَبْلُغَ

يَبْلُغَانِ < acc.

(imperf. 3 p.m. dual)

twain reach

يَبْلُغُوا < acc.

(imperf. 3 p.m. plu.)

they reach

تَبْلُغُونَ < acc.

(imperf. 2 p.m. plu.)

you reach

بَلَّغْتَ (perf. 2 p.m. plu.) ii

thou have preached,

to preach < بَلَّغَ تَبْلِيغًا

thou have not preached مَا بَلَّغْتَ

يَبْلُغُونَ (imperf. 3 p.m. plu.) ii

they preach

أَبْلَغُ (imperf. 1st p. sing.) ii

I preach

preach! (perate m. sing.) ii بَلِّغْ

أَبْلَغُوا (perf. 3 p.m. plu.) iv

< they preached

أَبْلَغَ إِبْلَاغًا

to preach, to inform.

deliver, make-reach

أَبْلَغْتُ (perf. 1st p. sing.) iv

I delivered

لَقَدْ أَبْلَغْتُكَ رِسَالَةَ رَبِّي

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

(perate m. sing.) iv

make-reach

أَبْلِغْ

(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) بَلَّغَا

they (twain) reached

(perf. 3 p.m. plu.) بَلَّغُوا

they reached

(perf. 3 p.f. plu.) بَلَّغْنَ

they reached

(perf. 1st p.f. plu.) بَلَّغْنَا

we reached

overtaken, came up to me بَلَّغْنِي

(to me < بَلَّغَ + came up نِي)

وَقَدْ بَلَّغْنِي الْكِبَرُ

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

(imperf. 3 p.m. sing.) يَبْلُغُ

reaches

till—reached acc. حَتَّى يَبْلُغَ

in order to reach acc. لِيَبْلُغَ

(emp. 3 p.m. sing.) يَبْلُغَنَّ

~ attain the age of

أَبْلُغُ acc.

(imperf. 1st p. sing.)

I may attain

(imperf. 2 p.m. sing.) acc. تَبْلُغْ

thou reach

قُلْ وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ

Say thou ! with Allah is the
sound argument. [6:149]effectual, clear, (act. 2 pic.) **بَلِيغٌ**
eloquent

وَقُلْ لَّيْسَ مِنِّي الْمُفْرِكُونَ وَلَا يَمِينًا

And say unto them for their
souls an effectual saying.
[4:63]preaching, warning (v.n.) **بَلَاغٌ**limit (v.n. mim) **مَبْلَغٌ**

★ ب ل و

(perf. 1st p. plu.) **بَلَوْنَا**

we tried

< **بَلَا يَبْلُوْا بَلَاءًا (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 بَعْضُكُمْ بِبَعْضٍ

In order that He may try
you one another. [47:4](imperf. 3 p. f. sing.) **تَبْلُوْ**
~will prove

هٰذَا لِكُلِّ نَفْسٍ مِّمَّا اسَلَفَتْ

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

ثُمَّ اَنْزَلْنَاهُ سَامَنَةً

Then make him reach to his
place of security. [9:6](act. pic. m. sing.) **بَالِغٌ**

the attainer (1)

اِنَّ اللّٰهَ بِاَلْيَمِْنِ اَمُوْنٌ

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

that is brought (2)

هٰذَا بَالِغُ الْكَتْبَةِ

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

that reaches (3)

كَبَّاسٍ مَّطْلُوعٍ اِلَى السَّائِبِغِ قَاةٌ وَمَا هُوَ بِاَلْيَمِْنِ

As one stretching his palms
to water that it may reach
his mouth, while it will
reach it not. [13:14](act. pic. f. sing.) **بَالِغَةٌ**

consummate (1)

حِكْمَةٌ بَالِغَةٌ

Wisdom consummate. [54:5]

reaching (2)

اَمْرًا لِّكُلِّ اٰمِيْنٍ اَعْلَيْنَا بِالْبَلَاغَةِ 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 **لَبِّسَ**
in order to prove

لَبِّسَ الْمُؤْمِنِينَ وَهُوَ بِالْأُفُقِ

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

[8:17]

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

to prove, **اَبْتَلَا 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 **اَبْتَلَوْا**
examine !

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

وَإِنْ مِمَّنْ الْمُبْتَلِينَ

Verily We have been prayers.
[23:30]

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

لَئِنْ اَللَّهُ جَبَلًا مِّنْ ذَهَبٍ

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

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

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

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

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

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

★ ب ل ي

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

يَلِي يَبْلَى يَلًى وَ بَلَاءً
to become old, to decay; to
get polish removed and
real face appeared

وَمَلِكٍ لَا يَبْلَى

And kingdom not to decay.
[20:120]

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

يَوْمَ يُسَبِّلُ السَّرَائِرَ

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 **يُبْتَلِي**
< ~proves

to test, try, **اَبْلَى يَبْلَى اِبْلَاءً**
prove

بَنَى (n.d. ی + بَنِينَ)

my sons

Note : The word بَنِينَ is plural of بَنٍ ; when an inseparable pro-nominal ی is suffixed it becomes بَنَى
The ن of the plural is dropped.

بُنَى (n.d. ی + بُنِينَ)

my little son

(Note the difference between

بَنَى (baneyya) my sons
and بُنَى (bunayya) my little son)

ابْنَتُهُ (n.) daughter

ابْنَتِ (n.) daughter

ابْنَاتُ (n.p.) daughters

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

ب ن ی ★

بَنَى (perf. 3 p.f. sing.) built

بَنَى بَنَى بَنَى ~ < بَنَى بَنَى بَنَى

Note : The final ی is changed to أَلِف if followed

بَلَى yes

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

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ

عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى 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 ★

بَنَانُ (n.) fingertip

ب ن و ★

ابْنُ (n.) son

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

عِيسَى ابْنُ مَرْيَمَ

Eisa son of Maryam. [2:87]

بَنُونَ (n.p.) nom sons

بَنِينَ (n.p.) acc. sons

بَنُو (n.p.) n.d. sons

بَنَى (n.p.) n.d. sons

★ ب ه ج

joy, beauty, rejoicing (v.n.) *بَهْجَةٌ*to rejoice *بَهَّجَ يَبْهَجُ بَهْجًا* <(act. 2 pic n.) *بَهَّجٌ*

joyful, joyous

★ ب ه ل

نَبْتَئِلُ < *نَبْتَئِلُ* viii

(imperf. 1st p. plu.)

< we humbly pray

to leave one to his *بَلَّ يَبْلُ بَلًّا*
own will, to curseto humiliate *أَبْهَلَ* viii *أَبْهَلَ*
oneself before God and
call upon Him, to invoke
curse on the liar.

★ ب ه م

beast (act. 2 pic. f.) *بَهْمَةٌ*

★ ب و ا

(perf. 3 p.m. sing.) *بَاءَ*
settled, incurred, earned< *بَاءَ يَبُوءُ بَوْمًا (إِلَى)*

to come back to, to return,

to bring, *بَاءَ (ب)* or

lead back, to bear

by a personal pronoun

as *بَنَاهَا*.(perf. 3 p.m. plu.) *بَنَوْا*
they built(perf. 1st p. plu.) *بَنَيْنَا*
we built(imperf. 2 p.m. plu.) *تَبْنُونَ*
you build(perate m. sing.) *إِنِّ*
(thou) build !(perate m. plu.) *إِبْنُوا*
(you) built !building, canopy (v.n.) *بِنَاءٌ*structure, building (n.) *بُنْيَانٌ*(pact. pis. f. sing.) *مَبْنِيَّةٌ*
that is built up

★ ب ه ت

(p. p. 3 p.m. sing.) *بُهِتَ*
was confoundedto be asto- *بُهِتَ يَبْهَتُ بُهْتًا*
nished.to fall in a *بُهِتَ يَبْهَتُ بُهْتًا (س)*
faintto be con- *بُهِتَ يَبْهَتُ بُهْتًا (ى)*
founded(imperf. 3 p. f. sing.) *تَبْهَتُ*
~ will confoundcalumny, slander (v.n.) *مُهْتَانٌ*< *بُهِتَ يَبْهَتُ مُهْتَانًا (ف)*

To calumniate, to slander

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

to be settled v **تَسَوَّأَ**

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

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

(perate m. dual.) **تَسَوَّآ** v
(you twain) inhabit!

settlement (v.n.mim) **مَسْوًى**

★ ب و ب

gate, door (l) (n) **بَابٌ**

لَا تَدْخُلُوْنَ بِأَبْوَابٍ

Enter not by one gate.

[12:67]

a portal (2)

حَتَّىٰ إِذَا فَتَحْنَا لَكُمُ الْبَابَ أَخْرَجْنَا

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

to perish **بَارِئٌ يُّبْرَأُ وَ بَوَارِئُ**

بَاءٌ وَيُعْظِئُ مِنَ اللَّهِ

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

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

(تَبَوَّءَ) acc. **تَبَوَّءَ**

(imperf. 2 p.m. sing.)
thou bear

إِنِّي أَرِيدُ أَنْ تَبْتَلِيَّ إِنشَى

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

(perf. 3 p.m. sing.) ii **بَوَّأَ**
< lodged, settled

بَوَّأَ مَبُوءً تَبَوَّيْنَا وَ تَبَوَّءَ
to place, prepare a place,
settle, lodge

يَتَّكِفِي الْأَرْضِ

He settled you in the earth.
[7:74]

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

(imperf. 2 p.m. sing.) ii **تُسَبِّوُ**
thou settle

يُسَبِّوُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ

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

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

(epl. 1st p. plu.) **لَنَنَاقُ**
we surely will attack by night
while sleeping at night (v.n.) **بَيَانًا**

house (n.) **بَيْتٌ**

houses (n.p.) **بُيُوتٌ**

الْبَيْتِ الْحَرَامِ، الْبَيْتِ الْعَتِيقِ

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

the frequented house, **الْبَيْتِ الْمَعْمُورِ**

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 ی د

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

to perish, **بَادَ يَبِيدُ بَيَادًا (ض)**
vanish

★ ب ی ض

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

to become **ابْيَضَ يَبْيَضُ**
white

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

(imperf. neg. 3 p. f. sing.) **لَنْ تَبُورَ**
~ will not perish

perdition, doom (v.n.) **بُورٌ**

perdition, doom (v.n.) **بَوَارٌ**

★ ب و ل

condition, state, heart (n.) **بَالٌ**

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

مَا بَالُ النِّسْوَةِ الَّتِي تَقْطَعْنَ أَيْدِيَهُنَّ

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

★ ب ی ت

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

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

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

ii < **بَيَّتَ يَبِيتُ**

to plan against
SS by night, to attack by
night

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

لَا تُلَاحِظْهُمْ تَعَارَةً وَلَا بَيْعًا

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

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

لَهُدِمَتِ صَوَائِعُ وَبَيْعٌ وَصَلَوَاتُ وَمَسْجِدٌ

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

ب ی ن ★

(perf. 3 p.m. plu.) ii **بَيَّنَّا**

< they expounded

to ex- **بَيَّنَّا** ii **بَيِّنَ** <
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 **يُبَيِّنْنَ**
they will surely expound

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

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

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

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

white (n.m.) **الْأَبْيَضُ**

white (n.f.) **بَيْضَاءُ**

eggs (n.p.) **بَيْضٌ**

ب ی ع ★

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

بَايَعَ يَبَايِعُ مَبَايَعَةً

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

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

(imperf. 3 p.f. plu.) iii **يَبَايَعْنَ**
they swear fealty

(perate m. sing.) iii **بَايَعَ**
take oath (accept fealty)

Note: **بَايَعَ** 'means thou
swear fealty.' But in
the course of contents
and certain grammatical
rule it means
here: accept their ini-
tiative or action.

(perf. 2 p.m. plu.) vi **تَبَايَعْتُمْ**
you bargain one with
another

< **تَبَايَعَ تَبَايَا**
a sale or make a contract
with each other.

bargaining, selling (v.n.) **بَيْعٌ**
and buying

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

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

exposition (1) (n.) بَيَانٌ

هَذَا بَيَانٌ لِلنَّاسِ

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

distinctness of speech (2)

عَلِمَهُ الْبَيَانُ

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

explanation (3)

شَرَّحَ عَلَيْنَا بَيَانَهُ

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

exposition (v.n.) بَيَّانًا

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

between (particle) بَيْنَ

in front of بَيْنَ يَدَيَّ

in presence of بَيْنَ أَيْدِيَّ

(also see د ي)

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

أَيَّانَ يُبَيِّنُ إِيمَانَهُ
to be clear, make clear

لَا يُخَالِدُونَهُ

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.) بَيِّنٌ

evidence (n.) بَيِّنَةٌ

clear evidences (n.p.) بَيِّنَاتٌ

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

كتاب التاء

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

تُ

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

ة

the ark i.e. the ark of (n.) النَّابُوتُ
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 يَسْبُ تَبًا وَ تَبَابًا (ن)

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

(perf. 3 p.f. sing.)

تَبَّتْ

~ (f) is perished

ruin (v. n.)

تَبَابٌ

ت ★ ★ ★

a preposition (1)

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

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

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

It is used both as prefix ت... and suffix to verbs. As

prefix it is used in the 3rd
p. of the perf. to denote

the fem. e.g. قَالَتْ (perf.
3 p. f. sing. : she said)

to denote 2 p.m. of perf, ت

e.g. قُلْتَ 'thou said'

to denote 2 p. f. of perf. ت

e.g. قُلْتِ 'thou (f..) said'

(perf. 3 p.m. plu.)	تَبِعُوا
they followed	
they did not follow	مَا تَبِعُوا
(imperf. 3 p.m. sing.)	يَتَّبِعُ
~ follows	
(imperf. 3 p.f. sing.)	تَتَّبِعُ
~ (f) follows	
(perf. 3 p.m. sing.) iv	أَتَّبَعَ
~ followed	
(perf. 1st p. plu.) iv	أَتَّبَعْنَا
we made SS follow SS	
(perf. 3 p.m. plu.) iv	أَتَّبَعُوا
they followed	
(imperf. 3 p.m. plu.) iv	يُتَّبِعُونَ
they make (one) follow	
(p.p. 3 p.m. plu.) iv	أُتَّبِعُوا
they were followed, were overtaken by SS	
(imperf. 1st p. plu.) iv	نُتَّبِعُ
we make follow	
(perf. 3 p.m. sing.) viii	اتَّبَعَ
followed	
viii	أَتَّبَعَ
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	تَبَارَكَ
see	تَبَدَّلَ
see	تَبَدَّى
see	تَبَرَّأَ
see	تَبَاثَرَ

ت ب ر ★

(perf. 1st p. plu.) ii	تَبَرَّأْنَا
< we have destroyed	
ii	تَبَرَّ يَتَّبِرُ تَبَرَّأَ وَ تَبَرَّ تَبَرُّوا تَبَرُّوا
to destroy, break.	
destruction (v. n. ii)	تَبْهِيْرًا
(el. 3 p. m. plu.) ii acc.	لِيَتَّبَرُوا
they might destroy	

destruction (v.n.) تَبَارَه

Jestoryed (pis. pic) مَتَّبَرَه

ت ب ع ★

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

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

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

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

ثُمَّ لَا تَجِدُوا لَكُم مِّنَّا مَبِيعًا

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

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

to follow (v.n.) **اتَّبَاعٌ**

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

فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

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

(pis. pic. > viii) **مُتَبِعُونَ**
~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

حَقِّ تَبِيعَ مِلَّتِهِمْ

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 **تَتَّبِعُ**
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 تَتَّبِعَا**
you twain follow not

لَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

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

follower (n.) **تَبِيعٌ**

ت ر ف ★

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

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

تَرَفَ يُتَرَفُ تَرَفًا
to live in abundance, in
affluence

(*p.p. 3 p.m. plu.*) *iv* أَتَرَفُوا
they are luxuriated

(*p.p. 2 p.m. plu.*) *iv* أَتَرَفْتُمْ
you are luxuriated

(*ap-der. > iv, m. plu.*) *acc.* مُتَرَفِينَ
affluent ones

(*ap-der. > iv, m. plu.*) *n.d. acc.* مُتَرَفِي
affluent ones,

affluent people of that
town or community مُتَرَفِيهَا

affluent ones among
them مُتَرَفِيهِمْ

(*ap-der. > iv, m. plu.*) *n.d. nom.* مُتَرَفُو
affluent ones

affluent people of that
town or community مُتَرَفُوهَا

ت ر ق ★

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

ت ج ر ★

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

ت ح ت ★

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

ت خ ذ ★

أَخَذَ see أَخَذَ
for the derived forms

ت ر ب ★

تُرَابٌ (*n*) dust, earth

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

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

sing. رَبِيَّةٌ
reducing to dust, (*v.n.*) مُرَبِّةٌ
poverty, misery

leave ! (parate m. sing.) أَتْرَكَ

~ is left (pip. 3 p.m. sing.) يُتْرَكُ

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

تُتْرَكُوا < acc. تُتْرَكُونَ

(pip. p.m. plu.)

you are left

(act. pic. m. sing.) تَارَكَ

one who leaves SS

acc. تَارِكًا nom. تَارِكُوا

(act. pic. (n.d.) m. sing.)

you are left

ت س ر ★

تَسَرُّ 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 ★

تَهْلِكُ < downfall (v.n.) تَهْلِكُ

to perish, وَ تَهْلِكُ تَهْلِكُ
downfall

ت ر ك ★

~ left, (perf. 3 p.m. sing.) تَرَكَ

to leave, تَرَكَ تَرَكَ (تَرَكَ)

omit, abandon, refrain,
desist, give up

to leave SS by his own (1)
choice or willingness

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ فِي يَمِينٍ

And We left them on that
day (i.e. We shall leave
them) surging one against
another. [18:99]

to leave compulsorily (2)

كَمْ تَرَكَوا مِنْ جَلْدٍ وَ عَذَابٍ

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

I left (perf. 1st. p. sing.) تَرَكْتُ

they left (perf. 3 p.m. plu.) تَرَكَوا

(perf. 3 p.f. plu.) تَرَكَنَّ

they (f.) left

you left (perf. 2 p.m. plu.) تَرَكَتُمْ

we left (perf. 1st. p. plu.) تَرَكَنَا

(imperf. 2 p.m. sing.) تَرَكُ

thou leave

(imperf. 1st. p.m. plu.) تَرَكُوا

we leave

★ ت ل ل

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

وَتَلَّى لِلْجُنِينِ

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

★ ت ل و

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

وَالْقَمَرِ إِذَا تَلَّهَا

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

Note : In Arabic قَرَر moon

is masculine and شَمْسٌ

is feminine, contrary
to English.

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

يَتْلُونَ (n.d.) يَتْلُوا

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

تَتْلُونَ (n.d.) تَتْلُوا

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

(imperf. 1st. p. plu.) تَتْلُوْنَ
we recite

ع ط و see تَسَاطَى

ع ف ف see التَّعَفُّفُ

ع ف و see تَعَفُّوْا

تَمَالَوْا / تَمَالَيْنِ / تَمَالَى / تَمَلُّوْا / اسْتَمَلُّوْا

ع ل و see لَتَمَلَنَّ

ع و ن see تَعَاوَنُوا

غ ي ظ see تَغَيُّظًا

ف د ي see تَفَادَوْهُمْ

ف خ ر see تَفَاخُرٌ

تَفَرَّقُوا / تَفَرَّقَوْا see ف ر ق

★ ت ف ث

تَفَكُّفٌ (n.) unkemptness, impurity

★ ★ ★ ★

تَقْوَى (n.) piety (see) (و ق ي)

تَقَبَّلَ / سَتَقَبَّلَ see ق ب ل

★ ت ق ن

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

ii تَقَنَّ (r.f.) وَ أَتَقَّنَ

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

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

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

(perate m. plu.)
you complete ! أَتَمُّوا

complete (n.) مَمَامَ

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

ت ك أ < و ك أ

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

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

(ap-der. plu.) | مَتَكِينُونَ | مَتَكِينِينَ
acc. recliners

تُكَلِّلُ see و ك ل

★ ★ ★ ★

oven (n.) التَّوْرُ

تَوَفَّقَ see و ف ق

ت و ب ★

(perf. 3 p.m. sing.)
~repented تَابَ

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

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

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

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

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

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

sing : تَالِيَةً
recitation (n.) تِلَاوَةٌ

★ م م ★

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

to be completed تَمَّ يَمَّ مَمَامَا

(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 أَتَمَّتْ

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

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

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

يَتُوبُونَ *acc.* يَتُوبُوا

(imperf. 3 p.m. plu.)

they repent

(perate—prayer) تُبِّ

may thou accept repentance

you repent! (perate m. plu.) تُوْبُوا

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

repenting (Allah) (Ints.) تَوَّابٌ

(act. pic. plu.) تَائِبُونَ
repenters (m.)(act. pic. f. plu.) تَائِبَاتٌ
repenters (f.)

(ints. plu.) acc. تَوَّابِينَ

<repenting men

sing. تَوَّابٌ

★ ★ ★ ★

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

★ ت ي ه

(imperf. 3 p.m. plu.) يَتَيَبَّهُونَ
<they shall wander aboutto wander تَاهَ يَتَاهُ تَاهَا
about lands without
direction

fig (n.) تَيْنٌ

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

Whosoever repenteth after
his wrong-doing and
amendeth. [5:39]accepted repentance, (عَلَى) تَابَ
he forgave

فَإِنَّ اللَّهَ يُؤْتِي عَالِيَهُ

Surely Allah shall relent
towards him. (He will
accept his repentance).
[5:39]~repented تَابَ (إِلَى)
(as إِلَى without تَابَ)(perf. 3 p.m. dual) تَابَا
the twain repented(perf. 3 p.m. plu.) تَابُوا
they repented(perf. 1st p. sing.) تَبَّتُ
I repented(perf. 2 p.m. plu.) تَبَّيْتُمْ
you repented(imperf. 3 p.m. sing.) يَتُوبُ
he accepts repentance(imperf. 3 p.m. sing.) acc. يَتَّبِ
he repents(imperf. 1st p. sing.) أَتُوبُ
I repentتَتُوبَانِ (n.d.) تَتُوبَانِ
you twain repent

كتاب التاء

ت ب ت ★

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

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

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ

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

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

وَلَاذِي بُيُوتِكُمُ الَّذِينَ كَفَرُوا يُبَيِّتُونَكَ أَذُنًا

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

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

fixture (n.) **ثَبْوَةٌ**

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

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

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

to establish, **ثَبَّيْنَا** 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.) **ثَبَّتَ**
may thou keep firm, stable

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

ثَخَنَ يَثْخُنُ ثَخَانًا (ن)

to be thick, hard and firm

أَثْنَنَ to inflict iv

severe slaughter of an enemy.

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

★ ث ر ب

reproof, reproach (v.n.) ii تَرْيِبٌ

★ ث ر ي

الرَّيِّ soil (n.)

★ ث ع ب

ثُمَّانٌ a serpent (n.)

★ ث ق ب

الْقَابُ glowing (act. pic. m. sing.)

★ ث ق ف

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

تَقِفْ يَتَقَفْ تَقَا (س) to meet, reach to conquer

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

تَكْيِثٌ strengthening (v.n. > ii)

تَبَائٍ detached groups (n.p.)

تَبَنٌ < body of man, sing.

troops, horsemen

فَانْفَرُوا فِيْهِمْ اَوْ اَنْفَرُوا جَمِيعًا

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

★ ث ب ر

تُبُورٌ <death, destruction (v.n.)

تَسَبَّرَ يَتَسَبَّرُ تَبَرًا وَ تَبُورًا (ن)

to persist, to destroy

(fact. pic. m. sing.) مُتَبُورًا last one, destroyed one

★ ث ب ط

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

تَبَّطَّ وَ تَبَّطَّ (عَنْ) to hinder, withhold.

★ ث ج ج

تَجَاْجَاْ plenteous (ints.)

★ ث خ ن

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

< weights, (n.p.) أَثْقَالٌ
burdens

sing. : ثَقُلَ

(n. dual.) الثَّقَلَانِ

two dependents (man and jinn)

heavy (v.n.) ثَقُلَ

إِذْ يُرَوِّدُ خِفَافًا 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) مِثْقَالٌ
weight of

ث ل ث ★

(card. number) ثَلَاثٌ / ثَلَاثَةٌ
three

(card. number) ثَلَاثُونَ / ثَلَاثِينَ
thirty

one-third (fraction) الثُّلُثُ

two-third (fraction) الثُّلُثَانِ

nom. n. d. ثُلُثًا

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

third (card. number) ثَالِثٌ / ثَالِثَةٌ

threes ثَلَاثٌ

يَتَقَفُّونَ acc. يَتَقَفُّونَ

(imperf. 3 p.m. plu.)

they come upon

إِنْ يَتَقَفُّوكُمُ يَكُونُوا أَعْدَاءُ

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

(p.p. 3 p.m. plu.) تَقَفُّوا

they are found

ث ق ل ★

(perf. 3 p.f. sing.) ثَقُلْتُ

~ become heavy, momentous

< ثَقُلَ ثَقُلَ ثَقُلَ
to be heavy

(perf. 3 p.f. sing.) iv أَثْقَلْتُ

~ become heavy

(perf. 2 p.m. plu.) iv إِنَّا ثَقَلْنَا

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

Rod.

Note : أَثْقَلْتُ according to

Al-Akbary belongs to

stem sixth تَفَاعَلَ, an additional هَمْزَةٌ (ا) is prefixed.

(see vol. 1, Cairo, 1956, pp. 44.)

(act. 2 pic. m. sing.) ثَقِيلٌ

weighty, heavy

★ ث م ر

(perf. 3 p.m. sing.) iv
~ bore fruit
to bear fruit

fruits (n. p.) ثَمَرَاتُ

fruit (n. sing.) ثَمَرَةٌ

sing. ثَمَرَةٌ < fruits (n. p.) ثَمَرَاتُ

★ ث م ن

price (n.) ثَمَنٌ

eighth part. (fraction) ثَمْنٌ
one-eighth

eight (card. number) ثَمَانِيَّةٌ / ثَمَانِي

eight (card. number) ثَمَانِينَ

★ ث ن ي

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

double a thing

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

وَلَا يَتَنَسَّخُونَ

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

not: "إِنْ شَاءَ اللَّهُ" if God will."
[68:18]

★ ث ل ل

a group (n.) ثَلَّةٌ

★ ث م د

An ancient and power- (n.) ثَمُودٌ
ful people of Arabia close-

ly related to عاد Adites
and heirs to their civilisation and culture with their seat in the north-west corner of Arabia, forming the southern boundary of Syria (Nicholson, *Literary History of the Arabs*, N. York, 1932.) Unlike the Adites of whom we find no trace in historical times, the Thamudite are mentioned still existing by Diodoras Siculus and Ptolemy; and they survived down to the fifth century A. D. in the corps equites Thamudeni attached to the army of the Byzantine emperors (Jid. 8 nn. 542)

★ ★ ★ ★

there, at the same time or place ثَمَّ

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

RF ثَابَ يَثُوبُ ثَوْبًا (إِلَ)
to return

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

(h.v.) iv ثَابَ يَثُوبُ ثَوْبًا
to reward, to recompense

فَأَنبَأَكُمُوعًا يَوْمَ

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.) ثَوَابٌ

reward (n.) مَثْوًى

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

< garments (n.p.) ثِيَابٌ

sing. ثَوْبٌ

ث و ر

(perf. 3 p.m. plu.) iv أَنَارُوا
< they break up

to raise, مَارَ يَمُورُ مَوَارِنَ
be stirred, break up

the second (card. number) ثَانِي

(card. number) اثْنَانِ | اثْنَيْنِ | اثْنَتَيْنِ
two

اثْنَا عَشَرَ (m.) nom.

twelve (m.) acc. اثْنَى عَشَرَ

اثْنَتَا عَشْرَةَ (f.) nom.

twelve (f.) acc. اثْنَتَيْنِ عَشْرَةَ

twos by twos مَثْوًى

oft repeated (Jid.) مَثَانِي

repeating (Arb.) paired
(Pic.)

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانًا

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

repetition (2)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي

وَالْقُرْآنَ الْعَظِيمَ

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

ث و ب ★

(pp. 3 p.m. sing.) ii ثَوَّبَ
< ~ is paid

★ ث و ي ★

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

تَوَى يَتَوَى تَوَامًا (ض)
to halt, stop

مَتَوَى
abode (n. for place)

★ ث ي ب ★

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

أَنَارُوا الْأَرْضَ

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

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

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

raise (1)

فَرَّشُوا سَحَابًا

They raised the cloud. [30:48]

plougheth (2)

أَنهَابُ قَرَّةٍ لَدَىٰ نَجْرٍ لِّلْأَرْضِ

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

[2:71]

كتاب الجيم

ج ب ت ★

an idol or idols (LL) (n.) الْجُنُبُ
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.) جِيلٌ

lit. : constitution, created being, multitude

ج ر ★

(imperf. 3 p.m. plu.) يَجَارُونَ
< they cry for succour

جَارٌ يَجَارُ جَاراً وَ جُنُوراً (ف)
to cry aloud in prayer or supplicate

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

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

جَارٌ، جَارٌ see ج و ر

جَامُوا see ج و س

جَاءَ يَجِيئُ جَاءُوا see ج ي أ

ج ب ب ★

the well (n.) الْجُبُّ

جَقَّ بِحَقِّ جَنَّا وَ (اجْتَقَّ viii)

to cut off, cut down, uproot

ج ث م ★

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

< جَمَّ يَجْمُو جَمًّا وَ جُمُومًا (ض)

to remain in a place with-
out sense, motionless

ج ث و ★

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

جَنَّا يَجْنُو جُنُودًا (ن)

to sit with knees upon the
ground, to kneel

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

ج ح د ★

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

جَعَدَ يَجْعُدُ جُعُودًا (ب)

to deny, refuse one's right

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

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

جِيلٌ multitude (n.)

ج ب ن ★

جَبِينٌ forehead (n.)

ج ب ه ★

جَبَاهُ < foreheads (n. p.)

sing. جَبْهَةٌ

ج ب ي ★

يُجْبَا (pip. 3 p.m. sing.)

< ~ is drawn, brought

جَبَا يَجْبُو (يَجْبِي)

جُبُوءَ وَ جَبَايَ وَ جَبَاوَةَ

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

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

to choose, select اجْتَبَا اجْتَبَاءً

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

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

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

ج ث ث ★

اجْتَنَّتْ (pp. 3 p.f. sing.)

< ~ was pulled out

to quarrel; dispute جَادَلَ مُجَادَلَةً

to twist, (جَدَلَ يَجْدُلُ جَدْلًا (مَنْ))

tight, make firm

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

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

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

يُجَادِلُونَا (acc. n.d.) جَادِلُونَا
(imperf. 3 p.m. plu.)
they dispute

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

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

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

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

disputing (v.n.) iii جَادِلٌ

the dispute (v.n.) iii جِدَالٌ

ج ذ ز ★

broken in pieces (n.) جَذَاذٌ

جَذَّ يَجْذُو جَذًا (مَنْ)

to cut off at the root

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

ج د ث ★

sing. أَجْدَاثُ < graves (n.p.) جَذَتْ

ج د د ★

< greatness, majesty (v.n.) جَدَّ

to be great جَدَّ يَجِدُّ جَدًّا

تَعَلَّ جَدْرِنَا

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

< new (act. 2 pic. m. sing.) جَدِيدٌ

جَدَّ يَجِدُّ جَدَّةً وَ جَدَّةً

to be new

< streets (n.p.) جُدَدٌ
sing. جُدَّةٌ street, way

ج د ر ★

a wall (n.) جِدَارٌ

walls (n.p.) جُدُرٌ

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

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

ج د ل ★

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

ج ر ر ★

(imperf. 3 p.m. sing.) **يَجْرِ**
 < ~ drags
 to draw, to drag. **جَرَ يَجْرِ جَرًا**

ج ر ز ★

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

ج ر ع ★

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

ج ر ف ★

جُرُوف hollowed bank (n.)

ج ر م ★

(perf. 3 p.m. plu.) iv **أَجَرُمُوا**
 they committed sin
 viii **يَجْرِمُ يَجْرِمُ جَرَمًا وَ أَجْرَمَ**
 وَأَجْرَمَ
 to cut off, incite, commit
 a crime against one, be
 guilty of it

عَطَاءٌ غَيْرُ مَقْدُوفٍ

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

ج ذ ع ★

جَذْعُ trunk (of a tree) (n.)
جَذُوعُ النَّخْلِ trunks (n.p.)

ج ذ و ★

جَذْوَةٌ a brand of fire (n.)

ج ر ح ★

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

(perf. 3 p.m. plu.) viii **أَجَرَحُوا**
 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 مَجْرِبَهَا وَمُرْسَهَا

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

[11:41]

(The word مجزئى (majra) is
read مجزئى (majrey) (due
to imala اِمَالَة)

Note: **إِمَالَة** is a way of pronunciation of **أَلِف** as weak ya e.g. **بَحْرَى** *ma-jra* read as *majrey* **بَحْرَى**

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

فِيمَا عَيْنُ جَارِبَ ۚ

Therein is a running spring.
[88:12]

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

a traversing ark, ship (2)

إِنَّمَا طَغَى الْمَاءُ حَمَلَتِكُمْ فِي الْجَلْدِيَّةِ

**Verily, We! when the water
rose We bore you upon the
traversing ark (i.e. a ship).
[69:11]**

الجَوَاثِ < ships (1) (n. p.) جَارِيَةٌ
(sing.)

106

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

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

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

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

acc. مُجْرِمِينَ nom. مُجْرِمُونَ
sinners (act. pic. m. plu.)

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

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ اَلَّا تَعْمِلُوْا اَعْمَلُوْا

And let not the hatred of a people incite you not to act fairly. Act fairly ! [5:8]

undoubtedly (a phrase) لَا جَرَمَ

ج ر ی ★

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

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

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

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

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

(v.n. min.) **جَرَى** < **جَرَى**
course of water flowing

(perf. 1st p. sing.) جَزَيْتُ
I rewarded

(perf. 1st p. plu.) جَزَيْنَا
we rewarded

(imperf. 3 p.m. sing.) يَجْزِي
~rewards

(imperf. 2 p.m. sing.) تَجْزِي
thou reward

(imperf. 1st p. plu.) نَجْزِي
we reward

(emp. 1st p. plu.) نَجْزِيَنَّ
we surely give reward,
recompense

(pip. 3 p.m. plu.) يُجْزَوْنَ
they will be rewarded
or be recompensed

(pip. 2 p.m. plu.) تُجْزَوْنَ
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.)

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ

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

moving swiftly (like ships) (2)

فَلَا أُقْسِمُ بِالْغُلْجِ الْجَوَارِ الْكُنَّسِ

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

ج ذ هـ ★

a part, a portion (n.) جُزْءٌ

جَاوَزَ see ج و ز

ج ذ ع ★

we raged (perf. 1st p. plu.) عَجَزْنَا

to grow (عَجَزَ يَعْجِزُ عَجْزًا)

impatient, be sad, grieve

bewailing (ints. m. sing.) عَجْزُوعٌ

ج ذ ی ★

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

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

وَجَزَاهُمْ بِمَا صَبَرُوا

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

لَدَجَعَلْنَا الْبَيْتَ مَثَابَةً

When We made the House a
resort unto mankind.

[2:125]

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

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ

Count you the giving of
drinks unto the pilgrims.

[9:19]

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

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

Who set up along with Allah
another god. [15:96](act. plc. m. sing.) جَاعِلٌ
maker, adopter(act. plc. m. plu.) جَاعِلُونَ / جَاعِلُو
those who make SS
or adopt

ج ف هـ

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

ج ف ن

جَفَانٌ < basins, (n.p.) جَفَنَةٌ
(sing.)

a large deep dish of wood

ج س د ★

جَسَدٌ
a body (n.)

ج س س ★

(perate neg. m. plu.) لَا تَجَسَّسُوا
< do not spyجَسَّ يَجْسُ جَسَّانٌ
to feel, touchوَجَسَّسَ
to investigate, spy

ج س م ★

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

ج ع ل ★

(perf. 3 p.m. sing.) جَعَلَ
< placed (1)جَعَلَ يَجْعَلُ جَعْلًا
to put, place, make, effect, prepare, pro-
duce, appoint, fix (a price,
compensation or reward),
begin

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

Allah has not placed into
any man two hearts in his
inside (or chest). [33:4](perf. 1st p. plu.) جَعَلْنَا
~ we made, (2)

ج ل س ★

الْمَجَالِسُ < seats (n.p.) مَجْلِسٌ

n. for p.t. (sing.)

to sit مَجْلَسٌ مَجْلِسٌ (مَجْلُوسَاتُنِ)

ج ل ل ★

الْجَلَالُ (v.n.) glory

جَلَّ بِحَمْدٍ جَلَالًا وَجَلَالَةً (ض)

to be great, powerful,
sublimeThe Possessor « ذُو الْجَلَالِ »
of glory.

ج ل و ★

جَلَّى (perf. 3 p.m. sing.) ii

< ~ glorified

جَلَّى بِحَمْدٍ مَجْلِيَّةً

to glorify, to make clear,
bring in light

وَالْكَوْنُ إِذَا جَلَّتْهَا

By the day when it glorifieth
him (Jid) i. e. when it
shows forth the sun's
splendour to its full.

[91:3]

(imperf. 3 p.m. sing.) مَجْلِيٌّ

glorifies, manifests

ج ف و ★

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

< ~ leave off

جَفَا بِحَمْدٍ جَفَاءً (ض)

to treat rudely, to shun, جَفَا جَفَاءً

to be restless iv مَجَانَّى

in the bed,
leave off (LL)

ج ل ب ★

أَجْلَبَ (perate m. sing.) iv

< collect, summon

جَلَبَ بِحَمْدٍ جَلْبًا (ض)

to drive, draw, bring,
assemble

< overgarments (n.p.) جَلَابِيبُ

(sing.) جَلَابٌ

ج ل د ★

أَجْلَدُوا (perate m. plu.) iv

< (you) flog !

جَلَدَ بِحَمْدٍ جَلْدًا (ض)

to whip, scourage

جِلْدَةٌ (n.) stripe

جُلُودٌ < skins (n.p.) جِلْدٌ (sing.)

★ ج ٢ ع

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

جَمَعَ يَجْمَعُ جَمْعًا
to gather, collect, amass,
assemble

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ
Who amasses wealth and
counts it. [104:2]
settled SS (2)

فَجَمَعَ كَيْدَهُ
Then he settled his plan.
[20:60]

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

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ
Surely people have gathered
against you. [3:173]

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

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

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

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

(imperf. 3 p.m. plu.) يَجْمَعُ
we assemble

لَا يَهْدِيهِ إِلَّا رَوْحًا أَلَامَ

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

(perf. 3 p.m. sing.) v يَجْلِي
~ unveils (face or glory)

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

< the exile (v.n.) جَلَاةً
جَلَا يَجْلُو جَلَاءً (عَنْ وَ مِنْ)
to exile, to migrate,
emigrate from one's
country, depart

★ ج ٢ ح

(imperf. 3 p.m. plu.) يَجْمَعُونَ
they ran away in all haste

جَمَعَ يَجْمَعُ جَمْعًا (ف)
وَجَمَاحًا وَ جَمُوحًا
to be restive and run away
(horse), to be headstrong,
quick to throw at, hit

★ ج ٢ د

(act. pic. f. sing.) جَامِدَةً
< firmly fixed

جَدَّ يَجْدُدُ جَدًّا وَ جُودًا (ن)
to congeal, harden, stiffen

Friday (n.) **الْجُمُعَةُ**place of meeting, (n. for p.t.) **مَجْمَعٌ**
junction.(pact. pic. m. sing.) **مَجْمُوعٌ**
assembled one,(pact. pic. m. plu.) **مَجْمُوعُونَ**
assembled ones
the day of assembly **يَوْمَ الْجُمُعَةِ**

★ ج م ل

the camel (n.) **الْجَمَلُ**< the camels (n.p.) **جَمَالٌ**(sing.) **جَمَلٌ**< the camels (جَمَالٌ) **جَمَالَاتٌ**(Rgh.) sing. **جَمَالَةٌ**all, complete one (n.) **جَمَلَةٌ**the beauty (n.) **جَمَالٌ**(act. 2 pic. m. sing.) **جَمِيلٌ**
beautiful

★ ج م م

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

★ ج ن ب

(perate. m. sing.) **اجْتَنَبَ**
< keep aside, save**تَجَمُّعُوا** (n.d.) **تَجَمُّعُونَ**(imperf. 2 p.m. plu.)
that you have to gather**وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ**(Forbidden unto you) that
you have two sisters to-
gether (i.e. as your wives).
[4:23](pp. 3 p.m. sing.) **جَمِعَ**

~ was brought together

(perf. 3 p.m. plu.) iv **أَجْمَعُوا**
they resolved, (agreed
among themselves)**وَأَجْمَعُوا أَنْ يَجْعَلُوا فِي غَيْبَتِ الْحَبِّ**And they resolved to put
him in the bottom of the
well. [12:15](perate m. plu.) iv **أَجْمِعُوا**

you devise

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتَّصَفُواWherefore devise your stra-
tagem, then come in the
row. [20:64](perf. 3 p.f. sing.) viii **اجْتَمَعَتْ**

~ got together

(perf. 3 p.f. plu.) viii **اجْتَمَعُوا**

they got together

multitude, gathering (v.n.) **الْجَمْعُ**(v.n. dual) **جَمْعَانِ**

two gathered groups

(act. pic. m. sing.) **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 كَيْفَ يُؤْمِنَ الظَّالِمُونَ

Avoid much from suspicion.
[49:12]

in respect of (1) (n.) جَنْبٌ
(about, of)

عَلَى مَا قَرَّبْتُ فِي جَنْبِ اللَّهِ

That I was unmindful of
Allah. (Pic.) [39:56]

That I have been remiss in
respect of Allah. (Jid.)

side (2)

وَالصَّاحِبِ بِالْجَنْبِ

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

(sing.) جُنُوبٌ < sides (n.p.) جَنْبٌ

distant (1) (n.) جُنْبٌ

وَالْمَحَلِّ الْجُنْبِ

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)

جَبَّ يَجْبُ جَبًّا (ن)

to turn aside, turn off,
lead to the side

وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

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

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

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

وَسَيَجْنِبُهَا الْأَشْقَى

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

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

وَيَتَجَنَّبُهَا الْأَشْقَى

And the most unfortunate
one will avoid it. [87:11]

(*perf. 3 p.m. plu.*) viii اجْتَنَبُوا
they avoided

(*imperf. 3 p.m. plu.*) viii يَجْتَنِبُونَ
they avoid

جَتْنِبُوا < acc. يَجْتَنِبُونَ

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

(*perate m. plu.*) viii اجْتَنِبُوا

avoid

(Learners should note care-
fully the difference between

وَأَخْضِرْ لَهُمْ جَنَاحَ الذِّلِّ

And lower down unto them
the wing of submission.

[17:24]

acc. جَنَاحَيْنِ < n.d. جَنَاحِي

two wings, both wings

أُجْنِحَهُ < wings (n.p.) جَنَاح

(sing.)

sin (n.) مُجْنَح

لَيْسَ عَلَيْكَ مُجْنَح

It is no sin for you. [2:198]

ج ن د ★

an army (n.) مُجُنَّد

مُجُنَّدُ < the armies (n.p.) جُنُود

(sing.)

ج ن ف ★

unjust cause, (n.) جَنْفٌ
wrong course(Ap-der. m. sing.) vi مُتَجَانِفٌ
willingly inclining

عَنِ مَتَجَانِفٍ إِلَى اللَّهِ

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

ج ن ن ★

(perf. 3 p.m. sing.) جَنَّ
~ overshadowed

impure (2)

وَأَنْ تَنْتَهَوْا عَنْ جُنُبِكُمْ فَطَهَّرُوا

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 ★

(perf. 3 p.m. sing.) جَعَوْا

< they inclined

جَمَعَ بَيْنَهُمْ جُنُوحًا (ف)

to incline towards, to bend

incline (perate m. sing.) اجْنَحْ

فَإِنْ جَسَّوْا لَتَلَوْنَهَا جَمْعًا

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

[8:61]

wing (n.) جَنَاحٌ

قِيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ

Of his sin will be questioned
that Day neither man nor
Jinn. [55:39]

serpent (2)

تَهْتَزُّ كَأَنَّهَا جَانٌّ

It was wriggling as though it
were a serpent. [27:10]

(sing.) جِنَّة < the Jinn (n.p)

مِنَ الْجِنَّةِ وَالنَّاسِ

Whether of Jinn or mankind.
[114:6]

madness (2)

أَمْرًا يُقُولُونَ بِهِ جِنَّةٌ

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

Note : whereas جِنَّة is with
a definite article أَنْ

(i.e. الْجِنَّةُ) means Jinn.

(pact. pic. m. sing.) جَنَّوْنَ

< mad one

to be mad جَنَّ جَنَّوْنَا

enclosed garden, (n.) جَنَّةٌ
paradise

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

(sing.) جَنَّة < gardens (n.p)

جَنَّ يَجْنُّ جَنًّا وَجُنُودًا

to cover, veil, be dark

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ

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

Jinn (n.) الْجِنَّ

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 jinn
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 جَاهِدْ 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.) **جُهْدٌ**

لَا يَجِدُونَ إِلَهُدْهُمْ

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

binding, forcible (n.) **جَهْدٌ**

أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

Who (they) swear by Allah their most binding oaths. [5:53]

ج ٥ د ★

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

جَهَرَ بِجَهْرٍ جَهْرًا

جَهْرَةً وَجَهْرًا (ف)

to be or become public, known,

shield, shelter (n.) **جُنَّةٌ**

sing. **أَجْنَةٌ** < embryos (n.p.) **جَيْنٌ**

وَأَنتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

And you are embryos in the wombs of your mothers. [53:32]

ج ن ي ★

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

وَجَنَّاتٍ مِّنْ دَانٍ

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 مُجَاهَدَةً وَجِهَادًا

جَهْدَ 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. **جَاهِلُونَ** nom. **جَاهِلِينَ**
(act. pic. m. plu.)

(sing.) **جَاهِلٌ** < ignorants

the state of ignorance (n.) **جَاهِلِيَّةٌ**
(or) unawareness

ج و ب ن م

the hell (n.) **جَهَنَّمَ**

ج و ب *

(perf. 3 p.m. plu.) **جَاوُوا**

< hewed out

to pass **جَابَ بِجُودٍ**
through a country,
to cut, to penetrate

وَقَوْمُ ثَمُودَ الَّذِينَ جَابُوا الصَّخِرَ بِالْوَادِ
And Thamud who hewed out
the rocks in the valley.

[89:9]

(perf. 2 p.m. plu.) iv **أَجَبْتُمْ**
< you replied

أَجَابَ يُجِيبُ إِجَابَةً
to reply, answer, accept

(imperf. 3 p.m. sing.) iv **يُجِيبُ**
replies, answers

(imperf. 3 p.m. sing.) iv acc. **يُجِيبُ**
~accepts

(imperf. 1st. p. sing.) iv **أُجِيبُ**
I accept

(imperf. 1st. p. plu.) iv **نُجِيبُ**
we accept

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

open (n.) **جَهْرٌ**

loudly, openly (adj.) **جَهْرًا**

manifestly open (v.n.) **جَهْرَةً**

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

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

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

ج و ب ن *

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

provision (n.) **جَهَارٌ**

ج و ب ل *

(imperf. 3 p.m. plu.) ii **يَجْهَلُونَ**
< they are ignorants

جَهْلٌ يَجْهَلُ جَهْلًا وَجَهْلًا (ف)

to be ignorant, to lack
knowledge

(imperf. 2 p.m. plu.) **تَجْهَلُونَ**
you are ignorants i.e. they/
you speak ignorantly

(act. pic. m. sing.) **جَاهِلٌ**
an ignorant one

very ignorant (ints.) **جَهُولٌ**

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

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

الْمُجِيبُونَ (act pic. plu. iv, 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.)
جَايَةً wells > (sing.)
very large pot of water,
well

وَقَطَائِنَ 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
Gordyaei being one of the
mountains which divide
Armenia on the south from
Mesopotamia." (M.A.)

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

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

قَالَ قَدْ اُجِيبَتْ دَعْوَتُكُمْ

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

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

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

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

to accept اَسْتَجَابَ

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

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

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

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

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

يَسْتَجِيبُونَ <acc. يَسْتَجِيبُونَ

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

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

(perate. > x, m. sing.) اَسْتَجِبْ
thou may accept !

(parate m. sing.) iv أَجْرُ
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.) جَاوَرٌ
deviating (way)

(ap-der. > vi, f. plu.) مَتَجَاوَرَاتٍ
side by side

وَفِي الْأَرْضِ قُطُوعٌ مُتَجَاوِرَاتٌ

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

ج و ز ★

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

جَاوَزَ بِمَآوِزٍ جَوَازًا وَ مَجَاوِزَةً
to pass a certain boundry,
to cross

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

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

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

(imperf. 1st p. plu.) نَتَجَاوَرُ
we pass by

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

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

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

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

ج و ر ★

(act. pic. m. sing.) جَارٌ
neighbour

(imperf. 3 p.m. sing.) iv يُجِيرُ
~ protects, shelters

أَجَارَ يُجِيرُ إِجَارَةً
to save, protect, to cause one to
turn aside from,

جَارٌ يَجُورُ جَوْرًا (ن)
to be unjust,
to turn aside عَنْ —

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

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

وَمُؤَيِّدٌ لَا يَجَارُ عَلَيْهِ

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

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

جَاءَ يَجِيءُ جَائًا (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 جَاءَ
~drawn

فَأَجَاءَهَا الْمَخَاضُ

Then the birth-pangs drove
her. [19:23]

ج ي ب ★

جَيْبٌ
opening at the neck (n.)
and bosom of a shirt< bosoms (n. p.) جُيُوبٌ
(sing.) جَيْبٌ

ج ي د ★

< neck, ironical (n.) جِنَّةٌ
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

الْآنَ جَوْعٌ زَيْفًا

That thou art not hungry.

[20:118]

جُوعٌ (n.)
hungry

ج و ف ★

< chest, thorax (n.) جَوْفٌ
litt: a hollow, inside

ج و و ★

جَوْوٌ (n.)
firmament (n.)
(middle of the sky)

ج ي ه ★

(perf. 3 p.m. sing.) جَاءَ
< ~came

كتاب الحاء

as r.f. (above) vi أَحَبَّ مُحِبٌّ
(perf. 2 p.m. sing.) iv أَحَبَّتْ
thou loved

(perf. 1st p. sing.) iv أَحَبْتُ
I loved

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

~ with love (in reply) (iv.) يُحِبُّ
(The assimilation of double

ب denotes its being in
accord with a conditional
phrase).

(imperf. 3 p.m. plu.) iv يُحِبُّونَ
they love

(imperf. 2 p.m. plu.) iv تُحِبُّونَ
you love

(imperf. 1st p. sing.) iv أُحِبُّ
I love

more wanted than (elative) أَحَبُّ
SS, more dearer than SS

★ ★ ★ ★

حَاجَةً see ح و ج

حَامٌ see ح م ي

حَامِيَةً see ح م ي

حَمِيَّةً see ح م ي

حَادٌّ see ح د د

حَاشٍ see ح و ش

حَاقٍ see ح ي ق

ح ب ب ★

(perf. 3 p.m. sing.) ii حَبَّبَ
~endeared

حَبَّ يُحِبُّ حَبًّا وَ حُبًّا (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.) حِطَّ
< ~ came to naught,
gone in vain

حِطَّ يَحِطُّ حِطًّا
to come to naught,
to perish

(perf. 3 p.f. sing.) حِطَّتْ
came to naught, gone
in vain

(imperf. 3 p.f. sing.) acc. حِطَّتْ
it may go in vain

(epl. 3 p.m. sing.) لَيَحِطَّنَّ
surely be made ineffective

(perf. 3 p.m. sing.) iv. أَحْطَأَ
~ makes SS ineffective

iv أَحْطَأَ يَحْطِئُ إِحْطَاءً
to make SS ineffective

(imperf. 3 p.m. sing.) iv يَحْطِئُ
~ make ineffective

ح ب ك ★

جُكْ
(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.) أَجْبَاءُ
(sing.) حَيْبٌ

حَبَّةٌ the love (n.mim)

★ ★ ★ ★

حَبَّةٌ probable, grain (n.)

حَبٌّ grain (n.)

ح ب ر ★

(pip. 3 p.m. plu.) يُحْبِرُونَ
< they shall be made happy

حَبْرٌ يَحْبِرُ حُبْرًا (س)
To be glad

(pip. 2 p.m. plu.) تُحْبِرُونَ
you shall be made happy.

أَحْبَارٌ great learned men; (n.p)
doctors of religious laws.

ح ب س ★

(imperf. 3 p.m. sing.) يَحْسِيسُ
~ prevents, detain

حَسَسَ يَحْسِيسٌ حَسًّا (ض)
to imprison, confine;
detain

★ ح ح ح

(*pref. 3 p.f. sing. (assim)*) حَجَّ
 ~ performed the religious
 rites and the ceremonies
 of the pilgrimage, repaired
 to Makka or to Ka'ba

حَجَّ يَحْجُجُ حَجَّانٌ
 to intend to a certain target,
 to aim at

حَجٌّ the pligrimage (n.)

حَجُّ الْبَيْتِ the pligrimage of the
 House (Ka'ba)

الْحَجَّ the pligrimage (n.)

(*act. pic. m. sing.*) الْحَاجُّ
 the pilgrim

(used also for the group of
 pilgrims as a noun of
 kind) إِسْمُ الْحَاجِّ

حَبَّحَ years (n. p.) حَبَّحٌ
 (sing.)

حَبَّحَةٌ an argument (n.)

(*perf. 3 p.m. sing.*) iii حَاجَّ
 ~ contended

حَاجَّ يَحْجُجُ حَاجَّةٌ وَ حَاجِبًا
 to dispute, contend

(*perf. 3 p.m. plu.*) iii حَاجُّوا
 they contended

(*perf. 2 p.m. plu.*) iii حَاجَبْتُمْ
 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.)

~ < حَجَبَ يَحْجُبُ حِجَابًا (ن)

to hide, to cover, to put
 behind veil

(*pact. pic. m. plu.*) حُجُبُونَ

~ < the debarred ones, who
 are kept behind a veil,
 those who are shut out

(sing.) حُجُوبٌ

Note : In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say جَبْرًا مَجْبُورًا meaning, it is rigorously forbidden to thee to commit an act of hostility against me, in this month, and the latter thereupon would abstain from any aggression against him and so, on the day of Ressurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them. (Jid.—LL)

وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجَبْرًا مَجْبُورًا

And he has placed between these two (seas) a barrier and great partition.

[25:53]

sense, understanding (3)

هَلْ فِي ذَلِكَ قَسْرٌ لِّذِي حَبْرِ

Indeed in that is an oath for a man of sense (is there in that an oath for a man of sense ?) [89:5]

Note : The interrogative particle, 'هل' 'what' or 'is there'

is also used to stress the sense of the sentence. Therefore, some translators of the Quran tend to interpret it by 'surely, indeed, and alike.'

acc. (n.d.) مَجَابِرًا

(imperf. 3 p.m. plu.) ill
they are contending

(imperf. 3 p.m. plu.) ill مَجَابِرُونَ
they are contending

(imperf. 2 p.m. plu.) ill مَجَابِرُونَ
you are contending

وَسَأَلَهُ قَوْمُهُ قَالَ أَتُحَاجُّونَنِي فِي اللَّهِ ؟

And his people contended with him, he said : Are you contending me about Allah? [6:80]

they wrangle together vi مَجَابِرُونَ

< مَجَابِرًا مَجَابِرًا
to wrangle together

ج ج ح *

prohibited one (1) (n.) حَبْرٌ

وَقَالُوا هَذِهِ الْأَنْعَامُ وَحَرِّمَتْ حَبْرٌ

And they said : Those (such and such) cattle and crops are prohibited. [6:138]

a barrier (2)

وَيَقُولُونَ حَبْرًا مَجْبُورًا

And they will say : Let their be a strong barrier (and they will say : away! away! —Jid.) [25:22]

(pact. pic. m. sing.) مَجْبُورًا
who is put behind
a barrier

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

And has set a barrier between two seas. [27:61]

(act. pic. m. plu.) حَاجِزِينَ
withholders

فَمَا يَكْمُرُ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ

And not one of you would have withheld us (from punishing him). [69:47]

ح د ب ★

< mound, elevated (n.) حَدَبٌ
place

حَدِثَ يَحْدِثُ حَدَبًا - عَلَى -
to be affectionate,

حَدَبٌ ج أَحْدَابٌ وَ حُدْبٌ (n.)
elevated ground

ح د ث ★

(imperf. 3 p. f. sing.) ii تُحَدِّثُ
< ~ will tell, will inform

حَدَّثَ تَحْدِثًا
to state

(imperf. 2 p. m. plu.) ii تُحَدِّثُونَ
you will say, inform

تَحَدَّثَ (perate m. sing.) ii

(imperf. 3 p. m. sing.) iv يُحَدِّثُ

< ~ creates, generates (1)
to create, iv أَحَدَّثَ إِحْدَاثًا
initiate, generate

Name of a mountain (4)
about 150 miles north of
Syria. The rocky tract of
land known by this name
lies in the north of Arabia
on the highway to Syria.
It was inhabited by the
tribe of ثَمُود (Thamud).

حِجْرٌ Hijr, in Ptolemy
and Pliny, is an oasis
staple town of the gold
and the frankincense car-
van 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]

الحِجْرُ (n.)
the stone

حِجَارَةٌ (n.)
the stone

< apartments (n. p.) حُجُرَاتٌ

(sing.) حُجْرَةٌ

ward, guardianship (n. p.) حُجُورٌ

وَسَيَكُنَّ أُمَّهَاتُ لَكُمْ حُجُورًا

And your step-daughters who
are your ward (or in your
guardianship). [4:23]

ح ج ز ★

حَاجِزٌ
a barrier (act. pic. m. sing.)

discourse (2)

وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ

And will teach thee of the interpretation of the discourse. [12:6]

ح د د ★

(perf. 3 p.m. sing.) iii حَدَّ
 < ~opposed

to oppose, حَدَّ مُحَادَّةً
 act with hostility towards SS

(imperf. 3 p.m. sing.) iii يُحَادِدُ
 opposes

(imperf. 3 p.m. plu.) iii يُحَادِّثُونَ
 they oppose

limits, bounds (n. p.) حُدُودٌ
 (sing.) < حُدٍّ

بَيْنَ حُدُودِ اللَّهِ فَلَا تَقْرَبُوهَا

These are bounds of Allah wherefore approach them not! [2:187]

iron (1) (n.) حَدِيدٌ

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

We sent down iron wherein is great violence. [57:25]

sharp (2)

فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

So thy sight is sharp today. [50:22]

أَوْ يُصْدِرُ الْأَمْرَ مُكْرَرًا

Or it may generate in them some admonition. [20:113]

(imperf. 1st. p. sing.) iv أَحْدِثُ
 I initiate, begin

حَتَّى أَحْدِثَ لَكَ مِنْهُ ذِكْرًا

Until I begin thereof (some) mention. [18:70]

(pis. pic. m. sing.) iv مُحَدَّثٌ
 fresh, new

(act. pic. m. sing.) حَدِيثٌ
 a story (1)

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

And has come to thee the story of Musa. [20:9]

a discourse (2)

حَتَّى يَمْشُوا فِي حَدِيثٍ غَيْرِهِ

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.) أَحَادِيثُ

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,
gaured against

إِنَّ عَذَابَ رَبِّكَ كَانَ حَذُورًا
Verily the torment of thy
Lord is ever to be gaured
against. [17:57]

precaution (n.) حِذْرٌ

خُذْ وَحِذْرَكَ

Take your precaution. [4:71]

fear (v.n.) حَذَرَ

حَذَرَ الْمَوْتِ

Fear of death. [2:19]

ح ر ب

(perf. 3 p.m. sing.) iii حَارَبَ
< ~made war against
حَرَبَ يَحْرِبُ حَرْبًا (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.) الْخِرَابُ
an apartment inside the
sanctuary

< sharps (n. p.) (adj.) حِدَادٌ
(sing.) حَيْدٌ

سَلَفُوا بِالسِّتِ حِدَادًا

They smile at you with sharp
tongues. [33:19]

ح د ق

< gardens (n. p.) حَدَائِقُ
(sing.) حَدِيقَةٌ

ح ذ ر

(imperf. 3 p.m. sing.) يَحْذَرُ
< ~fears

حَذَرَ يَحْذَرُ حَذْرًا وَحِذْرًا (ف)
to be cautious, to fear

(imperf. 3 p.m. plu.) يَحْذَرُونَ
they are cautious

(imperf. 2 p.m. plu.) تَحْذَرُونَ
you are cautious

(perate. m. sing.) احْذَرْ
(thou) be cautious

(perate m. plu.) احْذَرُوا
(you) fear!

(imperf. 3 p.m. sing.) ii يَحْذَرُ
~<cautions

to caution ii حَذَرَ تَحْذِيرًا

وَكَلَّمَ اللَّهُ نَفْسَهُ

And Allah cautioned 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

وَعَدَّوْا عَلَى حَرْدٍ قَدِيرِينَ

And they went out betimes having been powerful on the prevention

[68:25]

★ ح ر ر

(perf. 3 p.m. plu.) v تَحَرَّرُوا

they endeavoured

(opp. cold) the heat (n.) الْحَرَّةُ

(opp: slave) the free (n.) الْحُرَّةُ

the sun's heat (n.) الْحَرَوْرُ

silk (n.) حَرِيرٌ

to set SS free (v.n.) تَحْرِيْرٌ

فَلَمَّا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ

Whenever Dhakariyya entered the apartment in sanctuary to (see) her.

[3:37]

the wall (of the sanctuary) (2)

إِذْ تَسَوَّروا الْمِحْرَابَ

When they climbed the wall of the sanctuary. [38:21]

lofty halls (LL) (n. p.) مَحَارِبُ

(sing.) مِغْرَابٌ < synagogues (Jid., M.A.)

★ ح ر ث

حَرْثٌ < tith (n.)

< حَرَتَ يَحْرُثُ حَرْثًا (ن)

to till and sow the ground

(imperf. 2 p m. plu.) تَحْرُثُونَ

you sow

★ ح ر ج

حَرَجٌ < straitness (1) (n.)

< حَرَجَ يَحْرُجُ حَرَجًا (ف)

to be close, be oppressed, be straightened

فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ وَتَنُوءَ

So let there be no straitness in thy breast. [7:2]

★ ح ر ف

(*imperf. 3 p.m. sing.*) ii **يُحَرِّفُ**
< ~ perverts, dislocates,

حَرَفَ يَحْرِفُ حَرْفًا (ض) - عَرَفَ -
to turn from the proper way
or manner, corrupts the
words, alters the sense of
word.

to trans- ii **حَرَفَ تَحْرِيفًا** <
pose or change (letters or
words).

(*imperf. 3 p.m. plu.*) ii **يُحَرِّفُونَ**
they pervert, dislocate,
corrupt.

the edge (a point of (*n.*) **حَرْفٌ**
turning)

(*ap-der. < v. m. sing.*) **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

(*apl. 1st. p. plu.*) **لَنُحَرِّقَنَّ**
< we surely shall burn

to burn **حَرَقَ يَحْرِقُ حَرْقًا (ض)**
by pulling in the fire,

<< **حَرَقَ ii تَحْرِيقًا**
to burn, to cause burning
pain

★ ح ر م

< guard (*n.*) **حَرَمٌ**

حَرَمَ يَحْرُمُ حَرَمًا وَ

to guard, to watch (*n.*) **حِرَاسَةٌ**

★ ح ر ص

(*perf. 2 p.m. sing.*) **حَرَصْتَ**
< thou desired eagerly

حَرَصَ يَحْرُصُ حَرَصًا (ض)

to desire eagerly

(*perf. 2 p.m. plu.*) **حَرَصْتُمْ**
you desired eagerly

(*imperf. 2 p.m. sing.*) (*gen.*) **تَحْرِصُ**
thou desire eagerly

(*act. 2 pic. m. sing.*) **حَرِصٌ**
eager

most eager (*elative*) **أَحْرَصٌ**

★ ح ر ض

(*perate. m. sing.*) ii **حَرَضَ**
< persuade!

حَرَضَ ii تَحْرِيضًا

to encourage, incite, to
persuade

<< **حَرَضَ يَحْرُضُ 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

أَلَا جَعَلْنَا حَرَمًا أَوْثَنًا

We have appointed an in-
violable sanctuary. [29:67]

unlawful (1) (n.) حَرَامٌ

هَذَا حَلَالٌ وَهَذَا حَرَامٌ

This is lawful and this un-
lawful. [16:116]

ban (2)

وَحَرَّمْنَا عَلَى قَوْمِهِ أَهْلُكَهَا

And ban is (laid) on (every)
town which we have dest-
royed. [21:95]

sacred (3)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

A sacred month is for a sac-
red month. [2:194]

وَلَا تَقْبَلُوا لَهُمْ عِنْدَ الْبَيْتِ الْحَرَامِ

And fight them not near the
sacred Mosque (i.e. the
Mosque of Kaba) [2:191]

< sacred ones (1) (n.p.) حُرُمٌ

(sing.) حَرَامٌ

(perate. m. plu.) *ii* حَرِّقُوا
(you) burn!

(perf. 3 p.j. sing.) *viii* اخْتَرَقَتْ
consumed (by fire)

fire, burning (act. 2 pic.) الْحَرِيقُ

ح ر ك ★

(perate. neg. m. sing.) لَا تُحْرِكْ
< move not

حَرَكَ تَحْرِيكًا
to move, to *ii*
pull in motion, to excite

Note: RF حَرَكَ يَحْرِكُ حَرَكَ
is not in use, meaning is
same as *ii*

ح ر م

(perf. 3 p.m. sing.) *ii* حَرَّمَ
< ~ forbade

to forbid, حَرَّمَ يَحْرِمُ
to prohibit use or doing SS

(pp. 3 p.m. sing.) *ii* حَرَّمَ
is forbidden

(pp. 3 p. f. sing.) *ii* حَرِّمَتْ
is forbidden

(perf. 3 p.m. plu.) *ii* حَرَّمُوا
they forbade

(perf. 1st. p. plu.) *ii* حَرَّمْنَا
we forbade

(imperf. 2 p.m. sing.) *ii* تُحْرِمُ
thou forbid

sacred ordinances (2)

وَمَنْ يُعَظِّمْ حُرْمَةَ اللَّهِ

And whoever respects the
sacred ordinances of Allah.

[22:30]

(*pact. pic. m. sing.*) الْمُحْرَمُونَ

a deprived one

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

And in their wealth there was
a due share for the beggar
and the non-beggar (de-
prived one). [51:19]

(*pact. pic. m. plu.*) الْمُحْرَمُونَ

deprived ones

بَلْ نَحْنُ مَحْرُومُونَ

Aye! we are deprived ones.

[56:67]

(1) (*pis. pic. m. sing.*) ii مُحَرَّمٌ

< forbidden thing

to forbid مُحَرِّمٌ ii حَرَّمَ

وَهُوَ مُحَرَّمٌ عَلَيْهِمْ وَأَخْرَجَهُمْ

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 مُحَرَّمَةٌ

forbidden

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ

When the sacred months
have passed. [9:5]

Note: The ancient Arabs
held four months in the
year as sacred, during
which they held it unlaw-
ful to wage war. These
months were the first, seven-
th, eleventh and twelfth,
namely, Muhurram, Rajab,
Dhulqa'da and Dhulhijja.

to be in the state of (2)

(إِحْرَامٌ) ihram

لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ

Slay not chase while you are
in state of sanctity.

[5:95]

Note: أَحْرَمَ إِحْرَامًا to en-
ter upon the performance
of those acts of الْحَجَّ
(al-hajj, pilgrimage) or of
الْعُمْرَةِ (al-'umrah) whereby
certain things become for-
bidden that were lawful
before this state.

things regarded (1) (*n. p.*) حُرْمَاتٌ
sacred

وَالْحُرْمَتُ قَصَاصٌ

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. يَحْزَنُ
< they (f) are grieved

حَزَنٌ يَحْزَنُ حَزَانًا وَحُزْنًا (س)
to be grieved

ذَلِكَ أَكْثَرُ أَنْ تَفْرَكَ عَنْهُمْ وَلَا يُحِزُّكَ

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 وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا

(They) turned back while their eyes overflowed with tears for grief. [9:92]

a cause of grief (2)

فَلْيَسْأَلُوا آلَ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the people of Firown took him up, that he should become unto them an enemy and a cause of grief. [28:8]

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ

Said He! verily it is forbidden unto them. [5:26]

ح د ب ★

حَزْبٌ confederate, sect, (1) (n.) group, band

أُولَئِكَ حَزْبُ اللَّهِ

It is the Allah's band. [58:22]

الْحِزْبَيْنِ two parties (2) (n. dual.)

أَيُّ الْحِزْبَيْنِ أَحْسَنُ لِمَا لَمْ يَأْتِ

Which of the two groups was best at reckoning the time that they had tarried.

[18:12]

أَحْزَابٌ sects (3) (n.p.)

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ

Then the sects have differed among themselves. [19:37]

confederate (4)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ

And when the believers saw the confederates. [33:22]

ح د ن ★

(imperf. 3 p. m. sing.) يَحْزَنُ
< ~ grieves

حَزَنٌ يَحْزَنُ حُزْنًا (ن) to grieve!

(e.n. neg. 2 p.m. sing.) لَا تَحْسَبَنَّ
thou should not think

(perf. 1st. p. plu.) iii حَاسِبْنَا
< we reckoned
حَاسَبٌ مُحَاسِبٌ مُحَاسَبَةٌ 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 مُحَاسِبُ
will reckon

(pip. 3 p.m. sing.) iii مُحَاسَبُ
will be reckoned

(imperf. 3 p.m. sing.) viii يَحْسِبُ
imagines

يَحْسِبُونَ < viii acc. يَحْسِبُونَ
(imperf. 3 p.m. plu.)
they imagine, think of
reckoning (1) (v.n.) حِسَابٌ

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
Surely they feared not the
reckoning. [78:27]
sufficient (2)

جَزَاءٌ مِّنْ رَبِّكَ عَطَاءٌ حِسَابًا
A reward from thy Lord su-
fficient. [78:36]
my account, my reckoning حِسَابِيَّةُ
(n. suffixed with a pronomi-
nal ي of 1st. p. attached
with . 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 يَحْسِبُ حِسَابًا (س)
to think, consider

(perf. 3 p.m. sing.) حَسِبْتُ
thought

(perf. 2 p.m. sing.) حَسِبْتَ
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.) يَحْسِبُ
~thinks

(imperf. 2 p.m. sing.) تَحْسِبُ
thou think

(imperf. 3 p.m. plu.) يَحْسِبُونَ
they think

(imperf. 2 p.m. plu.) تَحْسِبُونَ
you think

(imperf. 2 p.m. plu.) (n.d.) تَحْسِبُوا
that you think

(e.n. neg. 3 p.m. sing.) لَا يَحْسَبَنَّ
~should not think

the envy (v.n.) حَسَدٌ

ح م ر ★

حَسْرَةٌ (n.) <anguish

حَسَرَ يَحْزَنُ حَسْرَةً - عَلَى - (م)

to grieve for something
that happened or was
done in the past

The Day of الحَسْرَةِ

Judgement is also called
"the Day of anguish" be-
cause man will then regret
that he wasted the oppor-
tunity given to him to
work for his own good
(Ibn Kathir).

Ah, the anguish! يَا حَسْرَةً

Alas, my grief! يَا حَسْرَتِي

Alas, our grief! يَا حَسْرَتَنَا

حَسَرَاتٌ (n.p.) <anguishes

حَسْرَةً (sing.)

(act. 2 pic. m. sing.) حَسِيرٌ

<that is made dim, that
becomes wearied out

حَسَرَ يَحْزَنُ حُسُورًا (ن)

to get tired, fatigued, to
fall short

(imperf. 3 p.m. plu.) x يَسْتَحْزِرُونَ
they weary

(pact. pic. m. sing.) حُسُورًا

impoverished, stripped off

< حَسَرَ يَحْزَنُ حُسْرًا (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. pul.) حَسِيبٌ
rechner

reckoning (1) (v.n.) حُسْبَانٌ

الشمس والقمر حُسْبَانٌ

The sun and the moon are
in a reckoning (i.e. they
follow a calculated path
in their motion.) [55:5]

a bolt (2)

وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ

And he sends thereon a bolt
from the heaven. [18:40]

ح م ر د ★

(perf. 3 p.m. sing.) حَسَدَ

< ~ envied

حَسَدَ يَحْزَنُ حَسَدًا (ن) to envy

(imperf. 3 p.m. sing.) يَحْزَنُونَ
they envy

(imperf. 2 p.m. sing.) تَحْزَنُ
you envy

(act. pic. m. sing.) حَاسِدٌ
the envier

(الحُسُومُ : سُوءٌ عَلَى الْوَصْفِ)

وَالْإِضَافَةُ أَيْ حَاسِمَةُ الْخَيْرِ عَنْ

أَهْلِيًّا (لِسَانِ)

i.e. حُسُومٌ means: of bad
augury or omen, that cuts
off the good from the
affected men)

ح س ن ★

(perf. 3 p.m. sing.) حَسَّنَ

~become excellent

حَسَنٌ يَحْسُنُ حَسَنًا

وَ حَسَنَةٌ وَ حُسْنًا (ك)

to be handsome, to make
good, to seem good or
beautiful

حَسَنَ أَوْلَافِكَ رَفِيقًا

Excellent are those as a com-
pany. [4:69]

(perf. 3 p.m. sing.) حُسْنَتْ

become excellent

(perf. 3 p.m. sing.) iv أَحَسَّنَ

<~made good

to do excellently iv إِحْسَانًا

أَحَسَّنَ مَوْلَايَ

He made good my abode.

[12:23]

ح س س ★

(perf. 3 p.m. sing.) iv أَحَسَّ

<~perceived

أَحَسَّ يُحِشُّ إِحْسَامًا

to perceive

< حَسَّ يَحْشُ حَسًا وَ حَسًّا (ن)

To extirpate (to make one's
perceiving powers dead
i.e. to kill—(Rgh.)

(perf. 3 p.m. plu.) iv أَحَسُّوا

they perceived

(imperf. 2 p.m. sing.) iv نَحِشُّ

thou perceive

(imperf. 2 p.m. plu.) نَحْسُونُ

you extirpate, rout

إِذْ نَحْسُونَهُمْ 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. حَسُّومًا
continuously

حَسَمَ يَحْشِمُ حَسْمًا (ض)
to cut off

good (n.) حَسَنَةٌ

< things, deeds (n. p.) حَسَنَاتٌ

(sing.) حَسَنَةٌ

reward, good الْحُسْنَى

(fem. of أَحْسَنُ n.f. elative)

the beauty (v.n.) حُسْنٌ

two good things (n. dual) حُسْنَيْنِ

beautiful ones, bea- (n. p.) حِسَانٌ
utious

★ ح ش ر

(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.) نَحْشُرَنَّ
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, n.d. تُحْسِنُوا
you do good(perate, m. sing.) iv أَحْسِنْ
thou do good(perate, m. plu.) iv أَحْسِنُوا
you do good

kindness (v.n.) ii إِحْسَانٌ

(ap-der. m. sing.) مُحْسِنٌ
a well-doeracc. مُحْسِنِينَ nom. مُحْسِنُونَ
(ap-der. m. plu.)
the well-doers(ap-der. f. plu.) مُحْسِنَاتٌ
the (f.) well-doers

well (v.n.) حَسَنًا

وَأَتُوا 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 وَحَصِيدٌ

Of them are (some) standing
and (some) mown (down).
[11:100]

cut off (2)

جَعَلْنَاهُمْ حَصِيدًا خَائِينِينَ

We made them cut off,
extinct. [21:15]
reaped (3)

حَبَّ الْحَصِيدِ

The grain that is reaped.
[50:9]

ح ص ر ★

(perf. 3 p.f. sing.) حَصِرَتْ

< ~ straitened

حَصِيرٌ يَحْصُرُ حَصْرًا (س)

to be strait

أَوْجَادُكُمْ حَصِرَتْ صُدُّهُمْ أَنْ يُقَاتِلُوكُمْ

Or who come to you with
their breasts straitened that
they should fight you.
[4:90]

(pp. 3 p.m. plu.) iv أَحْصِرُوا

< they are restricted

(pip. 3 p.m. sing.) يُحْشَرُ

~ will be brought together

(pip. 3 p.m. plu.) يُحْشَرُونَ

they will be brought together

(pip. 3 p.m. plu.) acc. يُحْشَرُوا

they will be brought together

(pip. 2 p.m. plu.) تُحْشَرُونَ

you will be brought together

assembling of a crowd, (n.) الحَشَرُ
gathering

ح ص ب ★

حَصَبٌ (n.) firewood

(act. pic, m. sing.) acc. حَامِيَا

< violent wind, violent storm

حَصَبٌ يَحْصِبُ حَصْبًا (س)

to throw fuel in fire

ح ص ح ص

(perf. 3 p.m. sing.) حَضَحَصَ

(a quadrilateral verb.)

become clear

ح ص د ★

(perf. 2 p.m. plu.) حَصَدْتُمْ

< you reaped

حَصَدَ يَحْصُدُ حَصْدًا وَحَصَادًا (ن)

to mow, to reap

harvesting, harvest (v.n.) حَصَادٌ
time

ح ص ن ★

(perf. 3 p.f. sing.) iv أَحَصَّنَتْ
 <~ guarded

to be chaste, حَصَنَ يَحْصُنُ حَصْنًا
 virtuous (woman), to guard
 (oneself against evil)

iv << أَحَصَّنَ إِحْصَانًا
 to preserve

(pp. 3 p.f. plu.) iv أَحَصَّنَ
 they (f.) guarded (their chastity
 i.e. they are wedded)

(imperf. 2 p.m. plu.) iv تَحْصِنُونَ
 you preserve

إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ
 Except a little which you
 preserve. [12:48]

(imperf. 3 p.f. sing.) iv acc. تَحْصِنُ
 may protect

لِيَحْصِنَكُمْ مِنْ بَأْسِكُمْ
 That may protect you from
 your violence. [21:80]

keeping chaste (v.n.) v تَحَصَّنَ

إِنْ أَرَادُوا تَحَصُّنًا
 If they desire to keep chaste.
 [24:33]

(ap-der iv, m. plu.) تَحْصِنِينَ
 those who are in protection
 from sinful sexual inter-
 course i.e. wedded men.

to restrict, iv أَحْصَرَ إِحْصَارًا
 besiege, beset

الَّذِينَ أُحْصِرُوا

Who are restricted. [2:273]

(pp. 2 p.m. plu.) iv أُحْصِرْتُمْ
 you have been besieged

beset (perate m. plu.) اُحْصِرُوا

خُذُوهُمْ وَأَحْصِرُوا رُءُوسَهُمْ

Capture them and beset
 them. [9:5]

a bound prison (act. 2 pic.) حَصِيرٌ

وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

And We have appointed Hell
 for disbelievers, a prison.
 [17:8]

a chaste (ints.) حَصُورًا

وَسَيِّدًا وَحَصُورًا

And a leader and a chaste.
 [3:39]

ح ص ل ★

(pp. 3 p.m. sing.) ii حُضِّلَ
 ~ is brought to light,
 made persent

< حَضَلَ iv تَحْضِلُ
 to obtain, to make present

<< حَضَلَ يَحْضِلُ حُضُولًا (ن)
 to come forth, to appear,

< حَضَرَ يَحْضُرُ حُضُورًا (ن)

to be present (opp. to be absent)

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

Were ye witnesses when death presented itself to Yaqoob. [2:133]

يَحْضُرُوا < acc. يَحْضُرُونَ

(imperf. 3 p.m. plu.)

they come to presence

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek refuge with Thee, my Lord! lest they may be present with me.

[23:98]

Caution: The word يَحْضُرُونَ

consists of يَحْضُرُوا + فِي 'they may come to me.' It is not on the measure of

يَعْمَلُونَ of nominative case.

فِي (1st p. personal) iv

sometimes shortened to نِ

by dropping final ي

أَحْضَرْتُ < (perf. 3 p.f. sing.) iv

< ~has presented

أَحْضَرَ iv إِحْضَارًا

to present, bring

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 قَرْيَةٍ مُحَصَّنَةٍ

Except in the fenced townships. [59:14]

ح ص ي ★

(perf. 3 p.m. sing.) iv أَحْصَى

< ~counted

iv أَحْصَى يُحْصِي إِحْصَاءً

to count

(perf. 1st p. plu.) iv أَحْصَيْنَا

we counted

(imperf. 2 p.m. plu.) لَنْ تُحْصَوْهُ

you can never count it

(imperf. 2 p.m. plu.) لَا تُحْصَوْهَا

you cannot count it

(perate m. plu.) احْصُوا

(you) count

ح ض ر ★

(perf. 3 p.m. sing.) حَضَرَ

~arrived, was presented

(*pis. pic. m. sing.*) viii **مُحْتَضِرٌ**
one who approaches the
brink of death or one
who comes on his turn

كُلُّ يَرْبٍ مُحْتَضِرٌ

Every drinking shall be by
turn. [54:28]

★ ح ض ض ★

(*assim.*) **يَحْضُرُ**
(*imperf. 3 p.m. sing.*)
~urges

حَضٌّ يَحْضُرُ حَقًّا (ن)

to incite, to stimulate

وَلَا يَحْضُرُ عَلَى طَعَامِ الْيَسْكِينِ

And he urges not the feeding
of the needy (poor).

[107:3]

(*imperf. 2 p.m. plu.*) vi **تَحَاضُرُونَ**
you incite one another

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْيَسْكِينِ

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**

وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ

And souls are engrained with
greed. (*Jid*)

But the greed hath been made
present in the minds of
men. (*Pic.*)

And avarice is met within
(men's) mind. (*Rod.*)

[4:128]

present (*act. pic. m. sing.*) **حَاضِرٌ**

(*act. pic. f. sing.*) **حَاضِرَةٌ**
present, ready (1)

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً

Except when it be a ready
merchandise. [2:282]

near, close to, (2)
overlooking

وَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ

And ask thou them concern-
ing the town that was
close on the sea (or was
overlooking to sea. [7:163]

(*act. pic. m. plu. n.d.*) **حَاضِرِي**
these who are close to SS

ذَٰلِكَ لِمَنْ كَفَرْنَا عَنْ أَهْلِهِ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

That is for (him) whose
family dwells not near the
sacred Mosque. [2:196]

(*pis. pic. sing.*) iv **مُحَضَّرٌ**
who is presented

acc. **مُحَضَّرِينَ** nom. **مُحَضَّرُونَ**
(*pis. pic. plu.*)
who are brought forth

حَظًّا يَحْظُ حَظًّا (ن)
to have a portion or a fortune

(used in good sense)

لِلذَكَرِ مِثْلُ حَظِّ الْأُنثَى

For the male is equal of the portion of two females.

[4:11]

good fortune (2)

إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

Surely he is possessed of mighty fortune. [28:70]

ح ف د ★

حَفَدَةً (n.p.) < grandsons

(sing.) حَفِيدٌ

ح ف ر ★

حُفْرَةً (n.) < ditch, pit, abyss

حَفَرَ يَحْفِرُ حَفْرًا (ض)

to dig, excavate

الْحَافِرَةُ (act. pic. f. sing.)

return, way back,

nature, original form (LL),

the first state (Jld.)

ح ف ظ ★

حَفِظَ (perf. 3 p.m. sing.)

< ~protected, watched, guarded

ح ط م ★

يَحْطِمَنَّ (emp. 3 p.m. sing.)

< ~surely will crush

حَطَمَ يَحْطِمُ حَطْمًا (س)

to crush, to break into pieces, to crumble

لَا يَحْطِمُونَ سُلَيْمَانَ وَجُنُودَهُ

Lest Sulaiman and his hosts crush you. [27:18]

حَطَامٌ (n.)

crushing fire (n.) حَطَمَةٌ

ح ط ر ★

يَحْظُرُ (pact. pic. m. sing.)

< restrained one

حَظَرَ يَحْظُرُ حَظْرًا (ن)

to restrain, to prevent, to forbid

مَحْظَرٌ (ap-der. viii, m. sing.)

< a fold builder

to make for viii احْتَظَرَ

one-self an enclosure of wood or reeds

كَمْ شِئْرٍ الْمَحْظَرِ

Like the stable of a fold builder. [54:31]

ح ظ ظ ★

حَظًّا (n.) < portion (1)

حَفَظَهُ < guardians (n. p.)

(sing.) حَافِظٌ

(act. 2 pic. m. sing.) حَفِظَ
the protector(pact. pic. m. sing.) حَفُوظٌ
that is given protection, pro-
tected one

ح ف ف ★

(perf. 1st. p. plu.) assim. حَفَفْنَا
< we hedge

to go حَفَّ يَحِفُّ حَفًّا (ن)

around, to surround from
all sides

to encompass ب -

(act. pic. m. plu.) assim. حَافِقِينَ
those who are thronging ar-
ound

ح ف ي ★

< familiar (Jid.) (n.) حَقِيٌّ

حَقِيٌّ يَحْقِي حَقَامًا وَحَقِيٌّ (س)

to show great joy, be fami-
liar

well-informed (Rod. Pic.)

solicitous (Rgh.)

كَأَنَّكَ حَقِيٌّ عَنْهَا

As thou solicitous (well-
informed) about it [7:187]

حَفِظَ يَحْفَظُ حِفْظًا (س)

to guard, protect

(perf. 1st p. plu.) حَفِظْنَا
we have guarded

يَحْفَظُونَ < acc. حِفْظًا

(imperf. 3 p.m. plu.)
they may guard(imperf. 3 p.f. plu.) يَحْفَظْنَ
they protect(imperf. 1st. p. plu.) نَحْفَظُ
we protect(perate m. plu.) احْفَظُوا
watch ! be watchful !(imperf. 3 p.m. plu.) iii يُحَافِظُونَ
they guard(pp. 3 p. m. plu.) اُسْتُحِفِّظُوا
they were made protectors
they were entrusted
(Jid. Rod. LL.)حِفْظٌ
protection, guarding (n.)(perate. m. plu.) احْفَظُوا
(you) protect, guard(act. pic. m. sing.) حَافِظٌ
protector, guardian

حَافِظِينَ nom. حَافِظُونَ acc.

(act. pic. m. plu.)
< protectors, guardians

(sing.) حَافِظٌ

(act. pic. f. plu.) حَافِظَاتٌ
(women) protectors

of Esh-shihr : to the country of 'Ad عَادُ (LL) Al-Dahna (the red sand) is the name of the land extending east-west from 'Umman to Yamen and north-south from Najd to Hadramaut and covering an area of about 300,000 sq. miles. This 'red land' is a comparatively hard plain covered at intervals with long and winding sand belts.

(Jid. P. 46. n. 68)

★ ح ق ق

(perf. 3 p. m. sing.) (assim.) حَقَّ
< ~ has hold over SS (Pic.)

to be حَقَّ يَحِقُّ حَقًّا (ض)
genuine, real, a fact, be true, right, just, necessitated

~ has been justified SS (Jid.)

~ deserved SS (Rod., Arb.)

A certain thing has become necessary as suited to the requirement of justice in his case. (LL)

(perf. 3 p. f. sing.) حَقَّتْ
~ has been justified

(pp. 3 p. f. sing.) حَقَّتْ
~ is made fit

(imperf. 3 p. m. sing.) يَحِقُّ
~ justifies

ever kind (2)

إِنَّكَ لَكَنَ فِي حَفِيَّا

He is ever kind to me.

[19:47]

مُحِفٍّ < gen. مُحِفٍّ

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

< ~ insisted, pressed

to press أَخْفَى مُحِفٍّ إِخْفَاءً

إِنْ يَسْأَلْكُمْ هَآؤُلَآفُكُمْ فَبَشِّرُوهُم

If he should ask it of you and press you, you will be niggardly. [47:37]

★ ح ق ب

< a long period, ages (n. p.) حُبٌّ

(sing.) حُبٌّ

أَوْ أَمَضَى حُبًّا

Or I shall go on for ages. (Rgh.) [18:60]

long years (n. p.) أَحْقَابُ

إِنْ يَسْأَلْكُمْ هَآؤُلَآفُكُمْ فَبَشِّرُوهُم

Living therein for long years. [78:23]

★ ح ق ف

sand-hills (n.) أَحْقَافُ

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 حَقٌّ وَلَا وَهْ

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)

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

And to help believers was ever incumbent on us.

[30:47]

(act. 2 pic. m. sing.) حَقِيقٌ

incumbent

حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

Incumbent it is upon me that I speak naught respecting Allāh save the truth. [7:105]

(act. pic. f. sing.) الْحَاقَّةُ

reality, inevitable

more entitled (1) (relative) أَحَقُّ

وَبُعُولَتُهُمْ أَحَقُّ بِرَدِّهِمْ

And their husbands are more entitled to their restoration.

[2:228]

(perf. 3 p.m. sing.) x اسْتَحَقَّ

~deserved

(A certain thing as established for (or against) SS)

(perf. 3 p.m. dual.) x اسْتَحَقَّا

the twain deserved

one of the excellent (1) الْحَقُّ
names of Allah

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

Because Allah is the Truth. [22:6 and 31:30]

true (2) (n.) حَقٌّ

وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ

They have borne witness that the messenger was true. [3:86]

truth (3)

وَسَيَسْأَلُونَكَ أَحَقُّ هُوَ تَمْلِكُ أَمْ وَرَبِّي إِنَّهُ الْحَقُّ

And they ask: is that truth? Say aye! by my Lord it is surely the truth. [10:53]

due share (4)

وَفِي أَمْوَالِهِمْ حَقٌّ لِلْعَالَمِينَ وَالْمَغْرُورِ

And in their wealth there is a due share for beggar and deprived persons.

[51:19]

justice (5)

وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ

They slay prophets unjustly. [3:21]

(*perate m. sing.*) **أَحْكَمَ**
give judgement !

(*imperf. 3 p.m. plu.*) **يُحْكَمُونَ**
< they appoint—to judge

to ask one **سَأَلَ** *ii* **حَكَمَ**
to judge, to appoint one
a judge

they ask your judgement **يَسْأَلُونَكَ**

(*pp. 3 p.f. plu.*) **أُحْكِمَتْ**
< ~ is guarded,
made firm (like a building,
orderly and well construc-
ted)

to make a thing *iv* **أَحْكَمَ إِحْكَامًا**
well, to consolidate

كُتِبَ أُحْكِمَتْ أَيْتُهُ

A Book this, the verses
whereof are perfected (or)
guarded [11:1]

يَتَعَاكَمُونَ < يَتَعَاكَمُونَ

(*imperf. 3 p.m. plu.*) *vi*
< they make SS judge

to summon *vi* **تَعَاكَمَ عَاكِمًا**
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)

وَنَحْنُ أَحَقُّ بِالسَّلَاطِ 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 عُنَا وَحُكْمَةً (ن)
to restrain from evil-doing,
exercise authority, com-
mand, give judgement, to
be wise

(*perf. 2 p.m. sing.*) **حَكَمْتَ**
thou ruled, judged

(*perf. 2 p.m. plu.*) **حَكَمْتُمْ**
you ruled, judged

judges (*act. pic. m. plu.*) **حَاكِمِينَ**

(*imperf. 3 p.m. sing.*) **يَحْكُمُ**
~ will judge

(*imperf. 3 p.m. dual.*) **يَحْكُمَانِ**
(the twain) will judge

(*imperf. 3 p.m. plu.*) **يَحْكُمُونَ**
they will judge

(*imperf. 2 p.m. sing.*) **تَحْكُمُ**
thou will judge

(*imperf. 1st p. sing.*) **أَحْكُمُ**
I judge

تَحْكُمُوا < تَحْكُمُونَ
(*imperf. 2 p.m. plu.*)
you judge

حَلَقَ يَحْلِقُ حُلُقًا (ض) وَ حَلَقَ
to shave حُلُقًا
(ap-der. ii, m. plu.) حُلُقَيْنِ
having the heads shaved

★ ★ ★ ★

حُلُقُومٌ (n.) the windpipe

★ ح ل ل

حَلَلْتُمْ (perf. 2 p.m. plu.) (assim.)
you loosened the knot (i.e.)
you put off the إِحْرَامَ
sanctity

يَحِلُّ، يَحِلُّ (assim.)
(imperf. 3 p.m. sing.)
~become allowed, (1)
lawful

< حَلَّ يَحِلُّ حِلًّا وَ حَلَالًا (ض)
(i) to be lawful, permissible,
(ii) to fall

لَا يَحِلُّ لَكَ أَنْ تَأْخُذُوا
It is not lawful for you to
take. [2:229]
falls (or) will fall (2)

وَيَحِلُّ عَلَيْهِ وَعَدَابٌ مُّقِيمٌ
And a lasting chastisement
will fall on him. [11:39]

حَكِيمٌ wise (n.)
أَحْكَمُ more powerful (relative)
judge,
The Powerful, أَحْكَمُ الْحَاكِمِينَ
wiser judge than other
judges or rulers

مُعْتَمَدَةٌ (pis. pic. iv, f. sing.)
firmly constructed

مُعْتَمَدَاتٌ unambiguous (n.p.)
< i.e. free from all obscu-
rity and admitting of
(only) one interpretation

(sing.) مُعْتَمَدَةٌ
(opp. مُتَفَاعِلَاتٌ) (Jid.)

★ ح ل ف

حَلَفْتُمْ (perf. 2 p.m. plu.)
< you have sworn
حَلَفَ يَحْلِفُ حَلْفًا (ض)
to swear, to make an oath

يَحْلِفُونَ (imperf. 3 p.m. plu.)
they swear

لَيَحْلِفَنَّ (epl. 3 p.m. plu.)
they surely swear
حَلَّافٌ one who swears (ints.)
habitually

★ ح ل ق

لَا تَحْلِقُوا (perate. neg. m. plu.)
< do not shave!

cause to fall (2)

وَأَحْلَا أَوْمَهُمْ دَارَ الْبَوَارِ

And they made their people
fall the abode of perdi-
tion. [14:28]

(imperf. 3 p.m. sing.)
makes lawful

يُحِلُّونَ < n.d. acc.

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

يُحِلُّونَ < n.d. acc.

(imperf. 2 p.m. plu.)
you make lawful

see ح ل ي

(pp. 3 p.m. sing.) iv
~has been made lawful

(pp. 3 p.f. sing.) iv
~has been made lawful

lawful, allowed (n.)

lawful (n.)
(opp. حَرَامٌ sinful)

(sing.) < wives (n.p.) حِلَالٌ

(ap-der. iv (n.d.) n. plu.)
those who allow

فَيُحِلُّ الصَّيْدَ

Not allowing the chase. [5:1]

destination (n. for p.)

حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Until the offering reaches its
destination. [2:196]

فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلِلْ

عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

Lest My wrath fall upon you,
and he on whom My
wrath falleth, he is lost
indeed. [20:81]

(imperf. 3 p.f. sing.)
< ~enters, falls upon

حَلَّ يَحِلُّ حَلًّا وَحُلُولًا (ن)
to untie a knot, to enter, to
fall upon

أَوْ تَحُلُّ قُرَيْبًا مِّن دَارِهِمْ

Or it will fall upon close by
their abode. [13:31]

(imperf. 3 p.f. sing.)
~will make lawful

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

(perate m. sing.)
loose (the knot)

وَأَخْلَنْ عُقْدَةً مِّن لِّسَانِي

And loose a knot from my
tongue. [20:27]

(perf. 3 p.m. sing.) iv
~has allowed, (1)
made lawful

أَحَلَّ اللَّهُ الْبَيْعَ

Allah has allowed the trade.
[2:275]

(perf. 3 p.m. plu.) iv
they have allowed, made law-
ful.

< عَلَى يَحُلِّيْ تَحْلِيَةً ii
to be adorned
<< حُلِّيَ يَحُلِّيْ حُلْيَا وَ حِلْيَةً (ح)
to adorn SS with gold or
jewels

(pp. 3 p.m. plu.) ii يَحْلُوْنَ
they are (or) will be adorned

ornament (n.) حِلْيَةٌ

ornaments (n.p.) حُلْيَا

(sing.) حِلْيَةٌ

★ ح م ا

clay (n.) حَمَاءٌ

slack mud (LL) (n.) حَمَقَةٌ

★ ح م د

يُحْمَدُونَ < n.d. acc. يُحْمَدُونَ
(pip. 3 p.m. plu.)

they are praised

< حَمْدٌ يُحْمَدُ حَمْدًا (س)
to praise, to thank

وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا

And they love to be praised
for that which they have
not done. [3:188]

(act. pic. m. plu.) الْحَامِدُونَ
those who praise
(i.e.) praise Almighty Allah

praise (v.n.) حَمْدٌ

a thing by which an (n.) حَيْثُ
oath is expiated

★ ح ل م

< the puberty (v.n.) الْحَمْلُ
(a period in life at which a
person becomes capable
of reproduction) (Rgh.)

to dream, حَلَمَ يَحْلُمُ حُلْمًا (ن)
have a vision, to attain to
puberty

dreams (1) (n.p.) أَحْلَامٌ

وَمَا نَحْنُ بِتَأْوِيلِ الْأَفْقَامِ بِعَالِمِينَ

And we are not skilled in
the interpretation of the
dreams. [12:44]

understanding (2)

أَمْرًا مُرْصَرًّا أَحْلَامُهُمْ بَيْنَنَا

Enjoin them their understand-
ing to this? [52:32]

(act. 2 pic. m. sing.) حَلِيمٌ
< The Forbearing
(one of the excellent names
of Allah)

to be forbearing حَلَمَ يَحْلُمُ حِلْمًا (ك)

★ ح ل ي

(pp. 3 p.m. plu.) ii حُلُوا
they were adorned
i.e. will be adorned

★ ح م ر

- an ass (n.) حِمَارٌ
< asses (n.p.) حِمَارٌ
(sing.) حِمَارٌ
the ass (n.) الْحِمِيرُ
< reds (p.b.) حِمْرٌ
(sing.) أَحْمَرٌ

★ ح م ل

- (perf. 3 p.m. sing.) حَمَلَ
< ~ bore
حَمَلَ بِحِمْلٍ حَمَلًا (ض)
to bear, carry, lift, incite
to be pregnant عَلَى -
(perf. 3 p.m. plu.) حَمَلُوا
they bore
(perf. 3 p.f. sing.) حَمَلَتْ
she bore
i.e. she bore a child in her
womb, became pregnant
(perf. 2 p.m. sing.) حَمَلْتَ
thou bear
(perf. 1st. p. plu.) حَمَلْنَا
we carried

وَمِنْ حَمَلْنَا مَعَ نُوحٍ

And of those whom We carried with Nooh. [19:58]

all kinds of praise (v.n.) الْحَمْدُ

(act. 2 pic. m. sing.) حَمِيدٌ
praiseworthy,
the praised one (proper n.) أَحْمَدُ

(A proper name of the Prophet Mohammad—peace and blessing of Allah be upon him.)

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ
بَعْدِي اسْمُهُ أَحْمَدُ

And give the glad tiding of an Apostle who cometh after me, his name will be Ahmad. [61:6]

(pact. pic. m. sing.) 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 رَسُولُ اللَّهِ

Muhammad is the messenger of Allah. [48:29]

(perate. neg. m. sing.) ii لَا تَحْمِلْ
(thou) lay not

(perf. 3 p.m. sing.) viii اَحْتَمَلَ
< ~ bore, carried

same as RF viii اَحْتَمَلَ

(perf. 3 p.m. plu.) viii اَحْتَمَلُوا
they carried, bore

burden (n.) حَمْلٌ

load (n.) حِمْلٌ

(act. pic. m. plu.) حَامِلِينَ
the bearers

(act. pic. f. plu.) حَامِلَاتٌ
the bearers

(ints. f. sing.) حَمَّالَةٌ
the bearer (woman)

(i.e. who usually or professionally carries loads of wood, etc.)

cattle used for loading (n.) حَمُولَةٌ
burden

★ ح م ل

(act. 2 pic. m. sing.) حَمِيمٌ
warn (1)

كَانَتْ لَهُ 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. يَحْمِلُونَ

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

(imperf. 3 p.f. plu.) يَحْمِلْنَ
they (f.) bear

(imperf. 2 p.m. plu.) تَحْمِلُونَ
you bear

(imperf. 3 p.f. sing.) تَحْمِلُ
she bears

(imperf. 1st. p. sing.) اَحْمِلُ
I bear (or): carry

(imperf. 1st. p. plu.) نَحْمِلُ
we bear, carry

(pip. 3 p.m. sing.) يَحْمَلُ
~ is borne

(pp. 3 p.m. sing.) ii حُمِّلَ
< ~ was loaded

same as RF ii تَحْمِلُوا

(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.) حَنِذٌ
 < roasted
 to roast (ض) حَنَذَ يَحْنِذُ حَنْذًا

★ 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.) مُحَنَفَةٌ
 (sing.) حَنِيفٌ

★ ح ن ك

(epl. 1st. p. sing.) vii لَأَحْشِيَنَّكَ
 I shall certainly cause to
 perish
 viii احْتَنَكَ احْتِنَاكَ <
 to overturn, to sweep away,
 perish
 << حَنَكَ يَحْنُكُ حَنْكًا (ن)
 to bridle (a horse), make
 wise

★ ح ن ن

< tenderness (v.n.) حَنَانٌ
 حَنَّ يَحْنُ حَنَانًا وَحَيْنًا (ض)
 to have a longing desire
 for

black smoke (n.) يَحْمُومٌ

★ ح م ي

(pip. 3 p.m. sing.) يَحْمَى
 ~ will be heated
 حَمِيَ يَحْمِي حِمَاً وَحُمُومًا (س)
 to be very hot

(act. pic. f. sing.) حَامِيَةٌ
 vehemently hot

a zealotry
 or tribal pride حَامِيَّةٌ

(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 تَحْنُثْ
 < break not (thy) oath
 حَنَثَ يَحْنُثُ حِنْثًا (ف)
 to break one's oath

offence, sin (n.) الْحِنْثُ

★ ح ن ج ر

الحَنَاجِرُ < gullets (n.p.) حَنَاجِرٌ
 (sing.)

feeling of need (3)

وَالَّذِينَ فِي صُدُورِهِمْ حَاجَةٌ

And they find in their hearts no feelings of need.

[59:9]

ح و ذ ★

(perf. 3 p.m. sing.) x اسْتَحْوَذَ
~became dominant,

(or) gained mastery

< اسْتَحْوَذَ اسْتِحْوَاذًا x
to overcome, get the mastery over

<< حَاذَ يَحْزُودُ حَوْذًا (ن)
to drive fast, overcome

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ

Satan hath gained mastery upon you. [58:19]

(imperf. 1st p. plu.) x نَسْتَحْوِذُ
we get mastery

اَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ

Gained we not mastery over you? [4:141]

ح و ر ★

(imperf. 3 p.m. sing.) يَحْزُرُ
<~goes back

حَاذَ يَحْزُرُ حَوْزًا (ن)
to return to or from,
will never go back لَنْ يَحْزُرَ

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 يَتُوبُ حَوْبًا (ن)
to sin, transgress

ح و ت ★

حُوتٌ fish (n.)

حَيْتَانٌ < fishes (n.p.) حُوتٌ
(sing.)

ح و ج ★

حَاجَةٌ desire (n.)

اِلْاَحْلَاقَةُ فِي نَفْسٍ يَعْقُوبُ تَقْضَاهَا

It was only a desire in the soul of Ya'qoob which he satisfied. [12:68]

need (2)

وَلْيَسْأَلُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ

You may attain through them a need which is in your breasts. [40:80]

ح و ط ★

(perf. 3 p.m. sing.) iv أَحَاطَ
~encompassed

أَحَاطَ يُحِيطُ إِحَاطَةً
to encompass, surround,
<< حَاطَ يَحُوطُ حَوَاطًا (ن)
to watch, guard

(pref. 3 p.m. sing.) iv أَحَاطَتْ
~encompassed

(perf. 1st. p. sing.) iv أَحَاطْتُ
I encompassed

(perf. 1st. p. plu.) iv أَحَاطْنَا
we encompassed

iv يُحِيطُونَ acc. مُحِيطُونَ
(imperf. 3 p.m. plu.)
they encompass

(imperf. 2 p.m. plu.) iv acc. تُحِيطُونَ
you encompass

(imperf. 1st. p. sing.) iv أُحِيطُ
I encompass

(pp. 3 p.m. sing.) iv أُحِيطَ
was encompassed

وَقَالُوا أَأَنفُسُهُمْ أَحِيطُونَ

And they deem that they are
encompassed. [10:22]

(pip. 3 p.m. sing.) iv مُحِيطًا
~was/were encompassed

إِلَّا أَنْ يُحَاطَ بِكَ

Except if you are completely
surrounded. [12:66]

(imperf, 3 p.m. sing.) iii يُحَاوِرُ
~converses

حَاوَرَ مُحَاوَرَةً وَ حَوَارًا
to converse with another,
debate

conversation (v.n.) v تَحَاوَرُوا

< fair ones (Jid.), (n.p.) حَوْرٌ
pure ones (Rod., Pic.)

حَوْرَاءُ (sing.)
having eyes (sing.)
intense white and black (Rgh.)

المُحَوَّرِيُّونَ acc. الحَوَارِيُّونَ (n.p.)
< the disciples

(sing.) حَوَارِيٌّ i.e. the adherents
of the Prophet Eisa (Jesus). Literally حَوَارِيٌّ

is one who whitens clothes
or garments by washing
and bathing them. Hence

the plural حَوَارِيُّونَ is
applied to the companions
of Prophet Eisa who
were doing this job (LL.)

ح ش ي ★

حَاشَ (part.) remotness from
imperfection of the like,
or freedom therefrom.

How far is Allah from حَاشَ ٱللّٰه
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.) **حَوْلٍ**

means (n.) **حِيلَةٍ**

change (v.n.) **لِي تَحْوِيلَ**

ح و ي ★

< the entrails (n.p.) **الْحَوَايَا**
حَوِيَّةٌ وَ حَاوِيَةٌ (sing.)
 coiled, small intestine

dried up that (relative) **أَحْوَى**
 became black by reason of oldness

< **حَوَى يَحْوِي حَوْيًّ** (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.) **تَحِشُّ**
 <thou shun

حِطُّ < تَحِيطُ

(imperf. 2 p.m. sing.)
 you encompass

فَقَالَ لَاحِطًا بِمَا لَمْ يُحِطْ 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.) **حِيلَ**

~was put in between

i.e. a barrier is placed between SS and SS

around (1) (v.n.) **حَوْلَ**

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

When it was illumined all around him. [2:17]

year (2)

مَتَاعًا إِلَى الْعَوْلِ

Maintenance for a year.

[2:240]

وَالَّذِينَ لَا يُحِضْنَ

And those who not (yet)
menstruate. [65:4]

menstruation (v.n. mim.) **يَحِضُ**

★ ح ي ف

(imperf. 3 p.m. sing.) **يَحِفُّ**

< ~ misjudges

كَأَنَّهُ يَحِفُّ حِفًّا (ض)

to act unjustly

أَمْ يَحْذَرُونَ أَنَّ يَحِفَّ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ

Or fear they that Allah and
His messenger shall mis-
judge them? [24:50]

★ ح ي ق

(perf. 3 p.m. sing.) **حَاقَ**

< ~ encompassed

حَاقَ يَحِيقُ حِقًّا (ض)

to surround and take hold of

(imperf. 3 p.m. sing.) **يَحِيقُ**

encompasses

★ ح ي ن

حِينٌ (1) (part.)

a space of time

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ

Hath there come upon man
(ever) any period of time.

[76:1]

حَادَّ يَحِدُّ حِدًّا وَ حِدَانًا (ض)

to deviate, remove, avoid,
turn aside, shun

ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ

That is what thou would
shun [50:19]

★ ح ي ر

< bewilderment (act. pic.) **حَيْرَانٌ**

حَارَ يَحَارُ حَيْرًا وَ حَيْرَانًا (ف)

to be bewildered

★ ح ي ز

(Ap-der. v. m. sing.) **مَتَحَيِّرٌ**

one who turns away in a
battlefield for the purpose
of returning to fight, re-
treat which is one of the
stratagems of war.

(LL. Rgh. Lis.)

★ ح ي ص

(n. for p. and t.) **يَحِضُّ**

< a place of escape

حَاصٍ يَحِضُّ حِصًّا وَ حِصْمًا (ض)

to deviate, turn away, to
shun, escape

★ ح ي ض

(imperf. neg. 3 p.f. plu.) **يَحِضْنَ**

they (f.) menstruate

أَخْبَا (perf. 3 p.m. sing.) iv
 < ~ gave life

أَخْبَا يُخَيِّ إِخْبَامًا
 to give life

أَخَيَّتَ (perf. 2 p.m. sing.) iv
 thou gave life

أَخَيْنَا (perf. 1st. p. plu.) iv
 we gave life

يُخَيِّ (imperf. 3 p.m. sing.) iv
 gives life

تُخَيِّ (imperf. 2 p.m. sing.) iv
 thou give life

أُخَيِّ (imperf. 1st. p. sing.) iv
 I give life

نُخَيِّ (imperf. 1st. p. plu.) iv
 we give life

نُخَيِّ (emp. 1st. p. plu.) iv
 we surely give life

اسْتَجَبُوا (perf. 3 p.m. plu.) x
 they let SS live

يَسْتَجِبُونَ (imperf. 3 p.m. plu.) x
 they let SS live

يَسْتَحْيِي (imperf. 3 p.m. sing.) x
 ~ lets SS live (1)

يَذْبَحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ

He (i.e. Firawn) used to slay
 their sons and let their
 women live. [28:4]

<< feels ashamed (2)

يَحْيِي يُخَيِّ حَيَاءً (س)
 to be ashamed

intimated time (2)

وَالْكَرْمِ الْأَرْضِ مُسْتَقَرًّا وَمَتَاعًا إِلَىٰ حِينٍ

And for you on earth a habi-
 tation and provision for
 (an intimated time). [2:36]

in the time of,
 when

وَالْمُضِينِ فِي الْبَلَاءِ وَالْعَرَاءِ 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 ★

حَيَّ (perf. 3 p.m. sing.)
 < ~ lived

حَيَّ يُخَيِّ حَيَاءً (س)
 to live, be alive

يُخَيِّ (imperf. 3 p.m. sing.)
 ~ lives or will live

تُخَيِّ (imperf. 2 p.m. plu.)
 you live

حَبَّوْا (pref. 3 p.m. plu.) ii
 they greeted

حَيَّوْكَ بِمَا لَوْ يُسَبِّحُ بِهِ اللَّهُ

They greet thee with a gree-
 ting with which Allah
 greeted thee not. [58:8]

حَبِّبْتُمْ (pp. 2 p.m. plu.)
 you are greeted

حَبَّوْا (perate m. sing.)
 greet !

أَحْيَاءُ، الْأَحْيَاءُ < alive ones (n.p.)

(sing.) حَيٌّ

حَيَاةٌ (حَيَوَةٌ) الحَيَوَةُ life (n.)

حَيَّةٌ a serpent (n.)

حَيًّا to live, life (v.n. mim.)

سَوَاءٌ حَيَاتُهُمْ وَمَمَاتُهُمْ

Their life and their death is equal. [45:21]

مُحْيٍ quickener (ap-der. < iv)

مُحْيِ الْمَوْتِ the quickener of the deads

الْحَيَوَانُ the life

(i.e. the real and everlasting life)

إِنَّ اللَّهَ لَا يَسْتَحْيِ أَنْ يَضْرِبَ مَثَلًا

Allah is not ashamed to set forth any parable. [2:26]

تَسْتَحْيِ (imperf. Ist. p. plu.)

we let SS to be alive

استحياءٌ (v.n.) bashfulness

حَيَاءٌ < bashfulness

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى الْحَيَاءِ

The one of the two women came to him walking bashfully. [28:25]

حَيٌّ، حَيًّا a living one (n.)

الْحَيُّ The Everliving (Allah) (n.)

يَحْيِي greeting (v.n.)

كتاب الحاء

to become **أَخْبَتَ إِخْبَاتًا** <
humble, lowly

(imperf. 3 p. f. sing.) iv acc. **تُخِيتَ**
submitted humbly

(ap-der. m. plu.) iv **تُخِيتِينَ**
humble ones

خَبَّتْ see **خ ب و**

★ **خ ب ث**

(perf. 3 p. m. sing.) **خَبَّتْ**
< ~ is vile, bad, inferior

< **خَبَّتْ يَخْبُتُ خَبَآةً (ك)**
to be vile, corrupt

(act. 2 pic. m. sing.) **الْخَبِثُ**
foul, evil, bad

الْخَبِيثِينَ < acc. **الْخَبِيثُونَ**
< evil or bad ones

(sing.) **خَبِثٌ**

(act. 2 pic. f. sing.) **خَبِثَةٌ**
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**

خَاوِيَةً see **خ و ي**

★ **خ ب ء**

< that is hidden (n.) **الْخَبْءُ**
to conceal, **خَبَأَ يَخْبِئُ خَبْأً**
store up, guard

★ **خ ب ت**

(perf. 3 p. m. plu.) iv **أَخْبَتُوا**
they submitted humbly

~ < خَبَطَ يَخْبِطُ خَبْطًا (ض)
to strike, beat violently,
he travelled at night اللَّيْلَ -
(as RF) to be in a خَبَطَ
state of agitation.

★ خ ب ل

mischief (n.) خَبَالٌ
لَا يَأْتُونَكَ خَبَالًا

They shall not be remiss in
doing you mischief.

[3:118]

(The word خَبَالٌ is a state
of perdition or destruc-
tion, or things going away
or being consumed or des-
troyed. Thus the verse
means they will not fall
short in corrupting your
affairs).

★ خ ب و

(perf. 3 p. f. sing.) خَبِثَ
~ < abated
خَبَا يَخْبُوا خُبُوًا وَخُبُوًا (ن)
to be extinguished, subsided
(fire, anger)

كَلَّمَاهُ خَبِثَتْ نَارُهُنَّ سَوْدًا

Whenever it abates We make
them burn the more.

[17:97]

(act. 2 pic. f. plu.) خَبِثَاتٌ
evil or bad (f.) ones

bad things, evil (n. p.) خَبَائِثُ
practices

(sing.) < خَبِثٌ

★ خ ب ر

knowledge (n.) acc. < جُبْرًا

< جَبَرٌ يَجْبِرُ جَبْرًا وَجَبْرَةً (ن)
to test, to try, to learn by
experience

information, tiding, (n.) جَبَرٌ
news

information, (1) (n. p.) أَجْبَارُ
tidings

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا

On that day she will tell out
the tidings thereof. [99:4]

states (2)

وَنَبْلُوَنَّكُمْ أَجْرَكُمْ

And We shall prove your
states. [47:31]

ever-aware (ints.) خَبِيرٌ

★ خ ب ز

bread (n.) خَبْزٌ

★ خ ب ط

(imperf. 3 p.m. sing.) > يَخْبِطُ
~ confounds

sealing (n.) خَتَامٌ

(pact. plc. m. sing.) خَتْمٌ

sealed one

★ خ د د ★

check (n.) خَدٌّ

trench, ditch (n.) أَخْدُودٌ

أَصْحَابُ الْأَخْدُودِ

The owners of the ditch.

[85:4]

The reference is to the persecution of some Christians

by دُو نَوَاسٍ (Dhu Nawas), a king of Yemen, who was of the Jewish religion (Ibn Kathir).

★ خ د ع ★

acc. يَخْدَعُونَ، يَخْدَعُوا

(imperf. 3 p.m. plu.)

they deceive

< خَدَعَ يَخْدَعُ خِدْعًا (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 مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ 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.) أَخْرَجُ
come forth

(perate. m. plu.) أَخْرَجُوا
you come forth

(act. pic. m. sing.) خَارِجُ
comer forth

(act. pic. m. plu.) خَارِجِينَ
comers forth

(perf. 3 p.m. sing.) iv أَخْرَجَ
~brought up

(perf. 3 p.f. sing.) iv أَخْرَجَتْ
she brought up

(imperf. 3 p.m. sing.) iv يَخْرُجُ
~brings up

(emp. 3 p.m. sing.) iv يَخْرُجَنَّ
~surely will derive them

خ ذ ل ★

(imperf. 3 p.m. sing.) يَخْذُلُ
< ~abandons

خَذَلَ يَخْذُلُ خَذَلًا وَخَذَلَانًا (ن)
to forsake, abandon, abstain
from aiding

betrayal (ints.) خَذُولٌ

Note: It is applied to the
devil, because he forsakes
the unbelievers and decla-
res himself to be clear of
the latter's guilt on the
accusation of his betrayal
or affliction (LL).

(fact. pic. m. sing.) خَذُولٌ
forsaken ones

خ ر ب ★

(imperf. 3 p.m. plu.) iv يَخْرِبُونَ
they demolish

< أَخْرَبَ يَخْرِبُ إِخْرَابًا
to demolish

ruin (n.) خَرَابٌ

خ ر ج ★

(perf. 3 p.m. sing.) خَرَجَ
~came out

(perf. 2 p.m. sing.) خَرَجْتَ
thou came out

(*pip. 3 p.m. plu.*) *iv* يَخْرُجُونَ
they are driven forth

(*pip. 2 p.m. plu.*) *iv* تَخْرُجُونَ
you are driven forth

يَسْتَخْرِجَانِ < *acc.* يَسْتَخْرِجَا

(*imperf. 3 p.m. dual.*) *x*
they two may bring forth

(*imperf. 2 p.m. plu.*) *x* تَسْتَخْرِجُونَ
you bring forth

tribute, maintenance (*n.*) خَرْج

tribute, maintenance (*n.*) خَرَاج

going forth (*v.n.*) خُرُوج

driving out (*v.n.* > *iv.*) إِخْرَاج

(*n. for. p.t.*) خَرَجَ
way out (place of safety)

(*ap-der.* > *vi, m. sing.*) مَخْرَج
bringer forth

مَخْرُجُونَ، مَخْرُجِينَ *acc.*

(*pis. pic. m. plu.*)

those who are brought forth

خ ر د ل

mustared seed (*n.*) خَرْدَل

خ ر ر ★

(*perf. 3 p.m. sing.*) (*assim.*) خَرَّ
< ~fell down

خَرَّ يَخِرُّ خَرّاً وَخُرُوراً (ض)
to fall down

(*perf. 3 p.m. plu.*) (*assim.*) خَرُّوا
they fell down

(*imperf. 3 p.m. plu.*) *iv* يَخْرُجُونَ
they drive out

(*imperf. 2 p.m. sing.*) *iv* تَخْرُجُ
thou drive out

< going out (*v.n. min.*) مَخْرَجٌ

(مَخْرَجٌ: مَقْدَرٌ مَبْنِيٌّ بِمَعْنَى

«الْمَرْجُوعُ»)

وَأَخْرَجْنِي مَخْرَجَ صَدِيقٍ

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* أَخْرَجَ
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 خَرْقًا (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

وَحَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

They imputed unto Him sons
and daughters without
knowledge. [6:100]

(imperf. 2 p.m. sing.) acc. تَخْرِقُ
thou rend (3)

إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ

Thou will never rend the
earth. [17:37]

خ ز ن ★

(act. pic. m. plu.) acc. حَازِنِينَ
<treasurers

(sing.) حَازِنٌ

keepers of a place (n.p.) حَوَازِنُهُ

(The keepers of paradise and
the keepers of the hell,
both of them are referred

to as حَوَازِنُهُ)

(imperf. 2 p.m. sing.) (assim) يَخْرُ
thou fall down

(assim) يَخْرُونَ

(imperf. 3 p.m. plu.)

they fall down

يَخْرُوا < acc. يَخْرُونَ
they fall down

خ ز ن ★

(imperf. 3 p.m. plu.) يَخْرُصُونَ
they guess, conjecture

< خَرَصَ يَخْرُصُ خَرْصًا (ن)
to conjecture

(imperf. 2 p.m. plu.) تَخْرُصُونَ
you conjecture

conjecturers (ints. plu.) الْخَرَّاصُونَ

فَتَبَلَ 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 ز ط م

snout (n.) الْخَرْطُومُ

خ ز ق ★

(perf. 3 p.m. sing.) خَرَقَ
~scuttled (1)

خ س د ★

(perate. m. plu.) اخْسَرُوا

slink away

< خَسَاً يَخْسَأُ خَسَاً (ف)

to be dazzled—distant, to
drive away (a dog)acc. غَائِبِي، غَائِبَتَا
(act. pic. m. sing.)
despised one(act. pic. m. plu.) acc. غَائِبِينَ
despised ones

خ س د ★

(perf. 3 p.m. sing.) خَسِرَ

< ~lost

خَسِرَ يَخْسِرُ خُسْرًا وَخَسَارَةً

to lose, suffer (س) وَخَسَارًا (س)

damage, be cheated, lose
one's way, go astray

(perf. 3 p.m. plu.) خَسِرُوا

they lost

acc. (n. d.) iv 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. غَائِبِينَ acc. غَائِبِينَ
(act. pic. m. plu.)

losers

treasures (n. p.) خَزَائِنُ

(sing.) خَزِينَةٌ

خ ذ ي ★

(imperf. 1st. p. plu.) نَحْزِيْ

we are humiliated

< نَحْزِيْ يَحْزِيْ يَحْزِيْاً (س)

to fall into misery or disgrace

to feel - خِزَابَةٌ وَخُوزِيْ
ashamed(perf. 2 p.m. sing.) iv أَخْزَيْتَ
thou hast humiliated(imperf. 3 p.m. sing.) iv يَحْزِيْ
~will humiliate

~will not humiliate لَا يَحْزِيْ

(imperf. 3 p.m. sing.) gen. يَحْزِيْ
~will humiliate(perate. neg. m. sing.) لَا تَحْزِ
(thou) humiliate not(perate. neg. m. plu.) لَا تَحْزُوا
(you) humiliate not

humiliate we not لَا تَحْزِينِ

humiliate us not لَا تَحْزُونَا

(o/men) humiliate me not لَا تَحْزُونَنِيْ

more humiliating (relative) أَكْثَرُ

(Ap-der. m. sing.) iv يَحْزِيْ
humiliator

humiliation (v.n.) خِزْوِيْ

(imperf. 3 p.m. sing.) يَخْسِفُ
~sinks

(imperf. 1st. p. plu.) نَخْصِفُ
we sink

خ ش ع ★

(perf. 3 p.f. sing.) خَسَمَتْ
~become humbled

خَشَعَ بِخُشُوعٍ (ف)
to be submissive, humble,
low

وَنَخَسَمَتِ الْأَصْوَاتُ لِلرَّحْمَنِ
And the voice should be
humbled for Al-Rahman
(the Compassionate).
[20:108]

(imperf. 3 p.f. sing.) acc. تَخْشَعُ
that should humble

humblity (v.n.) خُشُوعٌ

(act. pic. m. sing.) acc. 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

خَنَعَ (acc. خُشْعًا)
lowering (their eyes)

(act. pic. m. sing.) غَايِرٌ
loser

(act. pic. f. sing.) غَايِرَةٌ
loser

nom. الْأَخْسَرُونَ acc. الْأَخْسَرِينَ
(relative. m. plu.)
the greatest losers

losing (v.n. > il) تَخْسِيرٌ

(Ap-der. > iv. m. plu.) مُخْصِرِينَ
those who cause others to
lose

خ س ف ★

(perf. 3 p.m. sing.) خَسَفَ
<~eclipsed (1)

خَسَفَ بِخُشُوفٍ (ض)
to sink into the earth, dis-
appear, eclipse

to cause - الْأَرْضَ بِهِ
the earth to swallow one
up, sink with one

وَخَسَفَ الْقَمَرُ
And moon has eclipsed.
[75:8]

sink with (2)

وَلَوْلَا أَنَّنَا لَكُنَّا
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.) اخْتَشَوْا
be fearful

fear (n.) خَشْيَةٌ

★ خ ص م

(imperf. 3 p.m. sing.) يَخْتَصِّرُ
selects, chooses, singles out

<< خَصَّ يَخْصُّ خَصًّا وَخُصُوصًا (ن)
to distinguish particularly
by assigning specially to ب -
cially to

to be poor, خَصَّ يَخْصُّ خِصَامَةً
needy

(act. pic. f. sing. adj.) خَامَةً
exclusively

thirst and hunger, (v.n.) خَامَةً
neediness

★ خ ص ف

(imperf. 3 p.m. dual.) يَخْفِيَانِ
<they (two) cover

خَفَتَ يَخْفِئُ خُفًّا (م)
to sew, patch

★ خ ص م

(perf. 3 p.m. sing.) اِخْتَصَمُوا
they contended, disputed

<< خَصِمَ يَخْصِمُ خَصْمًا (م)
to contend

خُشِعُوا مِنَ الذَّلِيلِ

Downcast with ignominy.
[42:45]

خُشِعَا أَبْصَارُهُمَا

Their eyes downcast. [54:7]

★ خ ش ي

(perf. 3 p.m. sing.) خَشِيَ
<~was fearful

خَشِيَ يَخْشَى خَشْيًا وَخَشْيَةً (س)
to fear

(perf. 1st. p. sing.) خَشِيتُ
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.*) تَحْضُودٌ

thornless or bent down with
fruits

< تَحْضُدُ تَحْضُدُ تَحْضُدُ (ض)

to break, bend

خ ض ر ★

< green (n.) الْأَخْضَرُ

تَحْضِرُ تَحْضِرُ تَحْضِرُ (س)

to be green

(*plu. of*) تَحْضِرُ (أَخْضَرُ)

green ones

green (stalks) أَخْضِرَ

(*pls. pic. f. sing.*) تَحْضَرُ

< that is made green

to become green أَخْضَرَا

خ ض ع ★

(*act. pic. m. plu.*) تَخَاضِعُونَ

submissive ones

< تَخَضَّعَ تَخَضَّعَ تَخَضَّعَ (ف)

to submit, obey, be submis-
sive

(*perate neg. 2 p. f. plu.*) لَا تَخْضَعْنَ

be not soft

لَا تَخْضَعْنَ بِالْقَوْلِ

Be not soft in speech. [33:32]

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

they contend

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

they contend

تَخْتَصِمُوا / يَخْتَصِمُونَ

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

you contend

adversaries, disputing (n.) الْحَصَمُ

parties
disputers, (n. dual.) تَحْصِمَانِ

litigants

contentious (n. plu.) تَحْصِمُونَ

(people), disputing ones

(*act. 2 pic. n.*) تَحْصِمٍ

contender (1)

وَأَدَّاهُمُ حَصِيمٌ مُبِينٌ

And lo! he is an open con-
tender. [16:4]

pleader (2)

وَلَا تَكُنْ لِلظَّالِمِينَ حَصِيمًا

And be not one pleading
the cause of the dishonest.

[4:105]

dispute, contention (n.) 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 تَحَاصَّمُ

خَطَايَا (plu. of. خَطَا)

faults, sins, mistakes

خَايِطِينَ / خَايِطُونَ (act. pic. m. plu.)
sinners

خَايِئَةً (act. pic. sing. f. adj.)
sinful

خ ط ب ★

خَاطَبَ (perf. 3 p.m. sing.) iii
~addressed

<< خَاطَبَ يَخْطُبُ خُطْبَةً (ن)
to speak, sermon

لَا تَخَاطَبْ (perate. > iii, neg.)
do not address, speak not

لَا تَخَاطِبُنِي
speak not to me
object (1) (n.) خُطْبٌ

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ

(Musa) said: what was thy
object, O Samri? [20:95]

matter (2)

قَالَ مَا خَطْبُكَ

(Musa) said: what is the
matter with you (O two
girls)? [28:23]

خِطَابٌ (v.n.)
declaration or speech (1)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ

We gave him wisdom and a
decisive speech. [38:20]

خ ط ا ★

أَخْطَأْتُمْ (perf. 3 p.m. sing.) iv
you made mistake

<< خَطِئْتُ يَخْطِئُ خَطْأً (ف)
to err, make a mistake

أَخْطَأْنَا (perf. 1st. p. plu.) iv
we made a mistake

خِطَاً mistake, wrong (n.)

إِنَّ تَتْلُوهُمْ ذَلِكُمْ فَخُطَاً كَبِيرًا

Surely the killing of them
was a great wrong.

[17:31]

خَطَاً by mistake (n.)

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً

And a believer would not
kill a believer except by
mistake. [4:92]

خَطِيئَةً a fault (1) (n.)

وَمَنْ يَكْسِبْ خَطِيئَةً

And whoever commits a
fault. [4:112]

sin (2)

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ

Yes! whoever earns evil and
his sin beset him on every
side. [2:81]

خَطِيئَاتٌ (plu. of. خَطِيئَةً)
faults, sins, mistakes

Note: In the verse 28:57,

the verb **نُتَخَفَّتْ** 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 **خَطًا يَخْطُو خُطْوًا (ن)**

★ خ ف ت

iii **لَا تَخَافُتْ**
(perate. neg. 2 p.m. sing.)
do not make (the sound),
very low opp. shouting

< **خَفَتَ يَخْفَتُ خُفُونًا (ن)**
to speak in low voice
(imperf. 3 p.m. plu.) (iv) **يَتَخَفَتُونَ**
they are muttering

★ خ ف ض

(perate. 2 p.m. sing.) **اخْفِضْ**
lower !

< **خَفِضَ يَخْفِضُ خُفْضًا (ح)**
to depress, lower

وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

And lower thy wing unto
believers. [15:88]

dispute (2)

وَعَزَّيْنِي فِي الْخِطَابِ

And he prevailed upon me
in speech (or dispute).

[38:23]

address (3)

لَا يَكُونُ خِطَابًا

They will not be able to
address him. [78:37]

proposal of marriage (n.) **خِطْبَةٌ**
given to a woman

★ خ ط ط

(imperf. 2 p.m. sing.) **خَطَّ**
< thou hast written
to write **خَطَّ يَخْطُ خَطًّا (ن)**

★ خ ط ف

(perf. 3 p.m. sing.) **خَطَفَ**
< ~snatched, carried off
خَطِيفَ يَخْطِفُ خَطْفًا

to snatch **وَ خُطْفَةً (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 **يُسْتَخَفُّ**
~are being snatched,
~are being carried off

(pip. 1st. p. plu.) v **نُسْتَخَفُّ**
we shall be snatched away

(imperf. with neg. لا and
emphatic نَ لَا يَسْتَحْفِظُونَ
~should lighten

وَلَا يَسْتَحْفِظُونَ 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 ظَعْنِكُمْ

You find that light on the
day of your flitting.

[16:80]

light adj. (act. 2 pic. n.) خَفِيفٌ

light (plu. of خَفِيفٌ) خِفَافٌ

(opp. ثَقِيلٌ heavy)

alleviation (ii. <v.n.) خَفِيفٌ

خ ف ي ★

(imperf. 3 p.m. sing.) يَخْفَى
<~concealeth

يَخْفَى يَخْفَى خَفَاءً (س)
to be hidden, unperceived,
concealed

(imperf. 3 p.f. sing.) تَخْفَى
conceals

(imperf. 3 p.m. plu.) يَخْفَوْنَ
they are hid

لَا يَخْفَوْنَ عَلَيْنَا

They are not hid from us.

[41:40]

(act. pic. f. sing.) خَافِضَةٌ

abasing

خَافِضَةٌ رَافِعَةٌ

Abasing, exalting. [56:3]

خ ف ف ★

(perf. 3 p.f. sing.) خَفَّتْ
<~became light

خَفَّ يَخْفُفُ خَفًّا وَخِفَةً (ض)
to make light

(perf. 3 p.m. sing.) ii خَفَّفَ
~lightened

(imperf. 3 p.m. sing.) ii يَخَفِّفُ
~makes light, (lightens)

(pip. 3 p.m. sing.) ii يَخَفِّفُ
~will be lightened

(perf. 3 p.m. sing.) x اسْتَحَفَّ
~incited (Jid. & M.A.)

~persuaded to make
light (Pic.)

~lightened the mind (Rgh.)

فَاسْتَحَفَّ قَوْمَهُ فَآمَنُوا

He (Firawn) incited his
people and they obeyed
him. [43:54]

Note: The meaning of the
verse, according to Raghīb
and Ibn Katheer, is that
Firawn had made the
minds of his people so
light that they were un-
able to understand their
loss and profit, so they
followed him.

خ ل د ★

(imperf. 3 p.m. sing.) **يَخْلُدُ**
 < ~ will abide

خَلَدَ يَخْلُدُ خُلُودًا (ن)
 to remain, be eternal

(imperf. 2 p.m. plu.) **تَخْلُدُونَ**
 you may abide

(perf. 3 p.m. sing.) iv **أَخْلَدَ**
 ~ clung (1)

وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ
 But he clung to the earth.
 [7:176]

made a bid (2)

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
 He thinks that his wealth
 will make him abide.
 [104:3]

abiding (v.n.) **الْخَالِدُ**
 one who abides (act. pic.) **خَالِدٌ**
 those who abide **خَالِدِينَ ، خَالِدُونَ**
 (plu. of **خَالِدٌ**)

abiding (v.n.) **الْخُلُودُ**

يَوْمَ الْخُلُودِ
 The day of abidance. [50:34]
 (pis. pic. plu.) ii **تَخْلُدُونَ**
 never altering in age

(perf. 2 p.m. plu.) iv **أَخْفَيْتُمْ**
 you have concealed

(imperf. 3 p. m. plu.) iv **يُخْفُونَ**
 they conceal

(imperf. 3 p.f. plu.) iv **يُخْفِينَ**
 they conceal

(imperf. 2 p.m. sing.) iv **تُخْفِي**
 thou conceal

تُخْفُونَ > تَخْفُونَ
 (imperf. 2 p.m. plu.)
 you conceal

(imperf. 1st. p. sing.) iv **أُخْفِي**
 I conceal

يَسْتَخْفُونَ > يَسْتَخْفُوا
 (imperf. 3 p.m. plu.) x
 they tend to conceal

steady (1) (n.) **خَفِيٌّ**
يَنْظُرُونَ مِنْ طَرَفٍ خَفِيٍّ
 They are looking with steady
 glance. [42:45]

secret (2)
إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا
 (Recall) what time he cried
 unto his Lord with a secret
 cry. [19:3]

(extensive n.) **أُخْفَى**
 most hidden
 (act. 2 pic. f. sing. n.) **خَافِيَةٌ**
 hidden

secrecy (n.) **خُفْيَةٌ**
 (pis. pic. > x) **مُسْتَخْفٍ**
 one who hides himself

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

Indeed we distinguished them
with a distinct quality:
the remembrance of
abode. [38:46]

(imperf. Ist. p. sing.) x **أَسْتَخْلِصُ**
I will single out

to seek **أَسْتَخْلِصُ اسْتِخْلَاصًا**
best of a thing

أَسْتَخْلِصُهُ لِنَفْسِي

I single him out for myself.
(Jid.) [12:54]

I chose him for myself.
(Arb.)

I will attach him to my
person. (Pic.)

(act. pic. fem.) **خَالِصَةً**
a distinct quality (1)
(see above verse 38:46)

SS alone for SS (2)

خَالِصَةً لِّذُنُورِنَا

(Such cattle is) for our males
alone. [6:139]

pure (3)

لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

Milk pure and pleasant to
swallow for the drinkers.
[16:66]

وَيَطُوفُونَ عَلَيْهِمْ لَوْلَا أَن تَخْلُدُونَ

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 يَخْلُصُ خُلُوصًا وَ
to be pure, **خَالِصَةً (ن)**
unmixed, free, retire

خَلَّصُوا بَاطِنًا

They conferred privately.

[12:80]

(perf. 3. p.m. plu.) iv **أَخْلَصُوا**
they made SS exclusive (for SS)

< **أَخْلَصَ إِخْلَاصًا** iv
to be sincere, to be devoted

وَأَخْلَصُوا وِثْقَهُمْ لِلَّهِ

And made their obedience ex-
clusive for Allah. [4:146]

(perf. Ist. p. plu.) iv **أَخْلَصْنَا**
we purified, distinguished

(act. pic. m. plu. of خَلَطَ) خَلِيطَاءُ
partners

خ ل ع ★

(perate. 2 p.m. sing.) أَخْلَعُ
< take off

to pull خَلَعَ بِخَلْعٍ خَلْمًا (ف)
and cast off, strip, depose

خ ل ف ★

(perf. 3 p. sing.) خَلَفَ
succeeded (1)

فَخَلَفَ مِنْ بَنِيهِمْ خَلْفٌ

Then succeeded after them
successors. [19:59]

acted as a successor (2)

قَالَ يٰٓأَيُّهَا خَلْفَتَايَ 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 فَلَاحَةً
فِي الْأَرْضِ يَخْلُفُونَ

And had We willed, We could
have appointed angels
(born) of you in the earth
to succeed (each other).

[43:60]

(perate 2 p.m. sing.) أَخْلَفَ
succeed

exclusive (4)

الَّذِينَ هِيَ الْغَالِصُ

Lo! For Allah is the religion
exclusive. [39:3]

(ap-der. m. sing.) iv مُخْلِصٌ
one who does something
exclusively for Allah

مُخْلِصًا لَهُ الدِّينَ

Making exclusion for Him in
religion (or obedience).

[39:2]

(also see دِينَ)

(pis. pic. m. sing.) iv مُخْلِصٌ
pure-hearted, chosen one

إِنَّهُ كَانَ مُخْلِصًا

He was pure-hearted.

[19:51]

(ap-der m. plu.) مُخْلِصِينَ / مُخْلِصُونَ

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 بِخَلْطٍ خَلْطًا (ن)
mingle

iii خَالَطُوا (م) خَالِطُونَ

(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. يَخْلِفُونَ acc. n.d. يَخْلِفُونَ
(imperf. 3 p.m. plu.) v
they lay behind

أَنْ يَخْلِفُوا عَنْ رَسُولِ اللَّهِ

That they should lay behind
the messenger of Allah.

[9:120]

(perf. 3 p.m. sing.) viii اَخْتَلَفَ
he has differed

(perf. 3 p.m. plu.) viii اَخْتَلَفُوا
they differed

(perf. 2 p.m. plu.) viii اَخْتَلَفْتُمْ
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 اِسْتَخْلَفَ
~made successor

(imperf. 3 p.m. sing.) x يَسْتَخْلِفُ
~makes successor

epl. اَبْسَخْلِفَنَّ emp. اَبْسَخْلِفَنَّ
certainly he will make suc-
cessor

<<successor (1) (n.) خَلَفَ

Note : Lexicologists recognize
a difference between خَلَفَ

khalf and خَلَفَ khalaf,

the former being applied
to evil and the latter to

(pp. 3 p.m. plu.) ii خَلَفُوا
(they) were left behind

(imperf. 3 p.m. plu.) iii يَخَالِفُونَ
(they) oppose

(imperf. 1st. p. sing.) iii اُخَالِفُ
I oppose

أَنْ اُخَالِفَكَ

That I oppose you. [11:88]

(perf. 3 p.m. plu.) iv اَخْلَفُوا
they kept back

بِمَا اَخْلَفُوا اللَّهَ مَرَّةً وَاحِدَةً

Because they kept back from
Allah that which they had
promised. [9:77]

(perf. 3 p.m. plu.) اَخْلَفْتُمْ
you kept back (from an
appointment or promise)

(perf. 1st p. plu.) اَخْلَفْنَا
we kept back
from promise

we did not keep back (from promise)
مَا اَخْلَفْنَا

(imperf. 3 p.m. sing.) iv يَخْلِفُ
he keeps back (from promise
or appointment etc.)

he keeps not back لَا يَخْلِفُ

we will never keep back لَنْ يَخْلِفَ

(imperf. 2 p.m. sing.) iv تَخْلِفُ
thou keepeth back

thou keepeth not back لَا تَخْلِفُ

succession (n.) خَلْفَةٌ

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

And it is He who hath appointed the night and the day a succession. [25:62]

(act. pic. fem. plu.) الْحَوَالِثُ

women sitters at home

(plu. of خَالِفَةٌ)

(act. pic. n.) خَلِيفَةٌ

vicegerent, successor

(plu. of خَلِيفَةٌ) خَلَائِفُ / خُلَفَاءُ
successors

acc. الْمُخَلَّفِينَ nom. الْمُخَلَّفُونَ

(pis. pic. ii, m. plu.)

those who lagged behind

(ap-der. iv, sing. m.) مُخْلَفٌ

one who fails in his promise

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفًا وَعِدَ رَسُولُهُ

So think not that Allah will fail in His promise to His messengers. [14:47]

alternation (1) (v.n. iii) اخْتِلَافٌ

وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ

And His is the alternation of the night and the day. [23:80]

variation (2)

وَاخْتِلَافُ اللَّسَانِ وَالْوَلَوَانِ

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 إِسْرَءِيلَ خَلْفٌ

Then succeeded after them successors. [19:59]

behind (2)

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

What is before them and what is behind them. [2:255]

after (3)

لِيَكُنْ لَكَ خَلْفًا أَدْبَارًا

That thou may be a sign for those (who will come) after thee. [10:92]

(act. pic. plu. n.) خَالِفِينَ

those who stay behind

فَاقْعُدُوا مَعَ الْغُلَاقِ

Then sit (now) with those who stay behind. [9:83]

against, after (1) (n.) خِلَافٌ

أَلَا يَتْلُونَ خِلَافَكَ إِلَّا قَلِيلًا

They will not tarry after thee (or against thee) but a little. [17:76]

opposite sides (2)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأَعْجُلُوهُمْ 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 وَمِثْلَهُمَا 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 خُلُقٌ

creator (act. pic. m. sing.) خَالِقٌ

(nom.) خَالِقِينَ (acc.)

creators (phu. of.) خَالِقِي

portion, share of good (n.) خِلَاقٌ

contradiction (3)

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ

لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Were it from other than
Allah they would surely
find therein many a con-
tradiction. [4:82]

(ap-der. viii, m. sing.) عَتَلَفَ
varied

nom. عَتَلَفُونَ acc. عَتَلَفِينَ
those who differ (with)
each other in any
matter

(phu. of عَتَلَفٍ)

(pis. pic. > x.) مُسْتَخْلِفِينَ
successors

(phu. of مُسْتَخْلَفٍ)

خ ل ق ★

(perf. 3 p.m. sing.) خَلَقَ
~created

خَلَقَ يَخْلُقُ خَلْقًا وَ خَلْقَةً (ن)
to create out of nothing

(perf. 3 p.m. plu.) خَلَقُوا
they created

(perf. 2 p.m. sing.) خَلَقْتَ
thou created

(perf. 1st p.m. sing.) خَلَقْتُ
I created

(perf. 1st p.m. plu.) خَلَقْنَا
We created

تَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ

So that thou seest the rain coming forth from their midst. [24:43]

friendship (n.) خِلَّةٌ

friend (act. 2 pic. n.) خَلِيلٌ

Note : But the English word 'friend' does scant justice

to the idea of خَلِيلٌ which in Arabic denotes the dearest or the most sincere friend who has no rival in the love and reliance placed upon him. (Jid. p. 5, n. 535)

friends (plu. of خَلِيلٌ) الْأَخِلَّاءُ

خ ل و ★

خَلَاً (perf. 3 p. m. sing.)
~ is alone (1)

< خَلَاً يَخْلُوْا خُلُوْاً وَ خَلَاءً (ن)

to be alone, pass away (time),
be free from, be empty

وَلَمَّا خَلَّاهُمُ إِلَىٰ بَعْضٍ

And when some of them are alone with some others.

[2:76]

passed (2)

كَانَ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

And there is not a community but there has passed among them a warner. [35:25]

مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

He has no portion or share of good in the Hereafter.

[2:102]

The most powerful (ints.) الْخَلَّاقُ
Creator

(pis. pic. > ii, f. sing.) خُلِّقَ
formed

مُخَلَّقَةً وَغَيْرَ مُخَلَّقَةٍ

A piece of flesh formed and unformed. [22:5]

an invention (v.n. > viii) اخْتِلَاقٌ
or a forgery

خ ل و ★

خَلَّوْا see خ ل و

< friendship (1) (n.) خِلَالٌ

to treat as خَالَ خِلَالًا
a friend

يَوْمَ لَا يَنبَغُ فِيهِ وَلَا خِلَالٌ

The Day wherein there will be no bargain nor friendship. [14:31]

inside, through, midst (2)

فَجَاسُوا خِلَالِ الدِّيَارِ

They entered (ravaging) in the midst of the dwellings. [17:5]

★ خ م د

خَامِدُونَ *nom.* خَامِدِينَ *acc.*

(act. pic. m. plu.)

<extinguished

تَحِيدَ يَحْمِدُ تَحْمِداً وَتَحْمُوداً (س)

to be extinguished

★ خ م ر

<wine (n.) خَمْرٌ

يَحْمِرُ يَحْمَرُ وَتَحْمِراً (س ح)

to veil, cover, conceal

يَحْمَرُ <scarves (plu. n.) رِجَالٌ
head cover, scarf.

★ خ م س

خَمْسَةٌ *five (card. num.)*خُمْسٌ *one-fifth (fraction)*الخَامِسَةُ *fifth (ord. num.)*خَمْسِينَ *fifty (card. num.) acc.*

★ خ م ص

<hunger (v.n. mim.) خَمَصَ

يَخْمَصُ يَخْمَصُ خَمَصاً (ك)
to be hungry

★ خ م ط

خَطِطٌ *bitter (n.)*

(pref. 3 p.f. sing.) خَلَّتْ

~passed

(perf. 3 p.m. plu.) خَلُّوا

they are alone with SS (1)

وَأَذْخَلُوا إِلَى شَيْطَانِهِمْ

And when they are alone
with their satans. [2:14]

they passed (2)

مُسَّةَ اللَّهِ فِي الَّذِينَ خَلُّوا مِنْ قَبْلُ

(That was) Allah's dispen-
sation with those who
have passed away before.
[33:38]

(imperf. 3 p.m. sing.) يَخْلُ

will be alone, or will be free

أَقْبَلُوا يَوْسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ
لَكُمْ وَجْهٌ أَبَدًاSlay Yusuf or cast him forth
to some land, your father's
face (countenance) will be
free for you. [12:9]

(perate. 2 p.m. plu.) خَلُّوا

leave SS free

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ

Then should they repent and
establish prayer and give
the Zakat, leave their way
free. [9:5]

(perf. 3 p.f. sing.) v خَلَّتْ

became empty

الْحَالِيَةَ *past (act. pic. f. sing.)*

(perf. 2 p.m. plu.) خَضَمْتُمْ
you plunged (about)

(imperf. 3 p.m. plu.) acc. يَخْضَوْنَ
they plunged about

(imperf. 1st. p. plu.) نَخْضُ
we plunge

we were plunging كُنَّا نَخْضُ

wading, vain talk (v.n.) خَوْضٌ

birth pangs (v.n. mim.) خَوَاضٌ

خ و ف ★

(perf. 3 p.m. sing.) خَافَ
< ~ apprehended, suspended

خَافَ يَخَافُ خَوْفًا وَخَافَةً
وَجِبَقَةً (ف)

to fear, be frightened, be
apprehensive, be suspicious,
be anxious

(perf. 2 p.f. sing.) خِيفَتْ
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.) خِنْزِيرٌ

swines (plu.) خَنَازِيرُ

خ ن س ★

< receding stars (plu. n.) خُسُوفٌ

خَسَّ يَخْسُ خَسًا وَخَسًا
to recede (ن) خَسُوسًا

sneaking (n.) خَسَامٌ

خ ن ق ★

(pis, pic. f. sing.) الْمُخَنِقَةُ

< strangled

خَنَقَ يَخْنُقُ خَنْقًا (ن)

to strangle, throttle

خ و ر ★

< the low (of a calf) (n.) خَوَارٌ

خَارَ يَخْوُرُ خَوْرًا وَخَوَارًا (ن)
to low (calf)

خ و ض ★

(perf. 3 p.m. plu.) خَاضُوا

< ~ indulged in idle talk,
plunged (about)

خَاضَ يَخْضُ خَوْضًا وَخِيَاضًا (ن)

to plunge into, enter, wade,
engage in conversation

خ و ل ★

(perf. 3 p.m. sing.) ii **خَوَّلَ**
~granted

< **عَالَ بِخَوْلٍ خَوْلًا (ن)**
to take care of, manage

(perf. 1st. p. plu.) ii **خَوَّلْنَا**
we granted

maternal uncle (n.) **عَالَ**

عَالَاتٌ (عَالَهٌ) (plu.)
maternal aunts

maternal uncles (plu. n.) **أَخْوَالٌ**

خ و ن ★

(perf. 3 p.f. dual.) **غَانَتَا**
they (two women) defrauded

< ~ **عَانَ بِخُونٍ خَوْنًا وَخِيَانَةً (ن)**
to defraud, be treacherous,
be unfaithful, betray one's
trust, break one's word

(perf. 3 p.m. plu.) **غَاوُوا**
they defrauded

تَخَوَّنُوا acc. **تَخَوَّنُونَ**
(imperf. 2 p.m. plu.)
you defraud

(perate n.m. plu.) **لَا تَخَوَّنُوا**
defraud not !

لَمْ أَخُنْ < neg. acc. **أَخُونُ**
I did not defraud

(perate. neg. f. sing.) **لَا تَخَافِي**

fear not

(if) thou are really (emp.) **تَخَافَنَّ**
afraid

I fear **أَخَافُ**

يَخَافَا < acc. **يَخَافَانِ**
they two (m.) fear

إِلَّا أَنْ يَخَافَا

But if they are afraid.

[2:229]

(perate neg. m. dual.) **لَا تَخَافَا**
fear not (O you two)

يَخَافُوا < acc. **يَخَافُونَ**

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

يَخَافُوا < acc. **يَخَافُونَ**
(imperf. 2 p.m. plu.)
you fear

apprehension, (n.) **الْخَوْفُ**
suspicion, fear

(act. pic.) **خَافٍ**
one who falls in a fear

(plu. of **خَافٍ**) **خَافِينَ**
feared ones

fear (n.) **خَيْفَةٌ**

(imperf. 3 p.m. sing.) ii **يَخَوِّفُ**
makes SS feared

fear (v.n. > ii) **تَخَوِّفٌ**

fright (v.n. > ii) **تَخَوُّفٌ**

< غَابَ يَغِيبُ غَيْبَةً (ض)

to be disappointed, fail, be in a vain (effort)

(act. pic.) acc. غَائِبِينَ
disappointed ones, frustrated ones

sing. غَائِبٌ

★ خ ي ر ★

(imperf. 2 p.m. plu.) > تَخَيَّرُونَ
< you may choose

غَارَ يَخْزِرُ خَيْرَةً وَ خَيْرًا (ض)
to choose, prefer

(imperf. 3 p.m. plu.) > يَسْتَخَيِّرُونَ
they may choose

(perf. 3 p.m. sing.) > اخْتَارَ
choosen, selected

(perf. 1st. p. sing.) > اخْتَرْتُ
I have choosen

(imperf. 3 p.m. sing.) > يَخْتَارُ
he chooses

★ خ ي ر ★

< excellent (1) (n. adj.) خَيْرٌ

غَارَ يَخْزِرُ خَيْرًا (ض)
to be good, excellent

هُوَ خَيْرٌ نَوَابًا وَ خَيْرٌ عَقَبًا

He is excellent in respect of reward and excellent in respect of the final end.

[18:44]

(imperf. 3 p.m. plu.) > يَخْتَانُونَ
they defraud

(imperf. 2 p.m. plu.) > تَخْتَانُونَ
you defraud yourselves

treachery (v.n.) خِيَانَةٌ

(act. pic. plu. of غَائِبٌ) غَائِبِينَ
treacherous

(act. pic. f. sing.) غَائِثَةٌ
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 fardulence of the eyes. [40:19]

treacherous one (ints.) خَوَّانٌ

★ خ و ي ★

(act. pic. sing. adj.) خَاوِيَةً
laid overturned

< خَوَى يَخْوِي خَوَاءً (ض)
to be uninhabited, deserted, be in ruins

★ خ ي ب ★

(perf. 3 p.m. sing.) غَابَ
~disappointed, brought to naught

★ خ ي ط ★

الْخَيْطُ < thread (n.) خَاطَ يَخِيطُ
خَيْطًا وَ خِيَاطَةً (ض)
to sew, stitch

الْجِبَاطُ (n.) needle

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ
Until camel passes through
the eye of the needle.
[7:40]

Note : The phrase is symbol-
olic of impossibility.

★ خ ي ل ★

الْخَيْلُ (n.) horses

(pip. 3 p.m. sing.) ii يَخِيلُ
~made to appear

خَالَ يَخَالُ خَيْلًا وَ خَالًا
وَ تَخَيُّلَةً (ف)
to imagine, conceive, think,
fancy

(pis. pic. m. sing.) viii مَخَالٌ
vainglorious

★ خ ي م ★

الْخِيَامُ (n. p.) tents

better (2)

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ

And that which is with Allah
is better for the pious.
[3:198]

good (3)

أَنْ يُنْزَلَ عَلَيْكَ مِنْ خَيْرٍ

That he may send down
upon you the good.
[2:105]

Note : خَيْرٌ *litt.* means good,
and according to the
contents it may mean
good, excellent, better,
best, best of etc.

wealth (4)

وَأَنَّهُ لَحُبُّ الْخَيْرِ لَشَدِيدٌ

And he is verily vehement
in the love of wealth.
[100:8]

excellent ones (plu. n.) الْأَخْيَارُ

choice (n.) الْخَيْرَةُ

agreeable (plu. n.) خَيْرَاتُ
(to mind and heart)

(plu. n.) الْخَيْرَاتُ
good (doings, things,
blessing etc.)

كتاب الدال

★ د ب ب

<a moving creature (n.) دَابَّةٌ
دَبَّ يَدْبُ دَبًّا وَ دَيْبًا (ض)
to walk slowly, creep, crawl
(n. plu. of دَابَّةٌ) دَوَابٌّ
moving creatures

★ د ب ر

(imperf. 3 p.m. sing.) ii يَدْبُرُ
<he disposes (i.e. Allah is governing all things with supreme justice and wisdom. He is not only the Creator but also the constant Ruler and the continuous Disposer of all affairs.—Jid.)
دَبَّرَ يَدْبُرُ دَبْرًا وَ دُبُورًا (ن، ض)
to turn back, flee, follow after.

★ د ء ب

<wont, way of doing (n.) دَأْبٌ
something
دَأَبَ يَدَأِبُ دَأَبًا وَ دُؤَبًا (فِي)
to be zealous
and diligent in a mater,
toil, become wearied

كَدَّ أَبُ الْفِرْعَوْنَ

Like Fir'awn's folk, or, after the wont of the people of Fir'awn. [3:11]

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا

He said : You shall sow seven years as usual (i.e.) as you wont. [12:47]

(act. pic.) دَالِمِينَ

to hold one's course (LL), to constantly toil

So the root of the people
who did wrong were cut
off. [6:45]

(ap-der. f. plu.) الْمَدْبِرَاتُ
(the angels) who manage the
affairs

(ap-der. m. sing.) iv < مُدْبِرٌ
a retreating one

وَلَّى مُدْبِرًا وَكَأَنَّ يُحِيبَ
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

< دَرَّ 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

مَدْحُورٌ (pact. pic.) driven away

د ح ض ★

يُدْحِضُونَ <acc. يَدْحِضُونَ

(imperf. 3 p.m. plu.)

they refute

(perf. 3 p.m. sing.) iv أَذْبَرَ
turned back

(imperf. 3 p.m. plu.) v يَسْتَدْبِرُونَ
they ponder

(imperf. 3 p.m. plu.) v, acc. يَسْتَدْبِرُوا
they ponder يَدْبِرُوا

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ

Pondered they not over the
word. [23:68]

دَبْرٌ / الدَّبْرُ behind (n.)

أَدْبَارٌ (plu. of دَبْرٌ) 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]

دَبَارٌ setting (v.n. > iv.)

فَسَبِّحْهُ وَادْبَارَ النُّجُومِ

Hallow him at the setting
of the stars. [52:49]

دَابِرٌ last remnant root (act. pic.)

فَقَطَعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا

So of the people who did
wrong the last remnant
was cut off (Pic).

دَخَلَ يَدْخُلُ دُخُولًا

to enter (ن) وَمَدْخَلًا

(perf. 3 p.f. sing.) دَخَلَتْ
~entered(perf. 3 p.m. plu.) دَخَلُوا
they entered(perf. 2 p.m. sing.) دَخَلْتَ
thou entered(perf. 2 p.m. plu.) دَخَلْتُمْ
you entered(imperf. 3 p.m. sing.) يَدْخُلُ
he enters(imperf. 3 p.m. sing.) تَدْخُلَنَّ
you certainly shall enter(imperf. 3 p.m. plu.) يَدْخُلُونَ
they enter(perate 2 p.m. sing.) اَدْخُلْ
enter!(perate 2 p.m. dual.) اَدْخُلَا
enter!(perate 2 p.f. sing.) اَدْخُلِي
enter!(perf. 1st. p. plu.) iv اَدْخَلْنَا
we caused to enterوَاَدْخَلْنَاهُ 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(imperf. 3 p.m. sing.) iv اَدْخِلَنَّ
I certainly will cause to enter(imperf. 1st. p. plu.) iv نَدْخُلُ
we will cause SS to enter

دَحَضَ يَدْحِضُ دُحُوضًا (ف)

to annul (an agreement),
refute, reject

لِيُبَيِّنَ صَوَابَهُ الْحَقَّ

In order to refute the truth.
[18:56](act. pic. f. sing.) دَاحِضَةٌ
a thing of no-weight, null

مُجْتَهَرٌ دَاحِضَةٌ عِنْدَ رَبِّهِمْ

Their plea is null (and void)
with their Lord. [42:16](pis. pic. m. plu.) acc. مَدْحِضِينَ
rejected ones, or those
cast away

د ح و ★

(perf. 3 p.m. sing.) دَمَّا
stretched out

وَالْأَرْضَ بَعْدَ ذَلِكَ دَجَمَهَا

And the earth, thereafter He
stretched it out. [79:30]

د خ ر ★

(act. pic. m. plu.) دَاخِرُونَ
<they are lowlyدَخَرٌ يَدْخَرُ 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.) اَدْرُوا
 repel

كَادَرُوا عَنْ أَنْفُسِكُمُ 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 نَسْتَدْرِجُ
 < we lead SS on step by step
 دَرَجَ يَدْرِجُ 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 مُدْخَلَ صِدْقٍ
 Cause me to enter a rightful
 entrance. [17:80]

put in (2)

وَاَدْخِلْ يَدَكَ فِيْ جَيْبِكَ
 And put thy hand into thy
 bosom. [27:12]

(pp. 3 p.m. sing.) اَدْخِلْ
 ~ is made to enter

(pp. 3 p.m. plu.) اَدْخِلُوا
 they were made to enter

(pp. 3 p.m. sing.) يُدْخَلْ
 ~ shall be made to enter

a means of discord (n.) دَخْلٌ

وَلَا تَقْعُدُوا عَلَى آثَارِكُمْ دَخَلًا بَيْنَكُمْ
 And make not your oaths a
 means of discord amon-
 gst you. [16:94]

a retreating place (n.p.) مَدْخَلٌ

entrance (v.n. mim) مَدْخَلٌ

دَاخِلِينَ acc. دَاخِلُونَ
 (act. pic. m. plu.)
 entering men

★ د خ ن

دُخَانٌ (n.) smoke

study (v.n.) **دِرَاسَةٌ**

★ د ر ك

(perf. 3 p.m. sing.) iv **أَدْرَكَ**

< ~ overtook

أَدْرَكَ iv **أَدْرَاكَ**to overtake, comprehend,
perceive, reach(imperf. 3 p.m. sing.) iv **يُدْرِكُ**
comprehends, overtakes(imperf. 3 p.m. sing.) iv **تُدْرِكُ**
~ comprehends**لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ**Sights comprehend Him not
and He comprehendeth all
sights. [6:103](perf. 3 p.m. sing.) vi **تَدَارَكَ**
~ reached (Jid.)
~ favoured(perf. 3 p.m. sing.) viii **أَدَارَكَ**
attained, reached(perf. 3 p.m. sing.) viii **أَدَارَكُوا**
they reached one after anotherovertaking **دَرَكَ** (v.n.) **دَرَكَ**
لَا تَخَفْ دَرَكَ

Fear not overtaking. [20:77]

abyss **دَرَكَ****إِنَّ السَّافِلِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ**Verily the hypocrites (shall
be) in the lowest abyss of
the Fire. [4:145]**فَلَا رَجَالٌ عَلَيْهِمْ حَسَبَةٌ**And for men is a degree
(of superiority) over them
(f. plu.). [2:228]degrees (plu. n.) **دَرَجَاتٌ**

★ د ر ر

brilliant (adj.) **دَرَّرَى**< pouring (adj.) **مِدْرَارٌ**
i.e. very capacious showers
of rain**دَرَّ يَدِرُّ دَرًّا وَ دُرُورًا (ض)**
to flow capiously**يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا**He will send the heaven
upon you pouring (rain
plentifully). [11:52]

★ د ر س

(pref. 3 p.m. plu.) **دَرَسُوا**< they have read (or stu-
died)**دَرَسَ يَدْرُسُ دَرَسًا 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 أَذْرَاكَ

(imperf. 3 p.m. sing.) iv يَذْرِى
makes know

what makes thee know مَا يَذْرِيكَ

★ د س ر

<nails (plu. n.) دَسَرُ

دَسَرُ يَذْسُرُ دَسْرًا (ن)
to repair a ship, nail

★ د س س

يَذْسُ (imperf. 3 p.m. sing.)
he buries

أَمْرِيذُسُهُ فِي التُّرَابِ

Or shall bury it in the dust
[16:59]

دَسَى (perf. 3 p.m. sing.)
buried

وَقَدْ خَلَبَتْ عَنْ دَسَاهَا

And miserable is he who
hath buried it. [91:10]

Note: Some grammarians have
mentioned the form under

the entry of د س ي

but according to reliable
commentators the word

belongs to د س س; the
final س is replaced by

أَلِف to ease the pro-
nunciation. (Arb. Rgh.)

مَذْرُكُونَ (pis. plc. > iv, m. plu.)
are overtaken

د ر م

دَرَاهِمَ (phu. n.)
silver coins

★ د ر ي

أَدْرِى (imperf. 1st. p. sing.)
I know

< دَرَى يَذْرِى دِرَايَةً (ض)
to know

لَنْ أَدْرِى أَقْرَبُ أَمْ بَعِيدُ مَا تُوعِدُونَ

And I know not whether
nigh or far is that which
ye are promised.

[21:109]

لَمْ أَدْرِ (imperf. 1st. p. sing.)
I knew not (genitive)
also denotes same meaning مَا أَدْرِى

تَذْرِى (imperf. 2 p.m. sing.)
thou knowest

تَذَرُونَ (imperf. 2 p.m. plu.)
you know

نَذْرِى (imperf. 1st. p. plu.)
we know

Note :—All forms of this
root are used with nega-
tive particle : لَمْ , مَا or

لَا or لَنْ

أَدْرِى (perf. 3 p.m. sing.) iv
made to know

(neg.) لَمْ يَدْعُ / لَمْ يَدْعُنَا

(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 / تَدْعُونَا

(imperf. 1st p. plu.)

you call

(imperf. 1st p. plu.) نَدْعُ / نَدْعُو

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 يَدْعُونَ

And theirs shall be whatever they ask for. [36:57]

(imperf. 2 p.m. plu.) تَدْعُونَ
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

دَعَّا (thrust (v.n.))

(disdainful thrust)

د ع و ★

دَعَا (دَعَا، دَعَا رَبَّهُ، دَعَانِ)

(perf. 3 p.m. sing.)

< called, prayed, (1)

(him, his lord, me)

دَعَا يَدْعُو دُعَاءً (ن)

to call up, ask for, summon

دَعَا - إِلَى ~called (2)

دَعَا - لِ ~ascribed (3)

أَنَّ دَعْوَاهُ لِلرَّحْمَنِ وَلَدًّا

That they ascribed
unto Rahman a son.

[19:91]

(perf. 3 p.m. plu.) دَعَوْا (هُمْ)

they called (them)

(perf. 1st p. sing.) دَعَوْتُ (م)

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

(hath) 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 ★

دِفْ؟ (دِفًا) < warmth (n.)

دَفًا يَدْفَأُ دَفًا وَ دَفْوً يَدْفُو دَفَاءً

(ف، ك)

to be or keep warm

هَذَا الَّذِي كُنْتُمْ يَدْعُونَ

This is that which you have been asking (or calling) for. [67:27]

دَاعٍ / دَاعِي (act. pic. m. sing.)

a caller, summoner

دُعَاءُ (n.) supplication, prayer (1)

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of disbelievers only goeth stray. [13:14]

دُعَاءُ (دُعَاءُ + ي) my prayer

رَبَّنَا وَقَبَّلْ دُعَاءَ

My Lord! and accept The prayer [14:40]

Or followed by a preposition

وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

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]

أَدْعِيَاءُ (plu. n.) adopted son

دَعْوَةٌ (v.n.) call (1)

avert (act. pic.) دَافِعٌ

د ف ق ★

(act. pic. m. sing.) دَافِقٌ

< dripping

دَقَقَ يَنْقُ دَقًّا وَ دُقُوقًا (ن)
to flow with force.

د ك ر ★

أَذَكَّرَ see ذ ك ر

مَذَكَّرَ see ذ ك ر

د ك ك ★

is grounded (pp. f. sing.) دُكِّتَ

< دَكَّ دَكًّا دَكًّا (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 pie-
ces.

(pp. f. dual.) دُكِّنَا

(the earth and mountain)
are crushed

a single crash (n.) دَكَّةٌ

(v.n.) دَكَا

dust, crumble

dust, powder, crumble (n.) دَكَاةٌ

د ف ع ★

(perf. 3 p.m. plu.) دَفَعْتُمْ

to repel, to defend, to pay

(to hand over دَفَعَ RF)

وَلَا تَدْفَعُوا أَمْوَالَهُمْ

When ye hand over their
substance to them. [4:6]

(perate 2 p. m. sing.) لَدَفَعُ

repel

لَدَفَعِ بِالْأَيْمَنِ أَحْسَنُ

Repel thou the evil with that
which is the best. [23:96]

(perate. 2 p.m. plu.) اَدْفَعُوا
handover (1)

فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

Handover to them their
substance. [4:6]

defend (i.e. in the (2)

meaning of دَفَعَ iii)

فَاتُوا فِي سَبِيلِ اللَّهِ وَأَدْفَعُوا

Fight in the way of Allah or
defend. [3:167]

(imperf. 3 p.m. sing.) iii يَدْفَعُ
defends, repels

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا

Verily Allah will repel from
those who believe. [22:38]

bucket (n.) دَلْوٌ

(imperf. 3 p.m. plu.) iv
you convey دَلَّوْا

(perf. 3 p.m. sing.) v
He let himself down تَدَلَّى

د م د م

دَمَّ see د م و

(quad. perf. 3 p.m. sing.) دَمَّمَ
< ~ overwhelmed

دَمَّمَ يَدْمِمُ دَمَمَةً
to give over to destruction
(God)

د م ر ★

(perf. 3 p.m. sing.) ii دَمَّرَ
annihilated, destroyed,
wiped out,

<< دَمَّرَ يَدْمِرُ دُمُورًا وَ دَمَارًا (ن)
to perish utterly, be annihilated

(perf. 1st. p. plu.) ii دَمَّرْنَا
we destroyed

(imperf. 3 p.m. sing.) ii يَدْمِرُ
~ annihilates, destroys

destroying (v.n.) ii يَدْمِيرُ

د م ع ★

الدَّمْعُ < tear (n.)

د ل ك ★

the declination (v.n.) دَلَّكَ

د ل ل ★

(perf. 3 p.m. sing.) دَلَّ

< indicated, showed, pointed at, guided, discovered

دَلَّ يَدُلُّ دَلَالَةً (ن)

to show, point out, indicate

مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ
Naught indicated his death
to them except a moving
creature. [34:14]

(imperf. 1st. p. sing.) أَدُلُّ
I guide, show, lead,
point at

مَلْ 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.) دَلَّ
< caused to fall

دَلَّ يَدُلُّ دَلْوًا (ن)
to draw the bucket out of the well

فَدَّلَهُمَا بِفُرُودٍ

Thus with guile he caused
the twain to fall. [7:22]

(perf. 3 p.m. sing.) iv أَدْلَى
~ let down

worse, lower (1)

قَالَ أَتَشْتَرِي لِي الَّذِي هُوَ أَذَى بِالَّذِي هُوَ خَيْرٌ

He said: Would you exchange that which is better?

[2:61]

best (way) (2)

ذَلِكَ أَفْضَلُ عِنْدَ اللَّهِ وَأَوْفَى لِلشَّهَادَةِ وَأَدْنَى 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 أَذْنَى أَلَّا تَعُولُوا

That is more fit that you may not do injustice. [4:3]

more likely, more (4)
probable

ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى 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]

كَانَ قَلْبُ قَوْسَيْنِ أَوْ أَدْنَى

Till he was two bows length off or (yet) nearer. [53:9]

دَمَعَ يَدْمَعُ دَمْعًا (ف)

to shed tears (from eyes)

د م غ ★

(imperf. 3 p.m. sing.) يَدْمَعُ

< knocks out SS's brain

دَمَعٌ يَدْمَعُ دَمْعًا (ف، ن)

to destroy

د م و ★

دَمٌ / الدَّمُ < blood (n.)

دَمِي يَدْمِي دَمًا (س)

to bleed, be blood-stained

دَمَاءٌ / الدَّمَاءُ bloods (plu. n.)

د ن ر ★

دِينَارٌ a gold coin of ancient (n.) times

د ن و ★

دَنَا (perf. 3 p.m. sing.)

~ drew near

< دَمًا يَدْتَوِي دُتَوًا (ن)

to be or come near

يَدْنِينِ (imperf. 3 p.f. plu.)

they should let down

دَانٍ (act. pic. m. sing.)

near at hand (within reach)

أَدْنَى / الْأَدْنَى litt. nearest (relative)

د م ر ★

الدهر (n.) time

(Time from the beginning of the world to its end. Hence because, in the sense time brings to pass events, good and evil, 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 م ق ★

دَمَقٌ (v.n.) overflowing

دَمَقَ يَدْمَقُ دَمَقًا (ف)

to fill (a glass)

وَكَأْسًا دَمَاقًا

And a overflowing cup.

[78:34]

د م م ★

مَدَامَتَانِ (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 أَذْنَىٰ مِنْ ذَلِكَ 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]

وَلَنُيَقِّنَهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ

And certainly We will make them taste the nearer punishment (i.e. earthly or worldly punishment).

[32:21]

الدُّنْيَا (f. form of أَدْنَىٰ)

litt. The nearer, within reach

(opp. الْآخِرَةُ Hereafter)

nearer (1)

إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصَىٰ

When you were on the nearer side (of the valley) and they were on the farther side. [8:42]

(opp. الْآخِرَةُ) this world (2)

اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

They bought the life of this world for the Hereafter. [2:86]

دَارَ يَدُورُ دَوْرًا وَ دَوْرَانَا (ن)

to revolve, go around,
circulate

(imperf. 2 p.m. plu.) iv تَدِيرُونَ
you circulate

abode, dwelling place, (n.) دَارٌ
house

(plu. of دَارٌ) دِيَارٌ
dwellings, country houses

inhabitant (ints.) دِيَارٌ

turn (act. pic. f. sing.) دَائِرَةٌ
evil turn «دَائِرَةُ السَّوءِ»

د و ل

(v.n.) دَوْلَةٌ

<exclusively confined

دَالَ 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, xi اُدْمَامًا
dark green

د ه ن

(imperf. 2 p.m. sing.) iv تَذِينُ
thou shouldst be pliant

< اَذْنَنَ iv. اِذْهَانًا

to be pliant, treat gently,
deceive

<< دَمَنَ يَدْمَنُ دَهْنًا (ف)

to anoint with oil, grease

(imperf. 3 p.m. plu.) iv يَذْهَبُونَ
they would be pliant

وَدَّوَالْوَدَّهِنَّ قَبِيْذُهُنَّ

They wish that thou shouldst
be pliant so they (too) be
pliant. [68:9]

(Ap-der. m. plu.) مَذْهَبُونَ

those who take SS lightly

oil (cooking oil) (n.) الدَّهْنُ

red hide (n.) الدِّهَانُ

د ه ي

(elative, n.) اَدْمَى

<more greivous

دَمَى يَدْمَى دَهْمًا (ف)

to bring misfortune upon

د و ر

(imperf. 3 p.m. sing.) يَدُورُ

<roll about

not at your level in sincerity to religion. (Rgh.)

[3:118]

وَيَغْفِرُ مَا دُونَ ذَلِكَ

And He forgives what is besides that i.e. what is less than that. (Rgh.)

[4:48]

other than, besides (2)

لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ

There shall be for them no partner nor intercessor besides Him. [6:51]

د ی ن ★

lending, debt (n.) دَرَن

to owe (i) دَانَ يَدِينُ دَيْنًا (ض)
money, lend, borrow

(ii) دَانَ يَدِينُ دَيْنًا وَ دِيَانَةً
to be religious, be a believer

(iii) دَانَ، دِيَانَةً
to requite, reward, deliver judgement

(perf. 2 p.m. plu.) vi تَدَايَنْتُمْ
you deal one with another

إِذَا تَدَايَنْتُمْ بِدِينِي

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 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

د و ن ★

a particle, it denotes دُونَ
(1) SS less than SS

لَا تَتَّخِذُوا إِطْلَاقًا مِمَّنْ دُونَكُمْ

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]

الْأَلَهُ 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—LI)

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 الدِّينُ لِلَّهِ

And religion is for Allah. [2:193]

law (3)

مَا كَانَ لِأَخِي أَخَاؤِي دِينَ الْمَلِكِ

He was not to take his brother by the law of the king. [12:76]

كتاب الذال

★ ذ ب ح

(perf. 3 p.m. plu.) ذَبَحُوا
< they slaughtered

ذَبَحَ يَذْبَحُ ذَبْحًا (ف)
to slaughter, cut the throat,
sacrifice

مَذْبُوحًا < acc. تَذْبَحُونَ
(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

يُذْبَحُ
(pp. 3 p.m. sing.)
~ is slaughtered

يُذْبَحُ
(imperf. 3 p.m. sing.) ii
~ slays, (slaying)

★ ذ ء ب

الذَّبُّ (n.)
a wolf

★ ذ ء م

مَذْرُومًا < scorned (pact. pic.)
ذَامٌ يَذَامُ ذَامًا (ف)
to drive off, blame

★ ذ ب ب

ذَبَابٌ (n.)
a fly

ذ ب ذ ب

مَذْبُذِبِينَ (pact. pic. > quad.)
those who are wavering
(between this and that)

an atom's weight **مِثْقَالِ ذَرَّةٍ**
 children, progeny, (n.) **ذُرِّيَّةٌ**
 descendants

وَالَهُ ذُرِّيَّةٌ ضُعَفَاءُ

He hath progeny of weak-
 lings. [2:266]

(plu. of **ذُرِّيَّةٌ**) **ذُرِّيَّاتٌ**
 offsprings, generations

★ ذ ر ع

length (n.) **ذَرْعٌ**

cubits (1) (n.) **ذِرَاعٌ**

ثُمَّ نَزَلْنَاهُ سِلْسِلَةً ذُرْعَاتٍ سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain, thereof the
 length is seventy cubits,
 bind him. [69:32]

forelegs (2)

وَكَلَّمَ كَلِمًا بَاسِطًا ذِرَاعَيْهِ بِالْوَصِيدِ

While their dog stretched
 forth his two forelegs on
 the threshold. [18:18]

وَصَلَّى بِرُؤُوسِهِمْ ذُرْعًا

And he felt straitened on
 their account. [11:77]

Note : This is an idiomatic
 phrase which means 'he
 was distressed and felt
 himself powerless to do
 what he ought to have
 done.'

(imperf. 3 p.m. plu.) ii **يَذْبَحُونَ**
 they slay, (were slaying)

(pact. pic.) **مَذْبُوحٌ** (n.) <
 slaughtered one

★ ذ خ ر

(imperf. 3 p.m. plu.) viii **تَذَخَّرُونَ**
 <you store

ذَخَرَ يَذْخَرُ ذَخْرًا (ف)

to save, store, make provi-
 sion for

★ ذ ر ء

(perf. 3 p.m. sing.) **ذَرَأَ**
 <created

ذَرَأَ يَذْرَأُ ذَرْمًا (ف)

to create, multiply

(perf. 1st p. plu.) **ذَرَأْنَا**
 we have created

(imperf. 3 p.m. sing.) **يَذْرَأُ**
 he creates, multiplies

يَذْرَأُكَ فِيهِ

(He is) multiplying you.

[42:11]

★ ذ ر ر

atom (n.) **ذَرَّةٌ**

litt : smallest kind of ant,
 resembling in weight and
 shape to atom or smallest
 seed of grain

ذَكَرَ يَذْكُرُ ذِكْرًا (ن)

to remember, call back to memory, admonish, recollect

(perf. 3 p.m. plu.) ذَكَرُوا
they remembered

(perf. 2 p.m. sing.) ذَكَرْتَ
thou remembered

(imperf. 3 p.m. sing.) يَذْكُرُ
~he remembers

(imperf. 2 p.m. sing.) تَذْكُرُ
thou remember

nom. يَذْكُرُونَ acc. يَذْكُرُوا
(imperf. 3 p.m. plu.)
they remember

(el.) لِيَذْكُرُوا
for they may remember

nom. أَن أَذْكُرَ < acc. أَذْكُرُ
(imperf. 1st. p. sing.)
I remember, that I remember

(imperf. 1st. p. plu.) نَذْكُرُ
we remember

(perate. 2 p.m. sing.) أَذْكُرُ
remember !

(perate. 2 p.m. plu.) أَذْكُرُوا
remember !

(perate 2 p.f. plu.) أَذْكُرْنَ
remember !

Caution : The difference between أَذْكُرْنَ (perate f. plu.), that means, O you women remember !) and

ذ ر و ★

(imperf. 3 p.m. sing.) تَذَرُو
< ~scatters

ذَرَا يَذَرُو ذَرَوًا (ن)
to scatter, disperse

مَشِيمًا تَذَرُوهُ الرِّيحُ
Dry stubble which the winds scatter. [18:45]

ذَرَوُ (v.n.) dispersing
ذَارِيَاتُ (n. plu. of ذَارِيَةٌ)
winds, as they are dispersing

وَالَّذِينَ ذَرَوْا
By the dispersing (winds) that disperse. [51:1]

ذ ع ن ★

(Ap-der. iv, m. plu.) acc. مَذْعِنِينَ
< (they will come) in submission, willingly

ذَعَنَ يَذْعَنُ ذَعْنًا (ف)
وَأَذْعَنَ، إِذْعَانًا
to obey, iv submit to

ذ ق ن ★

الْأَذْقَانُ (plu. of ذِقْنٌ)
chins

ذ ك ر ★

(perf. 3 p.m. sing.) ذَكَرَ
< ~remembered

(perf. 3 p.m. sing.) viii **ذَكَرَ**
recollected.

(imperf. 3 p.m. sing.) viii **يَذْكُرُ**
receives admonition,
remembers

(imperf. 3 p.m. plu.) viii **يَذْكُرُونَ**
they receive admonition

(imperf. 3 p.m. plu.) viii, acc. **يَذْكُرُوا**
that they may receive admonition

(el. 3 p.m. plu.) **لِيَذْكُرُوا**
for they may receive admonition

recollection, admo- (n.f.) **الذِّكْرُ**
nition, remembrance

acc. **الذِّكْرَ**, **ذِكْرًا**, **الذِّكْرَ** nom. **الذِّكْرُ**
mention (1) (n.)

ذِكْرُ رَحْمَتِ رَبِّكَ

Mention of the mercy of thy
Lord. [19:2]

remembrance (2)

وَلْيَذْكُرُوا اللَّهَ أَكْبَرُ

And surely the remembrance
of Allah is the greatest.
[29:45]

reminder, admonition (3)
(i.e. the holy Quran)

وَهَذَا ذِكْرُنَا بَلَدٍ أَنْزَلْنَاهُ

And this is a Reminder blest,
We have sent down (i.e.
from heaven). [21:50]

reminder, (1) (n.) **ذِكْرِي**
admonition

أَذْكُرْنِي (perate. 2 p.m.
sing. with a pronoun **فِي**

suffixed, meaning, remem-
ber me) should be noted.

(pp. 3 p.m. sing.) **ذَكَرَ**
~ is mentioned

وَذَكَرَ فِيهَا الْفِتَالَ

And therein fighting is men-
tioned. [47:20]

إِذَا ذَكَرَ اللَّهُ وَحَلَّتْ قُلُوبُهُمْ

When Allah is mentioned
their hearts are filled with
awe. [8:2]

(pip. 3 p.m. sing.) **يَذْكُرُ**
SS is mentioned

(pp. 3 p.m. sing.) ii **ذُكِرَ**
~ is admonished

(pp. 2 p.m. plu.) ii **ذُكِرْتُمْ**
you are admonished

(perate. 2 p.m. sing.) ii **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

تَذْكُرُونَ (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; techni-
cally : you have slaugh-
tered in an awful way

< ذَكَّى (ii) تَذْكِيَّةٌ

to slaughter

★ ذ ل ل

(*perf. 1st. p. plu.*) ii ذَلَّلْنَا
< we have subdued, sub-
jected

ذَلَّ يَذِلُّ ذُلًّا

وَ ذِلَّةٌ وَ مَذَلَّةٌ (ضر)

to be low, gentle, contem-
ptible, submissive, humi-
liated, meek

(*pp. 3 p.m. sing.*) ii ذَلَّلْتَ
are made down (easy to
reach)

(*v.n. > ii.*) تَذِلُّ
hanging down, making some-
thing low, humiliating

ذُكْرٍ وَ ذُكْرَى لِلذَّكَرَيْنِ

This is a Reminder unto the
mindfuls (those who reme-
mber) [11:14]

recollection (2)

فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِ الَّتِي كُتِبَ عَلَيْكُمُ

And sit not thou, after the
recollection, with the
wrong-doing people. [6:68]

reminder, admonish (n.) تَذْكِرَةٌ

admonishment (*v.n. > ii.*) تَذْكِيرٌ

يَقُومُ إِنْ كَانَ كَبِيرًا عَلَيْكَ

مَقَامِي وَتَذْكُرِي بِآيَاتِ اللَّهِ

O my people ! if my stan-
ding forth and my admo-
nishment with the com-
mandments of Allah be
hard upon you, then....
[10:71]

(*act. pic. m. plu.*) acc. الذَّاكِرِينَ
mindful men (those who
remember)

(*act. pic. f. plu.*) الذَّاكِرَاتُ
mindful women (those who
remember)

admonisher (*Ap-der. > ii.*) مَذْكُورٌ

(*Ap-der. > viii.*) مَذْكُورٌ
one who would be admoni-
shed (*Jid.*), one will mind
(*M.A.*), one who remem-
bereth. (*Pic.*)

meanest, lowest, (*relative.*) **الْأَذَلُّ**
powerless
(*opp.* powerful)
(*plu. of* **الْأَذَلُّ**) **الْأَذَلِّينَ**
lowest ones

★ ذ م م

agreement, covenant, (*n.*) **ذِمَّةٌ**
pact

< blamed one (*pact. pic.*) **مَذْمُومٌ**

to blame (*ن.*) **ذَمٌّ يَذُمُّ ذِمًّا وَ ذِمَّةٌ (ن.)**

★ ذ ن ب

< crime (1) (*n.*) **ذَنْبٌ**

أَذْنَبَ يُذْنِبُ (iv) إِذْنَابًا

to commit a fault or crime,
be guilty

وَكُفِّرُوا عَنْ ذُنُوبِهِمْ

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* **تَذِلُّ**
thou abasest

(*imperf. 1st. p. plu.*) **نَذِلُّ**
we are disgraced

meekness (*n.*) **ذُلٌّ**

abjectness (*n.*) **ذِلَّةٌ**

made submissive (1) (*ints.*) **ذَلُولٌ**

إِنَّمَا بُعِثَ لِادِّلَالِ بَنِي إِسْرَءِيلَ

Verily, she should be a cow
not made submissive to
plough the land. [2:71]

subservient (2)

مُؤَاوِنِيَّ جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا

He is it who made the earth
subservient to you. [67:15]

submissively (*plu. n.*) *acc.* **ذَلَالًا**

weak, humble (1) (*plu. n.*) **أَذِلَّةٌ**
(*opp.* powerful, well armed)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

And Allah certainly helped
you at Badr when you
were humble (or weak).

[3:123]

low (*opp.* noble) (2)

إِنَّ السُّلُوكَ إِذَا مَسَّ لِقَا فَرَقَافَةً أَمْسَدُوهَا وَ

جَعَلُوا خَيْرَ أَهْلِهَا أَذِلَّةً

Surely the kings, when they
enter a town, ruin it and
make the noblest of its people
the most low. [27:34]

(perf. 2 p.m. plu.) iv أَذْهَبْتُمْ
you removed

(imperf. 3 p.m. sing.) يَذْهَبُ
~removes, takes away

(el. m. sing.) acc. لِيُذْهِبَ
in order to take away,
or remove

(emp. 3 p.m. sing.) يَنْهِيَنَّ
he certainly will take away,
or certainly he will remove

(imperf. 3 p.f. plu.) iv يَذْهَبْنَ
they will take away

gold (n.) ذَهَبٌ

taking away (v.n.) ذَهَابٌ - ب

goer, outgoer (act. pic.) ذَاهِبٌ

ذ ه ل ★

(imperf. 3 p.f. sing.) تَنْهَلُ
she will forget

< ذَمَلٌ يَذْمَلُ ذُمُولًا (ف)
to forget, neglect

★ ★ ★ ★

litt. possessor. (m. sing.) ذُو
(demonstrative pronoun)
with, on, in, of

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

If (the debtor) is in the
straitness, let there be
postponement till (he is
in) ease. [2:280]

★ ذ ه ب

(perf. 3 p.m. sing.) ذَهَبَ
< ~went, is gone

ذَهَبَ يَذْهَبُ ذِهَابًا وَ مَذْهَبًا (ف)
to go

(perf. 3 p.m. sing.) ذَهَبَ - ب
~took away

(perf. 3 p.m. plu.) ذَهَبُوا - ب
they took away

(perf. 3 p.m. plu.) ذَهَبَ - عَن
~is gone away, departed

we went (perf. 1st. p. plu.) ذَهَبْنَا

يَذْهَبُوا acc. يَذْهَبُونَ

(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.) لَنَذْهَبَنَّ - ب
we surely will take away

(perate. 2 p.m. sing.) اذْهَبْ
go (thou)

(perate 2 p.m. dual) اذْهَبَا
go (you twain)

(perate. 2 p.m. plu.) اذْهَبُوا
go (you)

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

لِيَذُوقُوا
(el. 3 p.m. plu.) acc.
that they may taste

لَا يَذُوقُونَ > يَكُونُونَ
(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

نُذِيقُ
(imperf. 1st. p. plu.) iv
we make SS taste

نُذِيقَنَّ
(e.m. p.)
we certainly shall make SS taste

ذَاقَةً
(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

ذِى ditto in gen. position

وَقَوْفٌ كُلِّ ذِي عِلْمٍ عَلَيْهِ

And above every knowing
one is a knower. [12:76]

ذَاتَ (f. sing.) ditto

ذَاتُ الْيَمِينِ
on the right

ذَاتُ الشِّمَالِ
on the left

ذَوَاتَا (f. dual.) ditto

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 ذَوْدَا (ن)
to keep back

ذ و ق ★

ذَاقَتْ (perf. 3 p.f. sing.)
< she tasted

ذَاقَ يَذُوقُ ذَوْقًا

وَمَذَاقًا وَمَذَاقَةً (ن)

to taste, experience

★ ذ ي ع ★

(perf. 3 p.m. plu.) iv أَذَاعُوا
<< they spread news

ذَاعَ يَذِيعُ ذَيْعًا وَ دُيُوعًا (ض)
to become public (news)

★ ★ ★ ★

(demonstrative pronoun) ذَانِك
these

★ ★ ★

كتاب الرأء

رَأْفٌ يَرَأْفُ رَأْفًا وَرَأْفَةً (ف، ك)

to be kind, merciful, show
pity, be compassionate

(extensive n.) رَوْؤُفٌ
clement, compassionate

ر أ ي ★

رَأَى، رَأَى (perf. 3 p.m. sing.)

< saw

رَأَى يَرَى رَأْيًا وَرُؤْيَةً (ف)

to see, perceive, think, have
an opinion, judge

(perf. 2 p.m. sing.) رَأَيْتَ

thou sees

When an interrogative (أ) is

placed before the word it

will be read as : أَرَأَيْتَ :

hast thou seen ?

I saw (perf. 1st. p. sing.) رَأَيْتُ

(perf. 3 p.m. plu.) رَأَوْا

they saw

ر أ س ★

رَأْسٌ، الرَّأْسُ < head (n.)

رَأْسٌ يَرَأْسُ رَأْسَةً (ف)

to be a chief, the head (of a
tribe)

(plu. of رَأْسٌ) رُؤُوسٌ

heads (or hoods) (1)

كَانَهُ رُؤُوسُ الشَّيَاطِينِ

As they were the heads of
satans. [37:65]

initial capital, (2)
principle

فَإِنْ يَتُوبْكُمْ رُؤُوسُكُمْ

And if you repent, then you
shall have your capital.

[2:279]

ر أ ف ★

< tenderness, pity (v.n.) رَأْفَةٌ

last letter, thus رَأَيْتُمْ
will be written رَأَيْتُمُو
if a pronoun is to follow ;
رَأَيْتُمُوهُ i.e. you have
seen it (or) him.

(imperf. 3 p.m. sing.) يَرَى
hash seen (litt. he sees)

as لَمْ after يَرَى

أَوَلَمْ يَرِ الْإِنْسَانُ

Seest not man (that.....)
[36:77]

(imperf. 2 p.m. sing.) تَرَى
thou hast seen (thou see)

as لَمْ after تَرَى

أَلَمْ تَرَ إِلَى الَّذِينَ سَوَّاهُمْ وَآبَاءَهُمْ

Did thou not see those who
went forth from their
habitations? [2:243]

(imperf. 2 p.f.) emp. تَرَيْنَ
thou seest

وَأَمَّا تَتُنَوِّنَ مَعَ الْبَثَرِ

And thou seest any human
being. [19:26]

I see (imperf. 1st. p. sing.) أَرَى

we see (imperf. 1st. p. plu.) نَرَى

attached to a pronoun (iv) أَرَى

as: أَرَيْنَاهُ، أَرَيْنَاكَ، أَرَيْنَاهُمْ

(perf. 3 p.m. sing.)

~showeth

he showed them unto thee أَرَاكُمْ

(perf. 3 p.f. plu.) رَأَيْنَ
they women saw

(perf. 2 p.m. plu.) رَأَيْتُمْ
you saw, you have seen,
observed, beheld

have you seen? أَفَرَأَيْتُمْ
Also أَفَرَأَيْتُمْ have you then
seen (or) have you then
observed?

(perf. 3 p.f. sing.) رَأَتْ
she saw

(perf. 2 p. sing.) أَرَأَيْتَ
hast thou seen?

(prefixed (أ) of interroga-
tive particle)

(perf. 2 p.m. plu.) رَأَيْتُمْ
have you seen?

Note : There is another way
of expression to say e.g.
hast thou seen or seest
thou? أَرَأَيْتَكَ i.e. bethin-
kest thou.

قَالَ لَهُ يَتْلُوكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ

(Iblis) said : bethinkest Thou:
this one whom Thou hast
honoured above me?

[17:62]

you saw رَأَيْتُمْ
Same is written with an
additional (و) after the

beholding with
one's own eyes رَأَى الْعَيْنِ

opinion (n.) الرَّأْيُ
immature opinion بَادِيَ الرَّأْيِ

appearance (n.) رَيْنًا

هُمْ أَحْسَنُ أَتَاكَ وَرَيْنَا

Who (were) goodlier in
goods and outward appearance.
[19:74]

vision (n.) الرُّؤْيَا

making show (n.) رِيَاءًا

★ ر ب ب

Lord, Sustainer (n.) رَبِّ

Lord is but a poor substitute
for the Arabic رَبِّ which
signifies not only the Sovereign 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 Righteous, Benign Ruler and not that of mere father.

(Jid.) رَبِّ means the
Universal Patron, the All-in-All Guardian. Not a tribal deity, nor the national God of any specially favoured race or people, nor any narrow "Lord of the hosts" or the anthropomorphic "our father in heaven" (Jid. > LL)

(perf. 1st. p. plu.) iv
we showed رَأَيْنَا

(imperf. 3 p.m. sing.) iv
he shows يُرَى

(imperf. 2 p. sing.) iv
thou show تُرَى

(imperf. 1st. p. sing.) iv
I show أَرَى

(imperf. 1st. p. plu.) iv
we show نُرَى

show (perate. 2 p.m. sing.) أَرِ

show us أَرِنَا show me أَرِنِي

~is seen (pip.) يُرَى

they will be shown (pip.) يُرَوْنَ

(imperf. 3 p.m. plu.) ii
they make show يَرَاءُونَ

الَّذِينَ هُمْ يُرَاءُونَ

Those who make show.

[107:6]

(perf. 3 p.m. sing.) vi
(they) see each other تَرَاءَى

فَلَمَّا تَرَاءَى الْجَمْعَانِ

When the two parties saw
each other. [26:61]

(perf. 3 p.f. sing.) vi
they faced each other تَرَاءَتْ

فَلَمَّا تَرَاءَتِ الْفِئَتَانِ

When the two groups faced
each other. [8:48]

beholding, seeing (n.v.) رَأَى

(imperf. 3 p.m. sing.) v يَرْبَعُ
he waits

(imperf. 3 p.m. plu.) v يَرْبَعُونَ
they wait

(imperf. 3 p.f. plu.) v يَرْبَعْنَ
they (f.) wait, they should wait

(imperf. 2 p.m. plu.) v تَرْبَعُونَ
you are waiting

(imperf. 1st. p. plu.) v نَتَرْبَعُ
we are waiting

(perate 2 p. plu.) v تَرْبَعُوا
you wait !

waiting (v.n.) تَرْبَعٌ

(Ap-der. m. plu.) مُتَرْبَعُونَ
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 رِبَاطٌ
strings of horses رِبَاطُ الْخَيْلِ

★ ر ب ع

one-fourth (fraction) الرَّبْعُ

fours (plu. num.) رُبَاعٌ

often (LL), (particle) رُبَّمَا

oft times, in the Hereafter (Jid.), it may be (Pic.), the time may come (Sale.), perchance (Arb.)

< godly men (plu. n.) رَبَّيُّونَ
رَبِّ يَرْبِي رَبًّا

to be master (i)

to feed (ii)

to bring up a (iii)
child

stepdaughters (plu. n.) رَبَائِبُ

divines, (plu. n.) رَبَّانِيَّينَ، رَبَّانِيُونَ
worshippers of the Lord,
faithful servants of the Lord

رَبَتْ see د ب و

★ ر ب ح

(perf. 3 p.f. sing.) رَحِمْتُ
< profited
رَحِمَ يَرْحُمُ رَحْمًا وَرَبَاحًا (س)
to gain, be successful in trade

profited not مَا رَحِمْتُ

★ ر ب ص

(perf. 3 p.m. plu.) v تَرَبَّصُوا
< you waited
تَرَبَّصَ تَرَبَّصًا v تَرَبَّصَ
to wait, 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 رُبُو in the above verses ; also رِبَا with اَلِف is to be noted in Q. 30:39.

(perf. 3 p. dual.) assim. رَبَّيَا
they twain brought up
they (parents) brought me رَبَّيَانِي
up or raised me up,
i.e. sustained and took
care of me

(assim. < رُبِّي) رُبَّتْ
(imperf. 1st. p. plu.)
we bring up

did we not bring اَلَمْ نَرْبِكَ
thee up?

(act. pic. m. sing.) acc. رَايَا
swelling (or) on top

(act. pic. f. sing.) acc. رَايَةً
increasing

a height (n.) رَبْوَةٌ

ر ت ع ★

(imperf. 3 p.m. sing.) رَبَّعَ
~refresh himself with fruits
< رَبَّعَ رَبَّعَ رَبَّعًا وَ رَبَّعًا
to eat and drink (ف) وَ رُبُوعًا
to satisfaction

four (cardinal num.) اَرْبَعَةٌ / اَرْبَعٌ

forty (cardinal num.) اَرْبَعِينَ

fourth (ordinal num.) رَابِعٌ

★ ر ب و

(perf. 3 p. f. sing.) رَبَّتْ

< ~swelled

رَبًّا يَرْبُو رَبًّا وَ رُبُوًّا (ن)
to increase, grow (child),
augment wealth

(imperf. 3 p.m. sing.) يَرْبُو
~ increases

in order to get increased لِيَرْبُو

(imperf. 3 p.m. sing.) iv يَرْبِي
~ makes increased

more increased (elative) اَرْبَى
i.e. in number, more
numerous

أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ

A community may be more
numerous than (another)
community. [16:92]

usury (n.) الرِّبَا (الرُّبُو)

(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 بَرُوجُ رَجًّا (ن)
 make termble, termble.

shaking (acc. v.n.) رَجًّا

ر ج ز ★

calamity, doom, (n.) رَجْزٌ
 evil kind of punishment.
 litt. pollution

فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِّنَ السَّمَاءِ

Then We sent down upon the
 wrong-doer wrath from
 the heaven. [2:59]

pollution (n.) الرِّجْزُ

وَالرِّجْزَ قَامُجْزُ

And the pollution shun, (i.e.
 pollution of idolatry)[74:5]

ر ج س ★

(synonym of رَجْزٌ) (n.) رَجَسَ
 < uncleanliness (1)

رَجَسَ بَرُوجُ رَجْسًا وَ
 to disgrace and رَجْسًا (س)
 defile one-self by a shame-
 ful deed, thunder (sky)

لِيَذْهَبَ عَنْكُمُ الرِّجْسُ

To take away uncleanliness
 from you. [33:33]

ر ت ق ★

closed up (acc. n.) رَتَقًا
 to close, رَتَقَ بَرُوقُ رَتَقًا (ن)
 be joined together

ر ت ل ★

(perf. 1st. p. plu.) ii رَتَّلْنَا
 we intonated (in repeating
 or recitation)

< رَتَّلَ ii تَرْتِلًا

رَتَّلَ v تَرْتِلًا

to read gracefully and dis-
 tinctly

intonation (v.n. > ii) تَرْتِيلٌ
 (of the Quran) with mea-
 sured voice

(perate 2 p.m.) تَرْتِلٌ
 recite with intonation

تَرْتِيلٌ signifies pronounc-
 ing the word or words
 with ease and correctness;
 this is the proper signi-
 fication but the conven-
 tional meaning is being
 regardful of the places of
 utterance of the letters,
 and mindful of the pauses,
 and the lowering of the
 voice, and making it
 plaintive, in reading or
 reciting.

(perf. 2 p.m. plu.) رَجَعْتُمْ
you returned

(perf. 1st. p. plu.) رَجَعْنَا
we returned

(imperf. 3 p.m. sing.) يَرْجِعُ
returns, answers

(imperf. 3 p.m. plu.) يَرْجِعُونَ
they return, bring answer

(imperf. 2 p. plu.) تَرْجِعُونَ
you take back

فَلَوْلَا إِنْ كُنْتُمْ عِدْرَ مَدِينَةٍ

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

Why then, if ye are not in
bondage, do you not force
it back, if ye are trustful?
[56:86-87]

(perate. 2 p.m. sing.) اَرْجِعْ
go back (1)

اَرْجِعْ إِلَىٰ رَبِّكَ

Return to thy Lord. [12:50]

bring back, (2)
repeat

ثَوَارِجِ الْبَصَرِ كَرَّتَيْنِ

Then repeat thy look twice
over. [67:4]

(perate. 2 p. f. sing.) اَرْجِعِي
return thou

(perate. 2 p.m. plu.) اَرْجِعُوا
return you (m. plu.)

(Allah is addressed by man
in plural instead of singular
as a sign of regards.)

wrath (2)

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ

He said surely there have
befallen you wrath and
indignation from your
Lord. [7:71]

pollution (3)
of the idolatry

فَأَجْتَبِئُوا لِلرِّجْسِ مِنَ الْأَوْثَانِ

So avoid the pollution of
the idols. [22:30]

★ ر ج ع ★

(perf. 3 p.m. sing.) رَجَعَ

<turned back

رَجَعَ يَرْجِعُ رُجُوعًا وَرَجَعًا (ض)
to return, turn

back, repeat, answer, bring
answer, to be brought
back

returned (1)

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ

And when Musa returned to
his people. [7:150]

brought back (2)

فَإِنْ رَجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ مِنْهُمْ

If, then Allah bringeth thee
back to the party of them.
[9:83]

(perf. 3 p.m. plu.) رَجَعُوا
they returned

quaking (n.) الرَّاجِفَةُ

earthquake (n.) الرَّجْفَةُ

(Ap-der. m. plu.) الْمُرْجِفُونَ

< 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.) رَجُلٌ

رَجَلَ يَرْجُلُ رَجَلًا (س)

to go on foot

أَرْكُضْ بِرِجْلِكَ

Urge with foot. [38:42]

foot (Jid., M.A., Pic.) (n.) رَجْلٌ

(walker, derived from
Rgh.)

وَأَنْزِلْ عَلَيْهِمْ خَيْلًا وَرِجْلًا

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 أَرَأِ أَنَّهُمْ يُشْخَوْنَ بِهَا

Have they feet wherewith
they walk. [7:195]

قَالَ رَبِّ ارْجِعُونِ

He said : My Lord send me
back. [23:99]

(pp. 1st. p. sing.) رُجِيتُ

I am sent back

(pip. 3 p.m. sing.) بُرُجِعَ

~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.) تَرْجَعُونَ

you are taken back

(imperf. 3 p. dual.) vi يَتَرَاوِعَا

they twain return unto each
other

bringing back (n.) رَجْعٌ

return (v.n.) الرُّجْعَى

(act. pic. m. plu.) رَاجِعُونَ

those who return

(n. for time or place) مَرَجِعٌ

termination, a place where
one is to go back finally
without return

★ ر ج ف

(imperf. 3 p.f. sing.) تُرْجَفُ

< ~shall quake

رَجَفَ يَرْجِفُ رَجْفًا وَ رَجْفَانًا وَ

رُجُوفًا (ن) to quake, tremble

رَجَمْنَا (perf. 1st. p. plu.)
we stoned

وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ

And were it not for thy
company we had surely
stoned thee (to death).

[11:91]

يَرْجُمُونَ < يَرْجُمُونَ

(imperf. 3 p. m. plu.)
they (pelt with) stone

(they stone thee يَرْجُمُونَكَ)

لَأَرْجُمَنَّ (imperf. 1st. p. sing.) eml
I surely shall stone

(I shall surely stone.

thee (لَأَرْجُمَنَّكَ)

لَنَرْجُمَنَّ (imperf. 1st. p. plu.) eml
we surely shall stone

(we surely shall stone

thee (لَنَرْجُمَنَّكَ)

تَرْجُمُونَ < تَرْجُمُونَ

ye stone (imperf. 2 p. m. plu.)

(ye stone me تَرْجُمُونِي)

Caution: The نِي in تَرْجُمُونِي
is a short form of (نِي)
pronoun.

الْمَرْجُومِينَ (pact. pic. m. plu.) acc.
those who are stoned

رَجَمَ to guess (v.n.)

رُجُومٌ shooting stars (plu. n.)

man (opp. woman) (n.) رَجُلٌ

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا

And if We had him an angel,
We would certainly have
made him a man. [6:9]

رَجُلَانِ, رَجُلَيْنِ two men (n. dual)

رِجَالٌ plu. of رَجُلٌ (1) (n.)

الرِّجَالُ قَوَّامُونَ عَلَى النَّسَاءِ

Men are overseers over wo-
men. [4:34]

(see Jid. P. 5, n. 73)

رَجُلٌ or رَجِْلٌ plu. of
walker on foot (Rgh.)

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا

And proclaim thou among
mankind, they shall come
walking on foot. [22:27]

وَأَنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

And if you fear then (pray)
on foot or riding. [2:239]

★ ر ج م

الرَّجْمَ <to stone (1) (v.n.)

رَجَمَ رَجْمًا (ن)

to stone

<to guess (2)

- بِالْقَبِّ أَوْ بِالظَّنِّ

to guess, surmise

to throw off, to (3)

shoot, to curse

تُؤَيِّدُ مَنْ تَشَاءُ مِنْهُمْ وَيُؤَيِّرُ الْآيَاتِ مَنْ تَشَاءُ

Thou canst defer whom thou wilt of them and take unto thee such as thou wilt.

[33:51]

(*pact. pic. m. sing.*) مَرْجُوٌّ
one hoped for

(*pact. pic. plu. > iv*) مَرْجُونَ
those who are kept awaited

defer (or) put (*iv < perate*) أَرْجُ
off

قَالُوا أَرْجِهْ وَأَخَاهُ

And they said: put him and his brother off. [7:111]

★ ر ح ب ★

(*perf. 3 p.f. sing.*) رَحَّبْتُ
<~become wide

رَحْبَ يَرْحُبُ رُحْبًا وَرَحْبًا (ك)
to be wide, spacious (place)

وَصَافَتْ عَلَيْكَ الْأَرْضُ بِمَا رَحَّبَتْ

And the earth, wide as it is, straitened unto you. [9:25]

welcome (*v. min.*) مَرْحَبًا

لَا مَرْحَبًا لَهُمْ

No welcome for them.

[38:59]

★ ر ح ق ★

pure wine (*act. 2 pic. n.*) رَحِيقٌ

وَجَعَلْنَاهُمْ رُجُومًا لِلشَّيْطَانِ

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 ★

أَرْجَاءُ (*plu. n.*)
(*sing.* رَجَا border—*Rgh.*)

وَالْمَلَائِكَةُ عَلَى أَرْجَائِهِمَا

And the angels shall be on the borders thereof.

[69:17]

(*imperf. 3 p.m. sing.*) يَرْجُو
<~hopes, expects

رَجَا يَرْجُو رَجَاءً وَرَجْوًا (ن)
to hope, expect, hope for

وَيَرْجُوا رَحْمَةً 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 تُؤَيِّرُ
thou defer (or) put off

(imperf. 3 p.m. sing.) (nom.) **يَرْحَمُ**
he will be merciful

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

Those! Allah will surely
show mercy to them.
[9:71]

عَسَىٰ رَبُّكَ أَنْ يَرْحَمَكُمُ (acc.)

Belike your Lord may yet
have mercy on you. [17:8]

فَأَنذَرْتُ الْإِنِّ لَأَنْزِلَنَّ الْمَازِنَ (gen.)

They said if our Lord have
not mercy on us. [7:149]

(imperf. 2 p. sing.) **تَرْحَمُ**
thou shows mercy

(perate. 2 p.m. sing.) **أَرْحَمُ**
have mercy!

you are (pip. 2 p. plu.) **تُرْحَمُونَ**
(or will be) shown mercy

mercy (n.) **رَحْمَةٌ**

affection (n.) **رُحْمٌ**

خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

One better then he in piety
and closer in affection.
[18:81]

(plu. of **رَحْمٌ** womb) **أَرْحَامٌ**
wombs

most merciful (elative) **أَرْحَمُ**

(act. pic. m. plu.) **الرَّاحِمِينَ**
those who are merciful

★ ل ح ر

<pack (n.) **رَحْلٌ**

رَحَلَ يَرْحَلُ رَحَلًا وَ رَحِيلًا (ف)
to depart from one place
and to go to another,
migrate

جَعَلَ السَّاقِيَةَ فِي رَحْلٍ أَخِيهِ

He placed the drinking-cup
in his brother's pack.

[12:70]

packs (plu. n.) **رِحَالٌ**

★ م ح ر

(perf. 3 p. m. sing.) **رَحِمَ**

<~has mercy
رَحِمَ يَرْحَمُ رَحْمَةً وَ مَرْحَمَةً
وَ رَحْمًا (س)

to have mercy on, have
compassion upon, pity.

he has mercy on him **رَحِمَهُ**

he has mercy on us **رَحِمَنَا**

(perf. 2 p.m. sing.) **رَحِمْتَ**
thou had mercy

thou had mercy on him **رَحِمْتَهُ**

(perf. 1st p. plu.) **رَحِمْنَا**
we have mercy

Caution: **رَحِمْنَا** is 1st. p. plu.,

we have mercy; **رَحِمْنَا** is

3rd. p. sing. attached to

(نَا) pronoun, he has

mercy on us.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْوِي بِأَمْرِ رَحْمَاءُ

Then We subjected to him
the wind, it ran gently by
his command. [38:36]

★ ر د ا

support (n.) رَدَا

فَأَرْسَلْهُ مَعَ رَدَا

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 وَ مَرَدًّا وَ مَرَدُّوْا (ن)
to send back, turn back,
reject, refuse, repel

(perf. 3 p.m. plu.) assim. رَدُّوْا
they gave back

(perf. 1st. p. plu.) assim. رَدَدْنَا
we return back

assim. يَرُدُّوْنَ (acc.) رَدُّوْا

they give (imperf. 3 p.m. plu.)
back, return, refer

(imperf. 1st. p. plu.) رُدُّوْا
we give back, return, refer

(pp. 3 p.m. plu.) assim. رُدُّوْا
they were returned, taken
back

وَأَنْتَ أَكْرَمُ الرَّحِيمِينَ

And Thou art Most Merciful
of merciful. [7:151]

وَأَنْتَ خَيْرُ الرَّحِيمِينَ

And Thou art the best of
the merciful ones. [23:118]

(act. 2 pic./n. adj.) رَحِيمٌ
merciful

compassionate رَحْمَانٌ

Note: الرَّحْمَنُ and الرَّحِيمُ

are names or epithets
applied to God; the for-
mer (الرَّحْمَنُ) is consi-
dered as expressive of
intensiveness — agreeable
with, analogy,—may be
rendered as the Merciful.

They are both names or
epithets formed to denote
intensiveness of significa-
tion, from رَحْمَانٌ such as

عَلِيمٌ and غَضَبٌ > غَضَبَانُ

> عِلْمٌ (Jid. LL)

the compassion (v. mim.) الْمَرْحَمَةُ

★ ر خ و

<gently (adj.) رُخَاءُ

رَخِي يَرْخِي رُخَاءً وَ رَخْوَةً (س)
to be soft, relaxed, flaccid,

رَادَّيْنِ <acc. رَادَّيْ

رَادُّوْنَ <nom. رَادُّونَ

(act. pic. m. plu.)
those who hand over some-
thing, those who bring
back (the *nun. of plu.* is
dropped)

(n. for place or time) رَدَّ
returning place, return (also
used in the sense of a
verbal *mim*).

(fact. pic. sing.) رَدُّودٌ
avoidable, made to return

(fact. pic. plu.) رَدُّودُونَ
avoidable, made to return

ر د ف ★

(perf. 3 p.m. sing.) رَدِفَ
<to be close behind

رَدِفَ يَرْدِفُ رَدْفًا (س)
to follow, come behind, ride
behind

عَلَيْكُمْ أَنْ يَكُونَ رَدْفُكُمْ بَعْضُ الَّذِي سَتَجِدُونَ
Belike close behind you is
some of that which ye
may hasten on. [27:72]

(act. pic. f. sing.) الرَادِفَةُ
one that comes after another
without break, follower

تَبِعُهَا الرَادِفَةُ
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. رُدَّ
~is (or will be) taken back,
referred, given back

(pip. 3 p.m. plu.) رُدُّونَ
they are (or will be) driven
back

(pip. 2 p.m. plu.) رُدُّونَ
you will be taken(driven)back

(imperf. 3 p.m. plu.) v رَدَّدُونَ
they waver, (they are tossed
to and fro) (*Jid.*)

(perf. 3 p.m. sing.) viii ارْتَدَّ
~get back (to one's previous
state)

(perf. 3 p.m. dual.) viii ارْتَدَّا
the twain followed back

(perf. 3 p.m. plu.) viii ارْتَدُّوا
they returned, went back

(imperf. 3 p.m. sing.) viii يَرْتَدُّ
gets (comes) back

(perate neg. m. plu.) لَا تَرْتَدُّوا
return not, (do not go back)

رَدَّ
taking back, (v.n.)
restoration

رَادَّ
bringing back (act. pic.)

(imperf. 2 p.m. sing.) iv تَوَدَّى
thou caused to perish (or
to ruin)

قَالَ تَاللّٰهِ اِنْ كِدْتَ لَتُرْدِيْنَ

He said : By Allah, thou hadst
wellnigh causedest me to
perish. [37:56]

Note : The nun. 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 لِيُرْدُوْهُمْ
to perish

(perf. 3 p.m. sing.) v تَرَدَّى
~perish

وَمَا يَنْفَعِيْ عَنْهُ مَالٌ اِذَا سَرَدَّى

And his substance will avail
him not, when he peri-
sheth. [92:11]

(Ap-der. f. sing.) الْمُتَرَدِّىَّةُ
the tumbled i.e. an animal
killed by a fall

★ ر ذ ل

< the meanest one (elative) أَرْدَلُ

رَدْلٌ يَرْدُلُ رَدَالَةً (س، ك)
to be mean

وَمِنْكُمْ مَنْ يُرَدُّ اِلَى اَرْدَلِ الْعُتْرِ

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

اِنِّىْ مُرْدِفٌ بِالْاَنْبِيَاۤىِۡنِ السَّكِيۡنَةِ مُرْدِفِيۡنَ

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.) تَوَدَّى
<thou perish

رَدِيَّ يَرْدِي رَدْيًا (س)

to die, perish

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ

هَوٰىهٗ فَتَرْدَى

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 أَرَدَّى
has ruined

(أَرَدَاكُمْ (has ruined you

(imperf. 3 p.m. sing.) رَزَقَ
he provides

(imperf. 2 p.m. sing.) تَزُقُ
thou provide

(imperf. 1st. p. plu.) نَزُقُ
we provide

(perate 2 p. m. sing.) ارْزُقْ
provide!, may thou provide!

may thou provide us! ارْزُقْنَا

(perate, 2 p.m. plu.) ارْزُقُوهُمْ
(you) provide!

(pp. 3 p.m. plu.) رَزِقُوا
they were provided

(pp. 1st. p. plu.) رَزِقْنَا
we were provided

(pip. 3 p.m. plu.) يُرْزَقُونَ
they are provided

(pip. 2 p. dual.) تُرْزَقَانِ
you (twain) are provided

provision (n.) رِزْقٌ

(act. pic. m. plu.) رَازِقِينَ
providers

وَأَنْتَ خَيْرُ الرَّازِقِينَ

Thou art the best of providers. [5:114]

the provider (extensive n.) رِزَاقٌ
of livelihood

د س خ

(act. pic. m. plu.) الرَّاغِبُونَ
< firmly grounded people
(in knowledge)

(B. plu. of ارْزُلْ) أَرَادِلُ
meanest ones

وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ
أَرَادُوا لَنَا بَأْسًا ظَاهِرًا

And we behold not that any
follow thee except the mea-
nest of us, (by) an imma-
ture opinion, [11:27]

(S. plu. of ارْزُلْ) أَرْذَلُونَ

قَالُوا أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ

They said: Shall we believe
in thee when the meanest
follow thee? [26:111]

ر ز ق

(perf. 3 p.m. sing.) رَزَقَ
provided, gave, bestowed

< رَزَقَ رِزْقًا (ن)

to provide
necessaries of life

(good), grant, bestow

he provided me رَزَقَنِي

he provided you رَزَقَكُم

he provided them رَزَقَهُمْ

(perf. 1st. p. plu.) رَزَقْنَا
we have provided

we have provided him رَزَقْنَاهُ

we have provided them رَزَقْنَاهُمْ

we have provided you رَزَقْنَاكُمْ

ر س ل ★

(perf. 3 p.m. sing.) iv **أَرْسَلَ**
 <~sent
 to send **أَرْسَلَ إِرسَالًا**

(perf. 3 p.m. plu.) vi **أَرْسَلُوا**
 they sent

(perf. 3 p. f. sing.) iv **أَرْسَلَتْ**
 she sent

(perf. 1st p. plu.) iv **أَرْسَلْنَا**
 we sent

(imperf. 3 p.m. sing.) iv **يُرْسِلُ**
 he sends

(imperf. 1st p. plu.) iv **نُرْسِلُ**
 we send

(epl. imperf. 1st p. plu.) iv **لَنُرْسِلَنَّ**
 we surely will send

I shall never (neg. acc.) **لَنْ أُرْسِلَ**
 send

send ! (perate iv) **أُرْسِلْ**

send him with us **أُرْسِلْهُ مَعَنَا**

then (you people) send me. **فَارْسِلُونِي**

Note : The final *nun* in **فَارْسِلُونِي**

is short form of **فِي** of a
 personal pronoun, not of
 plural.

(pp. 3 p.m. sing.) iv **أُرْسِلَ**
 he was sent

(pp. 3 p. plu.) iv **أُرْسِلُوا**
 they were sent

رَسَخَ يَرْسُخُ رُسُوعًا (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 بِالْمُرُوفِ i.e., with beneficence, or benefit. (Jid. > LL)

★ ر س و

(perf. 3 p.m. sing.) iv **أَرَسَى**
< ~established SS firmly
رَسَا يَرْسُو رُسُوًا وَرُسُوءًا (ن)
to be firm, stable, immovable

وَالْجِبَالِ أَرَسَهَا

And the mountains! He established them firm.

[79:32]

(plu. of رَايَسَةٌ) رَوَاسِي
firm mountains

firmly (act. pic. f. sing) رَايِسَاتٌ
fixed, immovable

(plu. of رَايَسَةٌ)

وَقَدْ وَرِثْنِيَّتِ

And cauldrons standing firm (which could not be removed from their place.)

[34:13]

(n. for place) مَرْسَى
anchorage (1)

بِسْمِ اللَّهِ مَجْرَاهَا وَمَرْسَاهَا

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.) مَرْسِلَةٌ
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 أَلَا يَعْلَمُونَ رَشْدًا

Or whether their Lord intendeth for them a right direction. [72:10]

benefit (3)

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا 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 يَسْتَكُونُ رَجُلٌ رَشِيدٌ

Is there not among you any man right-minded ? [11:78]

وَمَا أَمْرُهُمْ وَعَنْ بَرَشِيدٍ

And the commandment of Fir'awn was not rightly directed [11:97]

(Ap-der. iv, m. sing.) مُرْشِدٌ
a director (to the right path.)

ر ص د ★

رَصَدَ رَصْدًا (v.n.)
< watching, lying in wait

arrival (2)

يَسْتَلْزِمُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا

They question thee of the hour, when will its arrival be ? [79:42]

ر ش د ★

يُرْشِدُونَ (imperf. 3 p.m. plu.)
< they follow the right guidance

رَقَدَ يَرُقِدُ وَ رَشِدَ يَرْشُدُ رَشْدًا

وَ رَشَدًا وَ رَشِيدًا (ن، س)

to follow the right way, be well-guided

الرُّشْدُ (v.n.)
discretion (1), i.e., maturity of intellect, capacity to manage one's affairs

بِإِنْ أَنْفَعَهُمْ رُشْدًا

Then if you perceive in them a discretion. [4:6]

rectitude, (2)
directive knowledge

وَمَا عَلَّمْتَا رُشْدًا

Of that which thou hast taught a directive knowledge. [18:66]

الرُّشْدَ (رَشْدًا) (n.) right course (1)

وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

And prepare for us a right course. [18:10]

< رَصَّ يَرْصُّ رَصًّا (ن)

to stick together, compact

★ ر ض ع

(perf. 3 p.f. sing.) iv أَرْضَعَتْ
< she suckled

رَضَعَ يَرْضَعُ رَضًّا وَ رَضَاعَةً
& رِضَاعًا (ف، ض)
to suck the breast

(pref. 3 p.f. plu.) أَرْضَعْنَ
they suckled

فَلَنْ أَرْضَعْنَ لَكُمْ

Then if they suckle (their children) for you. [65:6]

وَأَمْتُهُنَّ الَّتِي أَرْضَعْنَكُمْ

And your foster mothers
(who have suckled you).
[4:23]

(imperf. 3 p.f. sing.) iv تُرَضِعُ
she suckles

سَتُرَضِعُ
she shall suckle

(imperf. 3 p.f. plu.) iv يَرْضَعْنَ
they suckle

(perate. 2 p.f. sing.) أَرْضِيعِي
suckle !

أَرْضِيعِيهِ
suckle him !

تَسْتَرْضِعُونَّ < acc. تَسْتَرْضِعُونَ

(imperf. 2 p.m. plu.) x
you seek suckling (for your children)

رَصَدَ يَرْصُدُ رَصْدًا (ن)

to watch, watch for, lie in wait for

فَمَنْ يَتَوَجَّعُ الْآنَ يَجِدْ لَهُ شُهَابًا رَصْدًا

But he who tries to listen
now finds a flame lying in wait for him. [72:9]

إِرْصَادٌ (v.n. > iv)
ambush (n. for place) مَرَصِدٌ

وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ

And sit in wait for them in every ambush. [9:5]

(Ambuscade is the hiding of troops for the purpose of a sudden surprise attack — Jid.)

مِرْصَادٌ (n. for instrument used as a n. of place) ambuscade

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Verily the hell is ambuscade. [78:21]

(The angels whereof are lying in a wait for the guilty — Jid.)

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

Verily thy Lord is an ambuscade. (Where he watches the doings of the wicked — Jid.) [89:14]

★ ر ص د

مَرْصُوصٌ (pact. pic. m. sing. adj.)
well compacted

prefer (4)

رَضُوا أَن يَكُونُوا مَعَ الْخَوَالِفِ

They preferred to be with
those who remained be-
hind. [9:87]

(perf. 2 p.m. plu.) رَضِيتُمْ

you are contented

أَرْضَيْتُمُ 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 يَرْضَاهُ لَكُمْ

(imperf. 2 p.m. sing.) تَرْضَى

thou are pleased

that thou may be pleased لِيَرْضَى

thou are pleased تَرْضَاهَا
with which thou like

(imperf. 3 p.f. sing.) تَرْضَى

(used for a group)

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be
pleased with thee. [2:120]

(imperf. 3 p.m. plu.) يَرْضَوْنَ

they like, they are pleased
with

(ap-der. f. sing.) مُرْضِعَةٌ

a suckling woman

suckling (n.) الرِّضَاعَةُ

(plu. of مُرْضِعَةٌ) الْمُرَاضِعُ

suckling women

ر ض ي

(perf. 3 p.m. sing.) رَضِيَ

<~ is pleased (1)

رَضِيَ بِرَضَى رَضَى وَ رَضُوا (س)

to be pleased, satisfied,
content

(perf. 3 p.m. plu.) رَضُوا

they are pleased

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah is well-pleased with
them and they are well-
pleased with Allah.

[5:119]

chosen (2)

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

And I have chosen for you
Al-Islam as religion.

[5:3]

was content (3)

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ

And if they were content
with what Allah and His
messenger gave them.

[9:59]

(perf. 3 p.m. sing.) vi ارْتَضَى
~approved (1)

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى

And they intercede not except
for whom He approved.

[21:28]

chdosed (2)

فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى 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.) مَرْضِيَّةٌ
well-pleasing, approved one

ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَُّرْضِيَّةً

Return unto thine Lord well-
pleased (and) well-pleasing.
[89:28]

(pact. pic. m. sing.) مَرْضِيٌّ
approved one

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

And he was with his Lord
the approved one.
(opp. rejected one.)

[19:55]

good-will (v.n. mim.) مَرْضَاةٌ

(imperf. 3 p.f. plu.) يَرْضَيْنَ
they (women) may be pleased

nom. تَرْضَوْنَ acc. تَرْضَوْنَ

(imperf. 2 p.m. plu.)
you choose, like, are pleased
with

among those whom 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 يَُرْضَوْنَ
they please you

يَرْضَوْا (< يَُرْضَوْنَ)

(imperf. 3 p.m. plu.) iv
they please you or make you
please

(Note : The nun of plural is
dropped due to idafa.)

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ

They swear by Allah to you
to please you. [9:62]

(perf. 3 p.m. plu.) vi تَرَاضَوْا
they agree among themselves

(perf. 3 p.m. plu.) vi تَرَاضَيْمُ
you agree among yourselves

★ ر ع د

<thunder (n.) رَعْدُ / الرَّعْدُ

رَعْدٌ مَرَعْدٌ رَعْدًا

to thunder (ف) وَ رُعُودًا

★ ر ع ي

(perf. 3 p.m. plu.) رَعَوْا

<they tended

رَعَى مَرَعَى رَعْبًا 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]

(perate. 2 p.m. plu.) ارْعَوْ

pasture

كُلُوا وَ ارْعَوْا أَنْعَامَكُمْ

Eat and pasture your cattle.
[20:54]

(perate. m. sing.) رَاعِيَا

give ear to us, listen

(us: pronoun رَاعٍ + نَا)

(act. pic. m. plu.) رَاعُونَ (رَاعُونَ)

care-takers, observers (of du-
ties, trusts etc.)(phu. of رَاعٍ shepherd) الرِّعَاءُ
shepherds

agreement (v.n.) تَرَاضَى

pleasure (n.) رِضْوَانٌ

★ ر ط ب

<fresh (n.) رَطْبٌ

رَطْبٌ يَرْتُبُّ رَطَابَةً (ك)

to be fresh

لَا تَطْبُ وَلَا يَابِسُ إِلَّا فِي كِتَابٍ مُبِينٍ

Nor out of fresh or dry is in
Book luminous. [6:59]

fresh dates (n.) رُطْبٌ

سُقُوطٌ عَلَيْكَ يَوْمَ الْجَنَّةِ

It shall drop on thee dates
fresh and ripe. [19:25]

★ ر ع ب

<terror (1) (n.) الرَّعْبُ

رَعَبٌ يَرْعَبُ رَعْبًا وَ رُجْبًا (ف)

to frighten, be frightened

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

We shall cast a terror into
hearts of those who dis-
believe. [3:151]

awe (2)

كَلِمَاتٍ مِنْهُمْ رُجْبًا

And thou wouldst surely
have been filled with awe
of them. [18:18]

longing (v.n.) رَغْبًا < acc.
(act. pic. m. sing.) رَاغِبٌ (عَنْ)
averse

أَرَاغِبُ أَنْتَ عَنْ رَبِّكَ 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.i.) acc. مُرَاغِمًا
< refuge, (Jid.) wide way
to follow (Rgh.), a place
of escape (Rd.)

to break iii رَاغِمَ مُرَاغِمَةً
away in anger

< رَغِمَ رَغْمًا (ف) - أَقْبَهُ
to be humiliated

pasturage (n. for place) مَرْعَى
(for the cattle)

ر غ ب

مَرْغَبٌ - عَنْ - (imperf. 3 p.m. sing.)
< ~ is/will be averse

رَغِبَ يَرْغَبُ رَغْبَةً (س)
to desire, long for (فِي),

to have no desire (عَنْ),

to supplicate (إِلَى),

to prefer - يَ، عَنْ -
one thing to another

وَمَنْ يَرْغَبُ عَنْ وَلَدِهِ إِبْرَاهِيمَ

And who shall be averse
from the faith of Ibrahim.
[2:130]

يَرْغَبُوا acc. ب ع <
(imperf 3 p.m. plu.)

they prefer

لَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ

They should prefer not them-
selves before him. [9:120]

تَرْغَبُونَ (imperf. 2 p.m. plu.)
you desire

ارْغَبْ (perate. m. sing.)
attend !

وَإِلَىٰ رَبِّكَ فَارْغَبْ

And unto thy Lord, attend.
[94:8]

ر ف ر ف

cushions (n.) رَفَرَفَ

ر ف ع

(perf. 3 p.m. sing.) رَفَعَ
<~raised

رَفَعَ يَرْفَعُ رَفْعًا (ف)
to raise, hoist

(perf. 1st p. plu.) رَفَعْنَا
we raised

(imperf. 3 p. m. sing.) يَرْفَعُ
raises

(imperf. 1st p. plu.) نَرْفَعُ
we raise

(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. رُفَاتًا
to pieces and fragments

< رَفَتَ يَرْفُتُ رَفْنًا (ف)
to break in pieces

ر ف ث

sexuality (1) (n.) رَفَثٌ

< رَفَثَ يَرْفُثُ رَفْنًا (ن)
to have sexual conduct, to
use immodest speech

أُجِلَ لَكُمْ لَيْلَةَ الْفِطْرِ الْوَيْسَارَ إِلَى نَسَائِكُمْ

Allowed unto you, on the
night of fasts, is to go un-
to your wives. [2:187]

lewdness (2)

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

There is no lewdness, nor
wickedness, nor wrangling
during the pilgrimage.

[2:197]

ر ف د

a present (n.) الرِّفْدُ

< رَفَدَ يَرْفِدُ 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 يَتَرَقَّبُ

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.) رَقُودٌ

رَقَدَ يَرْقُدُ رَقْدًا وَ

رَقُودًا 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 مُرَافَقَةٌ
pany one

<< رَفَقَ بَرَقُّ رِفْقًا (ن)
to be useful

easy arran- (n. ints.) acc. مَرْفَقًا
gement

(litt. a thing by which one
profits or gains advantage
or benefit—LL)

resting (n. p. t. < viii) acc. مَرْتَفَقًا
place

< elbows (n. ints. p. b.) مَرَافِقٌ

(sing.) مَرْفَقٌ

★ 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 مَوَاقِفِهِمْ إِلَّا مَا لَزِمَتْهُ

They respect not either kin-
ship or agreement in a
believer. [9:10]

لَا يَرْقُبُوا < n.d. acc. يَرْقُبُونَ
as above

(imperf. neg. 2 p.m. sing.) لَمْ تَرْقُبْ
thou has not guarded

(el. 3 p.m. plu.) **لِيَرْتَقُوا**
let them ascend

mounting, ascending (v.n.) **رَقِيَ**

(act. pic. m. sing.) **رَاقِي**
charmer (IK) ascender (Rgh.)

وَقِيلَ مَنْ رَاقٍ

And it is said: who will ascend with it (or who is the charmer or physician).
[75:27]

Note: The word **رَاقِي** is an active participle from

رَقِيَ that means to ascend. If **رَقِيَ** is verbal

noun the meaning of the verse will be 'who can ascend with him to the heaven,' i.e., who can assist him in this moment and go with him. If the

verbal noun is **رُقْيَةٌ** 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.) **الرَّقِيمُ**
inscription, litt. a table of lead

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا
مِّنْ آيَاتِنَا جَنَّبًا

Or, thinkest thou that the Companions of the Cave and inscription were of Our wondrous signs.
[18:9]

Note: See the details about the people referred to in this verse in *Jid. P. 15 nn. 300-301*.

(act. pic. m. plu.) **مَرْقُومٌ**
written one

ر ق و ★

< collar-bone (n.p.b.) **الرَّاقِي**
(sing.) **رَقُودَةٌ**

ر ق ي ★

(imperf. 2 p.m. sing.) **رَتَقِي**
thou ascend

رَقِيَ يَرْقِي رُقْيًا (س) - في، إلى -
(as RF. viii **ارْتَقُوا**)
to ascend, rise

to cause **رَكَبَ < تَرَكِبًا ii**

one to ride, to set one-thing upon another, compose, mix, construct

band of horsemen or (n.) **الرَّكَبُ**
riders on camels, ten or more in number, caravan

riders (n. p. b.) **رُكَّابٌ**

(sing.) **رَاكِبٌ**

camel (n. p.) **رَكَابٌ**

<riders (n. p.) **رُكَّابٌ**

(sing.) **رَاكِبٌ**

ridden, camel (n.) **رَكُوبٌ**

(Ap-der. > iv, m. sing.) **مُتَرَاكِبٌ**
ridden one on another (close growing)

★ ر ك د

<at rest, tran- (n. p. b.) **رَوَاكِدُ**
quail, stable

<<(sing.) **رَاكِدَةٌ**

to stop, **رَكَدَ يَرْكُدُ رُكُودًا (ن)**
to be calm, to be kept stable

★ ر ك ز

low sound, whis- (n.) acc. **رُكُوزٌ**
per

> **رَكَوْهُ يَرْكُوهُ رُكُوزًا (ن)**
to plant, fix in (the ground)

(perf. 3 p.m. plu.) **رَكَبُوا**

they embarked

(imperf. 3 p.m. plu.) **يَرْكَبُونَ**

they ride

(imperf. 2 p.m. plu.) **تَرْكَبُونَ**

you ride

(el. 2 p.m. plu.) n.d. **لَتَرْكَبُوا**

you may ride

(epl. 2 p.m. plu.) **لَتَرْكَبَنَّ**

surely you ride

لَتَرْكَبَنَّ طَبَقًا عَنْ 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 **عَنْ** here is synonymous with **بَعْدَ** and

طَبَقًا عَنْ 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.) اَرْكَعِي
(thou f.) bow down !

(act. pic. m. sing.) acc. رَاكِعًا
one who bows down

gen. رَاكِعِينَ acc. رَاكِعًا
those who (act. pic. m. p.b.)
bow down

(sing.) رَاكِعٌ

gen. رَاكِعِينَ nom. رَاكِعُونَ
(act. pic. m. plu.)
those who bow down

ر ك م

(imperf. 3 p. m. sing.) acc. يَرْكُمُ
< ~ makes a heap

to heap up, (ن) يَرْكُمُ رَكْمًا
bring together

a heap (n.) acc. رَكْمًا

(pact. pic. m. sing.) مَرْكُومٌ
piled up

ر ك ن

(imperf. 2 p. m. sing.) تَرْكُنِ
< thou leaned

رَكْنًا يَرْكُنُ رُكُونًا - إِلَى (ف، س)
to lean upon, rely upon, trust

(perate. neg. m. plu.) لَا تَرْكُنُوا
you lean not

court (1) (n.) رُكْنٌ
litt. the firm part of a thing
on which it rests, support,
pillar, corner-stone

ر ك س

(perf. 3 p.m. sing.) iv اَرْكَسَ
< ~ reverted

رَكَتَ يَرْكُسُ رَكْسًا (ن)

iv وَ اَرْكَسَ اِرْكَاسًا

to upset, overturn, subvert

(pp. 3 p.m. plu.) iv اَرْكَسُوا
they were reverted

ر ك ض

(imperf. 3 p.m. plu.) يَرْكُضُونَ
< they flee, they are fleeing

رَكَضَ يَرْكُضُ رَكْضًا (ن)

to run, urge, to strike heavily
with foot

(perate. m. sing.) اَرْكُضْ
strike (heavily)

(perate. neg. m. plu.) لَا تَرْكُضُوا
run not, do not flee

ر ك ع

(imperf. 3 p.m. plu.) يَرْكَعُونَ
< they bow down

رَكَعَ يَرْكَعُ رُكُوعًا (ف)

to bend to the ground to
bow down

they bow not down لَا يَرْكَعُونَ

(perate. m. plu.) اَرْكَعُوا
(you) bow down !

★ م م ر

(act. 2 p.c. m. sing.) رَمِيمٌ
decayed

★ م ن ر

الرَّمَانُ (n.)
pomegranate

★ م ي ر

(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 يَرْمِي
~throws, casts

(imperf. 3 p. f. sing.) w.v. تَرْمِي
~throws

(imperf. 3 p.m. plu.) w.v. يَرْمُونَ
they blame, cast

★ م ب ر

(imperf. 3 p.m. plu.) يَرْهَبُونَ
< they dread

رَهَبَ يَرْهَبُ رَهَبًا وَرَهَبَةً
to fear, dread (ف) وَرَهَبًا (ف)

فَتَوَلَّى بَرَكِيَّةً

Then he turned away with
his court. [51:39]

support (2)

أَوَاوِيَّ إِلَى رُكْنٍ شَدِيدٍ

Or could betake me to a
powerful support. [11:80]

★ م ح ر

< lances, spears (n. p.b.) رِمَاحٌ

(sing.) رُمُحٌ

★ م د ر

ashes (n.) رَمَادٌ

★ م ز ر

< indication by (v.n.) acc. رَمَزًا
sign (with the eye, lips, or
hand)

رَمَزَ يَوْمُزَ رَمَزًا (ن)

to make a sign to, indicate
by a sign

★ م ض ر

Ramadhan (the ninth (n.) رَمَضَانُ
month of Islamic calendar,
the month of fast)

★ ر ه ق

(imperf. 3 p.m. sing.) يَرْهَقُ
< ~ covers, will cover

رَهَقَ يَرْهَقُ رَهَقًا (س)
to approach, to overtake,
cover

(imperf. 3 p.f. sing.) تَرْهَقُ
< ~ covers, will cover

(imperf. 3 p.m. sing.) iv يَرْهُقُ
causes burden, imposes upon

(imperf. 1st. p. sing.) iv أَرْهُقُ
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.) رَهْنٌ
a pledge

< رَهْنٌ يَرْهَنُ رَهْنًا (ف)
to leave a pledge with some
one

(act. 2 pic f. sing.) رَهْنَةٌ
a pledge

taking a pledge (v.n.) رَهَانٌ

★ ر ه و

< motionless (sea) (v.n.) رَهْوٌ

رَهًا يَرْهَوُ رَهْوًا
to go slowly

(perate. m. plu.) ارْهَبُوا

< be dreadful

(فَارْهَبُونِ : ف + ارْهَبُوا + نِ < نِ)
you dread me

وَاَيُّهَا فَارْهَبُونِ

And Me (alone) you should
dread. [2:40]

(imperf. 2 p. m. plu.) iv تُرْهَبُونَ
< you frighten

iv ارْهَبْ اِرْهَابًا
to make dreadful, frighten

iv اسْتَرْهَبْ x اسْتِرْهَابًا

(perf. 3 p.m. plu.) x اسْتَرْهَبُوا
as they frighten

(v.n.) acc. الرَّهْبُ، رَهْبًا وَرَهْبَةً
fear, dreadfulness, awfulness

< monks (n.p.b.) الرُّهَبَانُ

(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. رُهْبَانٌ رَهْبَانِيَّةٌ
monkery, monasticism

★ ر ه ط

رَهْطٌ
group, company (n.)

the soul of man (1)

رُوحٌ

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

And they ask thee regarding the soul, say thou: the soul is by the command of my Lord. [17:85]

the possessor of (2)

soul (in generic sense the singular standing for class)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا

On the Day whereon the possessors of soul and angels will stand arrayed. [78:38]

Gabriel, the (3)

angel of revelation

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ

The angels and Gabriel descend. [97:4]

the holy (comp.) spirit

رُوحُ الْقُدُسِ

Note: Holy Spirit in Islam is not the 'third Person of Trinity,' but arch-angel, Gabriel, who was is in constant attendance upon the Prophet Jesus and protected him—a mere mortal—from the wiles of his enemies. There is no trace in any verse of the Holy Quran of any specially high rank being bestowed on Jesus above other

★ روح

(imperf. 2 p.m plu.) iv تَرْمَحُونَ

you drive at evening

<< رَاحَ بَرُوحُ رَوَاحًا (ن)

to go or do a thing at evening

lit. evening breeze (1) (n.) رُوحٌ

(a sort of comfort, mercy and bounty)

فَرُوحٌ وَرَيْحَانٌ وَجَنَّتْ 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 يَأْسُؤُ

مِنْ نَدَجِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

And despair not of the mercy of Allah. Verily none despairs of Allah except a people disbelieving. [12:87]

[12:87]

Note: Pickthal has trans-

lated رُوحٌ by mistake as

spirit, that is, رُوحٌ (with

dhamma upon the first

redical), not رُوحٌ (with

fatha upon it). The verse

means: A man true of

faith never gives up hope

in the mercy of Allah.

(imperf. 3 p.f. sing.) iii **تُرَاوِدُ**
~solicits

(imperf. 1st. p. plu.) iii **تُرَاوِدُ**
we solicit

(perf. 3 p.m. sing.) iv **أَرَادَ**
<~wished, intended

to wish, **إِرَادَةٌ** iv **أَرَادَ**
intend, desire

(perf. 3 p.m. dual.) iv **أَرَادَا**
they (twain) intended, wished

(perf. 3 p.m. plu.) iv **أَرَادُوا**
they intended, wished

(perf. 3 p.f. plu.) iv **أَرَدْنَ**
they (f.) intended, wished

(perf. 2 p.m. plu.) iv **أَرَدْتُمْ**
you intended, wished

(perf. 1st. p. plu.) iv **أَرَدْنَا**
we intended, wished

(imperf. 3 p.m. sing.) iv **يُرِيدُ**
~intends, wishes
used also as an auxiliary
verb as :

يُرِيدُ أَنْ يَنْقَضَ

It is about to fall down.

[18:77]

(imperf. 3 p.m. sing.) juss. **يُرِدْ**
intends, wishes

(imperf. 3 p.m. dual.) **يُرِيدَانِ**, **يُرِيدَا**
they (twain) intend, wish

(imperf. 1st. p. sing.) **أُرِيدُ**
I intend, wish

prophets. He has simply
his own place—a very
honourable one, no doubt
—in the long list of the
messengers of God.

The angel Gabriel **الرُّوحُ الْأَمِينُ**
who is entrusted with
divine revelation

evening journey (v.n.) **رَوَاحٍ**
(opp. **غَدُوٌّ** morning journey)

★ د و د

(perf. 3 p.m. plu.) iii **رَاوَدُوا**
<they solicited

to ask one **مُرَاوَدَةٌ** iii **رَاوَدَ**
to do, prevail upon him
by blandishment

(perf. 3 p.f. sing.) iii **رَاوَدَتْ**
solicited

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي

He said : it is she who solici-
ted me against myself.

[12:26]

رَاوَدَهُ عَنِ الْأَمْرِ signifies
'she endeavoured to turn
him by blandishment or by
deceitful arts or to entice
him to turn from the
thing.' (Jid. > LL)

(perf. 2 p.f. plu.) iii **رَاوَدْتُمْ**
you (f.) solicited

★ ر و م

Romans, Byzantines (n.) الرُّومُ

★ ر ي ب

(perf. 3 p.m. sing.) viii ارْتَابَ
~doubted< رَابَ يَرِيبُ رَيْبًا (ض)
to cast one into doubt and
uncertainty, suspect(perf. 3 p. f. sing.) viii ارْتَابَتْ
doubted(perf. 3 p.m. plu.) viii ارْتَابُوا
they doubted(perf. 2 p.m. plu.) viii ارْتَبْتُمْ
you doubted(imperf. 3 p.m. sing.) viii يَرْتَابُ
~doubts(imperf. 3 p.m. plu.) viii, acc. يَرْتَابُوا
they doubted(imperf. 2 p.m. plu.) viii, acc. تَرْتَابُوا
you doubt

doubt, suspect (n.) رَيْبٌ

(Ap-der. m. sing.) iv مُرِيبٌ
arouser of suspicions, causing
doubt(ap-der. m. sing.) viii مُرْتَابٌ
doubter

★ ر ي ح

wind (1) (n.) رِيحٌ

يُرِيدُونَ، يُرِيدُوا (juss.)

(imperf. 3 p.m. plu.)

they intend, wish

(imperf. 3 p. f. plu.) iv يُرِيدْنَ

they (f.) wish, intend

(imperf. 1st. p. plu.) iv نُرِيدُ

we wish, intend

(pip. 3 p.m. sing.) iv مَرَادٌ

~ is wished, intended

رَوِيدًا (particle) acc.
for a while, slowly, gently (according
to the grammarians the
word is a diminutive form
of which verbal noun is
not in use.)

★ ر و ض

رَوْضَةً (n.)
meadow somewhat
watery, gardenرَوْضَاتٍ (n. plu.)
meadows some-
what watery

★ ر و ع

الرَّوْعُ < alarm (n.)

رَاعَ يَرُوعُ رَوْعًا (ن)
to fear, to be terrified

★ ر و غ

رَاغٌ (perf. 3 p.m. sing.)

< ~slipped

رَاغٌ يَرُوعُ رَوْغًا (ن)

to act slyly (i.e., scoffingly)

fragrance, a bounty, (n.) الرَّيْحَانُ
a gift of God

(a synonym to
subsistence (*Jid.* > *LL*))

★ ر ی ش

adornment (*i.e.*, dress) (n.) رِيَّسٌ

★ ر ی ع

a high place (n.) رِبْعٌ

★ ر ی ن

(*perf.* 3 *p.m.* *sing.*) رَانَ

~encrusted

رَانَ يَرِينُ رَيْنًا - عَلِيٌّ، ب (ض)
to be rusty, dirty

وَجَوَيْنَ بِرَمِّ رِيحٍ طَلِبَةٍ

And they run away with them
with a goodly wind.

[10:22]

predominance (2)

فَقَسَلُوا وَتَذَهَبَ رِيحُكُمْ

Lest ye flag and your pre-
dominance depart. [8:46]

smell (3)

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ

Surely I feel the smell of
Yusuf, [12:94]

الرياحُ < winds (*n.p.b.*)

(*sing.*) الرِّيحُ

کتاب الزای

★ ز ب ن

the bondmen, (n. p.) الزَّبَانَةُ
infernal guards

★ ز ج ح

a/the glass الزُّجَاجَةُ، زُجَاجَةٌ

★ ز ج ر

(pp. 3 p.m. sing.) viii اَزْدَجَرَ
~was reproved

< اَزْدَجَرَ يَزْدَجِرُ اَزْدَجَارًا
to obey an interdiction, for-
bidden

زَجَرَ يَزْجُرُ زَجْرًا (ن) - عَنِ -
to interdict, rebuke

a deterrent (v.n. mim.) viii مُزْدَجَرٌ

driving away (v.n.) ذَجَرَ

★ 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 زُبُرَ الْأَقْلَامِينَ

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.)

اَتُونِي زُبْرَ الْحَدِيدِ

Bring me lumps of iron.

[18:96]

(*زَحَفٌ* is an army, or a military force, marching little by little, or leisurely, or heavily, by reason of their multitude and force—LL)

ذ خ ر ف

ornament (1) (*ن.*) *زُخْرُفٌ*

أَخَذَتِ الْأَرْضُ زُخْرُفَهَا

When the earth took her ornaments (*i.e.*, it is decked out in full beauty). [10:24]

gold (2)

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرٍ

Or there be for thee a house of gold. [17:93]

gilded speech (3)

(*i.e.*, fair-seeming untruth and falsehood)

ذ ر ب ★

carpets (*ن. پ.*) *زَرَائِي*

ذ ر ع ★

(*imperf. 2 p. m. plu.*) *زَرَعُونَ*

<you shall sow

زَرَعَ يَزْرَعُ زَرْعًا (ف)

to sow, plant, cultivate

corn, cornfields (*ن.*) *زَرْعٌ*

a sown corn, cultivable land, plant

(*act. pic. f. plu.*) *زَاجِرَاتُ*

those (*f*) who drive away (*i.e.*, angels who are the drivers of the clouds.

the shout (*ن.*) *زَجْرَةٌ*

(The reference is to the second blast of the trumpet.)

ذ ج و ★

(*imperf. 3 p. m. sing.*) *يُزْجِي*

<~speeds up

أَزْجِي يُزْجِي إِزْجَاءً .v

to push, speed up

<< زَجِي يَزْجُو زَجْوًا (ن)

to stop, urge on gently

(*pis. pic. f. sing.*) *يُزْجَاةٌ*

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.*) *زُحِرَ*

<~is removed

to remove SS زَحَرَ - عَنْ -

form its place

(*act. pic. m. sing.*) *مُزْحِزٌ*

remover

ذ ح ف ★

marching slowly (*v. n.*) *acc.* *زَحْفًا*

زَعَمَ يَزْعُمُ زَعْمًا وَ زُعْمًا (ف)

to assert (1)
something that may be
true or false

to assert (2)
something false

(perf. 2 p.m. sing.) زَعَمْتَ
thou asserted

(perf. 3 p.m. plu.) زَعَمْتُمْ
you asserted

(imperf. 3 p.m. plu.) يَزْعُمُونَ
they asserted

(imperf. 2 p. plu.) تَزْعُمُونَ
you asserted

assertion (n.) زَعْمٌ

★ ز ف ر

panting (act. 2 pic. m. sing.) زَفِيرٌ

(زَفِيرٌ signifies the beginning
or commencing part of
crying, or braying of the
ass. app. شَيْقُ signifies
the ending or final part
thereof.—LL)

★ ز ف ف

(imperf. 3 p.m. plu.) assim. يَزْفِفُونَ
<they hasten

to hasten, (ض) زَفَّ يَزِفُّ زَفِيفًا (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 زَرْقَاهُ

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

ازْدَرَى يَزْدَرِي اِزْدِرَاءً

to condemn, to despise,
redicule

<< زَرَى يَزِرِي زَرِيًّا (ض)
to reprove, reproach

Note: The (ت) of the
stem viii is replaced with

(د)

★ ز ع م

(perf. 3 p. sing.) زَعَمَ

<~asserted

(*imperf. 2 p.m. sing.*) *ii* تَزَكَّى
thou cleanseth, purifieth

(*imperf. 3 m. p. plu.*) *ii* يَتَزَكَّوْنَ
they cleanse, purify

(*perate. neg. n. plu.*) لَا تَزْكُوا
justify not

فَلَا تَزْكُوا أَنْفُسَكُمْ

So justify not yourselves.
[53:32]

(*زَكَّى* means: He
praised himself.) (LL)

Litt. 'He attributed to himself
purity or cleanliness' Thus

signifies

'do not praise yourself or
claim purity'.

(*perf. 3 p.m. sing.*) *v* تَزَكَّى
~purified himself

(*imperf. 3 p. m. sing.*) *v* يَتَزَكَّى
~purifies himself

(*imperf. 3 p.m. sing.*) يَزْكَى
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 وَزَكَاةً (س)
to be clean, grow, increase,
be purified

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا كُنْتُمْ مِنْ أَحْيَاءٍ أَبْنَاءَ

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. ذَكِيًّا، ذَكِيًّا
pure

لَا هَبَّ لَكَ عَلْمًا نَكِيًّا

That I may bestow on thee
a boy pure. [19:19]

(act. pic. f. sing.) ذَكِيَّةً
pure (i.e., innocent)

قَالَ أَتَتَكَ نَفْسٌ نَكِيَّةٌ

He said : haste thou slain a
person innocent. [18:74]

the purest (relative.) أَزْكَى

ذ ل ل ل

(pp. 3 p. f. sing.) ذُلُّكَ
<~is shaken

to shake ذُلُّكَ يَزُولُ ذُلُّكَ

(pp. 3 p. m. plu.) ذُلُّوْا
they were shaken

shaking (v.n.) ذُلُّال

quake (n.) ذُلُّة

ذ ل ل ★

(perf. 2 p. m. plu.) ذَلَلْتُمْ
you slipped

ذَلَّ يَزِلُّ ذَلًّا وَ ذَلَالًا

to stumble, slip, وَ ذَلَالَةً (ض)
make a mistake

(acc. ذَلَّ 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 ذَكْوَةٌ is translated
as a Islamic tax, poor-
due, poor-rate or charity
but none of them renders
the full meaning of the
term. Thus, it is reason-
able to use the term as
such.

purity, piety (2)

فَارْدَنَا نَبِيًّا لِمُحَمَّدٍ بِمُحَمَّدٍ
ذَكْوَةً وَأَقْرَبَ رَحْمَةً

So we intended that their
Lord should change for
the twain one better than
he in piety and chosen
affection. [18:81]

وَحَنَانًا مِن لَّدُنَّا وَ ذَكْوَةً

And tenderness from Our
presence and purity.

[19:13]

Note : **زَلَمَ** (*sing.*) is 'an arrow without a head and without feathers. **أَزْلَامٌ** arrows here allude to those divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. They used to put them in a receptacle, and when one of them desired to make a journey, or accomplish a want, or when desired to perform some affair, he put his hand into that receptacle and took forth an arrow; and if the arrow upon which was 'Command' came fourth he went ahead to accomplish his purpose, but if that upon which was 'Prohibition' came forth he refrained, and if the black one came forth he shuffled them a second time.'

(*Jid. LL, IK.*)

★ ذ م ر

(*n. p.*) *acc.* **زُمَرٌ، زُمَرَاءُ**
in troops

★ ذ م ل

(*Ap-der. m. sing.*) *viii* **الْمُزَمِّلُ**
wrapped

(*perf. 3 p.m. sing.*) *iv* **أَزَلَّ**
caused to slip

(*perf. 3 p. m. sing.*) *x* **اسْتَزَلَّ**
caused to slip

★ ذ ل ف

(*perf. 3 p.f. plu.*) *iv* **أَزَلَّنا**
< we brought near

< **أَزَلَّتْ يَزْلِفُ** *iv* **إِزْلَافًا**
to bring near, to cause to approach

<< **رَزَلَّتْ يَزْلِفُ رَلَفًا وَ رُزْلًى** (*ن*)
to advance

(*pp. 3 p. f. sing.*) *iv* **أَزَلَّتْ**
~ is brought near

(*n.*) *acc.* **رَلَفًا**
neighbouring (watches)

رَزْلَةٌ (*n.*) *acc.*
proximating

رُزْلًى (*v.n.*)
an approach

★ ذ ل ق

(*imperf. 3 p.m. plu.*) *iv* **يُزْلِقُونَ**
< they caused to stumble

to cause to *iv* **أَزَلَّتْ إِزْلَافًا**
slip, stumble

<< **رَزَلَّ يَزْلِقُ رَلَفًا** (*ض*)
to stumble, slip

slippery *acc.* **رَلَفًا** (*v.n.*) **رَزْلًى**

★ ذ ل م

arrows (*n. p. b.*) **الْأَزْلَامُ**
(*sing.*) **زَلَمَ**

to give زَوْجًا ii زَوْجًا

a woman in marriage, to conjoin, to classify in pairs, to unite with fellows

(imperf. 3 p. m. sing.) ii زَوَّجَ ~conjoins

(pp. 3 p. f. sing.) ii زَوَّجَتْ is paired

وَلَا النَّفْسُ زَوْجَتْ

And when the souls are paired. (i.e., united with their fellows). [81:7]

wife (1) (n.) زَوْجٌ

وَلَنْ أَدْرَأَكُمْ اسْتِدَالَ زَوْجٍ مَكَانَ زَوْجٍ

And if you intend to relpace a wife by another. [4:20]

husband (2)

حَتَّى تَكُونِ زَوْجًا غَيْرَهُ

Untill she weds a husband other than he. [2:230]

pair (3)

وَأَبْتَدَتْ مِنْ كُلِّ زَوْجٍ بَیْجٌ

And it groweth every luxuriant pair of growth (i.e., of every kind) [22:5]

(n. dual.) acc. زَوْجَيْنِ nom. زَوْجَانِ man and woman, husband and wife, two kinds, pairs

wives, husbands, (n. p.b.) أَزْوَاجٍ pairs, kinds

ت is مَزْمَلٌ > المَزْمَلُ

replaced by ز then duplicated 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.) زَنِمَ base-born, claiming someone else as his father

★ ز ن ی

(imperf. 3 p. m. plu.) w.v. يَزْنُونَ < they commit adultery

زَنَى يَزْنِي زَنًى وَ زَنَامًا (م)

to commit adultery

(imperf. 3 p. f. plu.) w.v. يَزْنِينَ they (f.) commit adultery

(act. pic. m. sing.) (fd.) زَانٍ the زَانِي، one who commits adultery

(act. ptc. p. f. sing.) زَانِيَةٌ the زَانِيَةُ، one (f.) who commits adultery

★ ز و ج

(perf. 1st. p. plu.) ii زَوَّجْنَا < we wedded

(el. 3 p. f. sing.) لَيَرْوُلْ
that may remove

(perf. 1st. p. plu.) ii رَوَّلْنَا
we caused split

(perf. 3 p.m. plu.) v رَوَّلُوا
they were distinguished one
from another (Jid.)

decline (v.n.) رَوَّالٌ

Preceded by a (2)
negative particle

when verb رَوَّلَ perf. رَوَّلَ

imperf. رَوَّلَ 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 رَوَّلَتْ
~remained, continued

فَمَا رَوَّلَتْ تِلْكَ دَعْوَتَهُمْ

It was continually their cry
or this ceased not to be
their cry. [21:15]

(perf. 2 p.m. plu.) مَا رَوَّلْتُمْ
you remained, continued

فَمَا رَوَّلْتُمْ فِي شَكِّكَ

You remained in doubt or
you ceased not to be in
doubt. [40:34]

(imperf. 3 p.m. sing.) لَا يَرَوَّلُ
~remains continually

ز و د ★

(perate m. plu.) v رَوَّدُوا
<take provision for the
journey

to provide رَوَّدَ v رَوَّدُوا
food for journey

provision for the jour- (n.) الرَّادُّ
ney

ز و ر ★

(perf. 2 p.m. plu.) رَزَّمْتُمْ
<you visited

to visit رَزَّ يَزُورُ زِيَارَةً (ن)
(imperf. 3 p. f. sing.) vi رَزَّاورُ
<~deviates, turns aside

رَزَّاورَ يَزَّاورُ vi رَزَّاورُ
to deviate

(رَزَّاورُ > تَزَّاورُ Ak.)

acc. زُورًا nom. الزُّورُ

<falsehood (n.)
to falsify زُورَ يَزُورُ زُورًا (س)

ز و ل ★

In simple verbal (1)
form

(perf. 3 p. f. dual.) w.v. رَوَّلَا
<the twain ceased

رَوَّلَ يَرْوُلُ رَوَّلًا وَرَوَّلًا (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.) زَيْتُونَةٌ

★ ز ي د

(perf. 3 p.m. sing.) w.v. زَادَ
< ~added, increased

زَادَ يَزِيدُ زِيَادَةً (ض)

to increase, to add

(perf. 3 p.f. sing.) w.v. زَادَتْ
~added, increased

(perf. 3 p.m. plu.) w.v. زَادُوا
they added, increased

(imperf. 3 p.m. sing.) w.v. يَزِيدُ
~increases

(imperf. 3 p.m. sing.) juss./w.v. لَمْ يَزِدْ
did not add or increase

(The second radical i.e., ي
is dropped due to the juss.
case).

(imperf. 2 p.n. plu.) w.v. تَزِيدُونَ
you increase

(ent. Ist. p. sing.) w.v. أَزِيدَنَّ
I will surely increase

لَا يَزَالُ يُبْنِيَانَهُمُ الَّذِي
بَنَوْا بَيْنَهُ فِي قُلُوبِهِمْ

And their building which
they have built will cause
continually doubt in their
hearts. [9:110]

(imperf. 3 p.f. sing.) لَا يَزَالُ
~will remain continually

(imperf. 3 p.m. plu.) لَا يَزَالُونَ
they will remain continually

★ ز ه د

(act. pic. m. plu.) الزَّاهِدِينَ
< 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 زُهُوقًا (ف)

to vanish

(imperf. 3 p.f. sing.) acc. تَزَهُقُ
~may vanish, to vanish (i.e.,
to die, pass away)

(perf. 3 p. f. sing.) w.v. زَاغَتْ
~turned aside

(perf. 3 p.m. plu.) w.v. زَاغُوا
they turned aside

(perf. 3 p.m. sing.) vi, w.v. أَزَاغَ
~caused to turn aside

(imperf. 3 p.m. sing.) vi, w.v. يَزِيغُ
~causes to turn aside

whosoever turns
aside مَن يَزِيغُ

(The ی is dropped due to
the conditional sentence)

turning aside, devia- (v.n.) زَيِغٌ
tion

★ ز ی ن

(perf. 3 p.m. sing.) w.v. ii زَيَّنَ
~made to seem fair

to make زَيَّنَ ii زَيَّنَا <
SS seem fair, to adorn,
decorate

<< زَانَ يَزِينُ زَيْنًا (ض)
to adorn

(perf. 1st. p. plu.) ii زَيْنَا
we made SS seem (1)
fair

كَذَلِكَ زَيْنًا لِّكُلِّ آمَةٍ عَمَلُهُمْ

Thus to every people have
We made their deeds fair-
seeming. [6:108]

(imperf. 1st. p. plu.) w.v. نَزِيدُ
we will increase

we shall never
increase لَنَ نَزِيدَ

(perate. m. sing.) w.v. زِدْ
increase!

(perf. 3 p.m. sing.) viii, w.v. اَزْدَادَ
~got increased gradually,
waxed

(perf. 3 p.m. plu.) viii w.v. اَزْدَادُوا
they got increased gradually,
waxed

(imperf. 3 p.m. sing.) viii, w.v. يَزْدَادُ
~gets increased

(imperf. 3 p. f. sing.) viii, w.v. تَزْدَادُ
~gets increased

(imperf. 3 p.m. plu.) viii, w.v. يَزْدَادُوا
they get increased

(el. 3 p.m. plu.) viii, w.v. لِيَزْدَادُوا
that they may get increased

(imperf. 1st. p. plu.) viii, w.v. نَزِدَادُ
we shall add

an increase (v.n.) زِيَادَةٌ
an increment (v.n. mim.) مَزِيدٌ
more, additional

★ ز ی غ

(perf. 3 p.m. sing.) w.v. زَاغَ
~turned aside

< زَاغَ يَزِيغُ زَيْغًا (ض)
to deviate, to turn aside

(pp. 3 p.m. sing.) ii **زَيْنَ**
~is made to seem fair

(perf. 3 p. f. sing.) v **أَزَيْنَتْ**
~became adorned

(**أَزَيْنَتْ** is shaped from

(v) **زَيَّنْتُ**) (Abk.)

the/an adorn- (n.) **الزَّيْنَةُ، زِينَةٌ**
ment, beauty

we adorn (2)

إِنَّا زَيْنَا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ

Surely We have adorned the
lower heaven with an
adornment, the stars.

[37:6]

surely (epi. Ist. p. f. sing.) **لَأَزِينَنَّ**
we made fair~seeming

كتاب السين

[a question about ب، عَنْ]

< سَأَلَ يَسْأَلُ سَوْالًا وَ مَسْأَلَةً (ف)
 - ب، عَنْ -
 to ask, (1)
 question, enquire
 to ask, beg (2)
 to demand (3)

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكَ

Surely people asked question
 before you. [5:102]

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

There hath asked a questioner
 concerning the torment
 about to befall. [70:1]

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي أَنِّي كَرْهٍ

And when my bondmen ask
 thee regarding Me, then
 verily I am nigh. [2:186]

(perf. 2 p.m. sing.) سَأَلْتَ
 thou asked

Prefixes 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*,
 الْمَضَارِعُ 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

(epl. 1st. p. plu.) لَتَسْأَلَنَّ
we surely shall question

(perate. m. sing.) سَلْ، اَسْأَلْ
(thou) question ! ask !

(perate. m. plu.) اَسْأَلُوا
(you) question ! ask !

~ is asked (pp. 3 p.m. sing.) سُئِلَ

(f.) is asked (pp. 3 f. sing.) سُئِلَتْ

(pp. 3 p.m. plu.) سُئِلُوا
they are asked

(pip. 3 p.m. sing.) يُسْأَلُ
~ is/will be asked

(epl. passive. 3 p.m. plu.) لَيُسْأَلُنَّ
verily they shall be asked,

(pip. 2 p.m. sing.) تُسْأَلُ
thou will be asked

(epl. passive. 3 p.m. plu.) لَتُسْأَلُنَّ
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.) السَّالُّ / سَالٍ
questioner (1)
beggar (2)

(act. pic. m. plu.) السَّالِّينَ
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 أَهْلُ الْكِتَابِ أَنْ تُخَلِّلَ عَلَيْهِمْ كِتَابًا
The people of the Book ask
thee to bring down a
Book. [4:153]

begs (2)

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
Of Him beggeth whosoever is
in the heavens and the
earth. [55:29]

(imperf. 2 p.m. sing.) تَسْأَلُ
thou demand

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ
Thou asketh them no fee for
it. [12:104]

(imperf. 1st. p. sing.) اَسْأَلُ
I ask, demand

nom. يَسْأَلُونَ acc. يَسْأَلُوا
(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 سَامَةً وَ سَامًا (س) - مِنْ

to feel aversion for, to turn away, to disgust, cause to loathe

يَسَامُونَ (imperf. 2 p.m. plu.) (h.v.)
they grow weary

يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئُونَ

They hallow Him night and day, and they weary not.

[41:38]

لَا تَسَامُوا (perate. neg. m. plu.)
be not weary!

وَلَا تَكْتُمُوا

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 ★

يَسُبُّوا (imperf. 3 p.m. plu.) assim.
< they revile

سَبَّ يَسُبُّ مَبًّا وَ مَسَبَّةً (ن)
to revile, defame

مَسْئُولُونَ (pact. pic. m. plu.)
those who are asked

تَسْأَلُونَ < تَسْأَلُونَ

(imperf. 2 p.m. plu.)
you demand one of another

وَأَتَقُوا 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]

يَسْتَأْذِنُوا (el. 3 p.m. plu.)
they might question among themselves

وَكَذَلِكَ يَعْتَدِيهِمْ يَسْتَأْذِنُ

And likewise We raised them up that they might question among themselves.

[18:19]

يَتَسَاءَلُونَ (imperf. 3 p.m. plu.) iv
they asked each other

هَوَّيْتَسَاءَلُونَ

Of what ask they? (refreshing or comforting to them).

[78:1]

سَوَالٌ (questioning, demand)
ding

سُؤْلٌ (requests)
(n. p.)

س م ★

يَسَامُ (imperf. 3 p.m. sing.) (h.v.)
< ~ tires, weary

سَبَّحَ بِسَبْحٍ سَبَّحًا 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. سَبَّحًا nom. سَبَّحٌ
litt. floating, swimmingly

chain of business (1)
ness (Pic.)

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا كَافًّا

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)

السَّابِحَاتِ (act. pic. f. plu.)

those who are floating (i.e.,
angels who come down
floating from heaven with
their Lord's command.)

وَالْمَلَائِكَةِ سَاحِرَاتٍ

By the angels who glide
swimmingly. [79:3]

(perf. 3 p.m. sing.) ii سَبَّحَ
< glorified, hallowed

(perate m. plu.) assim. لَا تَسُبُّوا
do not revile

< way, means (n.) مَبَبَّ

(not drawn from مَبَبَّ يَسُبُّ)

< causes, reasons (n. p.) أَسْبَابٌ

(sing.) مَبَبَّ

ways, means (n. p.) الْأَسْبَابُ

س ب ت ★

(imperf. 3 p.m. plu.) يَسْتَوُونَ
they keep the Sabbath

< مَبَبَّ يَسْتَوِي مَبَبَّ (ض)

to rest, to keep sabbath

the day of keeping (v.n.) مَبَبَّ
Sabbath (of Jews)

Saturday (n.) السَّبْتُ

(i.e., the holy weekend of the
Jews, between Friday and
Sunday.)

acc. مَبَبَّاتَا nom. مَبَبَّاتٌ
repose, rest (n.)

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

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.) سُبْحَانَ
 (It always occurs before
 Allah as pronominal or
 relative pronoun referring
 to Him as :
 hallowed be Allah سُبْحَانَ اللَّهِ
 hallowed be Thou سُبْحَانَكَ
 hallowed by He سُبْحَانَهُ
 سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا
 Hallowed be He who carried
 His servant by night.
 [17:1]

س ب ط ★

acc. الْأَسْبَاطُ gen. أَسْبَاطًا
 < tribes (n. p.)
 (sing.) سَبْعٌ
 litt : a tree that has many
 branches, grandsons, tribes

س ب ع ★

rapacious, animal, (n.) السَّبْعُ
 lion, wild beast
 (phu.) < سَبْعٌ
 acc. السَّبْعُ nom. سَبْعَةٌ
 seven (card. num.)

to praise, تَسْبِيحًا ii
 magnify God with the
 word
 سُبْحَانَ اللَّهِ
 God is far above,
 He is beyond the level of
 human beings
 (Though tense of the word
 تَسْبِيحٌ 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 يَسْبِيحُ
 glorifies, hallows
 (imperf. 3 p.f. sing.) ii يَسْبِيحُ
 ~ glorifies, hallows
 (imperf. 3 p.m. plu.) ii يَسْبِيحُونَ
 they glorify
 (imperf. 3 p.f. plu.) يَسْبِيحْنَ
 they (f.) glorify
 (imperf. 2 p.m. plu.) تَسْبِيحُونَ
 you glorify
 (imperf. 2 p.m. plu.) acc. ii تَسْبِيحُوا
 you glorify
 (imperf. 1st. p. plu.) ii نَسْبِيحُ
 we hallow, praise
 (perate. m. sing.) ii سَبَّحَ
 (thou) glorify !
 (perate. m. plu.) سَبَّحُوا
 (you) glorify !

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَاسْتَكْمَرُوا فِيمَا أَخَذْتُمُ
عَذَابٍ عَظِيمٍ

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 يَحْصِيهِ الَّذِينَ كَفَرُوا سَبَقُوا أَلَمْ يَكْفُرُوا
لَعَنَ اللَّهُ الَّذِينَ كَفَرُوا لَعْنُ اللَّهِ عَلَيْهِمْ وَلَهُمْ
أُزُورٌ

Let not those who disbelieve
'deem that they have esca-
ped, verily they cannot
frustrate. [8:59]

(*imperf. 3 p.f. sing.*) سَبَقُ
precedes

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

No community preceds the
term thereof nor doth it
fall behind. [15:5]

(*imperf. 3 p.m. plu.*) تَسْبِقُونَ
they escape

acc. سَبَقًا nom. سَبَقُ
going speedily (v.n.)

فَالسَّابِقَ السَّابِقَ

Then they speed with (fore-
most) speed. [79:4]

(*act. pic. m. sing.*) سَابِقُ
one who goes ahead

acc. سَبْعِينَ nom. سَبْعُونَ
seventy (*card. num.*)

★ س ب غ

(*perf. 3 p.m. sing.*) iv أَتَمَّعَ
~has completed

(*act. pic. f. plu.*) سَائِغَاتُ
<complete (coat of mail)

(*sing.*) سَائِغٌ

(This word applies to a thing
of any kind, complete,
full, ample, or without
deficiency, and long—LL)

أَنْ أَعْمَلَ سَائِغِي

Make thou complete coats of
mail. [34:11]

★ س ب ق

(*perf. 3 p.m. sing.*) سَبَقَ
<~had gone (1)
before, already gone forth

سَبَقَ يَسْبِقُ سَبَقًا (ض)
to get in advance, precede,
overtake, to pass, come
first to the goal

(*perf. 3 p.f. sing.*) سَبَقَتْ
~had gone before, already
gone forth

س ب ل ★

path, method, < way (n.) سَبِيلٌ
manner

the way (n.) السَّبِيلُ
the way (n.) acc. سَبِيلًا / السَّبِيلُ

acc. سَبَلًا nom. سَبَلٌ
ways (n. p.) السَّبَلُ

ways (n. p.) السَّبَلُ

س ت ت ★

six (card. num.) سِتَّةٌ

sixty (card. num.) سِتِّينَ

س ت ر ★

(imperf. 2 p.m.plu.) viii تَسْتَرُونَ
< you cover yourselves

< اسْتَرَّ viii اسْتَارَا
to hide oneself, put a cover
on himself, conceal one-
self

<< سَتَرٌ يَسْتَرُ مَتْرَأً (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. سَابِقِينَ nom. السَّابِقُونَ

those who (act. pic. m. plu.)
go first

(act. pic. f. plu.) السَّابِقَاتُ
those who go first, those
who pass speedily

(pact. pic. m. plu.) acc. مَسْبُوقِينَ
those who are outrun

وَمَا نَحْنُ بِمَسْبُوقِينَ

And We are not to be outrun,
[56:60]

(perate m. plu.) iii سَابِقُوا
< strive with—in, hastening

سَابَقَ iii مَسَابِقُ مَسَابَقَةٍ وَ سَبَاقًا
to try to precede, outstrip
surpass, to vie with one
another

(perf. 3 p.m. dual.) viii اسْتَبَقَا
the twain raced

(perf. 3 p.m. plu.) viii اسْتَبَقُوا
they raced, strived

وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا وَجْهَ الرَّحْمَاطِ

And if We listed surely We
should wipe out their eyes
that they would strive for
the way. [36:66]

(imperf. 1st. p. plu.) viii نَسْتَبِقُ
we strive in race

إِنَّا ذَاهِبًا مُنْتَابِقِينَ

We went off competing.
[12:17]

(perate m. plu.) viii اسْتَبِقُوا
(you) strive!

(imperf. 3 p.m. plu.) يَسْجُدُونَ
they prostrate (1)
themselves

يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

(They) reciting the revelations
of Allah in the hours of
night while they prostrate
themselves. [3:113]

they adore (2)

وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ

I have found her and her
people adorning the sun.
[27:24]

(imperf. 3 p.m. plu.) acc. يَسْجُدُوا
they adore

الَّذِينَ يَسْجُدُونَ لِلَّهِ

So that they adore not Allah?
[27:25]

(imperf. 1st p. plu.) نَسْجُدُ
we prostrate

(parate. m. sing.) اسْجُدْ
thou (m.) prostrate thyself

(perate. f. sing.) اسْجُدِي
thou (f.) prostrate thyself

(prate. m. plu.) اسْجُدُوا
(you all) prostrate your-
selves

وَلَا تَقِيلُ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ

And when it is said unto
them prostrate yourselves.
[25:60]

يَسْجُدُ مُجْرَدًا (ن)

to prostrate (1)

to be submissive (2)
obeisance, to adore

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

So the angels prostrated
themselves, all of them to-
gather. [15:30]

(perf. 3 p.m. plu.) سَجَدُوا
they prostrated themselves

(imperf. 3 p.m. sing.) يَسْجُدُ
makes obeisance

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

And whoever is in the hea-
vens and the earth makes
obeisance to Allah only.
[13:15]

(imperf. 2 p.m. sing.) acc. تَسْجُدُ
that thou prostrate thyself

مَا مَنَعَكَ الْاِتِّسَاعَ

What prevented thee that
thou shouldst not prostra-
te thyself. [7:12]

(imperf. 1st p. sing.) اَسْجُدُ
I prostrate myself

(imperf. 3 p.m. dual.) يَسْجُدَانِ
the twain made obeisance

وَالنَّجْوَى وَالشَّجَرُ يَسْجُدَانِ ﴿٥٦﴾

And the herbs and the trees
do obeisance. [55:6]

the sacred (*prop. n.*) **الْمَسْجِدُ الْحَرَامُ**
Mosque at Makkah

(also referred to as **بَيْتُ اللَّهِ**
the House of Allah and
K'aba)

س ج ر ★

(*pip. 3 p. m. plu.*) **يُسْجَرُونَ**
they will be stocked
to be burnt

يَجْرَى بِسَجَرٍ سَجْرًا وَ يُجْورَأُ (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]

(*pact pic. m. sing.*) **الْمُسْجُورُ**
overflowing

وَالْبَحْرُ الْمُسْجُورُ
By the overflowing sea.
[52:6]

(*pp. 3 p. f. sing.*) ii **مُجْرَتٌ**
~ is filled

وَلَا إِلَهَ إِلَّا سُبْحَتُ
And when the seas shall be
filled. [81:6]

س ج ل ★

the scroll of writing (*n.*) **السِّجْلُ**

prostration (1) (*v.n.*) **السُّجُودُ**

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ
And in the night time hallow
Him and also after (the
prescribed) prostration.
[50:40]

(*p. b. of*) **سَاجِدٌ** (2)
those who prostrate them-
selves

وَالَّذِينَ السُّجُودِ
And those who bow down
and those who prostrate
themselves. [2:125]

(*act. pic. m. sing.*) **سَاجِدٌ**
one who prostrates
himself

السَّاجِدُونَ *nom.* **السَّاجِدِينَ سَاجِدِينَ**
(*act. pic. m. p.s.*) *acc.*
those who prostrate them-
selves

(*act. pic. m. p.b.*) *acc.* **مُسْجِدًا**
prostrating

وَادْخُلُوا الْبَابَ مُسْجِدًا
And enter the gate prostrat-
ing yourselves. [2:58]

مَسْجِدٌ
mosque (*n.p.t.*)
لَسَجْدًا أُتِيَ عَلَى التَّقْوَى

Surely a mosque founded
from the first day on piety
[9:108]

mosques (*n.p.b.*) **الْمَسَاجِدُ، مَسَاجِدٌ**

سَحَبَ يَسْحَبُ سَحَابًا (ف)

to drag, trail on the ground

acc. السَّحَابُ، سَحَابٌ nom. سَحَابًا
cloud (n.)

س ح ت ★

(imperf. 3 p.m. sing.) acc. iv
< that may extirpateto destroy, أَنْهَانَا ۷
exterminate

<< سَحَتَ يَسْحَتُ سَحَاتًا (ف)

to gain what is unlawful

لَا تَقْدِرُوا عَلَى اللَّهِ أَنْ يَسْحَتَكُمْ بِعَذَابٍ
Fabricate not against Allah
a lie, lest He extirpate you
with a torment. [20:61]

forbidden, unlawful (n.) سَحَاتٌ

س ح د ★

(perf. 3 p.m. plu.) سَحَرُوا
they enchanted

< سَحَرُ يَسْحَرُ سَحَرًا (ف)

to bewitch, enchant, practise
magic or sorcery

سَحَرُوا أَعْيُنَ النَّاسِ

They enchanted the eyes of
the people. [7:116](imperf. 2 p.m. sing.) acc. تَسْحَرُ
that thou enchant

the stones of baked clay (n.) السَّجِيلُ

س ج ن ★

(pip. 3 p.m. sing.) acc. يَسْجَنُ
< ~ be imprisoned

to imprison سَجَنَ يَسْجُنُ سَجْنًا (ن)

(epl. 3 p.m. plu.) لَيَسْجُنَنَّ
they should imprison. SS(epl. pip. 3 p.m. sing.) لَيَسْجُنَنَّ
~ surely be imprisoned

the prison (n.) السَّجْنُ

(pact. pic. m. plu.) مَسْجُونِينَ
(sing.) < prisoners مَسْجُونٌ

Sijjin (n.) سِجِّينٌ

litt. a 'prison' which is a cer-
tain place in which is kept
the record of the deeds of
the wicked (LL).

س ج ي ★

(perf. 3 p.m. sing.) w.v. سَجَّى
< ~ darkens

سَجَا يَسْجُو سَجْوًا (ن)

to be calm,
to be covered with
darkness

س ح ب ★

(pip. 3 p.m. plu.) يَسْحَبُونَ
< they are dragged

(pis. pic. m. plu.) ii مُسَحَّرِينَ
bewitched ones

early dawn (n.) مَحَرٌّ

فَتَنَّا أَوَّلَ بَحْرٍ

We delivered them at early
dawn. [54:34]

early dawns (n. p. b.) أَحْمَارٌ

وَالسَّائِفِينَ بِالْأَسْحَارِ

And praying ones at early
dawn for forgiveness.

[3:17]

س ح ق ★

(act. 2 pic. m. sing.) مَحْقُوقٌ
< ~ remote

to be distant مَحْقُوقٌ مُنْفَا (ن)
be far away (v.n.) مُنْفَا

س ح ل ★

(act. pic. m. sing.) السَّاحِلُ
seashore, bank of a river

س خ ر ★

(perf. 3 p.m sing.) يَسَخَّرُ
< ~ scoff at

يَسَخَّرُ يَسَخَّرُ تَخَرًّا وَ تَخَرَّةً (س)
to make fun of, laugh at,
mock

(pip. 2 p.m. sing.) تُسَحَّرُونَ
you are turned away

قُلْ كَأَنِّي تُسَحَّرُونَ

Say thou : How then are ye
turned away. [12:89]

Note: يَسَخَّرُ is not only
"bewitched" but also to
be turned away from one's
course or way.

magic (n.) السَّحْرُ، يَسْحَرُ

two magics (n. dual) يَسْحَرَانِ
(or magicians)

قَالُوا يَسْحَرُونَ نَظَاهِرًا

They said: two magics sup-
porting each other. [28:48]

(act. pic. m. sing.) السَّاحِرُ، سَاحِرٌ
magician

(act. pic. m. dual.) سَاحِرَانِ
two magicians

(act. pic. m. ps.) السَّاحِرُونَ
the magicians

(act. pic. m. pb.) السَّحَرَةُ
the magicians

magician (ints.) سَحَّارٌ

(pact. pic. m. sing.) مَسْحُورٌ
enchanted

acc. مَسْحُورِينَ nom. مَسْحُورُونَ
(act. pic. m. plu.) ii
enchanted ones

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ

And He subjected the sun
and the moon for you
(i.e., for your benefit).

[14:33]

(perf. 1st. p. m. plu.) سَخَّرْنَا

we subjected

(pis. pic. m. sing.) ii السَّخَرُ

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 بِسَخَطٍ سَخَطًا - عَلًا -

to be angry, to be inflamed
in anger, incensed

(imperf. 3 p.m. plu.) يَسَخَطُونَ

they are enraged

(perf. 3 p.m. sing.) iv أَسْخَطَ

angered

سَخَطٌ displeasure (v.n.)

★ س د د

<barrier, (1) (n.) acc. سَدًّا

(assim) سَدٌّ يَسُدُّ سَدًّا (ن)

to close (a whole), to stop
up, to bar

mountain (2)

two mountains (n. dual)gen. السَّادِينَ
(that serve as barriers)

(perf. 3 p.m. plu.) سَخَّرُوا

they scoffed at

(imperf. neg. 3 p.m. sing.) لَا يَسْخَرُ

~should not scoff at

(imperf. 3 p. m. plu.) يَسْخَرُونَ

they scoff at

(imperf. 2 p.m. sing.) تَسْخَرُ

thou scoffs at

(imperf. 2 p.m. plu.) تَسْخَرُونَ

you scoff at

(imperf. 2 p.m. plu.) acc. تَسْخَرُوا

that you scoff at

(imperf. 1st. p. plu.) نَسْخَرُ

we scoff at

(act. pic. m. plu.) acc. السَّاخِرِينَ
the scoffers

(imperf. 3 p.m. plu.) يَنْسَخِرُونَ

<they turn to scoffing

as RF انْسَخَرَ

mockery (v.n.) acc. مَسْخَرًا

(perf. 3 p.m. sing.) ii سَخَّرَ

<~subjugated

to bring سَخَّرَ ii

SS under dominion or
control, to subjugate

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

And He subjugated the sun
and the moon. (compelled
them to act or do their
functions as they are
ordered.) [13:2]

س ر ب ★

(act. pic. m. sing.) سَارِبٌ
one who goes about freely
< سَرَبَ يَسْرُبُ سُرُوبًا (ن)
to go forth and pasture
freely (camels)

< to turn freely (v.n.) acc. سَرَبًا
(in the water)
سَرَبَ يَسْرُبُ سَرَبًا (س)
to flow, run

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا
Then it took its way into the
sea freely. [18:61]

gen. سَرَابٌ acc. سَرَابًا
mirage (n.)

س ر ب ل ★

coats (n. p.h.) سَرَائِلُ
(sing.) < سِرْبَالٌ

س ر ج ★

lit. lamp (n.) acc. سِرَاجًا
meta. (1) Prophet Muhammad
(P.B.H.)

(2) the sun

س ر ح ★

(imperf. 3 p.m. plu.) تَسْرَحُونَ
you drive out to pasture
سَرَحَ يَسْرَحُ سَرَحًا وَ سُرُوحًا (ف)
to send forth to pasture

proper, (n.) acc. سَدِيدًا
straight to the point

< سَدَّ يَسُدُّ سَدَادًا (ض)
to be right, in the right
direction

س د ر ★

lotre-trees (n.) سِدْرٌ
(of a wild, thorny and fruit-
less variety)

lotre-tree (n.) سِدْرَةٌ
lotre-tree at the سِدْرَةُ الْمُنْتَهَى
boundry (beyond which
neither angels nor prophets
can pass, and which is the
ultimate point of access
for created beings).

س د س ★

one-sixth (fraction) السُّدُسُ
sixth (ord. num.) سَادِسٌ

س د ي ★

lit. in vain, (n.) (adj.) سُدًى
aimless, uncontrolled

أَيُّحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى
Thinketh man that he is to
be left aimless? (Pic.)
.....uncontrolled. (Jid.)
[75:36]

فَاَفْجَرُ لَوْنُهَا قَسَمَ الْفُطُورِ

The colour whereof is deepest,
delighting the beholders.

[2:69]

(part. pic.m. sing.) acc. **مَمْرُورًا**
delighted

happines (v.n.) acc. **مَرُورًا**

prosperity (n.) **سَرَاءٌ**
(opp. tribulation)

happiness (opp. distress)

(perf. 3 p.m. sing.) iv **أَسْرَ**
~hidden (1)

to keep secret, **إِسْرَارًا** iv **أَسْرَ**

to conceal, to confide,
impart a secret to

هَوَآءٌ يَتَكَلَّمُ مِمَّنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَهُ

Equal (unto him) is he
among you who hideth
the word and he who
publisheth. [13:10]

confided (2) **إِلَى**

وَلَدَّ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا

And when the Prophet confi-
ded a story to one of his
wives. [66:3]

(perf. Ist. p. sing.) **أَسْرَزْتُ**
I spoke secretly

(perf. 3 p.m. plu.) **أَسْرَوْا**
they hid

(imperf. 3 p.m. plu.) **يَسْرُونَ**
they hide

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تُنْفَضُونَ

And for you there is beauty
in them as ye drive them
at eventide and as ye drive
them out to pasture.

[16:6]

(imperf. Ist. p. sing.) ii **أَسْرَحُ**
<I shall release

< **سَرَحَ** ii **تَسْرِيحًا**
to release, to set free, to
divorce

(perate. m. plu.) ii **تَسْرَحُوا**
(you) release!

to set free, (v.n.) acc. **مَرَّاحًا**
(to divorce)

setting free (v.n.) ii **تَسْرِيحٌ**

★ س ر د ★

coat of mail (n.) **الْعَرْدُ**
(or) links (stitch)

س ر د ق

awning, (n.) **سَرَادِقٌ**
canvas roof

★ س ر د ★

(imperf. 3 p.f. sing.) (assim) **تَسْرُ**
~delights

< **مَرَّ بِسُرٍّ مَرُورًا وَ مَمْرَةٍ (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. سَارِعَا

swifter (elative) أَشْرَعُ

س ر ف ★

(perf. 3 p. m. sing.) أَشْرَفَ
~ < trespassed (1)

< أَشْرَفَ iv إِسْرَافًا
extravagant, to exceed a limit in anything

كَذَلِكَ نَجْزِي مَنْ أَشْرَفَ

Thus We requite him who trespasseth (the boundry of law). [20:127]

they committed extravagance أَشْرَفُوا

قُلْ يُجَادِي الَّذِينَ أَشْرَفُوا عَلَىٰ أَنْفُسِهِمْ

Say thou, O My bondmen who have committed extravagance against themselves. [39:53]

(imperf. 2 p.m. plu.) تُسِرُّونَ
you hide !

(perate m. plu.) اسِرُّوا
(you) hide !

أَوَسِرُّوْا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ

And whether ye keep your discourse secret or publish it. [67:13]

secretly (v.n.) acc. اسِرُّوْا
(talking or addressing secretly)

secret (n.) acc. سِرٌّ nom. السِّرُّ

secretly (n.) acc. سِرًّا

secrets (n. p. b.) سِرَائِرُ

couches (n. p.) سُرُرٌ

(sing.) سِرِّيْرٌ

فِيهَا سُرُرٌ مَرْفُوعَةٌ

Therein shall be couches elevated. [88:13]

س ر ع ★

(imperf. 3 p.m. plu.) iii سَارِعُونَ
< they vie with each other

< سَارِعٌ سَارِعٌ مُسَارَعَةً 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.) stole
استرق

Save him who stealeth the hearing.
[15:18]

س ر م د

continuous (n.) acc. سَرْمَدًا

س ر ي ★

(imperf. p.m. sing.) w.v. f.d. يسرى
<~departs

سَرَى يَسْرِى سُرَى وَ سُرَّةً (ض)
to travel at night

وَاللَّيْلِ إِذَا يَسْرِى

And by the night when it departeth.
[89:4]

depart ! (perate. m. sing.) أسرى

(perf. 3 p.m. sing.) iv
carried by night, made to travel by night
أسرى

rivulet (n.) acc. سَرِيًّا

س ط ح

(pip. 3 p.f. sing.) سطحت
<~outspread

سَطَحَ يَسْطَحُ سَطْحًا (ف)
to spread out, level

(el. neg. 3 v.m. sing.) لا يُسْرِفْ
let ~not be extravagant

(imperf. 3 p.m. plu.) juss. لا تُسْرِفُوا
they were not extravagant

(perate neg. m. plu.) لا تُسْرِفُوا
be not extravagant !

extravagantly (v.n.) إِسْرَافًا

<ap-der.> iv neg. sing.) مُسْرِفٌ
extravagant

acc. الْمُسْرِفِينَ ، مُسْرِفِينَ
(apder. m. plu.)
extravagant people

س ر ق ★

(perf. 3 p. m. sing.) سَرَقَ
<~stole

سَرَقَ يَسْرِقُ سَرَقًا وَ سَرَقَةً (ض)
to steal

(imperf. 3 p. m. sing.) juss. يَسْرِقْ
steals

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ
They said : if he stealeth
then surely a brother of
his hath stolen before.

[12:77]

(imperf. neg. 3 p.m. plu.) لا 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.) **أُسْطُورَةٌ** >

(**أَسَاطِيرُ**) signifies, lies or falsehoods, or fictions, or stories having no foundation **ص**

س ط و ★

(*imperf 3 p.m. plu.*) n.v. **يَسْطُونُ**
< they attack

سَطًا يَسْطُونُ سَطَوًا وَ سَطَوَةً (ن)
- **عَلَى**، **بِ**

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

(*comp.*) **سَعِيٌّ** wretched)

س ع ر ★

(*pp. 3 p.f. sing.*) ii **سُقِّرَتْ**
< ~ is made to blaze

وَالِىَ الْأَرْضِ كَيْفَ سُطِحَتْ

And (look they not) at the
earth how it is outspread?
[88:20]

س ط ر ★

(1)

(*imperf. 3 p.m. plu.*) **يَسْطُرُونَ**
< they inscribe

سَطَرَ يَسْطُرُ سَطْرًا (ن)

to inscribe, write, draw

مَسْطُورٌ، مَسْطُورًا acc.

(*pact. pic. m. sing.*)

he inscribed SS

written down (*pis. pic. > viii*) **مُسْطَرٌّ**

وَكُلِّ صَغِيرٍ وَكَبِيرٍ مُسْطَرٌّ

And everything, small and
great, hath been written
down. [54:53]

(2) س ي ط ر

(*ap-der. quard. m. sing.*) **مُصَيِّرٌ**

< warden

يَسْطِرُ يَسْطِرُ مَسْطَرَةً - عَلَى

to exercise full authority over
SS

(*Ap-der. m. plu. quard.*) **مُصَيِّرُونَ**
wardens

Note : The first redical س is
replaced with

speeded, went quickly (2)

وَلَاذَاتُ سَعَىٰ فِي الْأَرْضِ بِمَا رَزَقْنَاهَا

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)

ثَوَّادٌ يَّرْكَبُ

then he turned back striving.
[79:22]

runneth, is running (3)

وَجَاءَ رَجُلٌ مِنْ أَصْحَابِ الْمَدِينَةِ يَسْعَىٰ

And then came a man from
the farthest part of the city
running. [28:20]

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ

And for him who cometh
unto thee running. [80:8]

to provoke, ii

to light the fire

acc. السَّعِيرُ، سَعِيرٌ nom. سَعِيرًا
flame, blaze (act. 2 pic.)
(of the Hell)

madness (1) (n.) سُرٌّ

فَقَالُوا أَبَشَرًا مِثْلَ النَّاسِ إِنَّا إِذَا لَبِئْسَ
صُلُوبًا وَسُوءٌ

And they said : a (mere) hu-
man being from among
us, and single ! shall we
follow him ? verily then
we should fall in - error
and madness. [54:24]

(Jid. pic.)
plural of سَعِيرٌ (2)

(According to Ibn. and Mot. سُرٌّ

in the verse 54:24

is plural of سَعِيرٌ , as
it is endorsed by au-
thentic commentators).

★ س ع ي

(perf. 3 p.m. sing.) w.v. سَعَى
< ~strived (1)

سَعَى يَسْعَى سَعْيًا (ف)

to strive, to go quickly, has-
ten, to run, to be active

وَسَعَىٰ فِي خَرَابِهَا

And he strived after their
ruin. [2:114]

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ

And when he (Isma'il) attained the age of running.

[37:102]

speeding (2)

ثُمَّ ادْعُهُمْ يَا أَبَدُكَا 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 سَعِيًّا

And strive therefor with (due) striving. [17:19]

efforts (5)

الَّذِينَ صُلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

Those whose efforts were wasted in the life of the world. [18:104]

س غ ب ★

مَسْعَبَةٌ < privation (v.n.) سَعَبَ

to hunger (ن، ف) سَعَبَ سَعْبًا وَمَسْعَبَةً

س ف ح ★

مُسْفُوحًا (pact. pic. m. sing.) acc. < poured forth

Note : In the above quoted

verses the verb سَعَى has

occurred as حَالٌ therefore is rendered as running.

(imperf. 3 p.m. sing.) w.v. سَعَى
~striveth, runneth, endeavour-
oureth

لِيُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

In order that everyone may be requited according to that which he endeavour-eth. [20:15]

فَالْقَمْهَ إِذَا هِيَ حَيَّةٌ كَسَى

So he cast it down, and lo ! it was a serpent running along. [20:20]

(imperf. 3 p.m. plu.) يَسْعَوْنَ
they strive (1)

(in corruption)

وَيَسْرَحْنَ فِي الْأَرْضِ فَسَادًا

And they go about in the land corrupting. [5:33]

they endeavour (2)

وَالَّذِينَ يَسْعَوْنَ فِي آلَايَاتِنَا مُعْجِزِينَ

And those who endeavour to frustrate Our signs. [34:38]

السَّعْيُ، سَعْبًا (v.n.) acc.

litt. running (1)

mata. the age of running (for a child)

(3)

أَسْفَارُ < tomes (1) (n. p. b.)
(volumes of a book) heavy
book or series of volumes
(sing.) < يَسْفِرُ

كَمَثَلِ الْحِمْلِ يَحْمِلُ أَسْفَارًا
Likeness of the ass bearing
tomes. [62:5]

plural of سَفَرٌ (2)

فَقَالُوا رَبَّنَا بَيْنْ أَسْفَارَنَا
And they said: our Lord!
make the distance between
our journeys longer.

[34:19]

scribes (4)

بِأَيْدِي سَفَرَةٍ
By the hands of scribes.
[80:15]

س ف ع ★

لَتَسْفَعَا (epl. 1st p. plu.)
we shall seize and deal

empathic : ل

(imperf. 1st p. plu.) : تَسْفَعُ

acc. without shaddah : ل
as epl.

س ف ك ★

يَسْفِكُ (imperf. 3 p. m. sing.)
< ~ will shed

< سَفَحَ يَسْفَحُ سَفْحًا وَ مَفْوحًا (ف)

to shed,
flow (tears, blood, etc.)

أَوْ دَمًا مَسْفُوحًا

Or blood poured forth.

[6:145]

(ap-der. m. plu.) acc. gen. مُسَافِحِينَ
< fornicators

سَافَحَ مُسَافِحَةً وَ سِيفَاحًا

to fornicate, to commit for-
nication

(ap-der f. plu.) مُسَافِحَاتٌ
fornicatresses

س ف ر ★

(1)

سَفَرٌ journey (n.)

< سَافَرَ iii مُسَافَرَةً
to depart, travel, set out on a jour-
ney

<< سَفَرَ يَسْفِرُ سَفْرًا (ض)
to sweep, disperse

(2)

أَسْفَرَ < ~ brightened iv

أَسْفَرَ iv مُسْفَرًا
to shine (dawn), enter at the time
of dawn

وَالصُّبْحِ إِذَا أَسْفَرَ

By the morning when it bri-
ghteneth. [74:34]

(Ap-der. f. sing.) مُسْفِرَةٌ
beaming (with the light of
faith)

★ س ف ن

the boat (n.) السَّفِينَةُ / سَفِينَةٌ

★ س ف ه

(perf. 3 p. m. sing.) سَفِهَ
< ~ befooled

سَفِهَ يَسْفَهُ سَفَاهًا (س)

وَسَفِهَ يَسْفَهُ سَفَاهَةً (ك)

to be unwise, stupid, foolish

to make oneself سَفِهَ نَفْسَهُ

or become stupid, foolish,
be fool

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.) < سَفِيهٌ

س ق ر

the Hell (n.) سَقَرٌ

س ق ط

(perf. 3 p.m. plu.) سَقَطُوا
< they fell

سَقَطَ يَسْقُطُ سَقُوطًا (ن)

to fall down

to come to

to deviate from

- إِلَى

- عَنْ

سَقَكَ بِسَفِكَ سَفَكًا (ض)

to shed (blood or tears)

plu.
(imperf. neg. 2 p.m.) لَا تَسْفِكُونَ
you shall not shed

★ س ف ل

(act. pic. m. sing.) سَافِلٌ
downward

جَعَلْنَا عَلَيْهِ سَافِلَهَا

We turned upside thereof
the downward. [11:82]

the lowest (1) (relative) أَسْفَلُ

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Thereafter We cause him to
return to the lowest of
the low. [95:5]

below (2)

وَالرَّكْبُ أَسْفَلَ وَتَكُونُ

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 لِمَنَ الَّذِينَ كَفَرُوا السُّفْلَى

And he made the word of
those who disbelieved ne-
thermost. [9:40]

سُقُفَا (n. p. b.) < roofs
(sing) سَقْفٌ

س ق م ★

سَقِيمٌ (act. 2 pic. m. sing.) w.v.
< not well
سَقِمَ يَسْقُمُ سَقْمًا وَ سَقَمًا (ك)
to be weak, to be not well

س ق ي ★

سَقَى (perf. 3 p.m. sing.)
< ~ watered
سَقَى يَسْقِي سَقْيًا (ض) وَ اَسْقَى
to give to drink, to water,
to irrigate

وَسَقَمُ لَهُمْ شَرَابًا طَهُورًا
And their Lord hath slaked
their thirst with a pure
drink. [76:21]

سَقَيْتَ (perf. 2 p.m. sing.) w.v.
thou watered

يَسْقِي (imperf. 3 p.m. sing.)
gives to drink or will give
to drink

يَسْقِي رَبُّهُ خَمْرًا
He will pour out wine for
his lord. [12:41]

لَا تَسْقِي (imperf. neg. 3 p.f. sing.)
~ does not give water

يَسْقُونَ (imperf. 3 p.m. plu.)
they water, were watering

سَقِطٌ (pp.) اُسْقِطَ (pp) فِي يَدَيْهِ
he repented, regretted an
act, he slipped to fall into
error

تَسْقُطُ (imperf. 3 p.f. sing.)
~ falls
سَقِطٌ repented (pp. 3 p.m. sing.)

وَلَمَّا سَوَّكُوا يَدِيَهُمْ
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)

سَاقِطًا (act. pic. m. sing.) acc.
one that is falling down

تَسْقِطُ (acc. iv
(imperf. 3 p. m. sing.)
thou causes to fall

نَسْقِطُ (acc. iv
(imperf. 1 st. p. plu.)
we cause to fall

اُسْقِطُ (perate. m. sing.) iv
(thou) causes to fall

سَاقِطٌ (imperf. 3 p.f. sing.) iv
it shall drop

س ق ف ★

السَّقْفُ (n.) acc. سَقْفًا nom.
the roof

س ك ب ★

(*pact. pic. m. sing.*) مَسْكُوبٌ
<~(ever) following

سَكَبَ بِسَكَبٍ مَسْكُوبًا (ن)
to pour out, (melt and cast
metals)

س ك ت ★

سَكَتَ (*perf. 3 p. m. sing.*)
<~became quiet

سَكَتَ بِسَكَتٍ مَسْكُوتًا (ن)
to be silent, became quiet
سَكَتَ عَنْهُ الْغَضَبُ (*meta.*)
the anger is abated

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ
And when the anger of Musa
abated. [7:154]

س ك ر ★

سَكَّرَتْ (*pp. 3 p. f. sing.*) ii
<~intoxicated

سَكَّرَ تَسْكِيرًا
to make
intoxicated

<< سَكَّرَ بِسَكْرٍ مَسْكُورًا وَ سَكَّرَا (ن)
to be intoxicated

إِنَّمَا سَكَّرَتْ أَبْصَارُنَا
Intoxicated have been our
sights. [15:15]

لَا نَسْقِي (*imperf. neg. 1st. p. plu.*)
we do not water

يَسْقِيَنِ (يَسْقِي + يَنْ) = يَسْقِيَنِ
(*imperf. 3 p. m. sing.*)
~gives me to drink

سُقُوا (*pp. 3 p. m. plu.*)
they are given to drink

نُسْقَى (*pip. 3 p. f. sing.*)
~shall be given to drink

يُسْقَوْنَ (*pip. 3 p. m. plu.*)
they will be given to drink

أَسْقَيْنَا (*perf. 1st. p. plu.*) iv
we gave to drink

نُسْقِي (*imperf. 1st. p. plu.*) iv
we give to drink

اسْتَسْقَى (*perf. 3 p. m. sing.*) x
~prayed for drink,
asked for drink

السَّقَاةُ / سِقَاةٌ (n.)
giving of drinks (1)

أَجْعَلُوا سِقَاةَ الْحَاجِّ
Make ye the giving of drinks
unto pilgrims. [9:19]

the drinking cup (2)

جَعَلَ الرَّقَاةَ فِي رَحْلِ أَخِيهِ
He placed the drinking cup
in his brothers pack.
[12:70]

مُسْقَاةٌ (giving the) drink (n.)

(*el. 3 p.m. sing.*) **يَسْكُنْ - إِلَى**
that he might find (2)
repose

وَجَعَلَ مِنْهَا ذَوْجَهَا لِيَسْكُنَ إِلَيْهَا

And He created therefrom
his spouse (Hawwa, the
first woman) that he
might find repose in her.
[7:189]

(The word **يَسْكُنْ 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.*) **يَسْكُنُوا - فِي**
they repose

أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهَا

We have appointed the night
that they may repose there-
in. [27:86]

تَسْكُنُونَ / تَسْكُنُوا *acc.*

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

you repose

(*el. 2 p.m. plu.*) **يَسْكُنُوا - إِلَى**

that you may find repose

(*epl. 1st p. plu.*) **نَسْكُنْ**

we surely shall cause to
dwell

(*perate. m. sing.*) **اَسْكُنْ**

thou dwell

سَكَرًا liquor (*n.*) *acc.*

(It also signifies the non-
intoxicating beverages such
as vinegar)

سَكْرَةً agony (1) (*n.*)

سَكْرَةُ الْمَوْتِ

The agony of death. (*Pic.*)
the stupor (*Jid.*) [50:19]

intoxication (2)

لَعَنُوا أَفْئِدَتَهُمْ لَبَّى سَكَرَتِهِمْ يَعْمَهُونَ

By thy life! in their intoxi-
cation they were wander-
ing. [15:72]

سَكَرًا drunken, (*n.p.b.*)

intoxicated

(*sing.*) **سَكَرَانِ**

س ك ن ★

(*perf. 3 p.m. sing.*) **سَكَنَ**

< dwelled

سَكَنَ يَسْكُنُ سَكَنًا وَ سَكْنًا (ن)

to dwell, inhabit

to rely upon, **فِي وَإِلَى**

trust in, to repose

(*perf. 3 p.m. plu.*) **سَكَنْتُمْ**

ye dwell (1)

وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ

And ye dwell in the dwell-
ings of those who had
wronged themselves.

[14:45]

knife (n.)	يَكِينٌ
dwelling (n. pt.)	مَنْكَنٌ
dwellings (n.p. pt.)	مَسَاكِينُ
(pact. pic. f. sing.) inhabited	مَنْكُونَةٌ
uninhabited	غَيْرَ مَنْكُونَةٍ
poverty, (v n. mim.) lowliness	الْمَنْكَنَةُ
(n.) acc. مَسْكِينًا nom. poor, humble, submissive	مَسْكِينٌ
the poor (n.p.b.)	الْمَسَاكِينُ / مَسَاكِينُ

س ل ب ★

(imperf. 3 p.m. sing.) juss. ~snatches	يَسْلُبُ
---	----------

إِنْ يَسْلُبْهُمْ اللَّذَابُ شَيْئًا
If the fly were to snatch
away aught from them.
[22:73]

س ل ح ★

< arms (n.p.b.)	أَسْلِحَةٌ
(sing.)	سِلَاحٌ

س ل خ ★

(imperf. 1st. p. plu.) < we draw	نَسْلَخُ
-------------------------------------	----------

(perute. m. plu.) (you) dwell	اَسْكُنُوا
(imperf. 3 p.m. sing.) ~have not been inhabited	لَمْ تُسْكَنْ
(imperf. 1st. p. sing.) iv I cause to dwell	اَسْكَنْتُ
(imperf. 1st. p. plu.) iv we cause to dwell	اَسْكَنَّا
juss. iv (imperf. 3 p.m. sing.) < ~causes to cease or stop	يُسْكِنُ
< سَكَنَ يَسْكُنُ سَكُونًا (ن) to subside, to be or become quiet	

opp. to move cause to be quiet	اَسْكَنَ
-----------------------------------	----------

(perate. m. plu.) iv (you) lodge!	اَسْكِنُوا
--------------------------------------	------------

(act. pic. m. sing.) acc. still	سَاكِنًا
------------------------------------	----------

repose (1) (n.)	سَكَنٌ
-----------------	--------

إِنْ صَلَوَاتُكَ سَكَنٌ لَهُمْ
Verily thy prayer is a repose
for them. [9:103]

tranquillity, rest (2)

وَجَعَلَ الْيَلَّ سَكَنًا
And He appointed the night
as a rest. [6:96]

tranquillity (n.)	سَكِينَةٌ
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<< سَلَطَ سَلَاطَةً (س)

to be strong, hard, be sharp

وَلَوْ شَاءَ اللَّهُ لَسَلَطْنَاهُمْ عَلَيْكُمْ

And had Allah willed He would have surely set them upon you. [4:90]

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

~gives power over SS

authority (1) (n.)

سُلْطَانٌ

سُلْطَانٌ

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

Verily as for My bondmen no authority shall thou have over them. [15:42]

warrant (2)

أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ

Or is there for you a clear warranting. [37:156]

(سُلْطَانٍ + يَ + هُ)

my authority

(هُ is only for rhyme)

هَكَذَا عَزَىٰ سُلْطَانِيَّةٌ

There hath perished from me my authority. [69:29]

س ل ف ★

(perf. 3 p.m. sing.)

<~is past

سَلَفَ سَلَفًا سَلَفًا وَ سَلَفًا (ن)

to come to an end, pass away, to precede

سَلَخَ سَلَخًا (ن) to strip off

(perf. 3 p.m. sing.) vii

<~slipped away (1)

سَلَخَ to be slipped off vii

وَإِذَا السَّلَاحُ الْأَشْهُرُ الْحُرُمُ

Then when the sacred months have slipped away. [9:5]

~sloughed off (2)

أَتَيْنَاهُ الْيَتِيمَ فَاسْلَخْنَا مِنْهُمَا

We gave him Our signs but he sloughed them off.

[7:175]

★ ★ ★ ★

فُتَيْيْلٌ (n.) fountain (namely) Salsabil)

س ل س ل

سِلْسِلَةٌ a chain (n.)

السَّلَاسِلُ / سَلَاسِلُ chains, (n. p. b.) manacles

س ل ط ★

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

<~gave SS mastery or power

سَلَّطَ to make سَلَّطًا ii

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 سَلَكًا وَ سُلُوكًا (ن)

to travel on a road, to thread a pathway, to make a way

وَسَلَكَ لَكُمْ فِيهَا سُبُلًا

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]

فَكَذَّبْتَ

His is that which is past.

[2:275]

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

< ~sent before, did previously

أَسْلَفَ iv إِنْصَافًا

to do SS or give SS in advance

فَمِنْ أَيْنَ يَبْلُغُ مَنْ نَفْسًا مَا أَسْلَفَتْ

Therein every soul shall prove that which it sent before.

[10:30]

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

you sent in advance or you did previously

أَسْلَفْتُمْ

previously (*v.n.*) *acc.*

سَلَفًا

فَجَعَلْنَاهُمْ سَلَفًا

And We made them a thing past.

[43:56]

س ل ق ★

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

سَلَقُوا

< they flayed

سَلَقُوا سَلَقًا (ن) to boil, scold (*LL*) to hurt by words (*Mjm.*)

سَلَقُوكُم بِاللَّسَنِ وَجَدَادٍ

They flay you with sharp tongues. (*Arb.*) inveigh

< تَسْلَى vi

to slip away secretly

<< سَلَّ يَسْلُ سَلًّا (ن)

to draw out slowly (*assim*)

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْلُونَ مِنْكُمْ لِوَادِّ
Surely Allah knoweth those
who slip away privately.

[24:63]

extract (n.) سَلَاةٌ

سَلَاةٌ مِنْ طِينٍ

And extract of the clay.

[23:12]

سَلَاةٌ مِنْ مَّاءٍ قَيْهِنٍ

An extract of water (base).

[32:8]

س ل م ★

(perf. 3 p.m. sing.) ii سَلَّمَ

< ~saved (1)

<< سَلَّمَ بِسَلَامٍ وَسَلَامَةٍ وَسَلَامًا (س)

to be in sound condition,
well, without a blemish

سَلَّمَ ii تَسْلِيمًا

(i) to give over, hand over,
to transmit

(ii) to salute, greet

(iii) to be solid, whole

أَسْلَمَ iv إِسْلَامًا

(i) to surrender, submit

(ii) to accept Islam as
one's religion

~led (3)

مَا سَلَكَكُمْ فِي سَقَرٍ

What led you into the scor-
ching Fire? [74:42]

(perf. 1st. p. plu.) سَلَكْنَا

we made a way (4)

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

Likewise we made way for
it into the hearts of the
culprits. [26:200]

(imperf. 3 p.m. sing.) يَسْلُكُ

~causes to go

فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ

He causeth to go before
him. [72:27]

(imperf. 1st. p. plu.) نَسْلُكُ

we make a way

(perate. m. sing.) اسْلُكْ

make the way

(perate. f. sing.) اسْلُكِ

make the way

(perate. m. plu.) اسْلُكُوا

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 ★

(imperf. 3 p.m. plu.) vi يَسْلَلُونَ

< they slip away

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ
تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ

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 لَا شَرِّ لَهَا

(The cow should be) whole
and without blemish in
her. [2:71]

delivered one (2)

وَدِيَّةً مُسَلَّمَةً إِلَى أَهْلِهَا

A blood-wit delivered to his
family. [4:92]

(perf. 1st. p. plu.) iv **أَسْلَمَ**
~submitted (1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْلُوا 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.) **سَلَّمْتُمْ**

you hand over (2)

**فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَأَلْتُمْ عَنْ شَيْءٍ
بِالْعُرْفِيقِ**

And there is no blame on
you when you hand over
that which you have given
reputably. [2:233]

(imperf. 3 p.m. plu.) **يَسْلُمُوا**
they submit (3)

**فَلَمْ يَجِدْ فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ
وَسَلِّمُوا 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 **تَسْلُمُوا**
you salute or (4)
greet, invoke peace

**حَتَّى تَسْأَلُوا بُيُوتَكُمْ وَعَلَى أَهْلِهَا
(Enter not houses other than
yours) until you have
asked the permission and
greeted the inmates.**

[24:27]

(perate m. plu.) **سَلُّوا**
greet (1)

the religion of (1) (n)
Islam

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً
O ye who believe ! enter into
Islam wholly. [2:208]

Note : **سِلْمٌ** literally is
peace, reconciliation, self-
resignation or submission,
and **السِّلْمُ** with the defi-
nite article, is synonymous
with **الإسلام** as the mean-
ing of the religion of the
Muslims, because it is a
religion of self-resignation
or submission. (LL)

peace (2) (n)

فَإِنْ جَحَضُوا إِلَيْكَ فَاِجْزِهِمْ
And if they incline unto
peace, then thou may
incline thereunto. [8:61]

submission (3) (n)

الَّذِينَ يَتَّبِعُهُمُ الْغُلَامُ ظَالِمِينَ
فَأَلْعَلُوا السَّلَامَ

Those whom the angels cause
to die while they are
wronging themselves and
then they proffer submis-
sion. [16:28]

(4) (n) acc.

to be wholly possessed (4)
by someone, to belong
to someone

السِّلْمُ

فَقُلْ أَتَسْلِمُونَ
Say, I have surrendered my-
self unto Allah. [3:20]

(perf. 3 p.m. dual.) iv
the twain submitted

(perf. 3 p.m. plu.) iv
they accepted Islam

(perf. 2 p.m. plu.) iv
you accepted Islam

أَسْلَمَا

أَسْلَمُوا

أَسْلَمْتُمْ

وَقُلْ لِلَّذِينَ آمَنُوا وَالَّذِينَ هُمْ
وَأَسْلَمُوا قَدْ مَتَدَّوْا

And say thou unto those
who have been vouchsafed
the book and unto the
illiterates : Do you accept
Islam ? If they accept
Islam, they are surely
guided. [3:20]

(perf. 1st p. plu.) vi
we submitted

أَسْلَمْنَا

وَلَكِنْ قُولُوا أَسْلَمْنَا
But you say we have sub-
mitted. [49:14]

(imperf. 3 p.m. sing.)
submits

(imperf. 1st p. sing.) acc.
that I submit

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

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

(el. 1st. p. plu.)
that we may submit

يُسَلِّمُ

أُسَلِّمُ

يُسَلِّمُونَ

تُسَلِّمُونَ

لِنُسَلِّمَ

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.

Muslim (*ap-der. m. sing.*)
(One who surrenders himself to the will of God)

(Ap-der. m. dual.)

twain muslims,

those who surrendered

ضَرَبَ اللَّهُ مَثَلًا لِّجُلَاثَيْنِ يُشْرِكَا بِدِينِكُمَا مَثَلًا
وَرَجُلًا سَلَمًا لِّرَجُلٍ مَلَّ يَسْتَوِي مَثَلًا

Allah profoundeth a similitude : a man having several partners quarrelling and a man wholly belonging to one man. Are the two equal in likeness ? [39:29]

(act. pic. m. plu.)

سَالِمُونَ

who are in full possession of the power of judgement and will

وَقَدْ كَانُوا يَدْعُونَ إِلَى الشُّجُورِ وَهُمْ سَالِمُونَ

They had been called upon to prostrate themselves while yet they were whole.

[68:43]

peace, greeting (n) سَلَامٌ

(act. 2 pic. m. sing.)

سَلِيمٌ

whole, free from all taint of vice

stairway (n) acc.

سَلَمٌ / سَلَامٌ

surrender (1) (v.n.)

الإِسْلَامُ

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ إِسْلَامًا

Say thou : deem not your surrender a favour unto me. [49:17]

Islam (2)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Verily the religion with Allah is Islam. [3:19]

(Islam is the technical name of the creed preached

مُسْلِمًا

مُسْلِمٌ

مُسْلِمَيْنِ

مُسْلِمِينَ

(*Ap-der. m. plu.*) x مُسْتَسِيلُونَ
submissive

بَلْ هُوَ الْيَوْمَ مُسْتَسِيلُونَ
Nay ! on that day they will
be entirely submissive.
[37:26]

★ س ل و

السَّلَوَى the quails (n)

(سَلَوَى is a noun derived
from سَلَوَان (v.n.): conso-
lation, comfort, also a kind
of bird. According to
Ibn Abbas a symbol of
flesh or meat which is
given as provision.—*Rgh.*)

★ س م د

(*act. pic. m. plu.*) سَامِدُونَ
<those who behave proudly
سَمَدٌ يَسْمُدُ سَمُودًا (ن)
to hold up one's head in
pride

★ س م ر

(*act. pic. m. sing.*) acc. سَامِرًا
<one who passes his nights
in saying or hearing
stories
مَرَّ يَسْمُرُ مَرًّا وَ مَمُورًا (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.*) مُسْلِمَاتُ
Muslims (female)

(v.n.) acc. ii تَسْلِيمًا
submission (1)

لَهُمْ لَا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ
وَسَلِمُوا بِسَلِيمًا

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-surren-
der. [33:22]

salutation (3)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

O ye who believe send your
benedictions upon him and
salute him with goodly
salutation. [33:56]

(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.) اَسْمَعْ
listen (thou) !

(perate m. plu.) اسْمَعُوا
hear, listen (you) !

(اسْمَعُونِ) (فِي)
listen to me

(perf. 3 p.m. sing.) iv
~made SS hear اَسْمَعُ

مُسْتَكْبِرِينَ بِهِ سِرَافًا تَهْجُرُونَ
Stiff-necked, discoursing there-
of by night reviling.
[23:67]

(the word سَامِرًا has occu-
red here in the verse as
حَالٍ i.e., in the state of
doing so).

Samiri (n) السَّامِرِيُّ

Note : السَّامِرِيُّ is not a pro-
per noun, a man belonging
to a tribe called سَامِرَةٌ
or مُشْمَرَةٌ 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) **أَسْمِعْ - يَ**

how clear is his hearing !

(imperf. 3 p.m. plu.) **يَسْمَعُونَ**

< they hear

perceive through (n) **السَّمْعُ / سَمِعَ**
ear, hearingacc. **سَمِعًا** nom. **السَّمْعُ، سَمِعٌ**

(act. 2 pic. m. sing.)

one who listens

(and also one of the Excellent Names of Allah meaning 'The Hearer')

listeners (ints. plu.) **سَمَاعُونَ**(sing.) **< سَمَاعٌ**★ **س م ك**height (n) **سَمَكٌ**★ **س م م**the eye of needle (n) **سَمٌّ****حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ**Until a camel passeth
through the eye of a needle.

[7:40]

scorching wind, (n.) **السَّمُومُ، سَمُومٌ**
scorch★ **س م ن**(imperf. 3 p.m. sing.) **يُسْمِنُ**
~nourishes(imperf. 3 p.m. sing.) **يُسْمِعُ**
~makes to hearjuss. **تُسْمِعْ / تَسْمِعْ**
(imperf. 3 p.m. sing.)
thou make hearyou make not hear **إِنْ تُسْمِعْ**(pis. pic. m. sing.) **يُسْمِعُ**
one being made to hear**وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَنشُرُوكَ غَيْرَ مُسْمِعِينَ**
They say : We hear and
we disobey and hear thou
without being made to
obey. [4:46](perf. 3 p.m. sing.) **viii** **أَسْمَعَ**
< ~heardas RF **أَسْمَعَ أَتِيًّا**(perf. 3 p.m. plu.) **viii** **أَسْمَعُوا**
they heard(imperf. 3 p.m. sing.) **viii** **يَسْمِعُ**
~listens, hears(imperf. 3 p.m. plu.) **viii** **يَسْمَعُونَ**
they hear(imperf. 2 p.m. plu.) **viii** **تَسْمَعُونَ**
you hear(perate. m. sing.) **viii** **اسْمِعْ**
(thou) listen ! hear !(perate. m. plu.) **viii** **اسْمِعُوا**
(you) listen ! hear !(Ap-der. m. sing.) **viii** **مُسْمِعٌ**
listener(ap-der. > m. plu.) **مُسْمِعُونَ**
listeners

(perate. m. plu.) ii سَمَوَاتٍ
(you) name !

(you) name them سَمَوْهُمْ
< heaven (n.) السَّمَاءُ، سَمَاءٌ

litt. : the higher or highest,
upper or uppermost part
of anything (LL). Essen-
tially it is the upper part
of the universe in contra-
distinction to the earth.

heavens (n.p.) السَّمَاوَاتُ، سَمَاوَاتٌ

the name (n.) الإِسْمُ، إِسْمٌ

the names (n.p.b.) الأَسْمَاءُ، أَسْمَاءٌ

(act. pic. m. sing.) acc. سَمِيًّا
name-sake (1)

لَمْ نَجْعَلْ لَهُ مِثْلًا

We have not aforetime made
his name-sake. [19:7]

compeer (2)

هَلْ نَعْلَمُ لَهُ سَمِيًّا

Knowest thou (any as) his
compeer. [19:65]

giving a name (v.n.) ii تَسْمِيَةً

لَيُسَمِّنَ الْمَلَكَةُ تَسْمِيَةَ الْأُنثَى

They name the angels the
name of females. [53:27]

(pis. pic. m. sing.) ii مَسْمُومٌ
named one, fixed

لَا تُنْشِئْنَ وَلَا يُغْنِيَنَّ مِنْ جُوعٍ

Which shall neither nourish
not avail against hunger.
[88:7]

(act. 2 pic. m. sing.) سَمِينٌ
fat one

(act. 2 pic. m. plu.) سَمَانٌ
fat ones

(sing.) < سَمِينٌ >

س م و ★

(perf. 3 p.m. sing.) ii سَمَّى
~has named

< سَمَا يَسْمُو سَمَوًّا (ن) >
to be high, elevated, sub-
lime, rise high

to give name تَسْمِيَةً ii سَمَّى
to, to name

مِلَّةَ أَبِيكَ إِبْرَاهِيمَ هُوَ سَمَّاكَ الْمُسْلِمِينَ
The faith of your father
Ibrahim, he hath named
you Muslim. [22:78]

(perf. 1st. p. sing.) ii سَمَيْتُ
I named

(perf. 2 p.m. plu.) ii سَمَيْتُمْ
you have named

(imperf. 3 p.m. plu.) ii يَسْمُونَ
they name

(pp. 3 p.f. sing.) ii مَسْمُومٌ
~is named, (called)

Note : 'Tasnim' is generally taken to be a proper noun but according to Zajjaz (grammarian) it is a water coming upon them from above.' (LL)

س ن ن ★

tooth (n.) السِّنُّ

وَالسِّنِّ يَلْتَمِسُ

And a tooth for a tooth.

[5:45]

dispensation (n.) مَنَّةٌ

مَضَتْ سُنَّتُ الْأَوَّلِينَ

Then already gone forth is the dispensation of the ancients.

[8:38]

dispensations (n.p.) مَنَنٌ

وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ

And He guides you unto dispensations of those before you.

[4:26]

مَسْنُونٌ (pis. pic. m. sing.)
< moulded

مَنْ يَسْنُ سَنًا (ن)

to mould clay (assim)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ
مِنْ سَمَاءٍ مَسْنُونٍ

And verily We have created human being from ringling clay of loam moulded.

[15:26]

إِذَا تَدَايَعْتُمْ بِالْبَيْنِ إِلَىٰ أَجَلٍ مُّسَمًّى

When ye deal with another in lending for a fixed term.

[2:282]

س ن ب ل

a corn-ear (n.) سُنْبُلَةٌ

(n.p.) سَنَابِلُ، سُنْبُلَاتٌ
< corn-ears

(sing.) سُنْبُلَةٌ

س ن د ★

(pis. pic. f. sing.) ii مُسْنَدَةٌ
< propped up

سَدَّدَ تَنْفِذًا

firmly, set up stays or props against a wall

< سَدَّدَ بَسْنَدًا

سُودًا، تَسَانَدًا وَاسْتَنْدَدَ

to lean upon, stay oneself upon, reply upon, confide in

س ن د س

سُدُسٌ (Jid.) (n.) satin
finest silk (Pic.)

س ن م ★

Tasnim (prop. n.) تَسْنِيمٌ

س ه ل ★

سَهْلٌ <plain lands (np.)
(sing.) سَهْلًا

س ه م ★

سَامَ (perf. 3 p.m. sing.) iii
<~joined the lots, cast the lots,

سَامَ يَسَامٍ مُسَامَةً
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 ★

سَاءَ (perf. 3 p.m. sing.) h.v.
<~was evil

سَاءَ يَسْؤُ سُوءًا وَ مَسَاءَةً (ن)
to treat badly, do evil to,
to disgrace (as أَسَاءَ)

سَاءَتْ (perf. 3 p.f. sing.) h.v.
~was evil (f)

س ن ه ★

لَمْ يَتَسَنَّهْ juss.
(imperf. 3 p.m. sing.) v,
<~has not rotten

سَنِهَ يَسْنُهُ سَنًا (س) وَ تَسْنَهُ
to be advanced in age,
change colour, taste and smell

س ن و ★

سَنَا <flash, brightness, (n)
light, gleaming

سَنَا يَسْنُو سَنَوًا (ن)
to blaze (fire, lightning)

يَكَادُ سَنَابِقُ يَمِيزُهُ بِالْأَبْصَارِ

Well-nigh the flash of His
lightning takes away the
sights. [24:43]

سَنَةً year (n.)

السِّنِينَ، سِنِينَ years (n.p.)

س ه ر ★

السَّاهِرَةُ <surface (of the (n)
earth) litt. awakened

[السَّاهِرَةُ (act. pis. f. sing.)
is a wide land having
no growth; interpreted
as the land of the here-
after.]

evil rain مَطَرُ السَّوْءِ

evil thought ظَنُّ السَّوْءِ

evil (n) السَّوْءُ، سُوءٌ

وَمَا مَسَّنِيَ السَّوْءُ

And evil would not have touched me. [7:188]

vicious (n) سَيِّئًا

(opp. صَالِحًا righteous)

evil (n) السَّيِّئُ

plotting of evil مَكْرُ السَّيِّئِ

ill, evil, bad (n) سَبْتٌ

(opp. حَسَنٌ good)

evil (decds) (n. p.) السَّيِّئَاتُ، مَسِيئَاتٌ

much bad (elative) أَسْوَأُ

evil (elative f.) السَّوْأَى

(Note : The word السَّوْأَى

is elative (f.) of أَسْوَأُ)

corpse (1) (n) سَوْءَةٌ

كَيْفَ يُؤَارَى سَوْءَةُ أَخِيهِ

How he may cover the corpse of his brother. [5:31]

the external (2) (np.) سَوَامَتٌ
portion of the organs of
generation of both sexes

لِيُنْذِرَ لَهُمَا مَا وَرَى عَنْهُمَا مِنْ سَوَاتِمَا
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 يُنْذِرْ لَكُمْ نَسُوْهُ

If it is disclosed to you, may annoy you. [5:101]

(pp. 3 p.m. sing.) مَيِّقٌ

~was distressed

(pp. 3 p.f. sing.) مَيِّقَتٌ

litt. ~would be/were distressed

meta. ~would be/ were grieved, sad

(perf. 3 p.m. sing.) iv أَسَاءَ
worked evil, committed evil

(perf. 3 p.m. plu.) iv أَسَاؤُوا
they worked evil, committed evil

(perf. 2 p.f. plu.) iv أَسَأْتُمْ
you worked or committed evil

Note : سَاءَ (trilateral) is in-

transitive while (iv) أَسَاءَ
is transitive.

(Ap-der. m. sing.) iv الْمُسِيئُ
evil-doer

wicked, evil (n) السَّوْءُ، سُوءٌ

مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ

Thy father was not a man of evil. [19:28]

evil turn دَائِرَةُ السَّوْءِ

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

On a day whereon faces become whitened and faces become blackened. [3:106]

black (n) أَسْوَدُ

< black ones (n. p.) سَوْدٌ

(sing.) مُسَوِّدًا

(ap-der. ix, > m. sing.) acc. أَسْوَدُ
blackened, darkened one

(ap-der. > ix, f. sing.) acc. مُسَوِّدَةٌ
blackened one (f.),
darkened one

(act. 2 pic. m. sing.) acc. سَيِّدًا
< a leader (1)

سَادَ يَسُودُ سَيَادَةً وَ سُوْدَدًا (ن)
to be head, leader, master
or a chief

سَيِّدًا وَ حَصَوْرًا وَ نَبِيًّا مِّنَ الظَّالِمِينَ
A leader and a chaste (one)
and a Prophet righteous.
[3:39]

master (2)

وَالْقَا سَيِّدَهَا لَكَ الْبَابُ

And the twain met her master
at the door. [12:25]

< chiefs (3) (n.p.) سَادَةٌ

(sing.) سَيِّدٌ

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا

And they said ! O our Lord,
varily, we obeyed our
chiefs. [33:67]

★ ★ ★ ★

Saiba (prop. n.) سَابِئَةٌ

(i.e. a camel, turned loose as
a consecrated animal, to
be fed and exempted from
common services. 'Saiba'
signifies merely a camel
turned loose, her being so
turned out was generally
in fulfilment of a vow—
'Palmer').

★ س و ح

court (n.) سَاحَةٌ

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ النَّارِ
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

< أَسْوَدَ ix أَسْوَدًا

>> سَوَدَ يَسْوَدُ سَوَادًا (س)
to become black

(imperf. 3 p. f. sing.) ix تَسْوَدُ
become blackened

★ س و ط ★

scourge (*Jid.*) (n.) سَوَاطٍ
a portion (*LL*)

(سَوَاطٍ signifies primarily the mixing of a thing with another (*Rgh.*), then it comes to signify 'a whip'. But in the verse 89:13

فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوَاطِإً
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 يَكُنْ غَيْرَ سَاعَةٍ

They tarried not but an hour.
[30:55]

the Day of (2) (n.) السَّاعَةُ
Resurrection

حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً

Until when the hour (the Resurrection) came unto them on a sudden. [6:31]

Note : سَاعَةٌ means a part of time within a day or night (*Mjm.*), when a definite article is attached it signifies the Resurrection.

★ س و ر ★

(*perf.* 3 p.m. plu.) v تَسَوَّرُوا
< they climbed

to scale a wall تَسَوَّرَ v تَسَوَّرَا

إِذْ تَسَوَّرُوا الْغِيَابَ

When they made an entry into the private chamber by climbing the wall.

[38:21]

a high wall (n.) سُوْرٌ

فَصُرِّبَتْ بَيْنَهُمُ سُورَةٌ

Then a wall, with a door in it, will be raised between them.

[57:13]

< bracelets (n.p.) أَسْوَرَةٌ

(*sing.*) سِوَارٌ

bracelets (*acc.*) أَسَاوِرَ

a chapter from the (n.) سُورَةٌ
holy Quran

(Not used for chapters other than that of the Quran. According to some commentators سُورَةٌ means a part of Quran consisting of at least three verses.)

(*Mjm.*)

< chapters of the (n.p.) سُورٌ
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 كُشِفَ 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).

وَالْتَفَتِ النَّاسُ 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.*) سَوَاعَا
(a goddess of Hudhail tribe)

س و غ ★

(*imperf. 3 p.m. sing.*) يَسْجُ
~swallows

swallow < أَشَاعَ

< < سَاعَ يَسْجُ سَوَاعَا (ن)
to be easy and agreeable, to
swallow, to make easy to

He well nigh swallowes it
not. [14:17]

سَافِعٌ *nom.* سَافِئًا *assim.*

(*act. pic. m. sing.*)
easy and pleasant to
swallow

س و ق ★

(*perf. 1st p. plu.*) سَقْنَا
< we drove

سَاقَ بِسَوْقٍ سَوَقًا (ن)
to drive an animal or
cloud by wind

(*imperf. 1st p. plu.*) نَسْوُقُ
we will drive

(*pp. 3 p.m. sing.*) سَبِقَ
~will be driven, was driven

(imperf. 3 p.m. plu.) يَسْؤِمُونَ

they force (they were forcing or imposing evil)

(imperf. 2 p.m. plu.) iv تَسِيْمُونَ
you pasture

iv < اَسَامَ يَسِيْمُ اِسَامَةً
to pasture

سِيْمًا marks (n)

يَسِيْمُهُمْ فِي وُجُوهِهِمْ مِنْ اَسْمَاءِ السُّجُودِ
Mark of them is on their faces from the effect of the prostration. [48:29]

(Ap-der. m.plu.) ii مَسْوَمِينَ
marked ones

to mark SS سَوَّمَ تَسْوِيْمًا
with SS, to be distinguished

(مَسْوَمِينَ in the Quran may mean either marked by the colour or the like of their horses and so distinguished from others—LL)

(pis. pic. f. sing.) ii الْمُسَوَّمَةُ، مَسْوَمَةٌ
marked

س و ي ★

(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

تَقْلِبَنَّ سَعًا بِالسَّوْقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks.

[38:33]

< stems (of a tree) (2)

(sing.) سَاقٌ

فَاسْتَوَى عَلَى سَوْقِهِ

And it stands firmly on its stems.

[48:29]

< markets (n.p.b.)

(sing.) الْأَسْوَاقُ سُوقٌ

س و ل ★

(perf. 3 p.m. sing.) ii سَوَّلَ

< ~embellished

to deceive, ii سَوَّلَ تَسْوِيلًا

lead one to error,

(perf. 3 p.f. sing.) ii سَوَّلَتْ

~embellished

س و م ★

(imperf. 3 p.m. sing.) يَسْؤُمُ

< ~perpetrates, imposes

سَامَ يَسْؤُمُ سَوْمًا (ن)

(i) to bring evil upon, to force

(ii) to pasture at large

(*pip. 3 p. f. sing.*) ii **مَسَوَى**
~is levelled

وَمَسَوَى بِهِمُ الْأَرْضَ
Were the earth levelled with
them. [4:42]

(*perf. 3 p.m. sing.*) iii **سَاوَى**
~equalized

حَتَّىٰ إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ
At length, he had levelled up
between two mountain
sides. (or when evened up,
i.e., filled the intervening
space). [18:96]

(*intes.*) **عَلَى** (1) viii **اَسْتَوَى**
(*perf. 3 p.m. sing.*)
~established himself

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
The Compassionate on the
throne is established.
[20:5]

~turned to (2) **إِلَى** :

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ
Then He turned to the hea-
ven. [2:29]

(or He directed himself to the
heaven ثُمَّ اسْتَوَى إِلَى السَّمَاءِ
is metaphorically said of
God, meaning : 'then He
directed Himself by His
will to the heaven or ele-
vated regions, or upwards,
or to the heavenly bodies.)

(2) to make one thing equal
to another

(3) to make complete, adjust,
rectify

(4) to level

وَحَلَقَ قَسْوَى
And then He created (him)
and formed (him). [75:38]

~completed (2)

فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ
He made them complete
seven heavens. [2:29]

~made perfect (3)

وَنَفْسٍ وَمَا سَوَّاهَا
And the soul and its perfec-
tion. [91:7]

Note : **وَمَا** is of verbal
noun (Masdariyah)
(see *Abk.*)

(*imperf. 1st p. plu.*) ii **نُسَوَّى**
we make equal (1)

إِذْ نُسَوَّيْكُم بَيْنَ الْعَالَمِينَ
When we made you equal
with the Lord of worlds.
[26:98]

we make complete (2)

بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ
Yes ! we are powerful to
make complete (his whole
body even) his fingers.
[75:4]

~is not equal

لَا يَسْتَوِي

(imperf. 3 p.m. dual.)

يَسْتَوِيَانِ

the twain are equal

(imperf. 3 p.m. plu.)

يَسْتَوُونَ

they are equal

(el. 2 p.m. plu.)

تَسْتَوُوا

that you may mount firmly

open, central (n.)

سَوِي

مَكَائِسَوِي

A central (or open) place.

[20:58]

alike ! same (1)

سَوَاءٌ

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

(It is) alike for them whether thou warneth them or warneth them not. [2:6]

equal (2)

فَمَا الَّذِينَ فُضِّلُوا بِرَادِي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ

Then those who are referred, are not going to hand over their provision to those whom their right hand possesses so as to be equal. [16:71]

level (balanced) (3)

أُولَئِكَ سَافَرُونَ وَأَصْلٌ عَنْ سَوَاءِ السَّبِيلِ

Those are worst in abode and farthest astray from the level (balanced) way.

[5:60]

~became firm (3)

(without preposition)

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى

And when he attained his full strength and became firm. [28:14]

~stood firm (4)

فَاسْتَوَى عَلَى 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 اسْتَوَتْ

~rested

وَاسْتَوَتْ عَلَى الْجُودِيِّ

And it rested on Judi.

[11:44]

(perf. 2 p.m. sing.) viii اسْتَوَيْتَ

~thou art settled

وَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ

And when thou art settled, thou and those with thee in the Ark'. [23:28]

(perf. 2 p.m. plu.) viii اسْتَوَيْتُمْ

you mount

إِذَا اسْتَوَيْتُمْ عَلَيْهِ

When ye mount thereon.

[43:13]

(imperf. 3 p.m. sing.) viii يَسْتَوِي

~is equal

س ی ل

سَالَتْ (perf. 3 p. f. sing.) w.v. <~flowed.

سَالَ بَيْتِلَ مَيْلًا وَ مَيْلَانَا
to flow !

run (water), to be liquid

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ
He sendeth down water
from the heaven, so that
the valleys flow. [13:17]

أَسْلَتْ (perf. 1st. p. plu.) iv, w.v. we made to flow

وَأَسْلَلْنَا لَهُ عَيْنَ الْقِطْرِ
And We made a fount of
brass to flow for him.
[34:12]

السَّيْلُ، سَيْلٌ the torrent (n.)

س ی ن ★

سَيْنَاءَ (p.n.) Sinai

سَيْنِينَ (p.n.) Sinai

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)

فَاظْلَعْ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ
Then he will look down and
see him in the midst of
the flaming fire. [37:55]
fair (5)

وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ
And guide us unto the fair
path. [38:22]

سَوِيًّا sound (n.) acc. (physically quite fit)

قَالَ أَيْتَكَ الْأَنْكَرُ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا
He said thy sign is that thou
shalt not speak unto man-
kind for three nights
(while) sound. i. e., he
was physically quite fit
and not affected by any
disease of the tongue (IK.)
[19:10]

فَتَشَكَّلَ لَهَا بَشَرًا سَوِيًّا
And it took unto her the
form of a human being
sound. [19:17]

س ی ر ★

السَّيْرُ، سَيْرٌ movement (v.n.)

سَيْرَةً make, form, state (n.)

سَنُورِدُهَا لَكُمْ مِمَّا كَانَتْ
We shall restore it to its
former state. [20:21]

السَّيَّارَةُ، مَيَّارَةٌ caravan (n.)

كتاب الشين

ش أ ن ★

(n.) gen. شَأْنِ nom. شَأْنٌ

<state, affair, business, concern,

ش ب ه ★

(pp. 3 p.m. sing.) ii

<~made dubious, resembling

ii شَبَّهَ بِشَيْءٍ تَفْهِيماً

to assimilate, to make similar

وَلَكِنْ شُبِّهَ لَهُمْ

But it was made dubious to them. (Jid.) But it appeared unto them. (Pic.)

[4:157]

ش أ م ★

<<left side, the left (n) المَشَامَةُ
calamity شَوْمٌ

opp. يَمُنٌ good luck

<leftside as a مَشَمَّةٌ

symbol of calamity

opp. rightside as a

symbol of good future

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ

And those on the left hand,
how miserable shall be
those on the left hand.
(i. e., the damned ones
whose books of deeds will
be delivered in their left
hand).

[56:9]

شَتَّ يَشْتُ شَتًّا وَ شَتَاتًا وَ شَتِينًا (ن)
to be scattered,
dispersed

فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ ثَبَاتٍ شَتَّى
We have brought forth various kinds of plants.
[20:53]

divided (2)

تَجَمَّعُوا جَمِيعًا وَقُلُوبُهُمْ شَتَّى
Thou wouldst them united,
but their hearts are divided.
[59:14]

diverse, disperse (3)

لَن سَعِيَ كُوشَتَّى
You striving is surely diverse.
[92:4]

separately (1) (n.p.) acc. أَشْتَاتًا

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا
No fault is there upon you whether you eat together or separately. [24:61]

sundry and (2)
scattered

يَوْمَئِذٍ يَصُدُّ النَّاسُ أَشْتَاتًا
On that day men will come forth in sundry and scattered groups. [99:6]

ش ت و ★

الْقَتَاةُ the winter (n.)

the words مُشَبَّهٌ لَهُمْ may bear two interpretations : he was made to be like (it) or to resemble it ; or the matter was made dubious or obscure. (M. A. > LL)

تَشَابَهَ (perf. 3 p.m. sing.) vi
~became dubious, alike

تَشَابَهَتْ (perf. 3 p. f. sing.) vi
became consimilar, alike

مُتَشَابِهًا gen. مُتَشَابِهٌ acc.
(Ap-der. vi, m. sing.)
consimilar

مُتَشَابِهَاتٌ (Ap-der > vi f. plu.)
consimilar

وَنَفَايَتُ عُمُكُمُ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَةٌ
Where in some verses are firmly constructed—they are the mother of the book, and others consimilar. (i.e., open to various interpretations ; those verses whose drift is not clear, owing either to their being too general or to their seeming opposition to some clear text. (Jid.) [3:7]

مُتَشَابِهًا (Ap-dr. > viii, m. sing.) acc.
like each other

ش ت و ★

شَتَّى < various (1) (adj.)

تَحَنَّنَ بِشَعْنٍ تَحْنًا (ف)

to fill, to load

★ ش خ ص

(imperf. 3 p. f. sing.) تَشْخُصُ

~starring

تَغْصَنُ بِشَخْصٍ تَغْصًا (ف)

to be elevated, to fix the eye upon

(act. pic. f. sing.) شَاخِصَةً

starring

★ ش د د

(perf. 1st. p. plu.) سَدَدْنَا

we made strong (1)

< سَدَّ يَسُدُّ سَدًّا (ن)

to strap, bind, to strengthen,

وَسَدَدْنَا لَكَ الْوَيْلَ وَالْحِكْمَةَ وَفَصَّلَ
الْخِطَابِWe made his dominion strong
and gave him wisdom and
decisive speech. [38:20]

we made firm (2)

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ

It is We who created them
and made firm their make.

[76:28]

(imperf. 1st. p. plu.) نَشُدُّ

we shall strengthen SS

(perate. m. sing.) أَشَدُّ

strengthen ! (1)

298

★ ش ج ر

(perf. 3 p.m. sing.) تَجَرَّ

~is disputed about

< تَجَرَّ بِشَجَرٍ تَجَرًّا (ن) - بَيْنَ

to be disputed about,
between

حَتَّى يَكُونَ لَكُمْ فِيمَا تَجَرَّ بَيْنَهُمْ

Until they make thee a judge
of what is disputed between
them. [4:65]

acc. الشَّجَرَةُ nom. الشَّجَرَةُ

tree (n.) gen.

trces acc. nom. الشَّجَرُ، تَجَرَّ

★ ش ح ح

(act. 2 pic. m. plu.) أَشْحَاةٌ

<niggardly ones

شَحَّ بِشَحٍّ شَحًّا وَ شَحًّا (ن)

to be niggardly, greedy

niggardliness، شَحٌّ، شَحٌّ

covetousness, greed

★ ش ح م

(sing.) شَحْمٌ < fats (n.p.b.) شَحْمٌ

★ ش ح ن

(pact. pic. m. sing.) الْمُشْعُونُ

<laden

mighty (3)

عَلَّمَهُ شَدِيدُ الْقُوَى

One mighty in power has
taught him. [53:5]

stern (4)

فَحَسَبْنَاهَا حَسَابًا 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)

وَأَنَّهُ 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 مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ

Then thereafter will come
seven hard years. [12:48]

strong (2)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا

And We have built over you
seven strong heavens.
[78:12]

اشْدُدِّيهِ أَنْزِرْنِي

Strengthen my back by him.
[20:31]

harden (2)

وَأَشْدُدْ عَلَى قُلُوبِهِمْ

And harden their hearts.
[10:88]

شُدُّوا (perate. m. plu.)

tie fast ! (3)

حَتَّىٰ إِذَا أَغْنَتْهُمُ مَقْشَدُوا وَالْوُكَاثَى

Untill when you have routed
them up tie fast the bonds.
[47:4]

(perf. 3 p.f. sing.) viii اشْتَدَّتْ
~ became hard

أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

Their works are like ashes
upon which the wind blow-
eth hard on a stormy
day. [14:18]

(act. 2 pic. m. sing.) الشَّدِيدُ، شَدِيدٌ
severe (1)

فَلَنَ اللَّهُ شَدِيدُ الْعِقَابِ

Then verily Allah is severe
in chastising. [2:211]

strong (2)

وَأَنَّا لَنَسْتَأْتِي السَّمَاءَ فَنَجِدُهَا مُلَمَّتًا حَرَسًا شَدِيدًا

And we sought to reach the
heaven but we found it
filled with strong guards
and flames. [72:8]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا

And how many a generation have We destroyed before them who were mightier in power than they.

[50:36]

sometimes it is (4)
used to show excess or 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]

تَوَلَّوْا زَعَنَ مِنْ كُلِّ شَيْعَةٍ أَشَدُّ أَسَدُ كُلِّ الرَّحْمَنِ عَيْنًا

(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 تَأْيِيسَ الْإِنْسَانِ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا

(c) Verily the rising by night! It is most curbing and most conducive to right speech. (Jid.) [73:6]

terrible, severe (3)
and strong

عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ

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 أَشِدَّاءُ عَلَى الْكُفَرِ وَرَحِيمًا بَيْنَهُمْ

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 وَأَبْطَى

And surely the torment of the hereafter is most severe and most lasting.

[20:127]

stronger (2)

فَأَسْتَفْهِمُ أَمْهَرًا أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا

Ask them thou, are they stronger in structure or those others whom We have created. [37:11]

mightier (3)

وَأَشْرَوْا 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]

gen. شَارِبُونَ nom. شَارِبِينَ
(act. pic. m. plu.)

drinkers

(n. p. t.) acc. مَشْرَبٌ

drinking place

drinks (v.n. mim. p.b.) مَشَارِبٌ

drinking (v.n.) acc. شُرْبٌ

drinking (v.n.) شَرَبٌ

nom. الشَّرَابُ، شَرَابٌ

(n.) gen. شَرَابٍ acc. شَرَابًا
drink

ش ر ح ★

(perf. 3 p.m. sing.) شَرَحَ

~expanded

لَا أَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

- (d) Surely ye are more awful in their breasts than Allah. [59:13]

maturity (n.) أَشَدُّ

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا

And when he attained his maturity, We gave him wisdom and knowledge.

[12:22]

ش ر ب ★

(perf. 3 p.m. sing.) شَرِبَ

~drank

< شَرِبَ بِشَرَبٍ شَرِبًا وَ مَشْرَبًا (س)
to drink, swallow, sunk in,
absorb

(perf. 3 p.m. plu.) شَرَبُوا

they drank

(imperf. 3 p.m. sing.) يَشْرَبُ

~will drink

(imperf. 3 p.m. plu.) يَشْرَبُونَ

they will drink

(imperf. 2 p.m. plu.) تَشْرَبُونَ

you drink

(perate m. plu.) اشْرَبُوا

(you) drink !

(pip. 3 p.m. plu.) iv أَشْرَبُوا

litt. they were made to drink

ش ر ر ★

الشر، شرّ (n.) acc. شرّاً nom. شرّ
evil (1)

وَلَوْ يَعْلَمُ اللَّهُ لِلنَّاسِ الشَّرَّ
And Allah were to hasten
for them the evil. (M.A.)
[10:11]

bad (2) (adj.)

وَعَلَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
And belike ye desire a thing
whereas it is bad for you.
[2:216]

worse, worst (3) (elative)

قُلْ هَلْ أُنَبِّئُكُمْ شَيْئًا شَرًّا مِنْ ذَلِكَ تُؤْتُونَ اللَّهَ
Say thou! shall I declare
unto you something worse
as a way with Allah
than that? [5:60]

أُولَٰئِكَ شَرٌّ مَكَانًا

Those are worst in abode.
[5:60]

caution. It is notable that

شرّ is an exceptional form
of elative adjective while
the measure for elative in
Arabic is أَفْـلَ

الْأَشْرَارُ
wicked, evil, (n.p.b.)
vicious ones

شرير (n.) gen. شرير

< شَرَحَ يَشْرَحُ شَرْحًا (ف)

to uncover, spread out,
made open

وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِ
بِغَضَبِ اللَّهِ

But whosoever expandeth his
breast to infidelity, upon
them shall be wrath from
Allah. [16:106]

بَشَرَخَ (imperf. 3 p.m. sing.) juss.
~ expands, makes open

نَشَرَخَ (imperf. 1st. p. plu.) juss.
we expand SS, make open

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Have We not expanded for
thee thy breast, [94:1]

(parate. m. sing.) اشْرَحْ
expand! open!

ش ر د ★

شَرَّدَ (parate. ii, m. sing.)
scatter! disperse!

< شَرَّدَ تَفْرِيدًا
to disperse

<< شَرَدَ يَشْرُدُ شُرُودًا وَ شُرَادًا (ن)
to flee, escape, depart

ش ر ذ م

شُرْذِمَةٌ (n.)
a small band (n.)

< شَرَعَ شُرُوعًا (ف)

to raise, to appear, to begin

إِذْ تَأْتِيهِمْ جِثَّتَانِهِمْ يَوْمَ سَبْتِهِمْ شُرُوعًا

When their fish came openly
on their Sabt. (Jid.)

[7:163]

(act. 2 pic. f. sing.) شَرِيعَةً
law (divine)Note : الشَّرِيعَةُ is not only a
'law or ordinance' but also
a religion, or a way of be-
lief and practice in respect
of religion. (jid. > LL)< law (divine) (n.) شِرْعَةٌ
litt. custom, way

ش ر ق ★

(perf. 3 p. f. sing.) أَشْرَقَتْ
~beamed, gleamed, shone

< أَشْرَقَ بِشْرِقٍ إِشْرَاقًا

to rise, shine, light up

(ap-der. m. plu.) iv مُشْرِقِينَ

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ
Then they should took hold
of him at the sunrise. (Jid.)

[15:73]

the (n.p.) الْمَشْرِقُ

(n. for p. dual.) الْمَشْرِقَيْنِ
the east and the west(literally 'the two orients'. A
good equivalent idiom in

ش ر ط ★

أَشْرَاطٌ < tokens (n.p.b.) شُرُطٌ

token, sign

Note : the above mentioned

word أَشْرَاطٌ is the plural

form of شَرَطٌ (with Fatha

on the second redical), not

of شَرَطٌ (with Sukun on

it). That is why that the

former شَرَطٌ means sign

and is transformed to the

plural as أَشْرَاطٌ and the

latter شَرَطٌ means condi-

tion and is transformed

to plural as شُرُوطٌ

ش ر ع ★

(perf. 3 p.m. sing.) شَرَعَ
~instituted, ordained

< شَرَعَ يَشْرَعُ شُرُوعًا (ف)

to prescribe or institute a law

(perf. 3 p.m. plu.) شَرَعُوا
they instituted, prescribed(act. pic. f. plu.) acc. شَرَعًا
< appearing on the surface

(sing.) شَارِعَةٌ

ش ر ك ★

(perate. m. sing.) iii
share SS

< شَرِكْ بِشَرِكْ شَرِكًا (س)

to share,

(perf. 3 p.m. sing.) iv
< ~ associated, ascribed
partners

to take أَشْرَكَ إِشْرَاكَ
into partnership

(perf. 3 p.m. plu.) iv
they associated, ascribed
a partner

(perf. 2 p.m. sing.) iv
you associated SS to, ascribed
partner to

(perf. 2 p.m. plu.) iv
you associated, ascribed
partner to

(perf. 1st. p. plu.) iv
we associated, we ascribed
partner to

(imperf. 3 p.m. sing.) iv
~ associates, ascribes partner

(imperf. 3 p.m. sing.) iv
that SS is associated to

(imperf. 3 p.m. plu.) iv
they associate, ascribe partner to

(imperf. 3 p.f. plu.) acc. iv
that they shall associate

شَارِكْ

أَشْرَكَ

أَشْرَكُوا

أَشْرَكَتَ

أَشْرَكْتُمْ

أَشْرَكْنَا

يُشْرِكْ

يُشْرِكُ

يُشْرِكُونَ

يُشْرِكْنَ

English would be "poles
apart", for they could
never meet. (Jid. > AYA)

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ
الشَّرْقَيْنِ

Untill he cometh unto Us, he
will say, Ah ! would that
there had been between
me and thee the distance
of the east and the west.
(Jid.) [43:38]

the distance of the two easts.
(Arb.)

the distance of the two hori-
zons. (Pic.)

setting places, (n p.h.) الْمَشَارِقُ
easts,

Note : الْمَشَارِقُ is plural of الْمَشْرِقُ

مَشَارِقُ In the plural

signifies the differ-
ent points of the horizon
from whence the sun rises
in the course of the year.
(Jid.)

فَلَا أَقْسَمُ 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.) شَرْقِيًّا
eastern

eastern, (n. r. adj.) شَرْقِيَّة
of east

nom. الْمُشْرِكُونَ، مُشْرِكُونَ

gen. acc. الْمُشْرِكِينَ، مُشْرِكِينَ
(ap-der. > iv, m. plu.)
associators (1)

إِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

And if you obey them you
shall become associators
indeed. [6:121]

infidels, idolaters (2)

وَإِذَا أَسْلَمَ الْأَشْهُارُ حُرِّمُوا فَاتَّبَعُوا الْمُشْرِكِينَ
حَيْثُ وَجَدْتُمُوهُمْ

When therefore the sacred
months have slipped away
slay the associators (infi-
dels) wheresoever ye find
them. [9:5]

Note : الْمُشْرِكُ in Quran is
sometimes used definitely
for the infidels as in the
verse quoted above (9:5)
but it is used sometimes in
a broader meaning also
including Muslims (believ-
ers) as in the verse (6:121).

المُشْرِكَاتُ (Ap-der. > iv, f. plu.)
associator and infidel women

المُشْرِكُونَ (Ap-der. > viii, m. plu.)
sharers

الْمُشْرِكُ، يَشْرِكُ (n.)
associating (1)

إِنَّ الْبِرَّ لَخُلُوءٌ عَظِيمٌ

Verily associating is a tremen-
dous wrong. [31:13]

(imperf. 2 p.m. sing.) acc. iv تُشْرِكُ
that you associate

(imperf. 2 p.m. plu.) iv تُشْرِكُونَ
you associate, ascribe partner

(imperf. 2 p.m. plu.) acc. iv تُشْرِكُوا
that you associate, ascribe
SS as partner

(imperf. 1st. p. sing.) iv أَشْرِكُ
I associate, ascribe as partner

(imperf. 1st. p. sing.) acc. iv أَشْرِكُ
that I associate

(pip. 3 p. m. sing.) acc. iv يُشْرِكُ
that SS is associated to

(perate. m. sing.) acc. iv أَشْرِكُ
litt. SS to share

وَأَشْرِكُهُ فِي أَمْرِي

And let him share my task.
[20:32]

(perate. neg. m. sing.) iv لَا تُشْرِكُ
associate not ! ascribe not
SS to !

(perate. neg. m. plu.) iv لَا تُشْرِكُوا
(you) associate not ! ascribe
not SS to !

(act. 2 pic. m. sing.) شَرِيكَ
an associate, a partner

(act. 2 pic. m. plu.) شُرَكَاءُ
the associates, partners

(ap-der. > iv, m. sing.) مُشْرِكٌ
infidel, associator

(ap-der. > iv, f. sing.) مُشْرِكَةٌ
associator women

be translated as purchase or sale both. In the above-mentioned verse the word

يَشْرُونَ is rendered by authentic commentators both ways as it is mentioned by Zamakhshari and Razl. Ibn Kathir and Jid. have adopted the meaning of purchase.

اشْتَرَى (perf. 3 p.m. sing.) viii
~bought

to buy اشْتَرَا

اشْتَرَوْا (perf. 3 p. m. plu.) viii
they purchased (1)

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهَدْيِ
These are they who purchased error for guidance.

[2:16]

they sold, bartered (2)

يَفْسَدُوا أَنْفُسَهُمْ

Evil is that for which they sell their souls.

.....have bartered their souls" (Jid.) [2:90]

يَشْتَرِي (imperf. 3 p.m. sing.) viii
~purchases, barter

يَشْتَرُونَ (imperf. 3 p.m. plu.) vii
they purchase, sell, barter

لِيَشْتَرُوا (el. 3 p.m. plu.) viii
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 يَشْرِي شَرَاءً وَ شَرًى (ض)
to buy or sell, to exchange

يَشْرِي (imperf. 3 p.m. sing.)
~sells

يَشْرُونَ (imperf. 3 p.m. plu.)
(a) they sell, (b) purchase

فَلْيُحَارِبْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ

(a) Let them therefore fight in the way of Allah those who have purchased the life of this world for the hereafter. (Jid.)

(b) Let those fight in the way of Allah who sell the life of this world for the other (i.e. hereafter). (Pic.) [4:74]

Note: the word الشَّرَاءُ litt. means commercial exchange. Therefore, it may

ش ط ن ★

(n.) الشَّيْطَانُ nom. شَيْطَانٌ، شَيْطَانًا
satan, devil

the root of verb شَطَنَ means,

'he was, or became remote, or far from the truth, and from the mercy of God' (Jid. > LL). Rgh. stresses: Shaitan is 'every insolent or rebellious one from among the Jinn and the men and the beasts.

satans, (n.p.b.) الشَّيَاطِينُ
devils, rebellious ones

Note: شَيْطَانٌ if not preceded by the definite article الشَّيْطَانُ signifies 'any that is excessively or inordinately, proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in acts of rebellion' (Jid. < LL).

ش ع ب ★

(n.p.b.) acc. شُعُوبًا
nation, communities

(sing.) < شَعَبٌ
(n.p.b.) gen. شُعَبٍ
branches

< شَعْبَةٌ (sing.)

(imperf. 1st. p. plu.) نَشْتَرِي
we purchase, barter

(perate neg. m. plu.) لَا تَشْتَرُونَ
barter not, purchase not

ش ط ه ★

side (n.) شَاطِئٌ

نُودِيَ مِنَ الشَّاطِئِ الْوَادِئِ الْأَيْمَنِ
He was called from the right side of the valley. [28:30]

shoot, sprout (n.) شَطَأٌ

كَزَبَ أَخْرَجَ شَطْأَهُ
Like seed-produce that puts forth its sprout.
.....its shoot (Jid.)
[48:29]

ش ط ر ★

towards (n.) acc. شَطْرٌ

ش ط ط ★

(perate, neg. m. sing.) لَا تُظْلِمُوا
< act not unjustly or iniquitously

to treat with (ن) شَطَطًا
unjustice to go beyond due bounds

enormity, (n.) acc. شَطَطًا
abomination

where these rites and ceremonies are performed.'

poetry (n.) الشعر

<hair (n.p.b.) gen. أشعار
(sing.) الشعر

Note أشعار is the plural of

الشعر (with *Fatha* on the first redical, not of الشعر (with *Kasar* on it) because this latter one means 'poetry'.

monument (n.p.) المنبر

وَأَذْكُرُوا اللَّهَ
عِنْدَ الْمَشْرِقِ الْمَرْامِ

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).

إِنطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ

Depart unto the shadow three-branched. [77:30]

ش ع ر ★

(imperf. 3 p. m. plu.) يَشْعُرُونَ
they perceive

شَعْرَ يَشْعُرُ، شَعْرَ يَشْعُرُ شِعْرًا
وَشُعُورًا (ف، ك)

to perceive by the senses, to know

(imperf. 2 p. m. plu.) تَشْعُرُونَ
you perceive

(imperf. 3 p. m. sing.) iv. يَشْعُرُ
~makes perceive or know

(emp. 3 p. m. sing.) لَا يَشْعُرُونَ
do not let them know, or discover

poet (act. pic. m. sing.) شَاعِرٌ

poets (act. pic. m. plu.) الشُعَرَاءُ

(act. 2 pic. f. plu.) شَعَائِرُ
signs, marks

(sing.) شَعِيرَةٌ >

Note : شَعَائِرُ اللَّهِ means 'all those religious services which God has appointed to us as signs, or the rites and ceremonies of the pilgrimage and the places

(imperf. 3 p.m. plu.) يَشْفَعُونَ
they intercede

(el. 3 p.m. plu.) يَشْفَعُوا
that they may intercede

(act. pic. m. plu.) gen. الشَّافِعِينَ
mediators, interceders

(act. 2 pic. m. sing.) شَفِيعٌ
intercessor

(act. 2 pic. m. plu.) شَفَعَاءُ
intercessors

(sing.) < شَفِيعٌ
intercession (v.n.) الشَّفَاعَةُ

< evenness (n.) الشَّفَعُ

شَفَعَ يَشْفَعُ شَفْعًا (ف)
to make double, to pair
(a number divisible by two)

Note: the commentators hold different opinions about the abovementioned word. Therefore the commentaries on the Quran should be consulted in this connection.

ش ف ق

(perf. 2 p.m. plu.) iv أَشْفَقْتُمْ
you feared,

< أَشْفَقَ إِشْفَاقًا
to be on guard against anyone, to fear and shun

(perf. 3 p. f. plu.) iv أَشْفَقْنَا
they feared

ش ع ل

(perf. 3 p. m. sing.) viii اشْتَعَلَ
~flared (M.A.)

iv < شَعَلَ يَشْعَلُ شَعْلًا (ف) وَ أَشْعَلَ
to light a fire ii وَ شَعَلَ

< اشْتَعَلَ اشْتِعَالًا
to become inflamed
litt. inflamed

ش غ ف

(perf. 3 p. m. sing.) شَفَعَتْ
~affected deeply

litt. means that SS has so affected SS that the love entered beneath the pericardium.

ش غ ل

(perf. 3 p. f. sing.) شَغَلَتْ
< ~kept busy and occupied

to occupy شَغَلَ يَشْغَلُ شَغْلًا (ف)
occupation (n.) شُغْلٌ

ش ف ع

(imperf. 3 p. m. sing.) يَشْفَعُ
< ~intercedes

شَفَعَ يَشْفَعُ شَفَاعَةً (ف)
to intercede for

وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ

And I wish not to be hard
on thee. [28:27](perf. 3 p.m. plu.) iii شَاقُوا
they opposed< شَاقَّ بِشَاقٍّ شِقَاقًا
to become hostile toiii بُشَاقُّ، بِشَاقٍ
(imperf. 3 p. m. sing.)
~opposes(imperf. 2 p. m. plu.) iii تُشَاقُّونَ
you become hostile, cause
cleavageثُمَّ يَوْمَ الْقِيَامَةِ يُخَوِّدُهُمْ وَيَقُولُ هَيْ هَذَا
الَّذِينَ كُنْتُمْ تُشَاقُّونَ 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.) يُشَقِّقُ
~splits asunder, cleaves
asunder(imperf. 3 p. f. sing.) v تُشَقِّقُ
~splits or cleaves asunder(perf. 3 p.m. sing.) vii انشَقَّ
~rent asunder(perf. 3 p. f. sing.) vii انشَقَّتْ
~rent asunderمُشْفِقُونَ 1 nom. مُشْفِقِينَ
(act. pic. m. plu.)

fearful ones

twilight, (n.) الشَّفَقُ
afterglow of sunset

ش ف ه و

two lips (n. dual.) شَفَتَيْنِ

ش ف ي ★

(imperf. 3 p.m. sing.) يَشْفِي
< ~healsشَفَى بِشَفِي شِفَاءً (ض)
to cure, healيَشْفِينِ (يَشْفِي بِرَفِي)
~heals me(imperf. 3 p.m. sing.) juss. يَشْفِ
~heals, relieves

healing (v.n.) شِفَاءً

brink (n.) شَفَا

ش ق ق ق ★

(perf. 1st p. plu.) شَقَقْنَا
~clove (1)< شَقَّ يَشُقُّ شَقًّا (ن)
to split, cleave(imperf. 1st p. sing.) أَشُقُّ - عَلَى
I shall be hard (2)
upon SS

(act. 2 pic. m. sing.) شَقِيحٌ
unblessed

the wretched (relative) الْأَشْقَى، أَشْقَى
one, unfortunate

wretchedness (v.n.) شَقْوَةٌ

ش ك ر ★

(pref. 3 p.m. sing.) شَكَرَ
<~gave thanks, became grateful

تَكَرَّ بِشَكْرٍ تَكَرَّ وَ شَكَرَانَا (ن)
to realise or acknowledge one's favour

(perf. 2 p.m. plu.) شَكَرْتُمْ
they returned / gave thanks

(imperf. 3 p.m. sing.) يَشْكُرُ
~gives thanks

(imperf. 3 p.m. plu.) يَشْكُرُونَ
they give thanks, become grateful

juss. تَشْكُرُوا nom. تَشْكُرُونَ
(imperf. 2 p.m. plu.)
you give thank, become grateful

(imperf. 1st. p. sing.) أَشْكُرُ
I(return thanks,)become grateful

(perate. m. sing.) اَشْكُرْ
be grateful!

(perate m. plu.) اَشْكُرُوا
(you) be grateful,
give/return thanks!

(imperf. 3 p. f. sing.) تَشَقُّقٌ
~cleaves asunder

(v.n.) acc. شَقَا
cleaving asunder

travail, distress, (n.) gen. شِقِّ
difficulty

وَتَحْمِيلُ أَثْقَالِكُمْ إِلَىٰ بَلَدٍ لَّوْ تَكُونُوا الْبُلْغِيَّةَ إِلَّا
بِشِقِّ الْأَنْفُسِ

And they bear your loads to
a city which ye could not
reach except with travail
(distress to) your souls.
[16:7]

a distance hard (n.) شَقَّةٌ
to reach

لَكِنَّ بَعْدَكَ عَلَيْهِمُ الشَّقَّةُ
But the distance seemed hard
unto them. [9:42]

cleavage, (v.n. iii) شِقَاقٌ
divergence, schism

ش ق ق ★

(perf. 3 p.m. plu.) شَقُّوا
<~are/were wretched

شَقِيٌّ يَشَقُّ شَقَاً وَ شَقَاةً وَ شَقْوَةً (س)
to be miserable
unfortunate

(imperf. 3 p. m. sing.) يَشَقُّ
~shall be distressed

(el. 2 p.m. sing.) acc. تَشَقُّ
that you may be distressed,
lest you may be distressed

إِنَّهُ كَانَ عَبْدًا شَكُورًا

Verily he was a bondman
grateful. [17:3]

appreciative, (2)
bountiful in rewarding

إِنَّهُ غَفُورٌ شَكُورٌ

He is Forgiving, Appreciative.
[35:30]

Note : شَكُورٌ is absolutely
similar to شَاكِرٌ when it
is applied to God ; see the
above note.

thanksgiving (v.n.) شُكْرًا

gratefulness, (v.n.) شُكُورًا
thankfulness

ش ك س ★

(ap-der. > vi m. sing.) مُتَشَاكِسُونَ
quarrelling ones

< شَيْكَنَ يَشْكُنُ شَكَاةً (س)
to be perverse, stubborn,

to < تَشَاكَّرَ
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 الشَّاكِرِينَ ، شَاكِرِينَ nom. شَاكِرُونَ

(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 ★

اشْتَمَزَتْ (perf. 3 p. f. sing.) xi
~shrank (with aversion)

< اِشْتَمَزَّ اِشْتِمَازًا
to shrink from

<< شَمَزَ بِشَمْرٍ شَمْرًا (ن) - مِنْ
to feel aversion for

ش م س ★

الشَّمْسُ ، شَمْسًا the sun (n.) acc.

ش م ل ★

اِشْتَمَلَتْ - عَلَى (perf. 3 p. f. sing.) viii
~contained SS

< اِشْتَمَلَّ اِشْتِمَالًا
to contain, viii
to comprise

<< شَمَلَ يَشْمَلُ شَمْلًا وَ شَمُولًا
وَ شَمِلَ يَشْمَلُ شَمْلًا (ن، س)
to include, contain

الشِّمَالُ the left (side) (1) (n.)

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ مِّنْ رَبِّهِمْ
عَن يَمِينٍ وَ شِمَالٍ

Certainly there was a sign
for Saba in their abode—
two gardens on the right
and the left hand. [34:15]

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلِهِ

Say : everyone acts according
to his rule of conduct.

[17:84]

شَكْلِي similar, like (n.) gen.

ش ك و ★

اَشْكُو (imperf. 1st. p. sing.)
<I bewail, (Jid.) I complain

شَكَا يَشْكُو شَكْوًى وَ شَكَاةً (ن)
to complain, to accuse

تَشْكِي (imperf. 2 p. m. sing.) viii
thou complaineth, bewaileth

< اَشْكُوا as RF

مِشْكَاةً (مِشْكُوَةٌ) a niche (n.)

ش م ت ★

لَا تُشْمِتْ (perate. neg. m. sing.)
cause not SS to rejoice (Jid.)
make not SS gloat (Arb.)

< اَفْتَمَّتْ اِشْمَاتًا - ب
to make one rejoice at
another, affection

ش م خ ★

شَاخَاتٍ (act. pic. f. plu.) acc.
<lofty, high, tall

شَمْعٌ يَشْمَعُ شَمْعًا (ن) to be high

< شَهِدَ يَشْهَدُ شُهُودًا (س)
to witness, be present
<< شَهِدَ يَشْهَدُ شَهَادَةً (ك) - عَلَى
to bear witness, give testi-
mony against

وَشَهِدَتْ شَاهِدٌ مِنْ أَمْوَالِهَا
And a witness of her own
family bore witness.
[12:26]

is present (2)

مَنْ شَهِدَ وَنُكِرَ الشَّهْرَ فَلْيَصُومْهُ
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 الرُّسُولَ 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)

وَأَتَمَمْنَا أَفْزُقًا كَذِبَهُ بِشِمَالِهِ
Then as to him who shall be
vouchsafed his book in his
left hand. [69:25]

الشِّمَالُ، شِمَالٌ (n.p.b.)
the left side

ش ن ه ★

شَانِي (act. plc. m. sing.)
traducer, insulter

شَنَانٌ (n.)
hatred

ش ب ه ★

شِهَابٌ (acc. شِهَابًا nom.)
flame (1) (n.) gen.

إِلَّا مَنْ خِطَفَ الْخَطْفَةَ فَاتَّبَعَهُ شِهَابٌ ثَائِبٌ
Except him who snatches
away (a word by stealth)
and him then pursueth a
glowing flame. [37:10]

a brand (2)

لَا تَأْتِيكُمْ بِهِمْ مِنْ شِهَابٍ مُبِينٍ
Or bring you therefrom a
burning brand. [27:7]

شِبَابٌ (n.p.b.)
the flames

ش ه د ★

شَهِدَ (perf. 3 p. m. sing.)
~ bore witness (1)

(imperf. 2 p.m. plu.) تَشْهَدُونَ
you bear witness (1)

you witness (2)

(imperf. 1st. p. sing.) أَشْهَدُ
I bear witness

(imperf. 1st. p. plu.) نَشْهَدُ
we bear witness

(perate. m. sing.) أَشْهَدُ
bear witness !

(perate. m. plu.) أَشْهَدُوا
(you) bear witness !

(perate. neg. m. sing.) لَا تَشْهَدُ
testify thou not !

(perf. 3 p.m. sing.) iv أَشْهَدَ
~made SS testify

(perf. 1st p. sing.) iv أَشْهَدْتُ
I made SS present

(imperf. 3 p.m. sing.) iv يَشْهَدُ
~takes SS to witness

(imperf. 1st. p. si g.) iv أَشْهَدُ
I take SS to witness

(perate. m. plu.) iv أَشْهَدُوا
(you) take SS to witness

(prate. m. plu.) x اسْتَشْهَدُوا
(you) call SS to witness

acc. شَاهِدٌ nom. شَاهِدٌ
(act. pic. m. sing.)
an evidencce, a witness

acc. gen. شَاهِدِينَ nom. شَاهِدُونَ
(act. pic. m. plu.)
bearers of witness (1)
~witnesses (2)

we witnessed (2)

تَوَلَّوْنَا لِوَلِيِّهِ مَا شَهِدْنَا مَنَافِكَ أَهْلِهِ

And thereafter we shall surely
say unto his heir, we wit-
nessed not the destruction
of his household. [27:49]

(imperf. 3 p.m. sing.) يَشْهَدُ
~bears witness (1)
~witnesses (2)

(imperf. 3 p.m. plu.) يَشْهَدُونَ
they bear witness (1)
they witness (2)

(el. 3 p.m. plu.) لَيَشْهَدُوا
that they witness

(imperf. 3 p.f. sing.) تَشْهَدُ
will bear witness (1)

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَآيَاتُ يَدِهِمْ وَ
أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

On the day wherefrom their
tongues and their hands
and their feet will bear
witness against them regar-
ding that which they were
wont to work. [24:24]

declares on oath, (2)
swears

وَيَذَرُوهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ

And it will avert the chastis-
ment from her if she testi-
fieth by Allah four times
that verily he is of the
liars. [24:8]

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالْقِدِّينَ وَالشُّهَدَاءِ
وَالضَّالِّحِينَ وَحَسَنَ أُولَٰئِكَ 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. مَشْهُودٌ nom. مَشْهُودٌ

(part. pic. m. sing.)

witnessed

witness (v.n. mim.) مَشَّهَدٌ

witness (v.n.) الشَّهَادَةُ

witnesses (v.n.p.) الشَّهَادَةُ

ش ه ر ★

month (n.) الشَّهْرُ ، شَهْرٌ

two months (n. dual.) شَهْرَيْنِ

months (n.p.b.) الشُّهُورُ ، الْأَشْهُرُ

ش ه ق ★

(v.n.) acc. سَيِّقًا nom. سَيِّقٌ

roaring, braying

(act. pic. m. plu. b.) شُهِودٌ

(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)

وَجِئْنَا بِكَ شَهِيدًا عَلَى هَٰؤُلَاءِ

And We shall bring thee against these as a witness.

[16:89]

heedful (3)

لَٰنْ فِي ذَٰلِكَ لَذِكْرٌ لِّمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى

السَّمْعَ وَهُوَ شَهِيدٌ

Verily herein is an admonition unto him who hath a heart, or giveth ear while he is heedful. [50:37]

(act. 2 pic. m. dual.) شَهِيدَيْنِ

two witnesses

(act. 2 pic. m. plu.) الشَّهَدَاءُ

witnesses (1)

martyrs (2)

ش و ك ★

meta. arms (n.) الشُّوكُ
litt. thorn

ش و ي ★

(imperf. 3 p.m. sing.) يَشْوِي
<~scalds

شَوَى يَشْوِي شَبَا (ض) وَ أَشْوَى
to roast iv

الشوى (M. Ali) (n.)
scalds skin (Jid.)

ش ي ه ★

(perf. 3 p.m. sing.) شَاءَ
~willed

شَاءَ يَشَاءُ قَيْنًا وَ مَشِيئَةً
و مَشَاءَةً (ف)
to will, to wish

(perf. 2 p.m. sing.) شِئْتَ
you willed

(perf. 2 p.m. dual.) شِئْتُمَا
you (two) wished

(perf. 2 p.m. plu.) شِئْتُمْ
you wished

(perf. 1st p. plu.) شِئْنَا
we willed, wished

(imperf. 3 p.m. sing.) يَشَاءُ
wills, wishes

(imperf. 3 p.m. plu.) يَشَاوُونَ
they will wish, will

ش ه و ★

(perf. 3 p. f. sing.) اَشْتَهَتْ
~desired

(imperf. 3 p.m. plu.) يَشْتَهُونَ
they desire

(imperf. 3 p. f. sing.) تَشْتَهِي
~desires

شَهْوَةً (n.)
lustfully

الشهوات (n.p.)
desires, lusts, joys

ش و ب ★

شَوْبًا (n.)
mixture for drink (Rgh.)
drought (Jid.)

ش و ر ★

(perate m. sing.) اِسْتَشَارَ
<consult!

اِسْتَشَارَ
to ask
for advise, consult

(perf. 3 p. f. sing.) اَشَارَتْ
<~pointed to

اَشَارَ بِشَيْءٍ اِلَى
to point out or at

اِلَى - عَلَى، ب
to counsel

تَشَاوَرُ (v.n. > vi)
mutual counsel

الشورى (n.)
counsel

ش و ظ ★

شَوَاطٍ (n.)
flame

ش ی خ ★

شَبَّخَ (n.) acc. شَبَّخًا nom. شَبَّخٌ
one advanced in years, aged
(n.p.b.) acc. شَبَّوْحًا
aged and old ones

ش ی د ★

شَبَّيْتُ (pact. pic. m. sing.) شَبَّيْتُ
plastered, lofty, fortified
(pis. pic. f. sing.) مَشَبَّدَةٌ
plastered, lofty, fortified

ش ی ع ★

تَشَبَّعَ (imperf. 3 p. f. sing.) تَشَبَّعَ
circulate, be spread
sect (1) (n.) شَيْعَةٌ

ثُمَّ لَنَزَعَنَّ مِنْ كُلِّ شَيْعَةٍ أُمَّةً يَتَّبِعُهَا
الرَّحْمَنُ عَذَابًا

Thereafter, we shall draw
aside from each sect which-
ever of them against the
Compassionate were most
in excess. [19:69]

party (2)

وَمِنْ شَيْعَتِهِ وَهَذَا وَنَحْوُهُ
One being of his own party
and the other of his ene-
mies. [28:15]

تَشَاءُ (imperf. 2 p.m. sing.) تَشَاءُ
thou wilt

تَشَاوُرُونَ (imperf. 2 p.m. plu.) تَشَاوُرُونَ
you will, wish

I will (imperf. 1st p. sing.) أَشَاءُ

we will (imperf. 1st p. plu.) نَشَاءُ

(n.) acc. شَيْئًا nom. شَيْئٌ
thing (1)

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Verily Allah is over every
thing potent. [2:20]

ought, any extent (2)

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَسْتَدِينُونَ

Even though their fathers
understood not aught.

(Jid.) [2:170]

Note : the word شَيْئًا in
direct objective case is of-
ten used to denote the
meaning 'a little bit', 'at
all' etc. as it is in the
above quoted verse.

أَشْيَاءُ (n.p.b.) شَيْئًا

ش ی ب ★

شَيْبًا (n.p.b.) acc. شَيْبًا
< grey-headed ones

(sing.) أَشْيَبَ

hoariness (n.) acc. شَيْبًا

grey hair (n.) شَيْبَةٌ

fellows, partisans, (*n.p.b.*)
man of the same per-
suasion

أَشْيَاعُ

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدْرِكٍ

And verily We have des-
troyed your fellows; but
is there any that remem-
breth. (*Pic.*) And assuredly
We have destroyed your
likes; so is there anyone
who shall be admonished.
(*Jid.*) [54:51]

ش ی see و ش ی

شِبَعٌ

parties (*n.p.b.*)

شِبَعًا

<sects, factions,
schismatics

(sing.) شِبَعَةٌ

وَمِنَ الَّذِينَ فُزُّوا وَيُنَادُونَ مُخْتَلِفًا

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 Byblyonia, the Elkasaites, closely resembling the Mandaeans or so-called 'Christians of St. John the Baptist', but not identical with them."

According to another definition "they were a sect in ancient Persia and Chaldaea, 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 ع ★

الصَّابِئُونَ *nom.* الصَّابِئِينَ *acc.*

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

صَابِئٌ < Sabians (*sing.*)

صَبَّأً يَصْبَأُ وَ صَبْرًا يَصْبُرُ صَبًا
وَ صَبْرًا (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 صَبَحَ صَبْحًا عَدَابٌ مُسْتَوْرٌ

And certainly a lasting chastisement overtook them in the morning. [54:38]

(perf. 3 p.m. sing.) *iv* أَصْبَحَ
<~became (1)

to enter أَصْبَحَ *iv* إِنْصَبَاحًا
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 يَقْدِرُ عَلَىٰ

So he began to wring his hands. [18:42]

(perf. 3 p. f. sing.) *iv* أَصْبَحَتْ
~became

(perf. 2 p.m. plu.) *iv* أَصْبَحْتُمْ
you became

(perf. 3 p.m. plu.) *iv* أَصْبَحُوا
they became

(imperf. 3 p.m. sing.) *iv* acc. يَصْبِحُ
~becomes

acc. تَصْبِيحٌ nom. يَصْبِيحُ
(imperf. 3 p. f. sing.) *iv*
~becomes

(imperf. 3 p.m. plu.) *vi*, acc. يَصْبِيحُوا
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 Ta-beens as Hasan Basri including the Muslim jurist Imam Abu Haneefa who hold that marriage relations are allowed with them.

★ ص ب ب

(perf. 3 p.m. sing.) *assim.* صَبَّ
<~poured

صَبَّ يَصُبُّ صَبًّا (ن)
to pour out, be poured out

(perf. 1st. p. plu.) *assim.* صَبَبْنَا
we poured

(pip. 3 p.m. sing.) *assim.* يَصُبُّ
~is poured, will be poured

(perate. m. plu.) *assim.* صُبُّوا
(you) pour !

pouring (v.n.) acc. صَبًّا
(used as emphatic case, meaning heavy pouring')

★ ص ب ح

(perf. 3 p.m. sing.) *ii* صَحَّ
<~came in the morning

صَبَرَ يَصْبِرُ صَبْرًا (ض)

to be patient, to endure

(perf. 3 p.m. plu.) صَبَرُوا

they bore patiently (1)

فَصَبَرُوا عَلَى مَا كَذَّبُوا

But they patiently bore that
wherefore they belied.

[6:34]

they endured / (2)

were steadfast, constant

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا أَتَيْنَا
لَهُمْ جَهَنَّمَ وَأَوْصَرُواThen, 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 con-
stant). [16:110]

they persevered (3)

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ

Save those who persevered
and did good works.

[11:11]

they suffered (4)

وَبَشِّرْتُ كُلَّ نَفْسٍ عَلَى نَفْسٍ إِنَّهُ لَأَمَّا صَبَرُوا

And fulfilled was the good
word of thy Lord unto
the children of Israel for
they were long-suffering.

[7:137]

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

they certainly will become

(imperf. 2 p.m. plu.) iv, acc.

that you become

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

you enter the (3)

morning

فَبُخِّرَ اللَّهُ وَجِينَ تَسْتُونَ وَجِينَ تَصْبِحُونَ
And glory be to Allah when
you enter the night and
when you enter the mor-
ning. [30:17]

morning, dawn (n.)

morning, dawn (n.)

daybreak, dawn (v.n.)

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

(passers by) in morning

وَأَنْتُمْ كَتَمْتُمْ عَنْهُمْ مَصْبِحِينَ

And you will pass by them
in the morning. [37:137]

lamp (n.)

الْمِصْبَاحُ، مِصْبَاحٌ

lamps (n.p.b.)

وَلَقَدْ أَتَيْنَا 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 تَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
We shall by no means bear
patiently with one food.
(Jid.) Indeed we cannot
endure but one kind of
food. (M. Asad) [2:61]

(epl. 1st p. plu.) لَنَصْبِرَنَّ
surely we shall bear patiently

وَلَنَصْبِرَنَّ عَلَىٰ مَا أَذَيْتُمُونَا
And surely we shall bear
patiently that which ye
afflict us. [14:12]

(perate m. sing.) اصْبِرْ
endure ! be patient, bear
patiently

فَاصْبِرْ 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 عَلَيْكُم بِمَا صَبَرْتُمْ
Peace be upon you for ye
patiently persevered.
[13:24]

وَلَيْنَ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ
And if ye endure patiently
then surely it is better for
the patient. [16:126]

(perf. 1st. p. plu.) صَبَرْنَا
we bore patiently (1)

سَوَاءٌ عَلَيْنَا أَوَّبَعْنَا امْ صَبَرْنَا
It is the same to us whether
we cry or bear patiently.
[14:21]

we adhered (2)
patiently

إِنْ كَادَ لَيَهْلِكُنَا مِنَ الْغَيْثِ لَوْلَا أَنَّ صَبَرْنَا عَلَيْهِمَا
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.) يَصْبِرُ
~endures patiently

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ
وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ
Verily whosoever feareth and
endureth then verily Allah
wasteth not the reward of
well-doers. [12:90]

(imperf. 2 p. m. sing.) يَصْبِرْ
thou hast patience

ص ب غ ★

< savour, relish (n.)

صَبَغٌ

صَبَغٌ يَصْبِغُ صَبْغًا (ض)

to dye, colour, baptize

dye, colour, hue (n.)

صِبْغَةٌ

صِبْغَةُ 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 صِبْغَةُ اللَّهِ means the
religion of God, because
'its effect appears in him
who has it like the dye in
the garment, or because it
intermingles in the heart
like the dye in the gar-
ment'—

ص ب و ★

(imperf. 1st. p. sing.)

I shall incline, yearn

أَصْبُ

< صَبًا يَصْبُو صَبْوًا (ن)

to be inclined, to be a youth

(perate. > iii, m. plu.)

excel in perseverance

صَابِرُونَ

(perate. > viii, m. sing.)

endure, be steadfast !

اصْطَبِرْ

acc. صَبْرًا nom. صَبْرٌ

patience (v.n.)

(act. pic. m. sing.) acc.

patient

صَابِرًا

nom. الصَّابِرُونَ، صَابِرُونَ

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

patients, steadfasts, perse-
verers

الصَّابِرِينَ

(pact. pic. f. sing.)

persevering one (f.)

صَابِرَةٌ

(act. pic. f. plu.)

persevering women, patient
women

صَابِرَاتٌ

(relative-w.)

how enduring !

مَا أَصْبَرَ

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How enduring must they be
of the fire. [2:175]

Note : مَا here is expressive
of surprise and wonder.

(ints. sing.)

verily patient, steadfast

صَبَّارٌ

ص ب ع ★

< fingers (n.p.b.)

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.*) صَاحِبْ

(thou) accompany ! keep company with ! consort !

(*perate. ncg. m. sing.*) لَا تَصَاحِبْ
accompany not !

(*act. pic. m. sing.*) صَاحِبٌ
companion (1)

لَمَّا يَقُولُ لَصَاحِبِهِ 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 wilt not be asked about the fellows (victims) of the hell fire. [2:119]

showing any type (4)
of connection or link

وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ
And be not thou like him of the fish when he cried out while he was in anguish. [68:48]

وَلَا تَصْرِفْ عَوْقِي كَيْدَاهُنَّ أَصْبُ إِلَهُنَّ

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]

صِيَّ child, young boy, (*n.*) acc. infant

ص ح ب ★

(*pip. 3 p.m. plu.*) يَصْحَبُونَ

< they can be kept company with

يَحْبَبُ يَصْحَبُ صَحَابَةً وَصَحْبَةً (س)

to company, to associate

لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مَتَاعُ يُصْحَبُونَ

They will not be able to succour themselves, and against Us they cannot be company with (by solace and comfort). (*Jid.*) they cannot help themselves nor can they be defended from Us. (*M.A.*) [21:43]

Note : All the forms derived

from the root ص ح ب necessarily will contain the meaning of company, therefore, the above mentioned word يَصْحَبُونَ literally means 'they will be

rocks (n.p.)

صَخْرٌ

★ د د ص

trans. assim.

(perf. 3 p.m. sing.)

<turned (1)

away (aside)

صَدَّ يَصُدُّ صَدًّا (ن)

to oppose, to turn - صُدُّوا

away from,

to shout

- صِيدُوا

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ 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.) صَدَّوا

they hindered

(perf. 1st. p. plu.) صَدَدْنَا

we hindered, kept away

(pp. 3 p.m. sing.) صَدَّ

~was hindered

acc. يَصُدُّوا nom. يَصُدُّونَ

(imperf. 3 p.m. plu.)

they turned away (1)

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(act. pic. m. dual.) n.d.

صَاحِبَ

two fellows

(act. pic. f. sing.)

صَاحِبَةٌ

spouse, consort, wife

وَأَنَّهُ تَعَلَّى جَدْرَيْنَا مَا لَمْ نَحْنُ صَاحِبَةً وَلَا وَلَدًا

And He—exalted be the majesty of our Lord—hath taken neither a spouse nor a son. (Jid.) neither wife nor a son. (Pic.) has not taken a consort nor a son. (M.A.) [72:3]

(act. pic. m. plu.)

أَصْحَابٌ

<fellows

(sing.) صَاحِبٌ

★ ح ف ص

<scriptures, (n.p.b.)

صُحُفٌ

writs, books

(sing.) صُحْفَةٌ

<dishes, bowls (n.p.b.)

صِحَافٌ

(sing.) صَحْفَةٌ

★ خ خ ص

(act. pic. f. sing.)

الصَّاعِقَةُ

<deafening cry or shout

صَخَّ يَصْخُ صَخًّا (ن)

to strike sound on the ear

★ خ ر ص

rock (n.)

صَخْرَةٌ

٣٢٦

(emp. neg. 3 p.m. sing.) لَا يَصْدَنْ

(thou) let SS not turn aside

(emp. neg. 3 p.m. plu.) لَا يَصْدَنْ

(you) let SS not turn aside

hindering (n.) صَدٌّ

hanging back, (n.) صُدُّوْهُ

turning away

fetid water, festering (n.) صَدِيْدٌ

water, boiling water

(صَدِيْدٌ is translated variously as pus, filthy water, hot or boiling water—LL)

ص د ر ★

(perf. 3 p.m. sing.) يَصْدُرُ

<~will proceed, will come forth

صَدَرَ يَصْدُرُ صَدْرًا وَ مَصْدَرًا (ن)

to return from, proceed

(imperf. 3 p.m. sing.)iv, acc. يَصْدِرُ

~drive away, taken away SS

breast, heart (n.) صَدْرٌ

<breasts, hearts (n.p.b.) صُدُوْرٌ

(sing.) صَدْرٌ

ص د ع ★

(pip. 3 p. m. plu.)ii يَصْدَعُوْنَ

they are/will be affected with headache

<< صَدَعَ يَصْدَعُ صَدْعًا (ف)

to divide

رَأَيْتَ الشُّفَّهَانَ يَصُدُّوْنَ عَنْكَ صُدُوْرًا

Thou seest the hypocrites turning away from thee.

[4:61]

they hinder, / (2) are hindering

وَهُمْ يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ

When they are hindering people from the sacred Mosque. [8:34]

(imperf. 3 p.m. plu.)

they cry out, shout (3)

إِذَا قُومَكَ مِنْهُ يَصُدُّوْنَ

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

يَصْدُرُ (with dhamma

upon ص) and يَصْدُوْرُ (with

Kasra under ص) should

be noted. The former means: 'they hinder or keep away', while the latter means: 'they raise a shout with laughter and clamour'.

(imperf. 2 p.m plu.) acc. تَصُدُّوْا
that you hinder SS

صَدَقَ يَصْدِقُ صَدَقًا (ض)

to turn away

(imperf. 3 p.m. plu.) يَصْدِقُونَ

They shun, turn aside

(n. dual.) الصَّدَقَيْنِ

cliffs, mountain sides

حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَقَيْنِ

When he levelled up (the gap) between the cliffs.

(Pic.) between the two mountain sides. (Jid.)

[18:96]

★ ص د ق

(perf. 3 p.m. sing.) صَدَقَ

~ spoke the truth (1)

صَدَقَ يَصْدُقُ صِدْقًا (ن)

to be true, to say the truth, to fulfill SS

قُلْ صَدَقَ اللَّهُ

Say thou, Allah hath spoken the truth. [3:95]

fulfilled SS true, (2) showed SS true

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّسُلَ الْبَاقِي

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 يَصْدَعُونَ

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. مُصَدَّعًا

(Ap-der. > v, m. sing)

splitting asunder, rending asunder

★ ص د ف

(perf. 3 p.m. sing.) صَدَفَ

~shunned, turned away

(perf. 3 p. f. sing.) ii **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 كَفَّارٌ 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 from 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 رِجَالًا صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ
Of the believers are men who
have fulfilled that which
they covenanted with
Allah. [33:23]

(perf. 2 p.m. sing.) **صَدَقْتَ**
thou told the truth

(perf. 1st. p. plu.) **صَدَقْنَا**
we fulfilled

(perf. 3 p.m. sing.) ii **صَدَّقَ**
~verified (1)

وَصَدَّقَ الرَّسُولَ

And he verified the messen-
gers. [37:37]

~believed (2)

فَلَا صَدَقَ وَلَا صَلَّى

He neither believed nor
prayed. [75:31]

~proved true (3)

وَلَقَدْ صَدَقَ عَلَيْهِمُ الرَّسُولُ كَلِمَةً

Iblis proved true his opinion
of them. (Arb.) [34:20]

other forms always has the meanings of excellence, truthfulness, veracity, virtue, firmness etc.

acc. صَادِقًا nom. صَادِقٌ

(act. pic. m. sing.)

true, truthful, truth-teller

nom. الصَّادِقُونَ، صَادِقُونَ

acc. الصَّادِقِينَ، صَادِقِينَ

(Ap-der. m. plu.)

truthful ones

(ap-der f. plu.) الصَّادِقَاتُ

truthful women

alms, charity (n.) acc. gen. صَدَقَةٍ

<alms, charities (n.) الصَّدَقَاتُ

(sing.): الصَّدَقَةُ

<dowries (n.) صَدَقَاتُ

(sing.) صَدَقَةٌ

(act. 2 pic. m. sing.) صَدِيقٌ

friend

(relative m. sing.) أَصَدَقُ

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

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acc. v فَأَصَدِّقْ

(imperf. 1st. p. sing.)

that I may / shall give alms

(epl. 1st. p. plu.) v لَنَصَدِّقَنَّ

we will surely give alms

acc. الصَّدْقُ، صِدْقٌ nom. صِدْقًا

truth (n.) (1)

يَسْأَلُ الصَّادِقِينَ عَنْ صِدْقِهِمْ

That he may ask the truthful of their truth. [33:8]

veracity, (2)

truthfulness

وَكَمَّلَتْ 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 وَعِنْدَ رَبِّهِمْ

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* يَصْطَرِخُونَ
they will be shouting
< صَرَخَ يَصْرُخُ صَرَخًا وَصَرَخًا (ن)
to cry out loudly

(*imperf. 3 p.m. sing.*) *v* يَسْتَقْرِخُ
~is crying unto SS for
succour

(*ap-der. > ii, m. sing.*) *gen.* مُصْرِخٍ
one who succours

لَا أَتَايُضِرُّكُمْ وَمَا أَنْتُمْ بِمُضِرِّي
I cannot succour you nor can
ye succour me. [14:22]

(*مُضِرِّي + nd. ق*)
(*Ap-der. > ii, m. plu.*) مُضِرِّي
those who succour (me)

litt. shout or (*v.n.*) *acc.* صَرِيحٌ
cry for help (but in the
Holy Quran this word
means reponse for the
shout for help. In other
words there will be nobody
to approach to succour)

★ ص ر ر

(*perf. 3 p.m. plu.*) *assim. iv* أَصْرَرُوا
they persisted

< أَصْرَرُوا *iv* إِصْرَارًا
to persist, to persevere in

assim. iv يُهَيِّرُ
(*imperf. 3 p.m. sing.*)
~persists

acc. مُصَدِّقٌ *nom.* مُصَدِّقٌ

(*ap-der. > ii, m. sing.*)
confirming one

(*ap-der. > ii, m. sing.*) *gen.* الْمُصَدِّقِينَ
confirming one

acc. gen. الْمُصَدِّقِينَ
(*Ap-der. > v, m. plu.*)
almsgivers, charitable ones

(*ap-der. > v, m. plu.*) *acc.* الْمُصَدِّقِينَ
almsgivers, charitable ones

(*Ap-der. > v, f. plu.*) الْمُصَدِّقَاتُ
charitable or almsgiver
(women)

(*ap-der. > v, f. plu.*) الْمُصَدِّقَاتُ
charitable or almsgiver
(women)

confirmation (*v.n.*) تَصْدِيقٌ

★ ص د ي

(*imperf. 2 p.m. sing.*) *v* تَعْدِي
~thou attendest

< تَعْدِي *v* تَعْدِيًا
to correspond to appear

clapping (*v.n.*) تَصْدِيدٌ

★ ص ر ح

acc. صَرْحٌ *nom.* الصَّرْحُ، صَرْحًا
palace, lofty building, (n.)
tower

صَرَفَ بِصِرْفٍ صَرَفًا (ض) - عَنَ

to turn away,

to turn to إِلَى -

(perf. 1st. p. plu.) صَرَفْنَا - إِلَى

we turned towards, inclined towards,

(imperf. 3 p. m. sing.) يَصْرِفُ

~averts, turns away

(imperf. 2 p. m. sing.) juss. تَصْرِفُ
thou turns away, averts

nom. juss. أَصْرِفْ

(imperf. 1st. p. sing.)

I shall turn away

(el. 1st. p. plu.) لِنَصْرِفْ

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.) يُصْرِفُونَ

they are turned away

(pip. 2 p. m. plu.) تُصْرِفُونَ

you are turned away

(perate. m. sing.) اصْرِفْ

avert ! turn !

(perf. 1st. p. plu.) ii صَرَفْنَا

we variously propounded, set forth

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ

And assuredly We have variously propounded for mankind in the Quran every kind of similitude. [17:89]

assm. iv يُصِيرُونَ

(imperf. 3 p. m. plu.)

they persist

assim. juss. iv لَمْ يُصِيرُوا

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

they persist not

intense cold (n.) صِرٌّ

gen. صَرْفَةٍ

vociferating, moaning (n.)

ص ر ص ر

gen. صَرَصَرًا acc. qurd. صَرَصَرًا

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

صَرَعَ يَصْرِعُ صَرَعًا (ف)

to strick down

★ ص ر ف

(perf. 3 p. m. sing.) صَرَفَ - عَنَ

<~turned, averted

(imperf. 3 p.m. sing.) viii
~ascending, mounting up

vehement (n.) acc. **صَعْدًا**

وَمَنْ يُفْرِضْ عَنْ ذِكْرِهَا يَنَالْكَ 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

سَأَرْهُقَهُ 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 تُصْعَرْ**
turn not !

< **صَعَّرَ** ii **تَصْعِيرًا**

to turn the face

★ ص ع ق

(perf. 3 p.m. sing.) **صَعِقَ**
< ~swooned

(imperf. 1st p. plu.) ii **نُصَرِّفُ**
we propound variously, vary

(perf. 3 p.m. plu.) vii **انْصَرَفُوا**
they turned away

(pact. pic. m. sing.) acc. **مَصْرُوفًا**
avertible

diversion, (v.n.) acc. **صَرَفًا**
averting

(n.pt.) acc. **مَصْرِفًا**
escape, way for aversion

turning about (v.n.ii) gen. **تَصْرِيفٌ**

★ م ر

(epl. 3 p.m. plu.) **لَيَصْرِمُنَّ**
surely they will reap

< **صَرَمَ يَصْرِمُ صَرْمًا (ض)**
to cut off

(act. pic. m. plu.) acc. **صَارِمِينَ**
reapers

(act. 2 pic. m. sing.) gen. **الصَّرِيمِ**
reaped, plucked

★ ص ع د

(imperf. 3 p.m. sing.) **يَصْعَدُ**
~ascendeth, mounteth up

< **صَعِدَ يَصْعَدُ صَعْدًا (س)**
to ascend

(imperf. 2 p.m. plu.) iv **تَصْعِدُونَ**
you are going, running,
ascending

إِذْ تَصْعِدُونَ وَلَا تُلَوْنَّ عَلَىٰ أَحَدٍ

And recall what time ye were
running off. [3:153]

ص غ ي ★

(*perf. 3 p. f. sing.*) *f.d.* صَفَّتْ
~inclined to

< صَفَى يَصْفُو صَفْوًا (ن)
to incline to

(*el. 3 p. f. sing.*) لَيَصْفَى
that~may incline to

ص ف ح ★

(*el. 3 p.m. plu.*) لَيَصْفَحُوا
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.* الصَّفْحَ
forgiveness

avoidance, (*v.n.*) *acc.* صَفْحًا
turning away from

اَفْتَقِرْبُكَ عَلَيْنَا كَرْهًا

Shall We then take away
from you the admonition.
[43:5]

(this phrase 'is taken from a
rider's striking his beast

to swoon on صَمِقَ صَفْقًا
hearing a vehement sound

(i.e., the living will die and
the souls of the dead will
become unconscious—*Jid.*)

(*pip. 3 p.m. plu.*) يَصْمِقُونَ
they shall be swooned

(*act. pic. f. sing.*) الصَّاعِقَةُ، صَاعِقَةٌ
thunderbolt, vehement cry,
(*meta.* destructive punish-
ment)

(*n.p.b.*) الصَّوَاعِقُ
thunderbolts, thunderclaps
thunderstruck (*n. adj.*) *acc.* صَيْقًا

ص غ ر ★

صَاغِرُونَ *nom.* الصَّاغِرِينَ، صَاغِرِينَ *acc.*
< (*act. pic. m. plu.*) *gen.*
abject ones, subdued ones

صَغُرَ يَصْغُرُ صَغَرًا (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.*) صَغَارًا

وَأَنَّا لَنَحْنُ الصَّافُّونَ

And verily we ! we are ranged
ranks. [37:165](act. pic. f. plu.) gen. الصَّافَّاتِ ، صَافَّاتٍ
those who are (1)
ranged in ranks (i.e.
angels)

وَالصَّفَّاتِ صَفًّا

By the angels ranged in ranks.
[37:1]spreading and (2)
outstretching the wings
(i.e., birds)

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفًّا وَيَقْفِضْنَ

Behold they not the birds
above them outstretching
the wings and they also
withdraw them ? [67:19]those standing (n.p.b.) acc. صَوَافٍ
in rows ('applied to camels
as meaning, setting their
legs in an even row'.—LL)

gen. مَصْفُوفَةٍ nom. مَصْفُوفَةٌ

(pact. pic. f. sing.)
ranged

row, rank (n.) acc. صَفًّا

★ ص ف ن

(act. pic. f. plu.) الصَّافِّنَاتِ

well-bred, coursing horses

Note ; 'Safinat' is plural of
safin, which signifies, 'awith 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) مَصَدٌّ

★ ص ف ر

(Ap-der. ix, m. sing.) acc. مُصْفَرًّا
<yellowأَصْفَرَّ ix اصْفَرَّارًا
to become yellow, pale

yellow (f) صَفْرَاءُ

<tawny (n.p.) صَفْرٌ

(sing.) صَفْرَاءُ وَ أَصْفَرُ

★ ص ف ف

smooth, (n.) (qurd.) acc. صَفْصَفًا
levelled and empty plain

★ ص ف ف

(act. pic. m. sing.) assim. الصَّافُّونَ
<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

وَصَلَّبَ يَصْلُبُ (ن)
to crucify تَقْلِيْبًا ii

(pip. 3 p. m. sing.) يَصْلُبُ
~will be crucified

(pip. 3 p.m. sing.) ii يَصْلُبُوا
~will be crucified

(epl. 1st. p. sing.) ii لَأَصْلِبَنَّ
I will surely crucify

rib, (n.) gen. الصِّلْبِ
breast bone

loins (n. p.b.) gen. أَصْلَابٍ

Note : الصِّلْبُ (sing.) and

أَصْلَابٌ (plu.) each of them is used in Quran only one time. But the place where it is used as singular means the "rib of woman" and where it is used as plural it means there 'the loin of the man.'

horse standing upon three legs and the extremity of the hoof of the fourth leg' (LL, Ibn Kathir). Therefore, it means a horse that is still when standing, or well-bred horse.

★ ص ف و

(perf. 3 p. m. sing.) iv أَضْفَى
< ~distinguished

صَفَا يَصْفُو صَفْوًا (ن)
to be pure,

to choose إِضْفَاءً iv أَضْفَى
to clarify

أَفَأَضْفَى رَبِّيكَ بِالْبَنِينَ
Hath then your Lord distinguished you with sons.
[17:40]

(perf. 3 p.m. sing.) viii أَضْفَى
~chose SS

(perf. 1st p. (sing.) viii أَضْفَيْتُ
I chose SS

(perf. 1st p. plu.) viii أَضْفَيْنَا
we chose SS

(imperf. 3 p. m. sing.) viii يَصْفِي
~chooses

(pis. pic. m. sing.) مَصْفًى
clarified, pure

(pis. pic. m. plu.) الْمُصْفَيْنِ
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 reconcili-
ation

(*imperf. 3 p. m. plu.*) *iv* يُصْلِحُونَ
they rectify

acc. gen. iv تُصْلِحُوا
(*imperf. 2 p.m. plu.*)
that you make peace, reconc-
iliate

nom. الصَّالِحُ، صَالِحٌ

(*act. pic. m. sing.*) *acc.* صَالِحًا
good, righteous, fit (1)

SALEH (2) (*prop. n.*)
(the name of a Prophet sent
to Thamudites)

★ ص ل ح

(*perf. 3 p.m. sing.*) صَلَحَ
< ~act righteously, are
good, are fit

صَلَحَ يَصْلَحُ (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 مَوْعِدٍ جَنَافًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ
فَلَا إِثْمَ عَلَيْهِ

But if one fears a wrong or
sinful course on the part
of the testator and effects
an agreement between the
parties. (*M.A.*) and there-
upon he maketh up the
matter between them. (*Jid.*)
[2:182]

~made good, (3)
improved

لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ
He shall expiate their mis-
deeds from them and make

< صَدَدٌ بَصَلٌ صَدَأٌ (ض)

to be hard and smooth

ص ل ص ل

صَلَالٌ (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)

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحَارِبِ
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]

يُصَلُّونَ (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. nom.)
(act. pic. m. plu.)
good, righteous ones

الصَّالِحَاتِ (act. pic. f. plu.)
righteous (works or deeds)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
And give glad tidings unto those who believe and do good works.
[2:25]

good, righteous (2)
women

فَالصَّالِحَاتُ قَلِيلٌ خَافَتُ الْأَنْفُسُ مِنْ أَنْ يَخْتَفِيَ اللَّهُ
So righteous women are obedient, guarding in secret that Allah hath guarded.
[4:34]

الْمُصْلِحِ (Ap-der. > iv, m. sing.)
fair dealer lit. rectifier

الْمُصْلِحُونَ (gen. nom.)
(Ap-der. > iv, m. plu.)
rectifiers, reconcilers

الصَّلْحِ (v.n.) acc. صلحاً nom.
reconciliation

إِصْلَاحٌ (acc. nom.)
إِلْإِصْلَاحٌ, إِصْلَاحٌ
rectification (v.n. ii) gen.
reconciliation, setting good

ص ل د *

صَدَأٌ (n.) acc. smooth and bare
(rock)

churches, synagogues and
mosques would have been
pulled down. [22:40]

★ ص ل ي

(imperf. 3 p.m. sing.) **يَصْلِي**
~will roast

صَلَّى يَصْلِي صَلَاً (ف)

to roast, fry, boil

(imperf. 3 p.m. plu.) **يَصْلَوْنَ**
they will roast

(imperf. 3 p. f. sing.) **تَصْلِي**
~will roast

(perate, > ii, m. plu.) **اَصْلَوْا**
you roast

(perate, > ii, m. plu.) **صَلَّوْا**
(you) roast SS

(imperf. 1st p. sing.) iv **أَصْلِي**
I shall roast SS

juss. **نُصْلِي** nom. **نُصْلِي**

(imperf. 1st p. plu.) iv
we shall roast SS

(imperf. 2 p. m. plu.) viii **تَصْلَوْنَ**
you may warm
yourselves (with fire in
severe cold)

إِذْ قَالَ مُوسَى لَأَهْلِيهِ إِذْ أَنْتُمْ نَارُ اللَّهِ تَحْمُرُونَ فَمَا

بَخَيْرٍ لَكُمْ إِذْ يُكْرِمُكُمْ رَبُّكُمْ فَقِيلَ لَكُمْ تَصْطَلُونَ

(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 **يُصَلُّوا**
they should pray

(perate, > ii, m. sing.) **صَلَّ**
(thou) pray!

(perate, > ii, m. plu.) **صَلَّوْا**
(you) send benedictions and
blessings!

لَا تُصَلِّ - 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.pt.) **مُصَلٍّ**

prayer, worship (n.) **الصَّلَاةُ، صَلَاةٌ**

(n.p.b.) gen. **الصَّلَوَاتِ** nom. **صَلَوَاتٌ**
<prayers (1)

(sing.) **صَلَاةٌ**

حِفْظُوا 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 دَفْعُ اللَّهِ الْعَالَمِينَ لَمُكِّنَ بِمَكَّةَ

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

And were it not for Allah's
repelling of some by means
of others, cloisters and

★ م م م

(perf. 3 p.m. plu.) assim.
they (willfully) became
deaf

صَمَّ يَصِمُّ صَمًّا (ن)

to be deaf

(perf. 3 p.m. sing.) iv
~deafened SS

deaf (n. adj.) الْأَصَمُّ

acc. صَمٌّ nom. الصُّمُّ، صُمٌّ
deaf ones (n. adj. plu.)

★ ص ن ع

(perf. 3 p.m. plu.)
<they worked, wrought

صَنَعَ يَصْنَعُ صُنْأً (ف)

to make do, create

(imperf. 3 p.m. plu.)
~is making

وَيَصْنَعُ الْفُلْكَ

And he was making the Ark.
[11:38]

~is building (2)

وَدَكَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا
يَعْمَلُونَ

And we destroyed that which
Fir'awn and his people
had built and that which
they had raised. [7:137]

Note: It is notable that
all forms of this root ex-
cept iv are intransitive.
And both are used in the
Quran in the context of
torment. The eighth der-
ived stem is used in the
Quran only two times and
not in context of chastise-
ment, but only in the mean-
ing of getting warm. [27:7]

(act. pic. m. sing.) nom. f.d. صَالٍ
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

صَمِتَ يَصْمِتُ صَمَاتًا (ن)

to be silent

★ ص م د

الصَّمَدُ
An epithet of Allah, mean-
ing: Besought of all, and
Independent of every one
and every thing, i.e., lack-
ing in nothing and want-
ing none to complement
Him, The Absolute, the
Eternal.

★ ص م ع

<cloisters (n.p.b.) صَوَامِعَ

(sing.) صَوْمَعَةٌ

handiwork (2)

صَنَعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ

The handiwork of Allah
who hath perfected every
thing. [27:88]

making, art of making(n.) صَنَعَةٌ

★ ص ن م

الْأَصْنَامَ، أَصْنَامًا acc. أَصْنَامٌ gen.

< idols (n.p.b.)

صَمٌّ (sing.)

★ ص ن و

صِنَوَانٌ (n. sing.)
two palm trees from one root

★ ص ه ر

يُصْهَرُ (pip. 3 p. m. sing.)
~shall be melted

صِهْرًا (n. acc.)
kinship by marriage

★ ص و ب

أَصَابَ (perf. 3 p. m. sing.) iv
~befall (e. g., (1)
calamity)

أَصَابَ iv إصَابَةً
to hit, attain the purpose,
to be right, to assail, to
befall (calamity)

لِيُصْنَعَ (el. (pip) 2 p. m. sing.)
that thou may be brought up

وَلِيُصْنَعَ عَلَى عَيْنَيَّ
And that thou may be brou-
ght up before my eyes.
[20:39]

يَصْنَعُونَ (imperf. 3 p. m. plu.)
they are doing, performing

تَصْنَعُونَ (imperf. 2 p. m. plu.)
you are doing, performing

اصْنَعِ (perate. m. sing.)
(you) make (SS) !

اصْطَلَمْتُ (perf. 1st p. sing.) viii
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.

مَصَانِعَ (n. pl) acc.
castles, fortress

وَتَتَّخِذُونَ مَصَانِعَ لَكُمْ تَخْلُدُونَ
And take ye for yourselves
castles (or fortresses) that
haply ye abide. [26:129]

صَنَعَ، صُنًى (n.) acc.
performance, (1)
doing

وَهُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا
And they deem that they are
doing well in performance.
[18:104]

~will afflict (2)

لَا يُعِيدُهُمْ ظَمًا وَلَا نَصَبًا وَلَا مَخَصَةً
Afflict them not thirst or
fatigue or hunger.

[9:120]

juss. نُصِيبُ acc. نُصِيبُ nom. نُصِيبُ
(imperf. 3 p. f./2 p. m. sing.)
you/it will befall, afflict

(e.m neg. f. sing.) iv لَا نُنْصِيبُ
~shall not afflict

(imperf. 2 p.m. plu.) iv acc. نُصِيبُوا
that you may not harm,
hurt

(imperf. 1st. p. sing.) iv أَصِيبُ
I shall afflict

(imperf. 1st. p. plu.) iv نُنْصِيبُ
we bestow

نُنْصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ
We bestow Our mercy on
whomsoever We will.
[12:56]

(ap-der. > iv, m. sing.) مُصِيبٌ
that which to befall or
smite SS

(ap-der. > iv, f. sing.) مُصِيبَةٌ
affliction

laden cloud, (n.) صَبَبٌ
abundant rain

right (n.) acc. حَوَابَا

★ ص و ت

voice (n.) صَوْتُ

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 خِلَالِهِ فَإِذَا أَصَابَ بِهِ
مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ
Then when He causes it to
fall upon whom He pleases
of His bondmen, lo! they
rejoice. [30:48]

~intended, desired (3)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً
حَيْثُ أَصَابَ
So We made the wind subservient
to him, it made his command
to run gently whenever he
desired (M.A.) whithersoever he
intended (Pic.). [38:36]

(perf. 3 p. f. sing.) iv أَصَابَتْ
~befell, afflicted

(perf. 2 p.m. plu.) iv أَصَبْتُمْ
you inflicted, smited

(perf. 1st. p. plu.) iv أَصَبْنَا
we inflicted, smited

juss. يُصِيبُ acc. يُصِيبُ nom.
(imperf. 3 p. m. sing.) iv
~shall befall, (1)
let befall

ص و م ★

(e. l. 3 p.m. sing.) لَصِمَ
< ~should fast
to fast (ن) صَامَ يَصُومُ صَوْمًا

- عَنْ to abstain from
(imperf. 2 p.m. plu.) acc. تَصُومُوا
that you fast

(act. pic. m. plu.) gen. الصَّائِمِينَ
fasting men

(act. pic. f. plu.) gen. الصَّائِمَاتِ
fasting women

صَوْمًا a fast (n.) acc.

acc. الصِّيَامِ nom. صِيَامٌ
fasting (v.n.) gen. صِيَامٍ

ص ي ح ★

acc. الصَّيْحَةِ nom. الصَّيْحَةُ
(an awful) shout (n.) gen. صَيْحَةٍ
or cry

ص ي د ★

(perate. m. plu.) اضْطَادُوا
< <(you) hunt, chase
may hunt, may chase

صَادَ يَهْدِي صَيْدًا (ض) وَ اضْطَادَ
to hunt

gen. الصَّيْدِ acc. الصَّيْدُ nom. صَيْدٌ
hunting, chase (l) (v.n.)

voices (n.p.b.) acc. الْأَصْوَاتُ

ص و ر ★

(perate. m. sing.) صَرَّ
<(you) incline

صَارَ يَهْوُرُ صَوْرًا (ن)
to cause to incline

فَخَذَا رُبْعَهُ مِنَ الطَّيْرِ فَصَرَفَهُنَّ إِلَيْكَ
Take then thou four of the
birds and incline them
towards thee. [2:260]

(perf. 3 p.m. sing.) ii صَوَّرَ
shaped, formed, fashioned

< صَوَّرَ ii تَصَوَّرَ
to shape, fashion

(imperf. 1st. p. plu.) ii صَوَّرْنَا
we shaped, formed,
fashioned

(imperf. 3 p.m. sing.) ii يَصَوِّرُ
~shapes, fashions

(ap-der. m. sing.) ii الْمُصَوِّرُ
Fashioner (an epithet of
Allah)

ص و ع ★

صَوَاعُ (ن.) cup

ص و ف ★

< wools (n.p.b.) gen. أَصْوَافٍ
(sing.) صُوفٌ

صَارَ يَصِيرُ صَيْراً (ض) - إِلَى

to arrive

الْمَصِيرُ *nom.* مَصِيرًا ، مَصِيرًا *acc.*
return, destination (v.n.)

ص ي ص *

صَيَاصِي <fortresses (n. p.b.)
صَيَّصَةً ، صَيَّصَةً (sing.)

ص ي ف *

الصَّيْفُ summer (n.) gen.

وَأَنْتُمْ حُرُمٌ غَيْرُ مَحَلِّ الصَّيْدِ

Not allowing the chase while
you are in a state a
sanctity. [5:1]

the game (2)
(that which is to be hunted)

لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ

Allah shall surely try you
with the game. [5:94]

ص ي ر *

(imperf. 3 p. f. sing.) يَصِيرُ

<~cometh to, reaches to,
tenders to

کتاب الضاد

ضَحِكَ بِضَحِكَ ضَحِكًا وَضَحِكًا (س)

to laugh, to wonder, to
rejoice (Rgb., LL)

to laugh at مِنْ -

(imperf. 3 p.m. plu.) يَضْحَكُونَ
they laugh

إِذَا هُمْ مِنْهَا يَضْحَكُونَ

Behold! at them they were
laughing. [43:47]

(el. imperf. 3 p.m. plu.) لِيَضْحَكُوا
let them laugh

(imperf. 2 p.m. plu.) تَضْحَكُونَ
you laugh

وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ

You were laughing at them.
[23:110]

(perf. 3 p. m. sing.) iv أَضْحَكَ
~causeth to laugh

acc. ضَاحِكًا ضَاحِكٌ
(act. pic. m. sing.)
laughing

☆ ض ا ن

الضَّانُّ the sheep (n.)

☆ ض ب ح

ضَبَّاحًا < panting (v.n.) acc.

ضَبَّاحٌ يَضْبَحُ ضَبَّاحًا وَضَبَّاحًا (ف)

to pant, breathe in running
hard (horses)

☆ ض ج ع

(n. p. t.) الْمَضَاجِعُ / مَضَاجِعُ

< places of
laying down (beds)

(sing.) مَضَجَّ

☆ ض ح ك

ضَحِكَتْ (perf. 3 p. f. sing.)

< ~ laughed

☆ ض د د

(in) adversary (n.) acc. ضِدًّا

☆ ض ر ب

(part. 3 p. m. sing.) ضَرَبَ

~set forth a parable
~coineth the similitude (pic.)

~propounded the similitude (Jid.)

ضَرَبًا (ض) ضَرَبَ يَضْرِبُ
to strike, to beat

to coin a similitude
or give a parable, to
make an example

to give similitude (1)
to mention (2)
to compare (3)

to strive, go forth فِي

to travel فِي الْأَرْضِ

to take away, avoid هَنَ

to put a cover, shut عَلَى

كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

How Allah set forth a parable. [14:24]

(perf. 3 p. m. plu.) ضَرَبُوا
they set forth a (1)
parable

فَتَبَسَّ ضَاحِكًا مِّنْ قَوْلِهَا

So he smiled wondering at
her word. [27:19]

(act. pic. m. sing.) ضَاحِكَةً
laughing

ضَاحِكَةً مُّتَبَشِّرَةً

Laughing, rejoicing. [80:39]

☆ ض ح و

(imperf. 2 p. m. sing.) acc. ضَعِيَ
<thou shall suffer from sun

ضَعِيَ يَضَعِي ضَمًّا (س)
to be smitten by the sun

<early forenoon (n.) ضُحًى

The word ضُحًى properly
signifies the bright part
of the day when the sun
shines fully (LL).

by the bright- comp. وَالضُّحَى
ness of the day

[the particle وَ means 'swear
by' and الضُّحَى
brightness of the day.

The final latter of the word
i.e., ي is replaced in case
of its attachment to pro-
nominal thus:
its sunshine] ضَمَامًا

(imper. 3 p.m. sing.) **يَضْرِبُ**
~ coineth a similitude, gives
a parable

يَضْرِبُ اللَّهُ الْأَمْثَالَ
Allah coineth the similitu-
des. [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
"liketh or confirmeth"

(imper. 3 p.m. plu.) **يَضْرِبُونَ**
they strike

يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
They strike their faces and
their backs. [8:50]

they travel **فِي الْأَرْضِ** -

وَأَعْرَفُونَ يَضْرِبُونَ فِي الْأَرْضِ
And others who travel on
the land. [73:20]

كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ

How they set forth a parable.
[17:48]

They mentioned (2)

مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا
They mentioned him not to
thee save for disputation.
[43:58]

they travel (3)

إِذَا ضَرَبُوا فِي الْأَرْضِ
When they travel in the earth.
[3:156]

(perf. 2 p.m. plu.) **ضَرَبْتُمْ**
ye went forth (1) **فِي**

إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ
When ye go forth in Allah's
way. [4:94]

ye travel in the (2) **فِي الْأَرْضِ**
earth.

لِذَا ضَرَبْتُمْ فِي الْأَرْضِ
And when ye travel in the
earth. [4:101]

(perf. 1st. p. plu.) **ضَرَبْنَا - الْأَمْثَالَ**
we made example

وَضَرَبْنَا لَكُمْ الْأَمْثَالَ
We made (them) example for
you. [14:45]

we put over a cover (2) **عَلَى** -

فَقَعَرْنَا عَلَىٰ أَعْيُنِهِمْ فِي الْكُفِّ
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 **اضْرِبْ - مَثَلًا**
or propound a similitude

make a way **اضْرِبْ - طَرِيقًا**

فَاَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا

And make for them a way dry in the sea. [20:77]

(parate. m. plu.) **اضْرِبُوا**
smite ! (1)

فَقُلْنَا اضْرِبْهُنَّ ذُنُوبَهُنَّ

Wherefore We said, smite with part of her. [2:73]

beat (2)

وَلَا تَجْرُوا 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 اضْرَبَ ابْنُ مَرْيَمَ مَثَلًا

And when the son of Maryam is held up as an example. [43:56]

is set (3)

فَضْرِبْ بَيْنَهُمُ سُورًا

Then between them a high wall is set. [57:13]

(imperf. 3 p. f. plu.) **يَضْرِبْنَ**

they strike

they should not **لَا يَضْرِبْنَ**
strike

(el. imperf. 3 p. f. plu.) **لَيَضْرِبْنَ**

They should cover

وَلَيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى 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 -**

أَفَضْرِبُ عَنْكُمْ الذِّكْرَ صَافًا

Shall we then take away from you the Admonition. [43:5]

strike ! (perate. m. sing.) **اضْرِبْ**

اضْرِبْ بِعَصَاكَ الْحَجَرَ

Strike with thy staff the stone. [2:60]

Caution : The only correct rendering of **اضْرِبْ** is 'smite' or 'strike'. The root verb **ضَرَبَ** never signifies "to seek a way" or "march on" as render-

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]

acc. يَضُرُّوْا

(imperf. 3 p.m. plu.) يَضُرُّوْنَ
they hurt

لَنْ يَضُرُّوكَ
they will never
hurt thee

acc. تَضُرُّوْا

(imperf. 2 p.m. plu.) تَضُرُّوْنَ
you hurt

لَا تَضُرُّوْهُ / لَا تَضُرُّوْهُ
you hurt him not

(pip. 3 p.m. sing.) يَضَارُّ
~ is hurt or is done harm

وَلَا يَضُرُّوكَ وَ لَا يَضُرُّوْكَ
And let no harm be done to
scribe or witness. [2:282]

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

لَا تَضَارَّرِ الْوَالِدُ بِوَلَدِهَا
A mother should not be hurt
because of her child.
[2:233]

(imperf. 1st. p. sing.) viii أَضْطَرُّ
< I shall compel

(pp. 3 p.f. sing.) ضُرِبَتْ

overshadowed عَلَى -

ضُرِبَتْ عَلَيْهِمُ الدَّلَالَةُ
Overshadowed are they by
ignominy. (Asad.) [3:112]

smiting (v.n.) ضَرْبٌ

كَأَنَّا الْوَيْطَانُ الَّذِينَ كَفَرُوا فَضْرَبَ الرَّكَّابُ
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

فِي الْأَرْضِ
going about in
the earth

لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
They are disabled from going
about in the earth.
[2:273]

striking (2)

فَرَأَى عَلَيْهِمُ ضَرْبًا بِالْيَمِينِ
Then he slipped unto them
striking with right hand.
[37:93]

☆ ض ر ر

(imperf. 3 p.m. sing.) assim يَضْرِبُ
< ~ hurts

hurting (v.n. iii, acc.) ضَرَّارًا

وَالَّذِينَ أَقَامُوا الصَّلَاةَ
And those who have set up
a mosque for hurting.
[9:107]

وَلَا تَتَّبِعُوا فِي الْأُمُورِ
And retain them not for
hurting. [2:231]

harming (v.n. iii) مُضَارٌّ

مَنْ بَعْدَ وَصِيَّةٍ يُوصِي بِهَا أَوْ زَيْنًا غَيْرَ مُضَارٍّ
After (paying) a bequest they
may have made, or a debt
(that may have incurred)
neither of which having
been intended to harm
(the heirs). [4:12]

الضَّرَرُ فِعْلُ الْوَاحِدِ وَ
الْمُضَارُّ فِعْلُ الْإِثْنَيْنِ

The word ضَرَرٌ is that what
is done by one, while
ضَرَّارٌ or مُضَارٌّ (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 فَأُمَتِّعُهُ قَلِيلًا ثُمَّ اضْطَرَّ
إِلَى عَذَابِ النَّارِ

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.) ضَرَّ acc. ضَرًّا

hurt (v.n.) ضَرَّ

(lit. hurt) (n.) ضَرَرٌ

meta : disability (due
to illness or any sort
of defect)

عَبْرَ أُولَى الضَّرَرِ

Save those who are disabled.
[4:95]

adversity, harm, distress (n.) ضَرًّا

(ضَرًّا is that evil which
relates to the person as
disease while بَأْسًا is
that which relates to pro-
perty, as poverty,—LL)

(The duplicated ض indicates

that ت of ʾ is changed
by its following emphatic
letter ض as a phonemic
rule).

humility (v.n.v.,) acc.

تَضَرَّعًا

(act. 2 pic. m. sing.)

ضَرَّعًا

bad pasturage, dry herbage,
thorny plant.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ

No food shall be theirs save
bitter thorn. [88:6]

☆ ض ع ف ☆

(perf. 3 p.m. sing.)

ضَعَفَ

< ~ was/is weak

ضَعَفَ يَضْعِفُ ضَعْفًا وَ ضَعْفَةً (ك)

to weak

ضَعُفَ الظَّالِمُ وَالْمُطْلُوبُ

Weak are (both) the invoker
and the invoked. [22:73]

(perf. 3 p.m. plu.)

ضَعُفُوا

they were weak

they weakened not (neg.)

مَا ضَعُفُوا

(perf. 3 p.m. plu.) x

اِسْتَضَعَفُوا

they weakened

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

يَسْتَضَعِفُ

~ weakens

(p.p. 3 p.m. plu.) x

اِسْتَضَعِفُوا

(lit.) those made weak

مَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ

And they are not to harm
anyone thereby. [2:102]

distressed (pis. pic.) vill

الْمُضْطَرَّ

أَنْ يَجِيبَ الْمُضْطَرَّ إِذَا دَعَاهُ

Is not He (best) who answereth
the distressed when
he calleth unto Him.

[27:62]

☆ ض ر ر ☆

(perf. 3 p.m. plu.) ʾ

تَضَرَّعُوا

< They prayed humbling
themselves (or they
humbled themselves)

تَضَرَّعَ يَتَضَرَّعُ تَضَرُّعًا ʾ

<< to pray with humiliaty
or humble oneself

تَضَرَّعَ يَتَضَرَّعُ تَضَرُّعًا وَ ضَرَّاعَةً (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.) ʾ
they humble themselves

يَتَضَرَّعُونَ

(imperf. 3 p.m. plu.) ʾ
they humble themselves

يَتَضَرَّعُونَ

قَالَ لِكُلِّ ضِعْفٍ

He said: to each double. (i.e. in the hereafter He will say)
[7:38]

twofold (2)

لَهُمْ جَزَاءُ الْوَعْدِ بِمَا عَمِلُوا

Theirs (shall be) twofold re-
wards for that they have
done. [34:37]

twofold (n. dual.) ضِعْفَيْنِ

manifold (m. p.) acc. أَضْعَافًا

(v. n. iii) acc. مُضَاعَفَةً (مُضَاعَفَةٌ)
multiplied

(act. pic. m. sing.) acc. ضَعِيفًا
weak

weak ones (n. p.) acc. ضِعَافًا

weak ones (n. p.) ضَعْفَاءُ

more weak (relative.)
(in respect of.....) أَضْعَفُ

(Ap-der. > m. plu.) iv مُضْعِفُونَ
those who get manifold

فَأَلَيْكَ هُوَ الْمُضْعِفُونَ

They shall have (increase)
manifold. [30:39]

acc. مُسْتَضْعِفِينَ nom. مُسْتَضْعِفُونَ

(ap-der. m. plu.) x
weakened ones

(meta: oppressed people)

(in the verse 7:75 means :
those who were counted
weak, due to their poverty
or owing to the small-
ness 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, meta-
phorically rendered 'opp-
ressed'.)

(imperf. 3 p. m. sing.) iii مُضَاعَفٌ
<<~ doubles,

(multiplieth)

ضَعَفَ يَضْعِفُ ضَعْفًا (ف)

< ضَاعَفَ مُضَاعَفَةً iii

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)

وَلَا ذَا مَسْكُومٍ الصُّرُفِي الْبَحْرُ ضَلَّ مِنْ

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

ضَلَّكَ

قَدْ ضَلَّكَ 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

a handful (n.) acc. ضَغْنًا
of herbs

(or a handful of twigs of
trees or shrubs) (LL)

medleys (n. p.) أَضْغَاتٌ

أَضْغَاتُ أَحْلَامٍ

Medleys of dreams. [12:44]

☆ ض غ ن

<secret (n. p.) أَضْغَانٌ

malevolence

(sing.) ضَغِينٌ hatred, malice

☆ ض ف د ع

<frogs (n. p.) الضَّفَادِعُ

(sing.) ضِفْدَعَةٌ

☆ ض ل ل

(perf. 3 p. m. sing.) assim. ضَلَّ

<~lost the (1)
right way, strayed

ضَلَّ 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)

تَعَيَّرَ

أَنْ قَوْلَ أَحَدِهِمَا تَعَيَّرَ لِأَحَدِهِمَا الْأُخْرَى
So if one of the two (women)
erreth (forgetteth), the
one may remind the other.
[2:282]

(imperf. 1st. p. sing.)
I shall go astray

أَضِلُّ

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي
Say : if (ever) I go astray,
I shall stray only against
myself. [34:50]

(perf. 3 p.m. sing.) iv
left in error (1)

أَضَلَّ

- أَضَلَّ إِضْلَالًا
(i) to leave in error (if the
subject of the sentence
is Allah and the object
is other than man),
(ii) to lead astray

أَتَرْتُمْ أَنْ تَهْتَدُوا بِمَا ضَلَّ اللَّهُ
Do you (perchance) seek to
guide those whom Allah
let go astray (or left in
error). [4:88]

sent astray (2)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ
أَعْمَالَهُمْ
Those who disbelieve and
hinder others from the way
of Allah, He shall send
their work astray. [47:1]

فَدَّ ضَلُّوا ضَلًّا بَعِيدًا

Indeed they have erred (or
strayed) going far astray.
[4:167]

disappeared, (2)
have gone away

قَالُوا أَيْنَ مَا كُنْتُمْ

تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا
They say : where is that
which you used to call
upon besides Allah ? They
would say : They have
disappeared from us.
[7:37]

(perf. 1st p. plu.)

ضَلَلْنَا

we disappeared

وَقَالُوا لَمَّا أَضَلْنَا فِي الْأَرْضِ مَا كُنَّا فِي جَنَّةٍ
And they say, When we are
lost (disappeared) in the
earth, shall we be in a
new creation ? [32:10]

(imperf. 3 p.m. sing.)

strays (1)

يَضِلُّ

هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ

He knoweth well whosoever
strayeth from His path.
[6:117]

erreth (2)

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

My Lord erreth not nor He
forgetteth. [20:52]

(wandering in the way of God i.e., struggling to find the way, in search of the true light. That the character of the Prophet was even in his youth exemplary and exceptional in the most tempting environment of Makka is borne out by hostile biographers.)

(Jid.)

the strayed الضَّالِّينَ nom. الضَّالُّونَ
ones

an error (v.n.)

ضَلَالَةٌ

لَكِنَّ الْقَوْمَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ

But today the wrong-doers are in error manifest.

[19:38] astray or (2)
wasted, in vain

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of the infidels only goes wasted or astray [13:14]

the error (v.n.) الضَّلَالِ

error (v.n.) ضَلَالَةٌ، الضَّلَالَةُ

further astray (1) (relative) أَضَلَّ

وَمَنْ أَضَلُّ مِنِّي أَمَّا هُوَ

And who is further astray than he who followeth his desire. [28:50]

further astray (2)

أُولَئِكَ سَئِئِمَّا وَأَضَلُّ عَنْ سَوَاءِ التَّوْبِيلِ

Those are worst in abode ;

وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا

And assuredly he (i.e., Satan) hath led astray a great multitude. [36:62]

(perf. 3 p.m. dual.) iv أَضَلَّا
the twain led astray

(perf. 3 p.m. plu.) iv أَضَلُّوا
they led astray

(perf. 2 p.m. plu.) iv أَضَلَّكُمْ
you led astray

(perf. 3 p. f. plu.) iv أَضَلَّلْنِ
they (f. i.e., idols) led astray

(imperf. 3 p.m. sing.) iv يُضِلُّ
~sends astray

(imperf. 3 p.m. sing.) iv يُضِلُّ
~sends astray

(Note : In conditional phrases the assimilation of two letters is removed, thus

يُضِلُّ becomes يُضِلِّلُ

(imperf. 3 p.m. plu.) iv يُضِلُّونَ
they lead astray

(el. 3 p.m. plu.) iv لِضُلُولَا
in order to lead astray

(imperf. 3 p.m. plu.) acc. nd يُضِلُّ
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.

ضَنَكَا

<hard, narrow

ضَنَكَ بِضَنَكُ ضَنَكًا وَضَنَاكَ (ن)

to be narrow

ض ن ن

(act. 2 pic. m. sing.)

ضَنِينٌ

<tenacious

ضَنَّ بَعِيضٌ ضَنًّا (ن)

to be tenacious, regardly.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

And he is of the unseen not a tenacious (concealer).

[81:24]

(The prophet has nothing to conceal, his messages are all plain and unambiguous) (Rz.)

ض ه ا

(imperf. 3 p.m. plu.) iii h.v.

بَضَاهُمُونَ

<they resemble

ضَاهَا مُضَاهَةً iii

(the verb has no triliteral from) (LL)

بَضَاهُمُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ

They resemble to saying of those who disbelieved before.

[9:30]

ض و ه

(perf. 3 p.m. sing.) iv (h.v.)

أَضَاءَ

<~illuminated

356

and furtherst astray from the level way. [5:60]

(Ap-der. m. sing) iv

misleader

مُضِلٌّ

(Ap-der. m. plu.) acc. iv

seducers

مُضِلِّينَ

وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصَدًا

I was not one to take seducers as supporters. [18:51]

ض م ر

(act. pic. m. sing.)

ضَارٌّ

<lean, thin mount

ضَرَّ بَضْرٌ ضَمُورًا (ن)

to be thin

وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

And on any lean (mount) coming from every deep defile. [22:27]

(worn out and famished by a long journey; the phrase is expressive of fatiguing journey and great distance)

ض م م

(perate m. sing.) assim.

<press !

اَضْمَمَ

ضَمَّ بِضَمٍّ ضَمًّا (ن)

to join, gather, add, to press

وَاضْمُودَكَ إِلَى جَانِبِكَ

And press thy hand to thy side. [20:22]

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ أَعْمَالَكُمْ

And Allah is not one to let
your faith go wasted. [2:143](imperf. 1st. p. sing.) iv
I waste

أُضَيِّعُ

أَنِّي لَا أُضَيِّعُ عَمَلَكُمْ 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 يَضَيِّفُونَ acc. n.d. يَضَيِّفُوا

<they entertain

to entertain iv صَفِّفَ

صَافٍ يَضَيِّفُ ضَافَةً (ض)

to be a guest or to enjoy
hospitality

صَفِّفُ guest (n.)

ض ي ق ★

(perf. 3 p.m. sing.) (w.v.) ضَاقَ
~became narrow,
(meta.) was troubledضَاقَ يَضِيقُ ضَيْقًا وَ ضَيْقًا (ض)
to be narrow, to become
straitento illuminate,
shine

أَضَاءَ إِضَاءَةً

<< ضَاءَ يَتَوَّاهُ ضَوَاهُ وَ ضِيَاءً (ن)

to shine, glitter

(perf. 3 p. f. sing.) iv أَضَاءَتْ
~illuminated(imperf. 3 p.m. sing.) iv يُضِيئُ
illuminates

ضِيَاءٌ light (v.n., r.f.)

ض ي ر ★

<harm (v.n.) (w.v.) ضَرَّ

ضَارٌّ يَضِرُّ ضَرًّا (ض)

to harm, injure, damage

ض ي ز ★

<unjust, unfair (n.) (w.v.) ضَيَّرَ

ضَارٌّ وَ ضَارٌّ يَضِيرُ ضَرًّا

وَ ضَيَّرَ (ض)
to be unjust in
giving a judgement
(Mojm.)

ض ي ع ★

(perf. 3 p.m. plu.) iv (w.v.) أَضَاعُوا
<they wasted, they neglectediv 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 عَلِمْنَا أَنكَ يَضِيقُ صَدْرَكَ

And We know indeed that thy
breast straitens. [15:97]

(el. imperf. 2 p.m. plu.)ii

that you, in order to straiten

strait (n.) acc.

يَجْعَلُ صَدْرَهُ ضَيْقًا

(He) maketh his breast strait.
[6:125]

(act. pic. m. sing.)

straitened (in the sense of
Pis. Pic.)

وَصَارَ قَوْلُهُ ضَيْقًا

And thy breast will he strait-
ened by it. [11:12]

straitness (v.n.)

يَضِيقُ

وَضَاقَ بِرُحْمٍ ذَرْعًا

And he was troubled on
their account (Arb.) and
he felt straitened on their
account (Jid.) [11:77](Primarily the meaning of
phrase is "stretching forth
the arm" and is used in the
sense of power or ability
(TA) the meaning of the
phrase is "he was unable
to do the thing, or he
lacked strength to accom-
plish the affair"—LL.)

(perf. 3 p. f. sing.)

~was straitened

ضَاقَتْ

ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

The earth, vast as it is, be-
came straitened unto them.
[9:118]

ضَيْقٌ

كتاب الطاء

ط ب ق ★

lit. cover (n.) acc. طَبَقًا، طَبَقِي
stage, state, layer

لَتَرْكَبُنَّ طَبَقًا عَنِّي

Surely you shall ride stage
by stage. [84:19]

(i.e., O mankind your existence
is not fixed or stationary,
you must be ever changing
growing, journeying from
the state of the living to
that of dead, and from the
state of the dead to a new
life in the next world. The

preposition عَنْ is here
synonymous with بَعْدُ and

طَبَقًا عَنِّي is equi-
valent to حَالَةً بَعْدَ حَالَةٍ .

storeys, stages (v.n.) acc.

طَبَقًا

ط ب ع ★

(perf. 3 p.m. sing.) طَبَعَ
< ~ set a seal
طَبَعَ يَطْبَعُ طَبْعًا (ف)
to seal, imprint

بَلْ طَبَعَ اللَّهُ عَلَيْهِمُ الْكُفْرَ

Aye! Allah hath set a seal
upon them for their infid-
elity. [4:155]

(imperf. 3 p. m. sing.) يَطْبَعُ
sets a seal

(imperf. 1st. plu.) نَطْبَعُ
we put a seal

(pp. 3 p.m. sing.) طَبِعَ
is sealed

وَضُجِعَ عَلَى قُلُوبِهِمْ

And their hearts are sealed.
[9:87]

(imperf. 2 p.m. sing.) acc. **تَطْرُدُ**
thou mayst drive away

(perate. neg. m. sing.) **لَا تَطْرُدُ**
drive not !

(act. pic. m. sing.) **طَارِدٌ**
one who drives SS away

★ ط ر ف ★

طَرَفٌ، الطَّرْفُ (n.) eye

lit. : eye. In some verses it is rendered as glance, sight, looking, according to the context.

a side, n. acc. (1)
a portion

يَقْطَعُ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

That he may cut off a portion of those who disbelieve.

[3:127]

side, end (2)

طَرَفَيْنِ < gen n.d.

two ends (n. dual.)

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفَايَ الْإِيلِ

Aud establish the pttyer at the two ends of the day, and the neighbouring (watches) of the night.

[11:114]

أَطْرَافٌ (n. p.) ends (1)

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

طَعِمُوا (perf. 3 p.m. plu.)
< they ate

طَعِمَ يَطْعَمُ طَعْمًا وَ طَعَامًا (س)
to eat (intrans.)

طَعِمَ يَطْعَمُ طَعْمًا وَ طَعْمًا (س)
to taste (intrans.)

طَعِمْتُمْ (perf. 2 p.m. plu.)
you ate

وَإِذَا أَطَعِمْتُمْ فَانْتَشِرُوا
And when you have eaten
then disperse. [33:53]

يَطْعَمُ (imperf. 3 p.m. sing.)
~eats

لَا يَطْعَمُونَ إِلَّا مَنْ أَتَيْنَا
None shall eat thereof save
whom We allow. (6:138)

لَمْ يَطْعَمْ (juss. 3 p.m. sing.)
< did not taste
the v.n. is طَعَمَ see above

وَمَنْ لَوْ يَطْعَمُهُ فَإِنَّهُ مِنِّي
And whosoever tasteth it not,
verily shall be mine.
[2:249]

أَطْعَمَ (perf. 3 p.m. sing.) iv
< ~fed

أَطْعَمَ إِطْعَامًا (trans.) iv
to feed

يُطْعِمُ (imperf. 3 p.m. sing.) iv
~feeds

borders (2)

أَلَمْ يَرَوْا أَنَّ أَتَانِي الْأَرْضَ نَقُصُّهَا مِنْ أَطْرَافِهَا
Behold they not that We
visit the land diminishing
it by the borders thereof.
[13:41]

★ ط ر ق

الطَّارِقُ (act. pic. m. sing.) gen.
< the comer by night

طَرَقَ يَطْرُقُ طَرَقًا (ن)
to come at night, to knock,
to strick

(lit. anything coming by night
or appearing at night thus

الطارق is the star that
appears in the night : also
the morning star, because
it comes at the end of the
night—Rgh. LL)

طَرِيقًا acc. طَرِيقٌ
way, path (n.)

طَرِيقَةً، طَرِيقَةً
way, path (n.)

طَرِيقًا (n. p.)
ways, paths

★ ط ر ي - و

طَرِيًّا < fresh acc. adj.
طَرِيَّ يَطْرِي - طَرَوْ يَطْرُو
طَرَاوَةً (س، ك)

to be tender, fresh

طَعَنَ يَطْعُنُ طَعْنًا (ف، ن) - يَنْ، عَلًا
to speak ill of,
defame

وَطَعْنُوا فِي دِينِكُمْ
And they thrust at your religion (Arb.) assail (Pic.)
revile (Jid.). [9:12]

speaking ill (v.n.) acc. طَعْنًا

وَطَعْنُوا فِي الْإِيمَانِ
And scoffing at the faith.
(Jid.) [4:46]

ط غ ی - و

طَغَى (perf. 3 p. m. sing.) w.v.
< ~exceeded (1)
the limit

طَغَى جَفْنِي طَغْيًا وَ طَغْيَانًا (ف)
to exceed the (i)
bounds

طَغَا يَطْغُو طُغْوًا وَ طُغْوَانًا (ن)
to rise high (water) (li)

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 لَنَاصِلُكَ الْمَاءَ حَمَلًا لِّكَ فِي الْبَحْرِ
Surely we carried you in the
ship, when the water rose
high. [69:11]

يُطْعِمُونَ (imperf. 3 p.m. plu.) iv
they feed

يُطْعِمُونِي comps. iv.
that they feed me.

that they feed acc. يُطْعِمُونَا

me (pronominal) يَنْ

يَنْ shortened to يَنْ i.e., the
first ي is dropped

وَمَا أُرِيدُ أَنْ يُطْعِمُونِي
I desire not (from them)
that they feed Me. [51:57]

تُطْعِمُونَ (imperf. 2 p.m. plu.) iv
you feed

نُطْعِمُ (imperf. 1st. p. plu.)
we feed

أَطْعِمُوا (perate m. plu.)
feed !

يُطْعَمُ (perf. 3 p.m. sing.)
~is fed (pip. 3 p. m. sing.)

اسْتَطْعَمَا (perf. 3 p.m. dual.)
the twain asked food

اسْتَطْعَمَ اسْتَطْعَمًا
to seek x food (trans.)-

إِطْعَامٌ the feeding (v.n.) iv

طَاعِمٌ an eater (act. pic. m. sing.)

طَعَامٌ food (v.n.) طَعَامٌ، الطَعَامُ acc.

طَعْمٌ taste (v.n.)

ط ع ن ★

طَغَوْا (perf. 3 p. m. plu.)
< they thrust at

exorbitance (v.n.) acc.
insolence

طَفَنًا

★ ط ف ف

(perf. 3 p.m. sing.) h.v. iv
< ~extinguished

أَطْفَأَ

iv, **أَطْفَأَ** **إِطْفَاءً** <
to extinguish, put out (fire or
light)

<< **طُفِيَ** **بَطْفِئًا** **طُفُوءًا** (س)
to be put out (fire or light)

<acc. **بُطِفُوا**

(imperf. 3 p.m. plu.)
that they extinguish

(el imperf 3 p.m. plu.) **لَيُطِفُوا**
would they extinguish (or
they may extinguish)

★ ط ف ف

(ap-der. m. plu.) ii
<scrumpers

المُطَفِّفِينَ

to diminish ii **طَفَّفَ** **تَفْفِيفًا**
(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.)

طَفَّوْا

they exceeded limits

(imperf. 3 p. m. sing.) acc.

يَطْفِي

that he may be inordinate

قَالُوا رَبَّنَا إِنَّا أَفْ أَنْ يَفْرِطَ
عَلَيْنَا وَأَنْ يُطْفِيَ

they (Twain) said : our Lord
we fear lest he hasten to
do evil to us or be inor-
dinate (or he may
play the tyrant). [20:45]

(perate. neg. m. plu.)

لَا تَطْفُوا

do not exceed the limits.

more rebellious (relative)

أَطْفَى

كَانُوا لَهُمْ أَظْلَمَ وَأَطْفَى

Verily that were more unjust
and more rebellious.

[53:52]

(perf. 1st. p. sing.)

أَطْفَيْتُ

caused to rebel

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْفَيْتُهُ

His comrade saith: our Lord!

I did not cause him to
rebel (make him exceed
the limits). [50:27]

acc. **طَاغُونِ**, **طَاغِينَ**, **طَاغِيْنَ** nom.

insolent (LL) (n. p.)

exorbitant (Jid.)

outburst, (intrans.)

طَاغِيَّةٌ

thundering noise.

an idol, false god, devil (n.) **طَاغُوتٌ**

[whatever is worshipped in-

stead of God is **طَاغُوتٌ**

< children (n. p.)

الْأَطْفَالُ

(sing.) طِفْلٌ

★ ط ل ب

(imperf. 3 p.m. plu.)

يَطْلُبُ

< ~ seeks

طَلَبَ يَطْلُبُ طَلْبًا (ن)

to seek, ask desire

seeking (v.n.) acc.

طَلْبًا

seeker (act. pic. m. sing.)

الطَّالِبُ

(pic. pact. m. sing.)

الْمَطْلُوبُ

the sought

★ ط ل ح

plantains (n.)

طَلْحٌ

(It is the name of a certain fruit tree used to be found in Hejaz, its fruit is very delicious with good smell. (Muj.) It is a non-Arabic word. (Lis.)

★ ط ل ع

(perf. 3 p. f. sing.)

طَلَعَتْ

< ~ rose high

طَلَعَ يَطْلُعُ طُلُوعًا (ن)

to appear, rise (sun), sprout

(imperf. 3 p. f. sing.)

يَطْلُعُ

~ rises

★ ط ف ق

(perf. 3 p. m. sing.)

طَفِقَ

< ~ set about, began

طَفِقَ يَطْفِقُ طَفِيقًا (س)

to begin,

set out to do something

طَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks.

[38:33]

(perf. 3 p.m. dual.)

طَفِقَا

the twain began

وَطَفِقَا يَخْضَعْنَ عَلَيْهِمَا مِنَ وَرَقِ 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 لَا يَرْحَمُونَ أَعْلَى عَوْنِ الرَّسُولِ

Or the children not acquainted with privy parts of woman. [24:31]

child (n. used for sing.)

طِفْلًا

نُخْرِجُكَوْطِفْلًا نَعْرًا

Then we bring you forth as a child (infant). [22:5]

لَعَلِّي أُنَاجِلُكَ 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 أَطْلَعُ إِطْلَاعًا
someone know, inform

وَمَا كَانَ اللَّهُ لِيُظْهِرَكَ عَلَى 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 أُنَبِّئُكُمْ مَطْلَعُونَ

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 تُطْلِعُوا

would you like to look
at them (Rz., Ksh.)

ranged date (1) (n.)

وَالَّتِي تَحْتَ لَيْسَتْ لَهَا طَلْعٌ تَضِيدُ

And tall date-palms (laden)
with clusters ranged.

[50:10]

طَلَعَ بِطُلُوعِ طُلُوعًا (ف)

to ascend, to come to, or
upon, look upon, know

to depart from عَن ، عَلَى

(perf. 3 p.m. sing.) vii comp.
<has he looked upon ?

to look viii أَطْلَعَ إِطْلَاعًا
upon or down, to know

(أ + interrotive إِطْلَعَ)

أَطْلَعَ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عِمْدًا
Hath he looked upon the
Unseen, or hath he taken
of the Compassionate a
covenant ? [19:78]

(perf. 3 p.m. sing.) viii
he looked

فَأَطْلَعَ قَرَأَهُ فِي سَوَاءِ الْجَحِيمِ

Then he looked (will look)
down and see him in the
midst of the flaming fire.
[37:55]

(perf. 2 p.m. sing.) viii أَطْلَعْتَ
thou look

(imperf. 2 p.m. sing.) viii تُطْلِعُ
thou/will/notice

لَا تَزَالُ تَطْلِعُ عَلَى خَائِنَةٍ مِنْهُمْ

Thou will not cease to notice
defrauding on their part.
[5:13]

(imperf. 1st. p. sing.) viii
I ascend

أُطْلِعُ

(perf. 3 p.m. dual.) vii
the twain set out

فَانْطَلَقَا مَعَهُ حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

Then the twain set out; until
when they embarked in a
boat, he scuttled it.

[18:71]

(perf. 3 p.m. plu.) vii
they went off

فَانْطَلَقُوا وَهُمْ يَتَخَمَتُونَ

So they went off speaking to
each other in a low voice.

[68:23]

(imperf. 3 p.m. sing.)
~moves

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَايَ

And my breast straineth and
my tougue moveth not
quickly.

[26:13]

depart, (perate m. plu.) vii

اِنطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تَكْذِبُونَ

Depart unto that which you
used to call a lie. [77:29]

★ ط ل ل

a gentle rain (n.)

فَإِنْ لَّمْ يَجْعَلْهَا رِيًّا فَطَرْنَ

And if no heavy rain-falleth
upon it, then a gentle
rain.

[2:265]

spathe (2)

وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ

And from the date-stone,
from the spathe thereof
(come forth) clusters of
dates low hanging. [6:99]

★ ط ل ق

(perf. 3 p.m. sing.) ii
< ~divorced

طَلَّقَ تَطْلِيقًا

to quit, leave, to divorce (his wife)

<< طَلَّقَ بِطَلْقٍ طَلَاً (ن)

to be freed from bond

(perf. 2 p.m. plu.) ii
you divorced

you divorced them
(i.e., women)

they (m.) divorced
you (f.)

divorce ! (perate m. plu.)
(pis. pic. f. plu.)

divorced women

(perf. 3 p. f. sing.) vii
< ~started doing something

اِنطَلَقَ اِطْلَاقًا
in doing something, or start
with something, to depart

وَالْكُلَى الْمَلَائِكَةُ إِنِ امْسُتُوا

وَأَصْبِرُوا عَلَىٰ آلِهِمْ

The chiefs among them de-
parted (saying): Go ! and
preserve in your gods. [38:6]

مِنْ قَبْلِ أَنْ تَنْطِيسَ وَجُوهًا

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 وَجُوهٌ ; not in the meaning of ط م س)

destroy! (perate. m. sing.) اَطْمِئِسْ

رَبَّنَا اَطْمِئِسْ عَلَى أَمْوَالِنَا

Our Lord destroy their riches. [10:88]

ط م ع

(imperf. 3 p.m. sing.)

< ~covets

طَمِعَ طَمِعَ طَمِعًا وَ طَمَاعًا - ب ، فِي
to covet, eagerly desire,
to hope for

I covet (imperf. Ist. sing.) اَطْمَعُ

(imperf. 3 p.m. plu.) طَمِعُوا
they covet

(imperf. 2 p.m. plu.) تَطْمَعُونَ
you covet

طَمِعَ

طَمِعُوا

تَطْمَعُونَ

ط م ث

(imperf. 3 p.m. sing.) juss

< ~touches, deflowers

طَمَتْ يَطْمِئُ طَمَأَ (ض)

to touch a women in order
to deflower her

لَمْ يَطْمِئْهُمْ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ

Before them man has not
touched them nor jinni.

[55:74]

ط م س

(p. p. 3 p. f. sing.) طَمِئَتْ

< ~become effaced

طَمَسَ يَطْمِئُ طَمَسًا وَ طُمُوسًا (ض ، ن)

to be effaced,

disappear, go far away, to
to be corrupted (in heart),
to destroy

لَإِذَا النُّجُومُ طُمُوسٌ

So when stars are effaced.

[77:8]

(perf. Ist. p. plu.) طَمَسْنَا

we wipe out

وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَى أَعْيُنِهِمْ

And if We listed surely We
should wipe out their eyes.

[36:66]

(imperf. Ist. p. plu.) acc. تَطْمِئُ
that we obliterate

تَطْمِئُ

(le. imperf. 3 p.m. sing.)
~ may rest at ease

لَيَطْمَنَنَّ

وَلَكِنْ لَيَطْمَنَنَّ قَلْبِي

But that my heart may rest
at ease. [2:260]

(le. imperf. 2 p.m. sing.)
~ may rest at ease

لَيَطْمَنَنَّ

وَلَيَطْمَنَنَّ قُلُوبُكُمْ

That your hearts may rest
at ease. [3:126]

at rest (Ap-der. m. sing.) مُطْمَئِنِّ

وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

And his heart is at rest with
the belief. [16:106]

(Ap-der. f. sing.) acc. مُطْمَئِنَّةٌ
at rest

قَرْيَةً كَانَتْ آمِنَةً 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 يُنَادُونَ الْمُطْمَئِنِّينَ

Angels walking about con-
tentedly. [17:95]

(imperf. 1st p. plu.) iv
we covet
to hope (v. n.) acc.

نَطْمَعُ

نَطْمَعًا

ط م م ★

< calamity (n.) الطَّامَّةُ

(assim) طَمَّ يَطْمُ طَمًا (ن)
to overflow, cover up

فَإِذَا جَاءَتْ الطَّامَّةُ الْكُبْرَى

Then when the grand Cala-
mity shall come (i.e. the
resurrection). [79:34]

ط م ن ★

(perf. 3 p.m. sing.) vi
< ~ is contented

طَمِنَ طَمِينًا
to be free from
disquietude,
to be in tranquillity

فَإِنْ أَصَابَهُ خَيْرٌ طَمِنَ بِهِ

If there befall him good
he is contented therewith.

[22:11]

(perf. 2 p.m. plu.) طَمِنْتُمْ
you are secure
(i.e., out of danger)

(perf. 3 p.m. plu.) طَمِنُوا
they are satisfied

وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَالْمَالِ الَّذِي كُتِبَ لَهُمُ

And they are well-pleased
with the life of the world
and are satisfied therewith.

[10:7]

تَطَهَّرَ تَطَهَّرَ يَتَطَهَّرُ

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. اَتَّهَرُوا
get yourselves cleaned(ap-der. m. sing.) ii مُطَهِّرٌ
one who purifies SSوَمُطَهِّرِ الَّذِينَ كَفَرُوا
And (I am) purifying thee
from those who disbelieve.
[3:55](ap-der. m. plu.) acc. v. مُطَهَّرِينَ
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 أَزْوَاجٌ مُطَهَّرَةٌ

purified ones ii الْمُطَهَّرُونَ

purifying (v.n.) ii تَطْهِيرًا

clean (v. n., r. f.) طَهْرٌ

(elative m. sing.) v. أَطْهَرُ
the purest thing

ط و د ★

cliff, mound (n.) الطُّودُ

ط ه ★ ★

two single letters of the ط ه
Arabic alphabet, inter-
preted in various ways
(See. IK. Tb. Jid.)

ط ه ر ★

(perf. 3 p. f. plu.) يَطْهَرُونَ
<they are purifiedطَهْرٌ يَطْهَرُ طَهْرًا وَ طَهْرًا
to be clean (ك) وَ طَهَارَةً (ك)pure, to be purified (*intrans.*)

حَتَّى يَطْهَرْنَ

Till they (women) have puri-
fied themselves. [2:222](perf. 3 p.m. sing.) ii طَهَّرَ
~purifiedطَهَّرَ تَطْهِيرًا
to purify (*trans.*)

طَهَّرَكَ

He purified thee. [3:42]

(el. 3 p.m. sing.) acc. يُطَهِّرُ
that he may purify(imperf. 2 p.m. sing.) تَطَهَّرْ
thou purifiethطَهِّرْ
purify ! (perate. m. sing.)طَهِّرَا
purify ! (perate m. duul.)
(O you twain)(perf. 3 p. f. plu.) v. يَطْهَرُونَ
<they are purified

تَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ

Then his soul made the slaying of his brother agreeable to him. [5:30]

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

(perf. 3 p.m. plu.) iv
they (m.) obeyed

(perf. 3 p.f. plu.) iv
they (f.) obeyed

(perf. 2 p.m. plu.)
you (m.) obeyed

you obeyed him أَطَعْتُمُوهُ

(perf. 1st. p. plu.)
we obeyed

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

لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ

Were he to obey you in many affairs. [49:07]

(juss. 3 p.m. sing.) iv
~obeys 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 يُطِيعُوا

(imperf. 1st. p. plu.) iv
we obey يُطِيعُ

(perate. m. plu.) iv
(O you) obey! أَطِيعُوا

كَالْطُّورِ الْعَظِيمِ

Like a huge mound (M.A.),
or like a cliff mighty (Jid.).
[26:63]

(الطُّور means a mountain,
as well as an elevated or
overlooking tract of land.)
(LL.)

ط و ر ★

Tur (prop. n.) طُورٌ، الطُّورُ

(Tur is applied to mount
Sinai and to the mount
of Olives, and to several
other mountains—LL)

<stages, states (n.p.) acc. أَطْوَارًا
(sing.) طَوْرًا

ط و ع ★

(perf. 3 p.f. sing.) ii طَوَّعَتْ
~made agreeable

to bring into طَوَّعَ
subjection

طَوَّعَتْ لَهُ 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 . -

اسْتَطَاعَ / يَسْتَطِيعُ

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

(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 لَهُ نَقْبًا

Thus they were not able to
mount it, nor were they
able to burrow through it.
[18:97](perate, f. plu.) iv أَطِيعْنَ
(O you ladies) obey!

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 بَطِيعٌ
~is obeyed(perf. 3 p.m. sing.) v تَطَوَّعَ
<~did voluntarilyتَطَوَّعَ تَطَوَّعًا
to do v, something voluntarily

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily
does good then verily
Allah is Appreciative,
Knowing. [2:158](perf. 3 p.m. sing.) x اسْتَطَاعَ
<~could, was able, had power

(the ت of stem v is replaced
by duplication of (ط))

ط و ف ★

طَافَ - عَلَى (w.v.)

(imperf. 3 p.m. sing.)
~came upon

طَافَ يَطُوفُ طَوَافًا وَ طَوَافًا
وَ طَوَافًا وَ 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 -

قَطَافَ عَلَيْهِمُ طَافَتْ مِنْ رَبِّكَ وَهُمْ لَا يَأْمِنُونَ
Then a visitation came upon
it while they slept.

[68:19]

(imperf. 3 p.m. sing.) يَطُوفُ
~goes round

يَطُوفُونَ عَلَيْهِمْ وَلَدَانِ
Go round on them youths
(boy servants). [56:17]

(imperf. 3 p.m. plu.) (w.v.) يَطُوفُونَ
they go round

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِإٍ لَاحٍ
(They will be) going round
between it and boiling
water fierce. [55:44]

(pip. 3 p.m. sing.) يَطَافُ
is/will be/passed

(imperf. 3 p.m. sing.) x يَسْتَطِيعُ
~is able

هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ 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 تَسْطِيعْ
(juss. 3 p.m. sing.) x
thou was not able

(imperf. 3 p.m. plu.) x يَسْتَطِيعُونَ
they are able

(imperf. 2 p.m. plu.) x تَسْتَطِيعُونَ
you are able

(acc. 2 p.m. plu.) x تَسْتَطِيعُوا
you were able

لَنْ تَسْتَطِيعُوا
you will not be able

طَوَّعًا willingly (v. n.) acc.

طَاعَةً obedience (v.n.)

(act. pic. m. plu.) طَائِعِينَ
<willing doers (of SS)

(sing.) طَائِعٌ

(pic. pact. m. sing.) مُطَاعٌ
obeyed one

(Ap-der. m. plu.) v الْمُطَوِّعِينَ
those who do something
willing or voluntarily

وَطَهَّرَ بَيْتِي لِلْعَاطِلِينَ

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 nom. طَائِفَتَيْنِ، الطَائِفَتَيْنِ
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

<< طَاقَ يَطْوِقُ طَوْقًا (ن)

to be able, be in a position
to do something

سَوْفَ تَكُونُونَ مَاحْصُولًا

Soon shall that wherewith
they stint be hung round
their necks. [3:180]

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ

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

كُوفُونَ عَلَيْكُمْ بِعِصَمٍ مِّنْ لَّهُمْ

Going round frequently some
of you on some of them.

[24:58]

(act. pic. m. sing.) طَائِفَةٌ

visitation

تَطَافَ عَلَيْهَا طَائِفٌ

A visitation come upon it.
[68:19]

circumambulator (2) (n.p.) طَائِفَتَيْنِ

طَالَ يَطُولُ طَوْلًا (ن)

to be long, to continue for a long time, to be lasting

حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ

Until there lasted long upon them the life. [21:44]

(perf. 3 p.m. sing.) (w.v.) vi طَاوَلُ < prolonged

as R.F. vi طَاوَلُ

مَطَاوَلُ عَلَيْهِمُ الْعُمُرُ

And the life was prolonged upon them. [28:45]

(act. 2 pic. m. sing.) acc. طَوِيلًا prolonged, long

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا

Verily thou hast by day prolonged occupation.

[73:7]

height (v.n.) acc. طَوَّلًا

وَلَنْ يَبْلُغَ الْجِبَالَ طَوَّلًا

And thou canst not reach the mountains in height.

[17:37]

power (1) (n.) الطَّوْلُ

ذِي الطَّوْلِ

The Lord of Power. [40:3]
(the possessor of all sufficiency and of super-abundance, as of bounty, or the possessor of power or of bounty, and beneficence) (Lis.).

(i. e. they shall have that whereof they were niggardly made to cleave to their necks like the neck-ring: as it is said in a tradition; it shall be a biting snake upon the neck—

(imperf. 3 p.m. plu.) iv يَطِيقُونَ

< they can bear, they are able to do

iv أَطَاقَ إِطَاقَةً

to be able to do a thing

وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامِ سَكِينٍ

And for those who can keep it (fast) with hardship, the ransom is the feeding of a poor man. [2:184]

(i. e. such men and women as are exceedingly weak or are of very advanced old age. إِطَاقَةٌ signifies

what can be done or borne with utmost difficulty—the utmost that one can do with difficulty, trouble or inconvenience. (Jid.—LL)

strength (n.) طَاقَةٌ

رَبَّنَا وَارْزُقْنَا مَا لَاطَاقَةً لَنَا 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. طَوَّيْ
< ~ we roll up

طَوَّى بِطَوَّى طَيًّا (ض)
to fold, roll up

rolling up (v. n.) طَوَّى

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِّ لِلْكَتُبِ
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 Shoaib' which runs south-eastward from the great

opulent (2)

إِسْتَأْذَنَكَ أَوْلَا الظُّلُمِ مِنْهُمْ

The opulent among them ask leave of thee. [9:86]

(*lit. the possessor of opulence, Jid.*)

means (3) (n.) acc. مَطْلُولًا

وَمَنْ لَوْ يَسْتَطِيعُ مِنْكُمْ مَطْلُولًا أَنْ يَنْكِحَ
الْحَصْنَتِ الْمُؤْمِنَةِ

And those of you who cannot afford means to marry free, believing women.

[4:25]

(The phrase لَمْ يَسْتَطِيعْ مَطْلُولًا

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

طَرَفُ لَيْلٍ وَ حُسْنُ مَآبٍ

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 الْخَيْرُ وَالْطَّيِّبُ

Say the evil and the good are not alike. [5:100]

clean (2)

فَتَجْمَعُوا صَعِيدَ الْبَيْتِ

Then go to high clean soil.

[4:43]

wholesome (3)

كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

Eat of that which is lawful and wholesome in the earth. [2:168]

gentle (4)

وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ

And they are guided into gentle speeches. [22:24]

طَيِّبِينَ ، الطَّيِّبِينَ nom. الطَّيِّبُونَ

good ones n. p. acc.

(opp. evil)

plain in front of the Ras-Sufsafseh.—*Jid.*)

ط ي ب ★

طَابَ (pref. 3 p.m. sing.) w.v. <~pleased

طَابَ يَطِيبُ طَيِّبًا وَ طَيِّبَةً (مُز)

to be good, pleasant, agreeable, lawful

طَابَتْ نَفْسُهُ to be happy, cheerful

طَابَتْ عَنْهُ نَفْسًا to leave, give up

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

مَثْنًى وَثُلَاثَ وَرُبُعَ

Then marry such as please you, of (other) women by twos and threes or fours.

[4:3]

طَبَنَ .. نَفْسًا (perf. 3 p. f. plu.) they (f.) give up

فَإِنْ طَبَنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا

And if they give up anything thereof of their own accord. [4:4]

(perf. 2 p. m. plu.)

ye are good blessedness, joy, happiness

طَرَبَنَ (plu. of طَيِّبَةٌ n.f. or fem.)

form of طَابَ relative)

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ

They said, we augur evil of you. [36:18]

(perf. 1st p. plu.) v أَطَيَّرْنَا

we augur evil

قَالُوا تَطَيَّرْنَا بِكَ وَبِمَنْ مَعَكَ

They said : we augur evil of thee and those with thee. [27:47]

(imperf. 3 p.m. plu.) v يَطَيَّرُونَ

they augur evil

bird (n.) طَيْرٌ

the bird (n.) الطَّيْرُ

(act. pic. m. sing.) طَائِرٌ

lit. a flying creature (1)

وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ

Nor a flying creature that flieth with its wings. [6:38]

mata. action (2)

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ

And every man We have fastened his action round his neck. [17:13]

(طَائِرٌ) in addition to its literary meaning of a bird means metaphorically the actions of a man which are the cause of his happiness and which are, as it were, attached to his neck as a necklace. (LL.)

good, (1) (n. f. adj.) طَيِّبٌ
excellent, fair

بَلَدًا طَيِّبَةً وَذَيْبٌ عَفُورٌ

A fair land and indulgent Lord ! [34:15]

fair, gentle (2)

وَجَزَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ

And they sail with them with a gentle (or fair) breeze. [10:22]

good ones, (n. p. f.) الطَّيِّبَاتُ
lawful ones

الْيَوْمَ لَكُمْ طَيِّبَاتٌ

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 طَيْرَانًا (ض)
to fly (birds), to flee

وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ

Nor a flying creature flieth that with its two wings but are communities like unto you. [6:38]

(perf. 1st p. plu.) v تَطَيَّرْنَا
< we augur evilto augur evil, تَطَيَّرَ وَ أَطَيَّرَ
to draw a bad omen from

يَخَافُونَ يَوْمًا كَانَتْ أَمْثَلُ مَسْطَرًا

They dread a Day the evil
whereof shall be wide-
spread. [76:7]

ط ي ن ★

acc. طِينٌ nom. الطِينُ
the clay (n.) (adj.)

mata. augur (3)

قَالَ طَاهِرٌ لَّهُمْ عِنْدَ اللَّهِ

He said, your augury is with
Allah. [27:47]

(ap-der. m. sing.) x, acc. مَسْتَطِيرًا

wide-spreading (Jid. & Pic.)
that which spreads far
and wide (Aya.).

★★★

كتاب الظاء

<< ظَفِرَ يَظْفَرُ ظَفْرًا (س) - ب ، عَلَى
to obtain, overcome

مِنْ بَعْدِ أَنْ أَظْفَرَكَو عَلَيْهِمْ
After He had given you
victory over them. [48:24]

<claws, nails (n. p.)
(of the finger), talon.

ظَفْرٌ (sing.)

وَعَلَى الَّذِينَ هَادُوا حَرَّمًا كُلُّ ذِي ظَفْرٍ
And unto those who are
Jews We forbade every
animal with claws. [6:146]

ظ ل ل ل

(perf. 3 p.m. sing.) (assim.)
<~remained (I)

ظَلَّ يَظَلُّ ظِلًّا وَ ظُلُولًا (ف)
to be, to become, to grow into,

ظ ع ن

<marching, (v.n.)
departing

ظَلَمَ يَظْلِمُ ظُلْمًا وَ مَظْلَمًا (ف)
to march, travel, to depart

وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا
يَوْمَ يُظْلَمُونَ

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

وَلَيِّنْ أَرْسِلْنَا رِيحًا قَرَارًا مُمِصَّةً تَقْلُبُوا
مِنْ تَحْتِهِ يَكْفُرُونَ

And if We send a wind and they see it yellow, they would after that certainly continue to disbelieve.

[30:51]

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

تَقْلَبُونَ تَقْلَبُونَ

You would continue lamenting (or wondering). [56:65]

(imperf. 3 p. f. plu.)
they become.

إِنْ يَشَاءُ يُفْكِرِ الرِّيحَ فَتُظْلَلْنَ رَوَاكِدٌ

If He will, He stills the wind so that they become motionless. [42:33]

(imperf. 1st. p. plu.)
we continue/remain

تَقْظَلُّ لَهَا عِزِّينَ

So we shall remain devoted to them. [26:71]

(perf. 1st p. plu.) ii ظَلَّلْنَا
< we overshadowed

ظَلَّلَ تَظْلِيلًا ii وَ أَظْلَلَ إِظْلَالًا
to overshadow

(n.) (acc.) ظِلًّا nom. ظِلٌّ، الظِّلُّ
< shadow, shade

(plu.) أَظْلَالٌ، ظِلَالٌ، ظُلُوفٌ

(with a following imperfect or

active participle or عَلَى it means, to continue, to do something, to go on doing something, preserve something)

ظَلَّ وَجْهَهُ مُسْوَدًّا

His face remaineth darkened. [16:58]

(perf. 3 p. f. sing.) ظَلَّتْ
~become (2)

تَقَلَّتْ أَعْنَاقُهُمْ لَهَا خُضُعِينَ

So their necks would become submissive to it. [26:4]

(perf. 2 p.m. sing.) ظَلَّتْ
thou hast remained

(ظَلَّتْ is modified form of

ظَلَّلَتْ 2 p.m.)

وَأَنْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا

And look upon thy god of which thou hast remained a votary. [20:97]

(perf. 3 p.m. plu.) ظَلُّوا
they remained, they kept

تَقْلُوفِيهِ يَمْرُجُونَ

Then they kept mounting through it. [15:14]

(perf. 3 p.m. plu.) لَظَلُّوا
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

بَلَّمَ الْجَنَّتَيْنِ أَتَتْهُمَا وَلَوْ تَطْلُو مِثْلَهُ شَيْئًا
Each of the two gardens brought forth its produce and stinted not aught thereof. [18:33]

(imperf. 3 p.m. sing.) يَظْلِمُونَ
they wronged

وَمَا ظَلَمْنَاهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ
And they wronged not Us but themselves they were wont to wrong. [7:160]

(Sometimes, as the context governs, يَظْلِمُونَ has been

ظِلَالٌ < shades (n.p.)
(sing.) ظِلٌّ

that which shades, (n.) ظِلَّةٌ
cover, cloud giving shade, الظِّلَّةُ

cloud giving (n.p.) ظِلٌّ
shade, shadows

(sing.) < ظِلَّةٌ

(act. 2 pic.) ظَلِيلٌ acc. ظَلِيلًا
shading

ظ ل م ★

(perf. 3 p.m. sing.) ظَلَّمَ
< ~ wronged (1)

ظَلَّمَ يَظْلِمُ ظُلْمًا وَ مَظْلَمَةً (ض)

to do wrong or evil, to wrong, to treat unjustly, ill-treat, oppress, harm, suppress, tyrannise

وَمَنْ يَفْعَلْ ذَلِكَ فَنَفْسُهُ ظَالِمٌ

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

to become iv أَظْلَمَ إِظْلَامًا
 dark, to enter upon the darkness

(Learner should note أَظْلَمَ , with damma on the final letter, in an elative case meaning more or much unjust, more than others in wrong-doing etc. while أَظْلَمَ is perf. 3 p.m. sing. iv and means 'to be or become dark'.)

wrong-doing acc. ظَلَمًا nom. ظَلَمٌ

(act. pic. m. sing.) ظَالِمٌ، الظَّالِمُ
 a/the wrongdoer

(pact. pic. f. sing.) ظَالِمَةٌ
 wrongdoer

(the feminine form has been used the H.Q. for worship or communities i. e., as adjective of a plural).

nom. الظَّالِمُونَ، الظَّالِمَاتُ

those (n. p.) acc. الظَّالِمِينَ، الظَّالِمَاتِ
 who are wrongdoers

the wrongdoers of (n.d., n.p.) ظَالِمِينَ

wrongdoers of أَنْفُسِهِمْ
 their own souls

rendered as "they disbelieved.")

فَأُولَٰئِكَ الَّذِينَ خَسِرُوا
 أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَكْفُرُونَ

Those are they who ruined their souls because they disbelieved in our signs. [7:9]

(imperf. 2 p.m. plu.) تَظْلِمُونَ
 you (do) wrong

(perate. neg. m. plu.) لَا تَظْلِمُوا
 (O you) wrong not!

(pp. 3 p.m. sing.) ظَلِمَ
 ~ was wronged

(pp. 3 p.m. plu.) ظَلِمُوا
 they were wronged

(pip. 3 p. f. sing.) ظَلِمْتَ
 thou wast wronged

(pip. 3 p.m. plu.) يَظْلِمُونَ
 they were wronged

they are not/shall not be wronged لَا يَظْلِمُونَ

(pip. 3 p. m. plu.) تَظْلِمُونَ
 you are wronged, you shall be treated wrongly

you shall not be treated wrongly لَا تَظْلِمُونَ

(elative. m. sing.) أَظْلَمَ
 more unjust

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ
 أَنْ يُذَكَّرَ فِيهَا اسْمُهُ

And who is more unjust than he who preventeth the

ظ م أ ★

(imperf. 2 p. m. sing.) h.v.

<thou thirst (or thou shall thirst)

طَيِّقَ يَطْمَأْطِئُ وَ ظَمَأَ (س)

to be thirsty

thirst (n.)

thirsty (act. participle)

ظ ن ن ★

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

~thought (1)

imagined, deemed

< ظَنَّ يَظُنُّ ظَنًّا (ن)

(1) to think, assume, deem

(2) to suspect or assume

(3) to believe, know

(4) to conjecture

(according to Raghib ظَنَّ

signifies to conjecture, imagine, suspect and to be sure of something in view of one's observation. As a general rule he points out that often this verb is succeeded by أَنْ or أَنْ that means to be sure about, and in certain places it means to imagine, as

(ints.n.) acc. ظَلَمًا nom. ظَلَمٌ
great wrongdoer

oppressor, wrong- (ints-n.) ظَلَامٌ
doer (by habit or one who is pleased to hurt others)

وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

And their Lord is not an oppressor unto (His) bondmen. [41:46]

acc. (pic. pac. m. sing.) مَظْلُومًا
one who has done wrong

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَكُمْ سُلْطَانًا
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. مُظْلِمًا
(lit. that becomes dark)

أَغْشَيْتْ وَجُوهَهُمْ وَقَطَعْتَ أَيْلَهُمُ الْمُنِيرَ

Their faces were overcast with pieces of night pitch-dark. [10:27]

(ap-der. m. plu.) مُظْلِمُونَ
SS darkend

وَأَيُّةً لَهُمُ الْآيَاتِ نَسْلَخُ مِنْهُ النَّهَارَ

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 أَتَاهُمْ ذُحْرُ

And they imagined that it was going to fall on them. [7:171]

they realized (2)

وَلَمَّا كَانَتْ لَيْلٌ

And they knew (or realized) that there was no refuge from Allah except unto Him. [9:118]

they suspected (3)
(they were in doubt)

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا

And they suspected as ye did that Allah will not raise anyone. [72:7]

(perf. 2 p.m. plu.) ظننتم
ye thought (1)

وَقُلُوبُكُمْ ظَنَّتْ أَنَّ لِي ظَنَنْتُمْ بَرَكَةً

And that thought of yours that ye formed (thought) concerning your Lord. [41:23]

you assumed (2)

بَلْ ظَنَنْتُمْ أَن لَّنْ يَنْقَلِبَ الرَّسُولُ

وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا

Yea! ye assumed that the Messenger and the believers would never return to their households. [48:12]

وَذَا النُّنُورِ إِذْ ذُهِبَ مُنَافِعُهَا أَفْطَنَ

أَن لَّنْ نَعْتَدَ عَلَيْهِ

And Dh-ul-Nun when he went away in wrath and he thought that We would not straiten him. [21:87]

believed, knew, (2)
understood

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 يَحْضُرَ

Verily he assumed that he would not be back. [84:14]

(perf. 1st p.m. sing.) ظننتُ

I was sure

إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَهٗ

Verily I was sure I should be a meeter of my reckoning. [69:20]

(perf. 3 p.m. dual.) ظنَّا

the twain thought

(perf. 3 p.m. plu.) ظنوا

they imagined (1)

they entertained (3)
wrong thoughts

وَمَا أَفَاءَ قَدِ اهْتَمَرُوا أَنْفُسَهُمْ
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 ج • ل in ل جَاهِلِيَّةٌ)

(imperf. 2 p.m. plu.) تَظُنُّونَ
you entertain wrong thoughts

(imperf. 1st. p. plu.) نَظَنُّ
we deem

(n.) acc. ظَنًّا، الظَّنَّ nom. ظَنٌّ
thinking (1)

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
And what is thinking of those who forge lies against Allah? [10:60]

conjecture (2)

وَمَا يَسْتَفِيعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ السُّعْطَانَ
لَا يُعْزِي مِنْ الْحَقِّ شَيْئًا

And most of them follow not but conjecture, surely conjecture avails not aught against the truth. [10:36]

(diverse) thought (n. p.) الظَّنُّ

(act. pic. m. plu.) الظَّانِّينَ
entertainers of evil thoughts

(perf. 1st p. plu.) ظَنَّا
we thought (1)

وَأَنَّا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسَ 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 ظَنَنَّا أَن لَّنْ نَجْعَلَ اللَّهُ فِي الْأَرْضِ

And we know that we cannot frustrate Allah in the earth. [72:12]

(imperf. 3 p.m. sing.) يَظُنُّ
~thinks

(imperf. 3 p.f. sing.) تَظُنُّ
~thinks

(imperf. 1st. p. sing.) أَظُنُّ
I think

(imperf. 3 p.m. plu.) يَظُنُّونَ
they know

(they believe) (1)

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَقَّوْنَ رَبَّهُمْ

Who know (believe in) that they will meet their Lord. [2:46]

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ
إِلَّا مَا فِي دُلَاقِهِمْ 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 كَانُوا يُظَاهِرُونَ عَلَيْكُمْ وَيُضْمِرُونَ

Verily they, if they come to know of you, would stone you. [18:20]

(juss. 3 p.m. plu.)

they knew not

أَوِ الْبَطْلُ الَّذِينَ لَمْ يُظَاهِرُوا عَلَى عَوْرَتِ النِّسَاءِ

Or children who know naught of women's nakedness. [24:31]

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

< they helped, support

to help, ظَاهِرٌ مُطَاهِرَةٌ

support others (in the sense of collaboration), to back, or support enemies

وَمَا ظَاهِرُوا عَلَى إِخْرَاجِكُمْ

And helped (others) in driving you out. [60:9]

(juss. 3 p.m. plu.)

they did not back up against SS

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الشَّرْكِ كُنْتُمْ تُؤَكِّدُونَ
يَنْقُصُونَكُمْ نِسَاءً أَوْ لَمْ يُظَاهِرُوا 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.)

< 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.)

they mount, (1) they ascend

وَمَعْلَجٍ عَلَيْهِمَا يَنْظَرُونَ

And stairs whereby they ascend. [43:33]

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ

Thus they were not able to mount it. [18:97]

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

they get upper (2) hand

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَقْبَلُوا مِنْكُمْ إِلَّا ذِمَّةً

How (can there be any treaty for them) when, if they have the upper hand, they respect not regarding you (either) kinship or agreement. [9:8]

(imperf. 3 p.m. sing.) iv
~informs, discloseth (1)

- (1) to disclose iv أَظْهَرَ إِظْهَارًا
(2) to cause to appear
(3) to make SS overcome
(4) to enter upon the time
of noon

عِلْمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا

He is the Knower of the unseen. He discloseth not His unseen unto anyone. [72:26]

cause to (2)
appear SS

إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

Verily ! fear that he may change your religion or he may cause to appear corruption in the land. [40:26]

(el. 3 p. m. sing.) iv
~may make or cause to overcome

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

He it is who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them. [61:9]

(imperf. 2 p.m. plu.) iv
ye enter upon at noon

يُظْهِرُ

أَظْهَرَ

لِيُظْهِرَ

يُظْهِرُونَ

(imperf. 3 p.m. plu.) iii
they put away their wives by pronouncing Zihar.

الَّذِينَ يُظْهِرُونَ مِنْكُمْ مَنْ يَسَاءُ بِهِمْ
تَاهُنْ 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 divorcing a woman. The husband saying to the wife, 'thou art to me as the back of my mother.' The word **ظَهَارٌ** Zihar is derived from **ظَهَرَ** meaning back. The Quran while not recognizing this form as a non-returnable divorce, made necessary for a husband in such a case to make an expiation before re-establishment of the conjugal rights).

(imperf. 2 p.m. plu.) iii
ye declare 'Zihar'

وَمَا جَعَلَ أَزْوَاجَكُمْ إِنِّي تُظْهِرُونَ مِنْهُنَّ أُمَّهَاتَكُمْ
And He made not your spouses whom ye declare to be as your mothers' back, your (real) mothers. [33:4]

~apprised iv أَظْهَرَ

وَأَظْهَرَهُ اللَّهُ عَلَيْهِ

And Allah apprised him thereof 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 تُنَبِّئُونَهُ بِمَا لَا يَخْلُ

فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِنَ الْقَوْلِ

Would ye inform Him that
of which He knoweth not
on the earth or is it by
way of outward saying ?

[13:33]

outwardness, (2)

open (outside)

وَذَرُوا ظَاهِرَ الْأَشْجِمِ وَبَاطِنَهُ

And avoid open sins and
secret ones. [6:120]

appearance (3)

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا

They know some appearance
of the life of the world.

[30:7]

outer side (4)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَالظَّاهِرُ مِنْ رَيْبِهِ الْعَذَابُ

The inner side whereof con-
taineth mercy, while the
outer side thereof is to-
ward the doom. [57:13]

وَلَهُ الْمَحْمَدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا

وَجِينَ تُظْهِرُونَ

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 تَظَاهَرَا
each other against SS

قَالُوا يَسْحَرَانِ تَظَاهَرَا

they said : two magics sup-
porting each other. (i.e.
two magicians) [28:48]

(imperf. 2 p.m. plu.) vii تَظَاهَرُونَ

ye support each other against

(one ت is dropped in تَظَاهَرُونَ)

وَيُخْرِجُونَ قَوْمًا وَيَتَكَلَّمُونَ بِمَا لَا يَخْلُ

عَلَيْهِمْ بِالْأَشْجِمِ وَالْعَذَابُ

And drive out a party of you
from their homes and
support each other against
them with guilt and ini-
quity. [2:85]

back (n.) ظَهْرٌ

backs (n. p.) ظُهُورٌ

(sing.) ظَهْرٌ

the outward (n.)

الظَّاهِرُ

opp. الْبَاطِنُ inward (one of the

(act. 2 pic. m. sing.)
helper, one who backs up,
supporter

aider against SS عَلَى -

وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا

And the disbeliever is ever
an aider against his Lord.
[25:55]

the heat of noon (n.) الظَّهِيرَةُ

وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ

And when you put off your
clothes for the heat of
noon. [24:58]

behind the back ظَهْرًا

وَأَخَذَ ثَوْبَهُ وَرَاءَ كَتِفَيْهِ

And you put Him behind
you on backside. [11:92]

(The phrase means: you
have neglected Him as a
thing cast behind your
backs.)

(act. pic. m. plu.) acc. ظَاهِرِينَ
masters, those who are upper-
most

يَقُومُ لَكُمْ أَلْئَمْكَ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ

O my people, yours is the
kingdom this day being
masters (uppermost) in
the land. [40:29]

(act. pic. f. sing.) acc. ظَاهِرَةً
outwardly (2)

وَأَسْنَعُ عَلَيْكُمْ نِسَاءَ ظَاهِرَةٍ وَبَاطِنَةٍ

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 بَرَكْنَا فِيهَا
قُرًى ظَاهِرَةً

And We made between them
and the towns which We
had blessed, other towns
easy to be seen. [34:18]

كتاب العين

★ ع ب ث ★

(imperf. 2 p.m. plu.) تَعْبَثُونَ
<you sport

عَبَثَ يَبْثُ عَبَثًا (س)
to play, sport in a frivolous
manner

أَتَبْنُونَ بِكُلِّ رِجْلٍ أَيْهَ 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. عَبَثًا
in vain, to sport, jest

★ ★ ★ ★

عَاذَ see (prop. n.) ع د و

عَادَ see (a verb) ع و د

عَامٌ see (year) ع و م

ع ب أ

(imperf. 3 p.m. sing.) (h.v.) يَعْثَا
<~cares for

عَبَا يَعْثَا عَبَا (ف)
to care for, to be solicitous

قُلْ مَا يَسْأَلُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ
Say : my Lord careth not for
you, were it not for your
prayer. (Jid.) Say : my
Lord would not concern
himself with you but for
your prayer (Pic.) [25:77]

(perf. 1st p. plu.) عَدْنَا
we worshipped

وَقَالُوا لَوْلَا رَحْمَتُ الرَّحْمَنِ مَا عَبَدْنَاهُمْ
And they said: Had the
Compassionate willed we
should not have worship-
ped them. [43:20]

(imperf. 3 p.m. sing.) يَعْبُدُ
~worships

(imperf. 3 p.m. plu.) يَعْبُدُونَ
they worshipped

(imperf. 3 p.m. plu. el.) لِيَعْبُدُوا
they should/in order to/
that they may/worship

أَنْ يَعْبُدُوهُمْ n.d.
worship them (f.)

لِيَعْبُدُونِ (el. com.)
(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

لَا تَعْبُدُونَ
you shall not
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.) عَدَ
~worshipped

عَدَّ يَعْدُ عِبَادَةً
وَعِبَادَةً وَغُورَةً (ن)
to serve, worship, adore, venerate
(Meta. to obey)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ 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 الْفِرَّةَ وَالْأَنْثَارَ يَرْعَبُونَ عِبَادَ الطَّاغُوتِ
He made some of them
apes and swine, and (those
who) worshipped the devil.
[5:60]

Note: the word عَدَّ acc-
ording to the majority of
the commentators, is a
plural noun, i.e., plural of
عَابِدٌ worshipper. Thus
the verse means: He
made some of them opes
and swine and worship-
pers of the devil.

(perf. 2 p. m. plu.) عَدْتُمْ
you worshipped

bond man *opp.* a free man (*i.e.* owned by a human being)

وَالْعَبْدُ الْمُؤْمِنُ خَيْرٌ مِّنْ الْمُشْرِكِ

A believing bondman is better than an infidel (who ascribes divinity to anything besides God).

[2:221]

a servant, a (2)
bondman or a slave possessed and governed by Allah. Thus all human beings are Allah's bondmen and bondwomen.

Thus when this word is used in the Quran in relation to Allah it applies on those who willingly submit themselves to Allah and obey His commands that come down to them through His Prophets.

compare :

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِتَالُ فِي الْحَرْبِ وَالْحُكْمِ وَالْعَبْدِ 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 الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ

The Messiah never did scorn to be Allah's bondman.

[4:172]

(*imperf. 1st p. sing.*) اَعْبُدْ

I worship

that I may *acc.* اَنْ اَعْبُدْ
worship

(*imperf. 1st p. plu.*) نَعْبُدْ

we worship

(*perate m. sing.*) اَعْبُدْ

(thou) worship !

(*perate. m. plu.*) اَعْبُدُوا

(you) worship !

(you) worship me (*com.*) اَعْبُدُونِي

(you) worship me (*com.*) اَعْبُدُونِي

(*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

اَجَعَلْنَا مِن دُونِ الرَّحْمَنِ الْهَةَ يُعْبَدُونَ
Have We appointed gods
beside the Compassionate
to be worshipped. [43:45]

(*perf. 2 p.m. sing.*) ii عَبَدْتَ

< thou enslaved

ii عَبَدَ يَمْبُدُ يَمْبُدًا

to enslave, subjugate, to make (a road) possible for traffic, to make serviceable, enthrall

(*n. nom.*) عَبْدٌ، عَبْدٌ، الْعَبْدُ

(*gen.*) عَبْدٍ (*acc.*) عَبْدًا

a slave or a (1)

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

Assuredly in their stories is a lesson for men of understanding. [12:111]

(prate. m. plu.) viii **اعْتَبِرُوا**
you take a lesson !

< **اعْتَبِرْ** اعتيَاراً viii
consider, take into account
observe carefully, have regard to

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

So learn a lesson O ye endowed with insight. [59:2]

ع ب س ★

(perf. 3 p. m. sing.) **عَبَسَ**

< ~ frowned

عَبَسَ يَعْيسُ عُبُوساً (ض)

to frown, look sternly, austere

عَبَسَ وَتَوَلَّى

He frowned and turned away. [80:1]

austere, grim, stern (n.) **عُبُوسٌ**

إِنَّا خَافُ مِنْ رَبِّنَا يَوْمَ عُقُوبَتِنَا

Verily we dread from our Lord a Day grim and distressful. [76:10]

ع ب ق ر

< **عَقَرِيَّ** عَقَرِيَّ (n.)

iii. fine, of finest quality,

two bond- (n. dual.) acc. **عَبْدَيْنِ**
men (of Allah)

(n. p.) acc. { **عِبَادُ، عِبَادُ**
bondmen **الْعِبَادُ، الْعِبَادُ**
of Allah

nom. **الْعَابِدُونَ** acc. **الْعَابِدِينَ**

(act. pic. m. plu.)
worshippers

(act. pic. f. plu.) **عَابِدَاتُ**
worshipper women

worship (v. n.) **عِبَادَةٌ**

★ ع ب ر

(imperf. 2 p. m. plu.) **تَعْبِرُونَ**
you interpret

عَبَّرَ يَعْبرُ عَبْرًا وَعِبَارَةً (ن)
to state clearly, to interpret

إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ

If ye can interpret dreams.

[12:43]

acc., n. d. **عَابِرِينَ** < **عَابِرِيَّ**
(act. pic. m. plu.)

those who cross

عَبَّرَ يَعْبرُ عَبُورًا (ن)
to cross (a bridge or way)
to pass

إِلَّا عَابِرِي سَبِيلٍ

Except (in case of) passing (crossing) the way. [4:43]

admonition (n.) **عِبْرَةٌ**
a lesson by which one can take warning or example

And if they solicit God's favour they shall not be regarded with favour (*Rod., Sale.*). If they petition their Lord to cancel their compact, or to restore them to the world, He will not do so *i.e.*, He will not restore them to the world; knowing that, if they were restored, they would return to that which they have been forbidden to do. (Qr.)

ع ت د ★

(*perf. 3 p. f. sing.*) viii
أَعَدَّتْ < got ready, prepared

to get ready, viii
أَعَدَّ إِعَادًا
prepare

<< عَدَّ يَعُدُّ عَادًا (ن)
to be ready

(*perf. 1st. p. plu.*) viii
أَعَدْنَا
we have prepared

(*pact. 2 pic. m. sing.*)
عَدْتُ
ready

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَدْتُ

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.*)
الْعَتِيقُ
< 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 يَبْغِبُ عَبًّا وَعَبَابًا (ض، ن)
to blame

(*3 p. m. plu.*) pip. x
يَسْتَعْبِرُونَ
they will be (or they are)
given leave to seek pleasure of

يَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا أَمْعِيرُهُمْ
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. pact. m. plu.*) acc. iv
مُعْتَبَرِينَ
< they are allowed to seek
pleasure

to regard iv
أَعْتَبَ إِعْتَابًا
with favour, to show
favour to

وَأَن يَسْتَعْبِرُوا مِمَّا هُمْ مِنَ الْمُعْتَبَرِينَ

And if they seek to please
(Allah) they will not be
of those who are allowed
to please Allah (*Jid.*)

[41:24]

وَعَوُّوْهُوَ أَكْبَرًا

they have exceeded (the bounds) with excess great.

[25:21]

disdain (2) nom.

عَوُّ

بَلْ لَّجَوْنَا فِي عَصْوِ وَنُفُورٍ

Aye they persisted in disdain and aversion. [67:21]

extreme (1) acc. (n.)
(degree)

عِيَا

وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا

I have reached an age of an extreme (degree) [19:8]

most in excess (2)

أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا

Whichever of them against the Compassionate were most in excess. [19:69]

ع ث د ★

(perf. 3 p.m. sing.) pp.
~is stumbled

عَوْرَ

عَوْرَ يَعْبُورُ عَوْرًا وَ عَوْرًا (ض، ن)

to stumble,

عَلَى -

to become acquainted with,
to light upon.(perf. 1st. p. plu.) iv
we cause to light upon

أَعْرَضْنَا

< أَعْرَضْنَا عَنَّا

to cause to light upon

عَقَّ يَمُتُّ عَقَاةً (ن)

to become old, to remain in
a good condition

وَلْيَلْبِثُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambu-
tate the ancient House.

[22:29]

ع ت ل ★

(perate. m. plu.)

اَعْتَلُوا

(you) drag!

عَلَّ يَعْزِلُ عَنَّا (ض، ن)

to drag, push violently

فَاَعْتَلَوْهُ إِلَى سَوَاءِ الْجَحِيمِ

Lay hold of him and drag
him unto the midst of the
flaming fire. [44:47]

violent, rude (n.)

عَلَّ

ع ت و ★

(perf. 3 p. f. sing.) w.v.

عَتَفَ

~trespassed

< عَنَا يَمُتُّ عَوًّا (ن)

to be proud, rebellious,
decrepit,to disdain, to exceed a bound-
ary in rebellious way(perf. 3 p.m. plu.) w.v.
they exceeded

عَوَّا

exceeding (1) acc. v.n.
(the boundary)

عَوَّا

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 أَنَّهُمْ يُحِبُّونَ آيَاتَهُمْ
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 مِنْهُمْ
Was it a matter of wonder-
ment to the people that
We reveal unto a man?
[10:2]

ع ث و ★

(*perate. neg. m. plu.*)
do not act curruptly

عَا يَمْزُغُونَ رَعِيَ يَعْنِي عِيًا
to evil,
mischief (ن، س)

وَلَا تَمْسُوا فِي الْأَرْضِ مُفْسِدِينَ
And do not act wickedly on
earth by spreading corrup-
tion. [2:60]

ع ج ب ★

(*perf.* 3 *p.m. plu.*)
they marvelled

< عَجِبَ يَعْجَبُ عَجَبًا (س)
to wonder, marvel, be
astonished, be amazed,
to wonder at مِنْ، لِ

(*perf.* 3 *p.m. sing.*)
thou marvelled

(*perf.* 2 *p.m. plu.*)
you marvelled

(*imperf.* 2 *p.m. sing.*) *juss*
thou marvel

إِنْ تَعْجَبَ

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

(*imperf.* 2 *p. f. sing.*)
thou (*f*) marvel

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

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

to frustrate, أَعْجَزَ إِعْجَازًا
to make powerless, to
make (one) incapable

(imperf. 3 p.m. sing.) el.
can frustrate

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ
And Allah is not such that
anything can frustrate Him.
[35:44]

'(apder.f.sing) iv
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. نُعْجِزُ) (لَنْ نُعْجِزُ)
(and can not) frustrate

عَجُوزٌ an old (women)
(who has passed child
bearing age)

قَالَتْ يُوسُفُ يٰأَيُّهَا الْوَدَّادُ إِنِّي مَرْجُوءٌ
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.) عَجِبْتُ

astounding (ints.) عَجَابٌ

★ ع ج ز

(perf. 1st p. sing.) عَجَزْتُ
I become incapable

عَجَزَ يَعْجِزُ عَجْزًا وَ مَعْجِزَةً وَ عَجْزَانَا
وَ عَجَزَ يَعْجِزُ عَجْزًا (ض، ت)
to lack strength, to become
incapable, powerless

أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذِهِ 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 عَلى -

(perf. 2 p.m. plu.) عَجَلْتُمْ

you hastened

(or) you anticipated

عَجَلْتُمْ أَمْرَكُمْ

Have you anticipated the command of your Lord.

[7:150]

Note: عَجَلْتُ is here synonymous with مَسَقَمْتُ (LL)

(perate neg. m. sing.) لَا تَعْجَلْ

(thou) hasten not

فَلَا تَعْجَلْ عَلَيْهِمْ

So hasten thou not against them. [19:84]

وَلَا تَعْجَلْ بِالْقُرْآنِ

And hasten thee not with the Quran. [20:114]

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

that in order to make haste

< أَعْجَازُ (n. p.)

(sing.) عَجْرٌ

the back side of a body,

trunk

(Ap-der. m. plu.) iii مَعْجِرِينَ

< frustraters

عَاجَزَ مَعْجَازَةً iii

to make powerless

(Ap-der. m. sing.) iv مُعْجِرٌ

frustrater

(perate, m. plu.) iv مُعْجِرِينَ

frustraters (1)

لَا تَحْسِبَنَّ الَّذِينَ كَفَرُوا مَعْجِرِينَ فِي الْأَرْضِ

Deem not those who disbelieve able to frustrate (His purpose) on the earth.

[24:57]

those who escape (2)

إِنَّ مَا تَعْدُونَ لَأَيُّهَا وَمَا أَنتُمْ بِمُعْجِزِينَ

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.) مُعْجِزِينَ)

وَأَعْلَمُوا أَنَّكُمْ عَجْرٌ مَعْجِرُونَ

And know that ye cannot escape (or frustrate) Allah.

[9:2]

★ ع ج ف

< عَجَفَ (ones), (n. p.) عَجَافٌ

emaciated

(sing.) عَجَفٌ، أَعْجَفُ

haste (v.n.) عَجَلٌ
(act. pic. f. sing. n.) الْمَاجِلَةُ
the quick-passing (world)
ever hasty (acc. ints. n.) عَجُولًا
hastening (v.n.) x اسْتَعْجَلُوا
a/the calf عَجَلًا، الْعِجْلُ

★ ع ج م

<foreign (tongue) (n.) أَعْجَمِيٌّ
litt. a Non-Arab or one who
has an impediment in
speech

لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ وَأَعْجِبُوا
The tongue of him unto
whom they incline is
foreign. [16:103]

(in) a foreign tongue acc. أَعْجَمِيًّا
foreigners (n. p.) acc. الْأَعْجَمِينَ
(Non-Arabs)

★ ع د د

(perf. 3 p.m. sing.) assim عَدَّ
<~counted
عَدَّ بِعَدِّ عَدًّا وَ عِدَّةً (ن)
to count, number, reckon

لَقَدْ أَحْصَاهُ وَعَدَّهُ حُسْبًا
Assuredly He comprehended
them a (full) counting.
[19:94]

(imperf. 2 p.m. plu.) (assim) تَعْدُونَ
you count

(perf. 3 p.m. sing.) ii عَجَلَ
<~hastened

as R.F. عَجَلَ تَنْجِيلاً
(perfect 1st p. sing.) ii عَجَلْنَا
we hastened

(imperf. 3 p.m. sing.) ii يُعَجِّلُ
~hasten

(perate. m. sing.) ii عَجِّلْ
(thou) hasten !

(perf. 3 p.m. sing.) iv أَعَجَلَ
<~made SS hasten
to make SS أَعَجَلَ إِعْجَالًا
hasten

(perf. 3 p.m. sing.) v تَعَجَّلَ
<~hastened

as R.F. v. تَعَجَّلَ تَنْجِيلاً
(perf. 2 p.m. plu.) x اسْتَعْجَلْتُمْ
you sought to be hastened

to seek SS اسْتَعْجَلَ اسْتِعْجَالًا
to be hastened also as RF

(imperf. 3 p.m. sing.) x يَسْتَعْجِلُ
~seeks SS to be hastened

(imperf. 3 p.m. plu.) x يَسْتَعْجِلُونَ
they seek ~to hasten

(imperf. 2 p.m. plu.) x تَسْتَعْجِلُونَ
you seek ~to hasten

(perate. m. sing.) x لَا تَسْتَعْجِلْ
(thou) do not seek ~to
hasten

(perate. m. plu.) x لَا تَسْتَعْجِلُوا
(you) do not seek ~to
hasten

number, counting (n.) عَدَدٌ
 <some number (1) (v.n.) عَدَّةٌ
 lit. counting, to count

فَوَدَّ أَنَّ يَأْتِيَ آخِرَ

(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

رَبِّي أَعْلَمُ بِعَدَّتِهِمْ

My Lord is best Knower of
 their number. [18:22]

★ ع د س

lentils (n.) عَدَسٌ

★ ع د ل

(perf. 3 p.f. sing.) عَدَلَ
 ~proportioned

عَدَلَ بَعْدَكَ 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 لَ
 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

(to count)

(act. pic. m. plu.) assim. عَادِنَ
 those who count

(pic. pact. m. sing.) مَعْدُودٌ
 counted (one)

(pic. pact. f. plu.) مَعْدُودَاتٌ
 <counted (ones)

(sing.) مَعْدُودَةٌ

Note : The verb **عَدَلَ**

means to judge, act justly and to equalize. When followed by a proposition

ب or **بَيْنَ** it signifies the meaning to equalize.

(imperf. 2 p. m. plu.) f.d. **تَعْدِلُوا**
you act justly

(perate. m. plu.) **اَعْدِلُوا**
(you) act justly

compensation (1) (v.n.) **عَدْلٌ**

وَلَا يُؤْخَذُ بِهَا عَدْلٌ

Nor shall compensation be taken. [2:48]

equity (2)

يُحْكَمُ بِهِ ذَوَا عَدْلٍ تَنْكُرُ

Shall be judged by two men of equity. [5:95]

equivalent (3)

أَوْعَدَلْ ذَلِكَ صِيَامًا

Or the equivalent thereof in fasts. [5:95]

justice (4)

وَتَشْتَكِي كَيْدَ رَبِّكَ صِدْقًا وَعَدْلًا

And perfected is the word of thy Lord in veracity and in justice. [6:115]

★ ع د ن

<everlasting (v.n.) **عَدْنٌ**

to make an **بَيْنَ، ب**

equality between two things

الَّذِي خَلَقَكَ فَسَوَّىكَ فَعَدَلَكَ

Who created thee, then moulded thee, then proportioned thee. [82:7]

(imperf. 3 p. f. sing.) juss. **تَعْدِلْ**
it (soul) makes equal

إِنْ تَعْدِلْ كُلَّ عَدْلٍ لَا يُؤْخَذُ بِهَا

if (she i.e., the soul, person) offers every equivalent it shall not be accepted. [6:70]

(imperf. 1st. p. sing.) el. **أَلَا عَدَاءُ،**
that I may act justly

(imperf. 3 p. m. plu.) **يَعْدِلُونَ - ب**
they make equality (1)

ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Yet those who disbelieve equalize others with their Lord. [6:1]

they judge (2)

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of the people of Musa there is a community guiding (others) by the truth and judging thereby (i.e., according to the law of Islam—*Jid.*) [7:159]

they equalize (3)

بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

But they are people who equalize. (i.e., others with their Lord). [27:60]

كَمِنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادِلًا لَشَرِّ عَلَيْهِ

But whosoever is driven by necessity, neither desiring nor transgressing for him is no sin. [2:173]

(act. pic. m. plu.) عَادُونَ / عَادُونَ
transgressors

بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

Nay! Ye are a people transgressing. [26:166]
'Ad (proper n.)

وَالَّذِينَ آمَنُوا مِنْهُمْ هُودًا

And unto 'Ad we sent their brother Hud (i.e., their countrymen) belonging to the same tribe or town.

[7:65]

(عَادَ 'Ad', an Arab people flourishing in the south of the Arabian peninsula, with their dominion extending from north of the Gulf in the east to the southern end of the Red sea in the west. Their story was well known to the Arabs of the holy Prophet's time. The ancient poets knew 'Ad as an ancient nation that had perished, hence the expression "since the time of 'Ad." Their kings are mentioned in the Diwan of

عَادَ يَعْدُونَ عَادًا

وَعُدُّونَا (ن) - ب

remain, abide

(this word belongs to Syriac origin (Syuti); it is always used as genitive possessed

by جنات garden)

ع د و ★

(imperf. 3 p.m. plu.) w.v. يَعْدُونَ
< they transgress

عَادًا يَعْذُو عَذْوًا وَ عَدَوَانًا (ن)

to go rapidly, run, transgress, to pass beyond SS,

to pass from, عَنْ - overlook

(perate. neg. m. sing.) لَا تَعْدُ

do not pass from or do not overlook

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ

And let not their eyes overlook them. [18:28]

(perate neg.m. plu.) لَا تَعْدُوا

do not transgress

وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ

And We bade them: transgress not the Sabbath.

[4:154]

(act. pic. m. sing.) عَادَ
transgressor (1)

عَادَ

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ
And whosoever trespasseth
the bounds of Allah, then
verily these ! they are the
wrongdoers. [2:229]

(perf. 3 p. m. sing.) viii اَعْتَدَى
< ~transgressed

viii اَعْتَدَى يَعْتَدِي اَعْتَادًا
as v to transgress,
to be hostile, عَلَى -
froward, to violate, raid,
attack

to transgress (1)
(without a preposition fo-
llowed)

فَمَنْ اَعْتَدَى يَعْذِلكَ فَكَهُ عَذَابُ الْاٰلِئِمْرِ
So whosoever transgresseth
thereafter, for him there
shall be a torment afflic-
tive. [2:178]

to violate (2) عَلَى -

فَمَنْ اَعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ يَوْمَئِذٍ
مَا اَعْتَدْتُمْ عَلَيْهِمْ

So whosoever then offereth
violence unto you, offer
violence unto him, the like
of violence unto you.

[2:194]

(perf. 3 p.m. plu.) viii اَعْتَدُوا
they trespassed

we have trespassed viii اَعْتَدَيْنَا

we have not trespassed مَا اَعْتَدَيْنَا

Hudhailites هَذَٰلِكَ 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 اَوْس , the son of
سَام Sam, the son of
نُوح Noah, who after
confusion of the tongues

settled in اَلْاَحْصَافُ 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 يَعْذُو عَذْرًا وَ عَذْرًا وَ عَذْرًا
(ن) - عَلَى to be unjust, to injure

(imperf. 3 p.m. sing.) v يَنْعَدِي
< ~trespasses

يَعْدَى يَعْتَدِي تَعْدِيًا
to cross, overstep, to tra-
verse, to exceed a bound-
ry, to go beyond limit, to
trespass

وَأِنْ اِنتَهُوْا فَلَا عُدُوَانَ اِلَّا عَلَى الظَّالِمِيْنَ

So if they desist then there
is no violence save against
the wrongdoers. [2:193]
harshness (2)

اَيُّهَا الْاَكْبَرَيْنِ قَفَيْتُ فَلَا عُدُوَانَ عَلَيَّ

Whichsoever of the two terms
I shall fulfil it shall be no
harshness to me. [28:28]
transgression (3)

وَمَنْ يَفْعَلْ ذَلِكَ عُدُوًّا تَاوَلًا وَظُلْمًا سَوْفَ نُصِيبُهُ 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

اِذْ اَنْتُمْ بِالْعُدُوَّةِ الَّتِي بَيْنَكُمْ وَبِالْعُدُوَّةِ الْقُصْرَى

And (recall) when ye were
on the near side and they
were on the yonder side.
[8:42]

(act. pic. f. plu.) الْعَادِيَاتُ

<those who (f) run rapidly,
coursers

عَدَا يَعْذُو عُدْوًا (ن)

to go rapidly, run

وَالْعَدِيَّتِ ضَبْحًا

By the striking coursers.

[100:1]

(imperf. 3 p.m. plu.) viii يَعْتَدُوْنَ
they trespass

كَانُوا يَعْتَدُوْنَ

they were ever transgressing
[2:61]

f.d., acc.

(imperf. 2 p.m. plu.) تَعْتَدُوْا

yon trespass

incite you to trespass اَنْ تَعْتَدُوْا

(imperf. 2 p.m. plu.) el. لِيَتَعْتَدُوْا
that ye may trespass

(perate. m. plu.) اَعْتَدُوْا
(you) offer violence !

(sec. 2 اَعْتَدِيْ)

(perate. neg. m. plu.) لَا تَعْتَدُوْا
(you) trespass not !

(Ap-der. m. sing.) مَعْتَدٍ

trespasser

الْمُعْتَدُوْنَ acc.

(Ap-der. m. sing)

trespassers

<spitefully, (v. n.) acc. عَدُوًّا
wrongfully

from R. F.

عَدُوٌّ، الْعَدُوُّ enemy (v. n.)

enemy acc. عَدُوًّا

enemies (n. p.) اَعْدَاءُ

(v.n.) اَعْدَاؤُ، اَلْعُدُوَانُ

violence (1)

اللَّهُ مُهْلِكُهُمْ 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 يَعْذِرُونَ
they will make excuse, they
put forth an excuse

اعْتَذَرَ يَعْتَذِرُ اعْتِذَارًا
to offer an excuse

(perate. neg. plu.) لَا تَعْتَذِرُوا
offer no excuse

ع ذ ب

<sweet, agreeable to (n.) عَذْبٌ
taste (water)

عَذْبٌ يَعْذِبُ عَذْوَةً (ك)
to be sweet in taste

هَذَا عَذْبٌ فُرَاتٍ
One platable sweet. [25:53]

(perf. 3 p.m. sing.) ii عَذَّبَ
<~punished

ii عَذَّبَ تَعْذِيًا
to punish, chastise,
torment

(perf. 1st. p. plu.) ii عَذَّبْنَا
we punished

(imperf. 3 p. m. sing.) ii يَعْذِبُ
~will punish / ~punishes

(imperf. 3 p.m. sing.) e.l. ii لِيُعَذِّبَ
that he may punish

he will not punish لَا يَعْذِّبُ

(imperf. 2 p.m. sing.) ii تَعْذِيبُ
thou punish

(imperf. 1st. p. sing.) ii أَعْذِّبُ
I punish

(imperf. 1st. p. sing.) e-pl. لَأَعْذِيبَنَّ
I shall/I will certainly punish

(imperf. 1st. p. plu.) ii نَعَذِّبُ
we punish

we shall punish سَنُعَذِّبُ

(Ap-der. m. sing.) مُعَذِّبٌ
treats with punishment

<stairways (n. ints. plu.) مَعَارِجُ

ladder, stair, (sing.) مَعْرَجٌ

<the lame (adj.) الْأَعْرَجُ

to be lame (س) عَرَجَ عَرَجًا

★ ★ ★ ★

the branch of a palm tree الْعُرْجُونُ

★ ع ر ر

<sin, crime (n.) مَعْرَةٌ

عَرَّ بِعَرٍّ عَرًّا (ن)

to manure, to bring evil upon

(pis. pic. m. sing.) viii مَعْرَةٌ
poor, seeking favour

★ ع ر ش

(imperf. 3 p.m. plu.) يَعْرِشُونَ
they raised
(as edifices and structures)

عَرَّشَ عَرْشًا وَ عُرُوشًا (ن، ض)

ii دَ عَرَّشَ

to make a trellis (for a
grapevine), raise, build

(pact. pic. f. plu.) مَعْرُوشَاتٌ
trellised ones

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ

And He who hath produced
gardens trellised and un-
trellised. (6:141)

(Ap-der. m. plu.) ii الْمُعَذِّرُونَ

<those who put forth an
excuse, apologists

to affect an excuse,
to offer an excuse

★ ع ر ب

<Arabic (n.) عَرَبِيٌّ

related to عَرَبٌ i.e., the
descendant of Ismail bin
Ibrahim (peace be upon
them), those who speak
clearly (opp. foreigner)

of/in/Arabic acc. عَرَبِيًّا

dwellers of the (n.p.) الْأَعْرَابُ
desert

<those who show (n.p.) عُرُبًا
great love or foundness

(sing.) عَرُوبٌ، عَرُوبَةٌ

★ ع ر ج

(imperf. 3 p.m. sing.) يَعْرُجُ

~ascends

عَرَجَ يَعْرُجُ عُرُوجًا وَ مَعْرَجًا (ن)

to ascend upto a high place

(imperf. 3 p.f. sing.) تَعْرُجُ
he ascends (angel)

(imperf. 3 p.m. plu.) يَعْرُجُونَ
they ascend

to offer, to present ل -

to show, propound عَلَى -

(a matter), to set before

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

Thereafter He set them before the angels. [2:31]

(perf. 1st p. plu.) عَرَضْنَا
we showed

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا

And we shall set Hell on that Day unto the infidel. with a setting. [18:100]

(This a usual style of the holy Quran to use past tense for the future tense in connection with the Hereafter. It means that what will happen on that Day is as certain as a thing already happened.)

(pp. 3 p.m. sing.) عَرَضَ
were presented ب

إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ الْبَاقِيَةُ

(Recall) what time there were presented unto him at eventide coursers swift-footed. [38:31]

(pp. 3 p.m. plu.) عَرَضُوا
~were presented

(pip. 3 p.m. sing.) يُعْرَضُ
~shall be placed before

(pip. 2 p.m. plu.) يُعْرَضُونَ
they shall be set before

lit. throne, seat (1) الْعَرْشُ
of power, a booth, a shed,
what is constructed for
shed

met. might, power, sovereignty, dominion

الْعَرْشُ is applied to the عَرْشُ of God which is not definable and is immeasurable it is not as the vulgar 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 عُرُوشِهَا

They (towns) were laying overturned on their roofs.

[2:259]

ع ر ض

(perf. 3 p.f. sing.) عَرَضَ

~set before
عَرَضَ يَعْزِضُ وَ عَرِضَ يَعْزِضُ

عَرَضًا (ض) س

to happen, to take place

وَأِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
And if a women feareth from
her husband refractoriness
or estrangement (his turn-
ing away from her).

[4:128]

backsliding (2)

فَإِنْ كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ
And if their backsliding is
hard unto thee. [6:35]

مُعْرِضُونَ *nom.* مُعْرِضِينَ *acc.*
backsliders (*Ap-der. plu.*)

good, R. F. < v.n. عَرَضًا
gain, gear, frail goods

فَخَلَفَ مِنْ بَٰعِيهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ
يَأْخُذُونَ عَرَضَ هَٰذَا الْأَدْنَىٰ

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.*) تَعْرِضُونَ
you shall be set before
(mustered)

(*perf. 2 p. m. plu.*) ii عَرَضْتُمْ
< you speak indirectly, ب
you give a hint

to speak ii تَعْرِضًا
indirectly or to hint

(*perf. 3 p. m. sing.*) iv أَعْرَضَ
< ~ turned away

ix أَعْرَضَ إِعْرَاضًا
to turn away from, عَنْ -
avoid

(*perf. 3 p. m. plu.*) iv أَعْرَضُوا
they turned away

(*perf. 2 p. m. plu.*) iv أَعْرَضْتُمْ
you turned away

(*imperf. 3 p. m. sing.*) iv يُعْرِضُ
~ turns aside from

juss iv تَعْرِضْ
(*imperf. 2 p. m. sing.*)
thou turns away from

(*imperf. 3 p. m. plu.*) n.d. iv يُعْرِضُوا
they turn away

(*imperf. 2 p. m. plu.*) n.d. iv تَعْرِضُوا
you turn away

(*perate. m. sing.*) iv أَعْرِضْ
(thou) turn from! avoid
(them)!

(*perate m. plu.*) iv أَعْرِضُوا
(you) avert! turn away!

(v.n.) acc. iv إِعْرَاضًا
turning away (1)
(estrangement or desertion)

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ
وَهُمْ لَهُ مُنْكَرُونَ

And the brethren of Yusuf came and entered unto him and he recognized them, while they recognized him not. [12:58]

عَرَفُوا (perf. 3 p.m. plu.)
they have recognized

عَرَفْتَ (perf. 2 p.m. sing.)
thou knew

وَلَوْ شَاءَ لَرَيْنَاكَ فَمَ تَعَرَفْتَهُمْ بِسْمِهِمْ

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]

لَتَعْرِفَنَّهُ (epl.)
thou shouldst surely 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.)
overpeering cloud عَارِضٌ

لَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ
قَالُوا هَذَا عَارِضٌ مُسْطَرٌّ

Then when they beheld it as an overpeering cloud tending toward their valleys they said, yonder is an overpeering cloud bringing us rain. [46:24]

(act. 2 pic. m. sing.)
prolonged عَرِضٌ

وَإِذَا مَنَّ الشُّرْقُودُ دُعَاءِ عَرِضٍ

And when an evil toucheth him, then he is full of prolonged prayer. [41:51]

a butt (n.) عُرْصَةً

وَلَا تَجْعَلُوا اللَّهَ عُرْصَةً لِّإِيْمَانِكُمْ

And make not Allah a butt of your oaths. [2:224]

ع ر ف ★

(perf. 3 p.m. sing.)
~recognized عَرَفَ

عَرَفَ يَعْرِفُ عَرَفَانًا 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 الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُتْقِرِ 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 أَذَى

A kind (or a courteous) word and forgiveness are better than charity followed by injury. [2:263]

right, *opp.*, (4)
wrong)

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

And from among you there should be a community who invite to good and

(*imperf. 2 p.m. plu.*) تَعْرِفُونَ

you shall recognize

(*pip. 3 p.m. sing.*) يَعْرِفُ

~is/are recognized

(*pip. 3 p. f. plu.*) يَعْرِفْنَ

they (women) are/will be recognized

(*perf. 2 p.m. sing.*) ii عَرَفَ

<~made known

ii عَرَفَ يَعْرِفُ تَعْرِيفًا

to make SS known, to introduce

(*perf. 3 p. m. plu.*) vi تَعَارَفُوا

<you knew each other

iv تَعَارَفَ يَتَعَارَفُ تَعَارُفًا

to know or recognize each other

(*imperf. 3 p. f. plu.*) vi يَتَعَارَفُونَ

they mutually recognize (or) they introduce each other

(*perf. 3 p. m. plu.*) viii اعْتَرَفُوا

<they confessed

to make viii اعْتَرَفَ اعْتِرَافًا

a confession, to confess

(*perf. 1st. p. m. plu.*) اعْتَرَفْنَا

we confessed

(*paet. pic.*) الْمَعْرُوفُ ، الْمَعْرُوفُ

lit. a known or recognized thing or person

(*met*: courtesy, fairness, good kind, reputable, that which is good as an universally accepted fact, honorable)

In the holy Quran it is applied to a wall between Paradise and Hell or its upperpart (Zr. Ik.)

the name of a (n.) عَرَافَاتُ

mountain 20 K.M. from Mekkah, A valley where the main part of Haj is performed.

ع ر م ★

the dam (prop. n.) الْعَرِمُ

'Marib, the Sabaean capital was celebrated for the great dam (see under سَبَأُ Saba.) According to 'Mujam, الْعَرِمُ is a proper name of a certain valley located some 60 miles east of San'a. (for more details see *Jid.* P. 22, n. 195.)

According to others الْعَرِمُ is name of an inundation which destroyed the city of Saba.

ع ر و ★

(perf. 3 p.m. sing.) viii اَعْرَى
< ~ smote

to come viii اَعْرَى اغْرَأَ
upon, befall, smite

<< عَرَا يَعْزُو عَزْوًا (ن)
to come to a person, befall (trouble)

command that is right and forbid the wrong.

[3:104]

(part. pic. f. sing.) مَعْرُوفَةٌ
recognized, a known thing

طَاعَةٌ مَعْرُوفَةٌ

A recognized obedience.

[24:53]

seemlines, good (n.) الْعُرْفُ
lit. kindness, usage, beneficence, name of horse, crest, comb of a cock

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

Take to forgiveness and enjoin good (or seemlines).

[7:199]

beneficence (n.) acc. عُرْفًا

وَالْمُرْسَلَاتِ عُرْفًا

By the (winds) sent forth beneficence. [77:1]

This verse is a metaphorical phrase, from the عُرْفُ

of the horse, meaning, by the angels or the winds, that are sent forth consecutively, like the several portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوفِ i.e., with kindness. or beneficence.

lit: an elevated (n.p.) الْأَعْرَافُ
place or an elevated portion of the earth or ground.

to aid, ii عَزَّرَ يُعَزِّرُ عَزْرًا
support

<< عَزَّرَ يُعَزِّرُ عَزْرًا (ض)
to prevent, turn away

قَالِ الَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
Those who believe in him
and side with him and
help him. [7:157]

(Note: according to the
contents requirement the
verbs for past tense

آمَنُوا ، نَصَرُوا ، عَزَّرُوا
are translated as they were
of present tense.)

(perf. 2 p. m. plu.) ii عَزَّرْتُمْ
you have supported

(imperf. 2 p. m. plu.) acc. تُعَزِّرُونَا
you may support

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاعْتَمِدُوا
That ye may believe in Allah
and His apostle, and may
support him (i. e., His
religion) and honour Him.
[48:9]

ع ز ن ★

(perf. 3 p. m. sing.) (assim v) عَزَّ
~prevailed

عَزَّ يُعَزِّ 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 لِسُوِّ

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 الْآلَاءَ جَمْعَ 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.) يَعْزُبُ
< ~escapes

عَزَبَ يَعْزُبُ عَزْوبًا (ن) - عَنْ
to be distant, remote, absent,
from

ع ز ر ★

(perf. 3 p. m. plu.) عَزَّرُوا
they supported

وَلَا أَقِيلُ لَهُ اتِّبَ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

And when it is said to him
fear Allah ; arrogance (or
prestige) taketh him to
sin. [2:206]

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ

Nay, but those who disbe-
lieve are in false pride
and schism. [38:2]

might (2)

وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

And they said, by the might
of Fir'awn, we! we shall
be the winners. [26:44]

قَالَ فَبِعِزَّتِكَ 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)

عَزِيزٌ

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that Allah is
Highly, Wise. [2:209]

وَعَزَّيْنِي فِي الْخُطَابِ

And he prevailed upon me in
speech (or in dispute) [38:23]

(perf. Ist. p. plu.) ii

< we strengthen

عَزَّزْنَا

to strengthen, ii
make powerful support,
give honour

فَعَزَّزْنَا بِثَالِثٍ

Then We strengthened with a
third. [36:14]

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

thou honour

عِزِّي

وَنُفُوسٌ تَشَاءُ وَتُكْدَلُ مَنْ تَشَاءُ

And Thou honourst whoso-
ever Thou wilt and Thou
abasest whosoever Thou
wilt. [3:26]

a source of strength (v.n.)

عِزًّا

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً

لِيَكُونُوا لَهُمْ عِزًّا

And they have taken gods
besides Allah that they
might be unto them a
glory (a source of power
or strength). [19:81]

عِزَّةٌ (1) false prestige,
arrogance

(i. e., a false sense of self-
respect or prestige)

(perf. 3 p.m. sing.) viii
< ~ withdrew, renounced

to separate **اعْتَزَلَا**
oneself, remove from,
renounce SS

(perf. 3 p.m. plu.) **اعْتَزَلُوا**
they withdrew

(perf. 2 p.m. plu.) **اعْتَزَلْتُمْ**
you have withdrawn

(Note: In the verse 4:91

اعْتَزَلُوكُمْ is attached to
the 2nd p.m. pronoun
while in verse 18:16 it is
prefixed to 3rd p. plu.
pronoun.)

juss (n.p.) **اعْتَزَلُوهُ**
(imperf. 3 p.m. plu.)
they withdrew

وَلَنْ يَسْتَوُوا
If they withdraw not from
you. [4:91]

(imperf. 1st p. sing.) viii **أَعْتَزِلُ**
I withdraw
(I renounce—Jid.)

(perate. m. plu.) **اعْتَزِلُوا**
(you) keep away ! (1)

فَلَا تَقْرَبُوا النِّسَاءَ فِي الْمَحْضِ
So keep away from women
during menstruation (i.e.,
do not cohabit with them).
[2:222]

اعْتَزَلْ

unassailable (2)

وَأَنَّهُ لَكَيْفٌ عَزِيزٌ

And it is an unassailable
book (i.e., a powerful in
evidences and arguments).
[41:41]

storing (3)

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا

And Allah may help thee
with a strong help. [48:3]

ought, heavy (4)

عَزِيزٌ عَلَيْهِ مَا عَنِتُّوا

And heavy upon him is that
which overburdened you.
[9:128]

The Mighty (n.) **الْعَزِيزُ**
one of the excellent names
of Allah

more powerful (elative) **أَعَزُّ**

the more powerful **الْأَعَزُّ**

< stern, (n.p.) **أَعَزَّة**
most powerful ones

(sing.) **عَزِيزٌ**

★ ع ز ل

(part. 2 p.m. sing.) **عَزَلْتَ**
< thou hast set aside

عَزَلَ يَزِلُّ عَزَلًا (مَض)
to set aside, remove from

(in a metaphorical way the verb عَزَمَ is related to **الْأَمْرُ**, that is, to its subject, thus the translation ought to be: "when the matter already determined" but it is no use of saying so and is not maent here therefore عَزَمَ has been rendered as if it were passive perfect.

(perf. 2 p.m. sing.) عَزَمْتَ
thou had resolved

(perf. 3 p.m. plu.) عَزَمُوا
they decided

(perate. neg. m. plu.) لَا تَعَزِمُوا
do not resolve!

resolution (1) (v.n.) عَزَمٌ

فَأَصْبِرْ كَمَا صَبَرْنَا لَوَالِ الْعَزَمِ مِنَ الرُّسُلِ
And have patience as had patience the men of resolution among the apostles. [46:35]

determined (2)

فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

That is of the commandments determined (Jid.). That is of the steadfast heart of things (Pic.). This, behold, is something to set one's heart upon (Aad). This is an affair of great resolution (MA). [3:186]

let alone (2)

وَلَنْ تَكُونُوا لِي فَاعَزَلُونَ

And if ye will not believe in me then let me alone (or let me go—Pic). [44:21]

Note: the final نِ is a short form of فِي Ist. p. objective pronoun).

(pact. pic. m. plu.) مَعَزُولُونَ
removed ones

إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ

Verily they are far removed from hearing [26:212]

مَعَزِلٌ
a place where one (n.p.t.) is set aloof

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعَزِلٍ

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 عَزْماً وَ عَزِيمَةً (ض)
to resolve, determine, decide to do, adjure

فَإِذَا عَزَمْتَ الْأَمْرَ

So when the matter is determined. [47:21]

ع س ع س

< departed (*quard.*) عَسَمَعَسَمَ بِعَيْنَيْ عَسَمًا
to advance, approach, to
depart

وَاللَّيْلِ إِذَا عَسَمَ

And (by) the night when it
departeth. [81:17]Note : (1) The verb has two
contradictory meanings :
came on or departed. But
the phrase in the H. Q.,
according to all exposi-
tors, signifies 'and by the
night when it departeth'.(2) As often noted in
Quranic phrases the past
tense is to be rendered as
it was present or future
tense.

ع س ل ★

عَسَلٌ
honey (*n.*)

ع س ي ★

belike, may (*particle*) عَسَى
well be, it may beAccording to the grammari-
ans it is an underived(جَائِدٌ) verb, and not a
particle that denotes "hope
or desire." Raghīb ob-

constancy (3)

وَلَمْ نَجِدْ لَهُ عَزْمًا

And we found no constancy
in him. [20:115]

ع ز و ★

< companies, groups (*n. p.*) عَزِينالْعَزِيَّةُ أَوْ الْعِزَّةُ (*sing*)

عَزَى بِعِزِّي عِزًّا (ض) - إِلَى

to ascribe relationship to
(*Rgh., Mj., LL*)

ع س د ★

تَعَاثَرْتُمْ (*perf. 2 p.m. plu.*) *vi*you make hardship for
one another< تَعَاثَرَ تَعَاثَرًا *vi*to be difficult, hard, cause
to be hard for one another
(as *RF*)

<< عَسَرَ بِعُسْرٍ عُسْرًا وَ عُسْرَةً (ك)

to be difficult

عُسْرٌ، الْعُسْرُ (*v.n.*)
hardship, difficult, hardالْعُسْرَةُ (*v.n.*)
distressعَسِيرٌ *nom.* عَسِيرًا *acc.*
hard (*act. 2 pic.*)الْعُسْرَةُ (*relative f.*)
hardship

< kinsfolk, (n.) عَشِيرَةٌ

clan, (plu.) عَشَائِرُ

ten (num.) عَشْرٌ، الْعَشْرُ

twenty (num.) عِشْرُونَ

< she camels

عَشْرَاءُ (sing.)

(A she camel that has been ten months pregnant, from the day of her having been covered by the stallion—LL.)

race (n.) مَعَشَرٌ

يَعْمُرُ الْجَنِّ وَالْإِنْسِ

O ye race of genii and mankind. [6:130]

a tenth (part) (num. frac.) عِشْرُونَ

وَمَا يَكُونُ لِعِشْرُونَ مِائَتِينَ

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.) يَعْشُرُ

< ~ blinds himself

عَشِيَ يَعْشُو / عَشِيَ يَعْشُو عَشَا (ن، س)

to be weak

sighted, to blind himself

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا

And whosoever blindeth himself to the admonition of the Compassionate, We assign unto him a Satan.

[43:36]

serves if the subject of

عَشِيَ 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

عَشِيَ اللَّهُ or pronoun as

أَنْ عَشِيَ or by عَشِيَ it means, 'it may be that'.

(pro. 2 p.m. plu.) عَشَيْتُمْ

(عَشَيْتُمْ + نَمُ)

may be that you

قَالَ هَلْ عَشَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ

الْقِتَالُ الْاِكْتِفَاءُ

He said: May it not be that you will not fight if fighting is prescribed. [2:246]

هَلْ عَشَيْتُمْ إِنْ تَوَكَّلْتُمْ أَنْ تَقِيدُوا إِلَى 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 عَاشَرَ مَعَاشَرَةً

with, cultivate one's society, become familiar

(imperf. 3 p.m. plu.) **يَبْصِرُونَ**
they will press (wine or
oil etc.)

the time (n.) **الْمَصَرَّةُ**
lit. (1) any unlimited extent
of time during which peo-
ple pass away and became
extinct (LL.) (2) the after-
noon

(v.n. iv) **إِعْصَارٌ**
<whirlwind, violent wind.

(Ap-der. f. plu.) iv **مُعْصِرَاتٌ**
clouds (or winds)
(threatening rain)

ع ص ف ★

straw (1) (n.) **عَصْفٌ**
green crops, blades, stubble

تَجَعَّلَهُمْ كَعَصْفٍ مَأْكُولٍ
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**

وَجَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ
And they came to their father
at nightfall weeping.
[12:16]

وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ
And after the night prayer.
[24:58]

evening acc. (n.) **الْعِشَاءُ، عِشَاءً**
an evening (n.) **عِشِيَّةٌ**

ع ص ا ★

عَصَا see ع ص و

ع ص ب ★

<company, band, a (n.) **عُصْبَةٌ**
group of men (plu.) **عُصَبٌ**
lit. troop, band
(of men or animals)

<dreadful. (act. 2 pic.) **عَصِيبٌ**
عَصَبٌ يَغِصُّ عَصْبًا (ض)
to wind, twist, bind, tie

ع ص ر ★

(imperf. 1st. p. sing.) **أَعِصِّرُ**
<press
عَصَرَ يَعْصِرُ عَصْرًا (ض)
to press (grapss etc.), squeeze

عَصَمَ يَعْصِمُ عَصِيًّا (ض)
to protect, prevent, defend,
preserve

(act. pic. m. sing.) عَاصِمٌ
protector

<ties, bonds (n. p.) عَصَمٌ
(sing.) عَصِيَّةٌ

prevention, preservation
(infallibility)

(perf. 3 p.m. plu.) viii, اعْتَصَمُوا
<they held fast

to hold fast اعْتَصَمَ اعْتِصَامًا

(imperf. 3 p.m. sing.) juss. viii يَعْصِمُ
~holds fast

(perate m. plu.) اعْتَصِمُوا
(you) hold fast!

(perf. 3 p.m. sing.) اسْتَعَصَمَ
<~abstained

to abstain, اسْتَعَصَمَ اسْتِصَامًا
to prevent oneself
(prevented himself), or
preserve oneself (from sin)

ع ص و ★

عَصَا
staff (n.)

(sing.) عَصِيٌّ <staves

ع ص ي ★

(pref. 3 p.m. sing.) w.v. عَصَى
<~disobeyed

عَصَفَ يَعْصِفُ عَصْفًا وَ عَصُوفًا (ض)
to blow violently
(wind)

جَاءَ تَهَارِجُ عَاصِفٌ

Violant wind overtook them.
[10:22]

stormy (2)
(an adjective of day or time)

اِسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ
The wind blowing hard on a
stormy day. [14:18]

(According to *Lisan* and

IK يَوْمٌ عَاصِفٌ means

يَوْمٌ عَاصِفٌ الرِّيحِ and the
phrase means: in a day
Violant or vehement in
respect of wind)

(act. pic. f. sing.) عَاصِفَةٌ
strongly raging (wind)

(act. pic. f. plu.) الْعَاصِفَاتُ
winds raging

blowing, raging (v.n.) acc. عَصْفًا

فَالْعُوفُ عَصْفًا

And those raging swiftly.
[77:2]

(i.e. the kind of wind threatening to cause destruction and disaster).

ع ص م ★

(imperf. 3 p.m. sing.) يَعْصِمُ
<~protects,

rebellion (v.n., w.v.)

عَصِيَانٌ

disobedience (v. min., w.v.)

مَعْصِيَةٌ

ع	ض	ر	★
---	---	---	---

< upper arm (1) (n.)

عَضُدٌ

to aid, assist (ن) عَمَدٌ بِعَمَدٍ عَضُدًا

قَالَ سَنُعِدُّكَ بِأَخِيكَ

He said We shall strengthen
thy arm with thy brother.

[28:35]

supporter (2)

وَمَا كُنْتُ مُتَّخِذَ الضَّالِّينَ عَضُدًا

Nor I was to take seducers
as supporters. [18:51]

ع	ض	ض	★
---	---	---	---

(perf. 3 p.m. plu.) (assim v.)
they bite

عَضَوْا

عَضَّ يَضَعُ عَضًا وَ عَضِيْعًا (ن)

to bite the

hands in sorrow, to seize
hold of with teeth

(assim v.)

bites (imperf. 3 p.m. sing.)
shall bite (in utter anguish
and despair)

يَضَعُ

ع	ض	ل	★
---	---	---	---

(perate. neg. m. plu.)
do not straiten

لَا تَضُرُّوا

(perf. 3 p.m. sing. + فِ) عَمَانِي
he disobeyed meعَمَى يَتَمَعَّى عَمًى وَ مَعْصِيَةً (ض)
to disobey, rebel, oppose, res-
ist(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. يَعْصِ
~disobeys(w.v.) , (imperf. 1st. p.m. sing.) أَعْصِي
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 disobeythey (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 عَطَلِ تَعْطِيلًا
(one of his property),
to leave unprotected

<< عَطَلِ يَعْطُلُ عَطَالَةً (ن)
to be without work

(pic. pic. f. sing.) مَعْطَلَةٌ
abandoned

ع ط و ★

(perf. 3 p.m. sing.) w.v. iv أَعْطَى
< ~ gave

أَعْطَى بِمَعْطَى إِعْطَاهُ
to give present, offer

<< عَطَا يَعْطُو عَطْوًا (ن)
to take (specially with the
hand)

(perf. 1st p. plu.) w.v. iv أَعْطَيْنَا
we gave

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

We have given thee Kauther.
[108:1]

(imperf. 3 p.m. sing.) w.v. iv يَعْطِي
he gives

(imperf. 3 p.m. plu.) w.v. iv يَعْطُوا
they give (pay)

(3 p.m. sing.) p.p. w. v. iv أُعْطُوا
they are given

عَضَلْ يَعْضُلُ عَضَلًا (ن)

to straiten, withhold unjustly,
prevent

فَلَا تَضَارُوا مَنْ أَنْ تَكُونُ

Straitent them (f.) not so
that they wed. [2:232]

ع ض ه ★
ع ض و ★

< bits or enchant- (n.p.) عِضِينَ
ment

عَفَا يَعْفُو عَفَاً (ف)

to lie, slander

<< عَفَا يَعْفُو عَفْوًا (ن)
to divide into parts

(sing.) عِضَّةٌ

the plural is عِضُونَ and
عِضِينَ 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 ★

neck (n.) عِقْفٌ

ثَانِي عِقْفِهِ لِجِلِّ عَنْ سَبِيلِ اللَّهِ

Bending his neck that he may
lead astray (i.e. magnify-
ing himself) behaving
proudly (Ik.). [22:9]

to treat SS **أَعْظَمَ** **إِعْظَامًا**
with respect, to give im-
portance, to magnify

bone (n.) **عَظْمٌ**, **الْعَظْمُ**
(plu.) **عَظَامٌ**, **أَعْظَامٌ** bones

gen. **الْعِظَامِ** acc. **الْعِظَامَ**
<bones n. p.

(sing.) **عَظْمٌ**

(act. 2 pic. m.) **الْعَظِيمُ**
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**, **عَظِيمٌ**
big, heavy

greater, higher, (relative) **أَعْظَمُ**

ع ف ر ★

a giant (n.) **عَفْرِيتٌ**

< **عَفَرَ يَغْفِرُ عَفْرًا (ض)**

to rub with, turn over, or
hide in the dust

dust << **عَفَرَ وَ عَفَرَ**

(3 p. m. plu.) **يُعْطَوْنَ** *pip. w.v. iv*
they are given

فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا

مِنْهَا إِذَا هُمْ يَسْتَخْطَرُونَ

Then if they are given there-
of they are pleased, and if
they are not given thereof,
lo! they are enraged.

[9:58]

compare **يُعْطَوْنَ** (imperf. 3 p.
m. plu.) 'they give' in verse

9.30 and **يُعْطَوْنَ** *pip.* they

are given, **لَمْ يُعْطُوا** 'they
are not given' in verse 9:58.

(perf. 3 p.m. sing.) *vi* **تَعَاطَى**
< took

vi **تَعَاطَى تَعَاطَى** (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 تَعْظِيماً**

to magnify SS, respect,
to treat with respect

<< **عَظَّمَ يَعْظُمُ عَظْمًا وَ عَظَامَةً (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 عَنْ (or لِ as in pp.) it means to forgive, pardon, and when it is used without a preposition عَنْ it means to pass over or to forgo. But it can not be taken as a firm rule.

(2) يَعْفُو is written with a silent أَلِف as يَعْفُوا in nominative case, otherwise no أَلِف is added and و is pronounced).

juss. w.v.

(imperf. 3 p.m. sing.)

he forgives

(imperf. 3 p.f. plu.) w.v. they forgo or they (women) agree to forgo

(imperf. 3 p.m. plu.) w.v.el. they may pardon

يَعْفُ

يَعْفُونَ

يَعْفُوا

عَفَا signifies anything that exceeds the ordinary bounds. It is probably applied to jinn, and signifies evil in disposition, and wicked or malignant.

(plu.) عَفَايَتْ

ع ف و ★

(perf. 3 p.m. sing.) w.v.

< pardoned (1)

عَفَا يَعْفُو عَفْوًا (ن)

(i) to forgive, pardon لِ، عَنْ -

(ii) to abound عَنْ -

(iii) to pass over

(iv) to forgo

وَلَقَدْ عَفَاكَ

And He pardoned you.

[3:152]

(perf. 3 p.m. plu.) w.v.

they abounded (2)

(grew and multiplied)

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا

Thereafter we substituted ease in place of adversity untill they abounded.

[7:95]

(imperf. 3 p.m. plu.)

pardons (3)

يَعْفُو

عَفَا اللَّهُ أَنْ يَعْفُو عَنْهُمْ

(These:) belike Allah will pardon them. [4:99]

حُذِرَ الْعَفْوَ وَأُمرَ بِالْعُرْفِ

Use thou indulgence and enjoin seemliness. (*Jid.*) keep forgiveness (O Mohammad) and enjoin kindness (*Pic.*) [7:199]

surplus, superfluity (2)

وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوَ

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

لِاسْتَعْفِفَ

(3 p.m. sing.) (*el.*)

<let him abstain (1)
(generously)

x اسْتَعْفَفَ يَسْتَعْفِفُ اسْتِعْفَافًا

to abstain, restrain oneself, be chaste

<<عَفَتْ يَفِثُ عَفًا وَ عِثَّةً 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

(لِاسْتَعْفِفَ > يَسْتَعْفِفُ)

(imperf. 2 p.m. plu.) w.v.
you forgo (1)

تَعَفَّوْا

وَأَنْ تَعَفَّوْا أَقْرَبُ لِلتَّقْوَى

And thou should forgo is nigher unto piety. [2:237]

you pardon (2)

أَوْ تَعَفَّوْا عَنْ سُوءٍ

Or ye pardon an evil. [4:149]

وَأَنْ تَعَفَّوْا وَتَصْفَحُوا وَتَغْفِرُوا

And if ye pardon and pass over and forgive. [64:14]

Note: In this verse the verb

تَعَفَّوْا is not followed

by عَنْ but it still means 'to pardon'.

(imperf. 1st. p. plu.) w.v. juss.
we pardon

نَعْفُ

(perate m. sing.) w.v.
may thou pardon!

اعْفُ

(perate. m. plu.) w.v.
(you) forgive!

اعْفُوا

(3 p. m. sing.) pp.
is pardoned

عُفِيَ - لَ

فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ

Then whosoever is pardoned ought by his brother.

[2:178]

forgiveness, (1) (n.)
indulgence

الْعَفْوُ

<< عَقَبَ بِعَقْبِ عَقْبًا وَ عَقْبًا
(و عَاقِبَةً (ن))

to succeed, take the place of
(SS), to come after

وَلَّى مُدْبِرًا وَكُرِعَ عَقَبًا

He turned in flight and
looked not back. [27:10]

(perf. 3 p. m. sing.) iii عَاقَبَ
< ~retaliated

عَاقَبَ مُعَاقِبَةً وَ عِيقًا

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 عُوِيبَ
lit. was punished

CR. was made to suffer

(3 p.m. plu.) pp. ii عُوِيبْتُمْ
you were punished (or)
you were afflicted

وَلِإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ
And if ye chastise, then
chastise with the like of
that wherewith ye were
afflicted. [16:126]

(perf. 3 p.m. sing.) iv أَعَقَبَ
caused to follow, made the
consequence
(to be.....)

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ

And whoso (of the guardians)
is rich, let him abstain
(generously). (Pic.) [4:6]

let keep chaste (2)

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا

And let those who cannot
find a match, keep chaste.
[24:33]

(for ن ك ح see نِكَاحُ)

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 يَنْعَقِبْ
< ~looked back

عَقَبَ بِعَقْبِ تَعْفِيًا

to follow, come after,
look back

ending (n.)

عَقَبٌ

(Note : If added to a pronoun the final **ى** turns to **آ** as **عَقَبَاهَا** , "her end".)

end (act. pic. f. sing.) عَاقِبَةٌ

a happy, or (n. prop.) الْمَاقِبَةُ
good end

a reviser *Ap-der. ii* مُعَقِّبٌ

those who join their (plu.) مُعَقِّبَاتُ
duties in succession
(angels succeeding one another by turns).

ع ق د ★

(perf. 3 p. f. sing.) عَقَدَتْ

~ made a covenant, bound

< عَقَدَ بِعَقْدٍ عَقْدًا (س)

to tie (a cord), tie in knots,
bind, *mata.* ratify a contract, make a covenant

وَالَّذِينَ عَقَدْتَ أَيْمَانَهُمْ

And unto those with whom
ye have made a covenant.

[4:33]

(perf. 2 p. m. plu.) عَقَدْتُمْ

ye bound

وَلَكِنْ يُوَاضِعْكُمْ بِمَا عَقَدْتُمُ الْاَيْمَانَ

But he shall take you to task
for that which you bound
your oaths. [5:89]

فَاعْتَبِهِمْ نَبَأًا فَاَنَّى تُلْوِيهِمْ

So he hath made the consequence (to be) hypocrisy in their hearts

[9:77]

acc. عَقَبًا nom. عَقَبٌ

final end (n.)

< posterity (1) (n.) عَقِبٌ

lit. end, after (SS)

وَجَعَلَهَا كَلِمَةً بَاقِيَةً لِّعَقِبِهِ

And he made it a lasting word among his posterity.

[43:28]

heel (2)

n. dual عَقَيْنِ < com. عَقَيْنِهِ

(p. n. 3 p. m. sing.)

his two heels

مِّنْ يَّتَغَلَّبُ عَلَى عَقِيْبَيْهِ

From those who turneth
back upon his heels.

[2:143]

< heels (n. p.) اَعْقَابُ

(sing.) عَقِبٌ

عِقَابٌ, الْعِقَابُ chastisement v. n.

(that comes as a result or
consequences of sins)

عِقَابٍ < f. d. com. عِقَائِي

my chastisement or wrath,
requital

steep (n.) الْمَقْبَةُ

(the difficult path of duty)

to produce no result, to
be barren (*female*)

عَقْرٌ يَبْقَرُ عَقْرًا (ك)

ع ق ل ★

(*perf. 3 p.m. plu.*) عَقَلُوا
they understood

عَقَلَ يَبْقِلُ 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.*) يَبْقِلُ
understands

(*imperf. 3 p.m. plu.*) يَبْقِلُونَ
they comprehend, understand

(*imperf. 2 p.m. plu.*) تَبْقِلُونَ
you understand

(*imperf. 1st p. plu.*) نَبْقِلُ
we understand

ع ق م ★

(*act. 2 pic*) عَقِمَ *acc.* عَقِيمًا
< barren

عَقِمَ يَبْقِمُ عَقِيمًا (ك)
to be barren (womb)

وَقَالَتْ عَجُوزٌ مُتَحَيِّرَةٌ

And she said! an old barren
woman! [51:29]

(Note: in the above two
verses the word أَبَانٌ
has different meanings, see
(*ى م ن*).

< compacts (*n. p.*) الْمُعْقَدُ
(*sing.*) عَقْدٌ

(*plu.*) عَقْدٌ < knot (*n*) عُقْدَةٌ
wedding-knot عَقْدَةُ النِّكَاحِ

(*sing.*) عَقْدَةٌ < knots الْمُعَقَّدُ

And from the evil of the
women blowers upon
knots. [113:4]

(*i.e.*, enchantresses who used
to tie knots in a cord and
to blow on them, mutter-
ing over them magical
formulas in order to injure
their victims. (*Jid.—IK.*)

ع ق ر ★

(*perf. 3 p. m. sing.*) عَقَرَ
< ~ hamstrung

عَقَرَ يَبْقِرُ عَقْرًا (ض)
to cut, wound, hamstring
(a beast), slay

(*perf. 3 p. m. plu.*) عَقَرُوا
they hamstrung

(*act. pic.*) *acc.* عَاقِرًا *nom.* عَاقِرٌ
< barren

وَانظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا

And look at thy god to which
thou hast been assiduous.
(*Jid.*) i.e., of which thou
had remained a votary.
[20:97]

inhabitant, (2)
dweller

سَوَاءٌ لَّكَ الْهَاجِرُ وَالْبَاسِتُ

Equal in respect are the dwe-
llar therein and nomad
(or stranger.) [22:25]

^{acc.}
(*act. pic. m. plu.*) عَاكِفُونَ، عَاكِفِينَ
retreating ones

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

While ye are retreating in
the mosques. [2:187]

(*pic. pac.*) مَعْكُوفٌ > ^{acc.} مَعْكُوفًا
detained

ع ل ق ★

< clot (n.) عَلَقٌ

leech, clot of blood

clot (n.) الْمَلَقَةُ، عَلَقَةٌ

(*pis. pic. f. sing.*) ii مَمْلَقَةٌ
< hanging one

to hang, to attach ii. عَلَقٌ تَمْلِقًا

(i.e., like the one (of women)
neither in wedlock nor
divorced and free to marry
someone else)

meta.—

عَذَابُ يَوْمٍ عَقِيمٍ

The torment of a barren day
(i.e., grievous day) (because
it is a day having no day
after it— [22:55]

الريِّحِ الْعَقِيمِ

The barren wind (i.e., dest-
ructive) wind. [51:41]

ع ك ف ★

(*imperf. 3 p.m. plu.*) يَتَكَفَّرُونَ
they cleave to

عَكَفَتْ يَتَكَفَّفُ عَكُوفًا (ض، ن) - عَلَى
to cleave

constantly, persevere in, to
give oneself up to, to
remain constantly in a
certain place

فَأَتُوا عَلَى قَوْمٍ يَتَكَفَّرُونَ عَلَى أَصْنَامِهِمْ

Than they came upon a peo-
ple cleaving to the idols
they had (*Jid.*) they come
unto a people who were
given up to idols which
they had (*Pic.*). [7:138]

(Pickthall, compelled by the
requirement of the render-
ing, translated يَتَكَفَّرُونَ by

(*act. pic. m. sing.*) ^{acc.} عَاكِفًا
assiduous (1)
(or) one who remains a
votary

that he knows <i>juss.-f.d.</i>	يَعْلَمُوا
(they) in order to know	لِيَعْلَمُوا
knowest they not?	أَلَمْ يَعْلَمُوا
(<i>imperf. 2 p.m. plu.</i>)	تَعْلَمُونَ
ye know	
that you know <i>juss.-f.d.</i>	تَعْلَمُوا
till ye know or understand	حَتَّى تَعْلَمُوا
that you may know	لِتَعْلَمُوا
ye know not	لَمْ تَعْلَمُوا
(<i>perate. m. sing.</i>)	اعْلَمْ
(thou) know!	
(<i>perate. m. plu.</i>)	اعْلَمُوا
(you) know!	
(3 p. m. sing.) <i>pip. le.</i>	لِيَعْلَمَ
that these be known	
(<i>peef. 3 p.m. sing.</i>) ii	عَلَّمَ
~taught	
to teach	عَلَّمَ < عَلَّمًا
(<i>perf. 2 p.m. plu.</i>) ii	عَلَّمْتُمْ
you taught	
(<i>perf. 2 p. m. sing.</i>)	عَلَّمْتَ
thou taught	
(<i>perf. 1st p. sing.</i>)	عَلَّمْتُ
I taught	
(<i>perf. 1st p. plu.</i>) ii	عَلَّمْنَا
we taught	
(<i>imperf. 3 p.m. sing.</i>)	يُعَلِّمُ
~teaches	

<< عَلِقَ يَلْقُ عَلَقًا (س)
to hang, be suspended, to
cleave to

ع ل م *

(<i>perf. 3 p. m. sing.</i>)	عَلِمَ
< ~knew	
to know, عَلِمَ عَلِمًا (س)	
become acquainted with, perceive, understand	
(<i>perf. 2 p.m. sing.</i>)	عِلِمْتَ
thou knowest	
(<i>perf. 3 p. m. plu.</i>)	عِلِمُوا
they knew	
(<i>perf. 2 p.m. plu.</i>)	عِلِمْتُمْ
ye knew	
(<i>perf. 1st. p. plu.</i>)	عِلِمْنَا
we knew	
(<i>imperf. 3 p.m. sing.</i>)	يَعْلَمُ
~knows	
(<i>imperf. 3 p.m. sing.</i>) epl.	لَيَعْلَمَنَّ
will surely know	
(<i>imperf. 2 p.m. sing.</i>)	تَعْلَمُ
thou knowest	
you know (<i>juss.</i>)	تَعْلَمِ
he knows not	لَمْ يَعْلَمْ
knowest thou not	أَلَمْ تَعْلَمْ
(<i>imperf. 1st p. sing.</i>)	أَعْلَمُ
I know	
(<i>imperf. 3 p.m. plu.</i>)	يَعْلَمُونَ
they know	

the knower (act. 2 pic.) **الْعَلِيمُ**
(One of the excellant names
of Allah)

knower acc. **عَلِيمًا، عَلِيمًا**
(as **عِلْمٌ** knowledge is a
permanent feature of his
personality)

well-knownen ints. **عَلَامٌ**
(pic. pac. & sing.) **مَعْلُومٌ، الْمَعْلُومُ**
known

known ones **مَعْلُومَاتٌ**
taught one (pis. pic. ii.) **مَعْلَمٌ**

< signs, marks p.n. **عَلَامَاتٌ**
(sing.) **عَلَامَةٌ**

< 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.) iv **يُعَلِّمَانِ**
they (two) teach

(imperf. 3 p.m. plu.) **يُعَلِّمُونَ**
they teach

(imperf. 2 p.m. plu.) **تُعَلِّمُونَ**
you teach

com. **مُعَلِّمٌ**

(imperf. 2 p. m. sing.) **تُعَلِّمُ**
(may)thou teach me **فِي**

(imperf. 1st. p. plu.) **نُعَلِّمُ**
we teach **نُعَلِّمُهُ**

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.) v **يَتَعَلَّمُونَ**
they learn

to learn, **تَعَلَّمَ تَعَلَّمًا** <
seek knowledge

information, knowledge **الْعِلْمُ، عِلْمٌ**
learning

knower (act. pic. m. sing.) **عَالِمٌ**

learned ones, p.b. **عُلَمَاءُ، الْعُلَمَاءُ**
knowers

knowers, learned p.s. **عَالِمُونَ، عَالِمِينَ**
ones

ع ل و ★

(perf. 3 p.m. sing.) w.v.

< overcome

عَلَا يَعْلُوْا (ن)
elevated, exalted, ascend,
overcome, exalt oneself,
be proud

(perf. 3 p. m. plu.) iv w.v.

lit. they overcome

وَلَيْتَ بِكُمْ مَا عَلَوْنَا سِيراً

And to lay waste all that
they conquered with utter
waste (Pic.). And they may
destroy with utter destruc-
tion whatsoever may fall
under their power.

[17:7]

(perate neg. m. plu.)

exalt not yourselves

الْأَعْلُوْا عَلَيَّ وَأَتُوْنِ مُسْلِمِيْنَ

Exalt not yourselves against
me, and come unto me as
those who surrender.

[27:31]

ye assuredly will epl. w. v.
overcome (be great, high)

(perf. 3 p.m. sing.) vi

he is (be) exalted, high, above

سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَصِفُوْنَ

Glorified be He and high
above (all) that they ascri-
be (unto Him). [6:100]

عَلَا

Quran has used this term
in its figurative expression
to denote surrounding
people of the addressed
person or community,
such as,

يٰۤاَيُّهَا اِسْرٰٓءِيْلُ اذْكُرُوْا اَصْحٰبَ الْاَيْمٰنِ
عَلَيْكُمْ وَاِنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ

O children of Israel! Re-
member my favour where-
with I favoured you and
how I preferred you above
all other people. [2:47]

ع ل ن ★

(perf. 1st. p. sing.) iv. اَعْلَنُ

< I made public (proclama-
tion)

اَعْلَنُ اِعْلَانًا iv.
to make open, iv.
to speak, openly, manifest
to make public

< عَلَنَ يُّعْلِنُ عَلًا وَ عَلَانِيَةً (مض، ن)
to be open, manifest

(perf. 2 p.m. plu.) iv.

ye make known, spoke openly

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

they manifest. they make
public

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

you manifest, ye make public

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

we say openly, make public
openly acc. v.n. R. F.

عَلَانِيَةً

high	(act. pic. f. sing.)	عَالِيَةً
	(relative f. plu.)	أَعْلَى
< high ones		عُلْبَا
(masc.)	(sing.)	أَعْلَى
	(relative f. sing.)	أَعْلَى
< high one		عُلْبَا
a discription for plural obejects—non-human being		عُلْبَا
acc/. v. m., w. v.		عُلْبَا
great height		عُلْبَا
	(act. 2 pic.)	عُلْبَا
~the highest one		عُلْبَا
elevated acc.		عُلْبَا
the great (m. sing.)	relative.	عُلْبَا
	(m. plu.)	عُلْبَا
great ones, overcoming ones		عُلْبَا
< the highest of the place	عُلْبَا، عُلْبَا	عُلْبَا
(sing.)	عُلْبَا	عُلْبَا
(A place in the seventh Heaven to which the souls of the believers will ascend.)		عُلْبَا
the high, exalted	Ap-der. viii	عُلْبَا

ع ل ي ★

over (1) (preposition)	عُلْبَا
on, upon,	
A—Physical :	
وَعَلَيْهَا وَعَلَى الْغُلَاقِ تُصْعَلُونَ	
And on them and on the ship ye are borne. [23:22]	

(perate m. plu.)	تَعَالَوْا
<(you) come !	
(perate. m. sing.)	تَعَال
thou come !	
(perate. f. plu.)	تَعَالَيْنَ
(you women) come !	
(perate. f. sing.)	تَعَال
thou (f.) come !	
(perf. 3 p.m. sing.) x	اَسْتَعْلَى
<~become uppermost	
to become	اَسْتَعْلَى اَسْتَعْلَى
uppermost to overcome	
وَقَدْ اَشْكَحَ الْيَوْمَ مَنْ اَسْتَعْلَى	
Who is uppermost this day will indeed be successful.	
[20:64]	
< (act. pic. m. juss. v.w.)	عَالِي
tyrant, self-exalting one	عَالِي
< (act. pic. acc.) w. v.	عَالِيَا
tyrant, self-exalting one	عَالِي
(act. pic.) w. v.	عَالِي
< upside (1)	عَالِيَا
its high place	
جَعَلْنَا عَالِيَهَا سَافِلَهَا	
We turned their upside down- ward. [11:82]	
upon (2)	
عَلَيْهِمْ ثِيَابٌ سَبْعُ مِائَةٍ	
Upon them shall be garments of the green silk. [76:21]	
(act. pic. m. plu.)	عَالِينَ، عَالِينَ
self-exalting ones	

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعَكَ عَلَى
أَنْ تَعْلِمَنِي مِمَّا عَلَّمْتَ رُسُلًا

Musa said unto him: shall I
follow thee for that thou
mayest teach me of that
which thou hast been
taught a directive know-
ledge. [18:66]

on the ground of, (8)
provided that

قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِكَ وَنُؤَيِّدَ بِنِسْبَةِ هَاتَيْنِ
عَلَى أَنْ تَأْتِيَنِي بِنِسْبَةِ جِجَاجٍ

He said, verily I would marry
thee to one of these two
daughters of mine provided
that thou hirest thyslf to
me for eight years. [28:27]

on the top of (9)

فَشَرِبُوا مِنْهُ مِنْ الْحَمِيمِ

And shall be drinkers thereon
of boiling water. [56:54]

against (10)

عَلَيْهِمْ دَارَةُ السَّوءِ

Against them shall be the
evil turn of fortune.

[9:98]

ع م د ★

(perf. 3 p. f. sing.) نَمَدْتُ

< ~ intend purposely

B---Ideative

وَأَنِّي فَضَّلْتُكَ عَلَى الْعَالَمِينَ

And I preferred you over
the worlds. [2:47]

for (2)

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ

And We had, aforetime, for-
bidden foster mother for
him. [28:12]

at (time) (3)

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا
and he entered the city at a
time of unawareness of
the inhabitants. [28:15]

under (4)

وَلِنُصَنِّعَ عَلَى عَيْنَيْهِ

In order that thou mayest be
brought up under may eye.
[20:39]

to (5)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ

Then he came forth to his
people [19:11]

for that (6)

يُحَسِّرُنِي عَلَى مَا فَرَّقْتُ بَيْنِي وَجَنِّبِ اللَّهِ

Alas! for that I have been
remiss in respect of Allah.
[39:56]

for that, (7)

(to state the cause)

(3 p. m. sing.) *pip. ii*
to be given a long life

(perf. 3 p.m. sing.) *viii*
< ~performed Umra

to perform *عُمْرَة* *viii*
(*عُمْرَة* is a kind of pilgrim-

age, with fewer rites. Literally, a visit or a visiting. Technically a religious visit to the sacred Mosque

الْبَيْتِ الْحَرَامِ at Makka
with the garments الإِحْرَامِ

(Ihram),circuiting round
the الطَّوَافُ Kaba. *الْكَبَّةُ*
seven times, making seven
round between the base of

الصَّفَا 'Safa' and 'Marwa'

المُزَوَّة mounts, concluding the ceremony with shaving, or shortening of head's hair. Al Haj differs from it in as much as it is at a particular time of the year besides other obligatory performances while Umra may be performed at any time of the year.)

(perf. 3 p.m. sing.) x *استَمَرَّ*
< ~made SS dwell

to cause (people) *اسْتَمَرَّ*
to dwell in (a place)

Note: the current political
term *الاستعمار* (to colo-
nize) has nothing to do
with its literal meaning)

يَعْمُرُ

اعْمُرْ

to seek or intend *تَعَمَّدَ*
SS purposely

< *عَمَدٌ بِمَعْنَى عَمْدًا (ض)*
intend, to support, place
columns or pillars

مَعْمَدًا *acc.v*
intentionally (*Ap-der.*)

<pillars (n. p.) *عَمَدٌ*
(sing.) *عِمَادٌ*

lofty structure (n.) *عِمَادٌ*

إِرَمَ ذَاتِ الْإِسْمَاءِ
The (people) of many colum-
ned Iram. [89:7]

(For details about this
see ر م أ)

★ ر م ع

(perf. 3 p. m. plu.) *عَمَرُوا*
< they inhabited

to *عَمَرَ يَعْمُرُ عِمَارَةً (ن)*
inhabit, dwell in (place),
to tend

(imperf. 3 p.m. sing.) *يَعْمُرُ*
~tends

(imperf. 3 p.m. plu.) f.d. *يَعْمُرُونَ*
they tend

that they tend *أَنْ يَعْمُرُوا*

(imperf. Ist. p. plu.) juss. ii *يَعْمُرُوا*
we grant a long life

to prolong ii *عَمَّرَ* <
one's life (God)

عَمِلَ يَعْمَلُ عَمَلًا (س)

to work, do, perform, act,
construct

~did (*perf. 3 p.f. sing.*)

عَمِلَتْ

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

عَمِلُوا

they did, work, act

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

عَمِلْتُمْ

you did, worked

Note: Most often the perfect
past tense of this root

عَمِلَ is preceded by

مَنْ، مَا conditional or

of relative or demonstra-
tive pronouns. Then it
means 'who does' 'works'
instead of its real meaning
of past tense.

acc. يَعْمَلُ juss.

يَعْمَلْ، يَعْمَلْ

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

does, did,

did not do, that he may do

does (*imperf. 3 p.f. sing.*)

تَعْمَلْ

(also often this form is used,
as a general rule of Arabic
grammar, to denote the
meaning of plural by
placing it before the sub-
ject).

acc. أَعْمَلْ juss.

أَعْمَلْ، أَعْمَلْ

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

I do

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

يَعْمَلُونَ

they do, act

life (n.) عَمْرٌ

لَعَنَّاكَ إِنَّهُمْ لَغَفَىٰ سَكَرَتِهِمْ يَعْمَهُونَ

But by thy life, in their intoxi-
cation they were wander-
ing bewildered. [15:72]

lifetime (n.) acc. عَمْرًا

nom. الْعَمْرُ

(see above) Umra (n.) الْعَمْرَةُ

tending (v. n.) عَمَارَةٌ

frequented (*pact. pic.*) الْمُعْمُورُ

وَالْبَيْتِ الْمُعْمُورِ

By the House frequented.

[52:4]

الْبَيْتِ الْمُعْمُورِ 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.)

an aged man (*pis. pic.*) ii مَعْمَرٌ

ع م ق ★

<deep (*act. 2 pic.*) عَمِيقٌ

عَمِيقٌ يَمْتَلِئُ عَمَاقًا وَعَمَاقًا (ك)

to be deep (a valley, well)

ع م ل ★

(*perf. 3 p.m. sing.*) عَمِلَ

<~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, عَمَّاتُكُمْ your aunts.

★ ع م ي

(imperf. 3 p.m. plu.) يَتَعَمَّوْنَ

< they wander

عَمِيَّةٌ يَتَعَمَّوْنَ عَمِيَّةً (س)

confounded, perplexed, unable to find the right course, confused

★ ع م ي

(perf. 3 p.m. sing.) w.v.

< ~blinded

عَمِيَ يَقْمِي عَمِيَا (س)

become blind

(perf. 3 p. f. sing.) w.v.

lit. ~blinded

عَمِيَتْ

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ

On that Day (all) tidings will be dimmed. [28:66]

(imperf. 2 p.m. plu.)

you do, act

juss. نَعْمَلْ acc. نَعْمَلْ nom. نَعْمَلْ
we do

(perate. m. sing.)

(thou) make!, do! work!

(perate. m. plu.)

(you) make!, do!, work!

acc. عَمَلًا nom.

deed, work, action (n.)

< deeds, works, (n. p.)
actions

(sing.) عَمَلٌ

(act. pic. m. sing.)

worker, doer

(act. pic. m. plu.)

workers, doers,

(act. pic. f. sing.)

travailing, toiling

عَامِلَةٌ تَأْكُلُ مِنْ نَارِ جَهَنَّمَ

Travailing, worn. (i.e. labouring through Hell-fire).

[88:3]

★ ع م ل

ع ن see.

عَمَّا

عَمَّ

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 wilt not be asked about the fellows of Hell-fire. [2:119]

with (2)

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

from (3)

أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

They will be far removed from thence. [21:101]

for SS in place of (4)

وَأَنذَرُوا يَوْمَ الْأَخِرِ نَفْسًا عَنْ نَفْسٍ غَيْثًا

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

لِلَّذِينَ تَبَوَّءُوا دِمَارَهُ

The prayer of Ibrahim for the forgiveness of his father was only because of a promise he had made to him. [9:114]

(perf. 3 p.m. plu.) (w.v.) عَمُوا
they were blind

(imperf. 3 p. f. sing.) (w.v.) تَعْمَى
gets blind

(3 p. f. sing.) ii p. p. (w.v.) عَمِيَّتْ
~had been made obscure

to render blind عَمَى تَعْمِيَةً

(perf. 3 p.m. sing.) iv. أَعْمَى
<made blind

to cause or أَعْمَى إِعْمَاءً
make SS blind

blindness (v.n.) عَمَى، الْعَمَى

فَأَسْتَجَبُوا لِعَمَى عَلَى الْهُدَى
Then they preferred blindness to the guidance. [41:17]

blinds, (n. p.) acc. عَمُونَ / عَمِينَ
<who become blind

(sing.) عَمٍ
(who cannot see due to their spiritual blindness)

blind (n.) أَعْمَى / الْأَعْمَى

<blinds (n. p.) عَمَى / عَمِيَّاتٌ

(sing.) أَعْمَى

<blinds, (n. p.) عَمِيَّاتٌ

(sing.) عَمٍ

ع ن ★

<about (1) (preposition) عَنْ

(perf. 2 p. m. plu.) **عَنْهُمْ**

<your are overburdened

to meat **عَنْتَ بَعَثَ عَنَّا (س)**
with difficulty, fall into
distress, to be overburden-
ed

you would have (l.c.) **لَعَنَتْ**
overburdened

(perf. 3 p.m. sing.) iv. **أَعْنَتَ**
<~caused a burden

pass through iv **أَعْنَتَ إِنْعَانًا**
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.) **الْعَنْتُ**
or sin

to commit iv **عَيْتَ عَنَّا (س)**
a crime, sin

ع ن د ★

(pact. pic. f. sing.) acc. **عَيْنِدْ / عَيْنِدَا**
<tyrant, opposing, obstinate

عَصَدَ بَعَثَ عَوْدًا (ن، ك) عَيْدَ
to decline, deviate (س)

to resist, iii **<< عَائِدَ**
be rebellious

(A particle used as **عِنْدَ**
preposition)

<near, (actual), (with) (1)

of (as ب) (6)

وَمَا يَنْطَلِقُ عَنِ الْهَوَى

Nor does he speak of (his
own) desire. [53:3]

of (as مِنْ) (7)

اللَّهُ عَزَّ وَجَلَّ عَنِ الْعَالَمِينَ

Allah is independent of the
worlds. [3:97]

of what, **عَنْ + مَا (com.)**
of that, concerning that

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Allah is not unaware of what
ye do. [2:74]

whereof **عَنْ + مَ (com.)**
shortend form of **مَا**

used only in an interro-
gative phrase

عَوَّيْتُمْ سَاءَ لَوْلَا

Whereof do they question
one another? [78:1]

ع ن ب ★

عَنْبٌ (n.)
a grape

عِنَبًا acc.

<grapes (n. p.) **أَعْنَابٌ**

(sing.) **عَنْبٍ**

ع ن ت ★

عَنْتَ
crime, misfortune

عَنْتَ الْوَجْوهَ for **ع ن و** see

(this is a metaphorical phrase that means: do not be niggardly)

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ غُنْفَهُ

And to every man We have fastened his action round his neck. [17:13]

(here also غُنْفُ is a metaphorical meaning i.e., like collar which he can not get off)

أَعْنَاقُ <necks. (n. p.)

(sing.) غُنْفُ

the plural form of عُنُقُ has occurred in actual sense of neck while singular, as shown above, has its metaphorical uses

★ ★ ★ ★

التَّنَكُّوتُ (n.) spider

ع ن و ★

عَنَتٌ (perf. 3 p.m. sing.) w.v.

<~downcast

عَنَّا يَخْتَضِعُونَ عِزًّا وَهُمْ شَوَاوَةٌ (ن) - ل

to submit humbly, to be downcast

وَعَنَتِ 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 عِنْدَهَا رِزْقًا

He found provision by her (i.e., placed near her.) [3:37]

near (ideational) (2)

ذَلِكَ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ

That were best for you with your Creator. [2:54]

to indicate sense of (3) dignity, or the nearness

بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ

Nay! they are living with their Lord. [3:169]

ع ن ق ★

neck (n.) عُنُقُ

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ

And let not thine hand be chained to thy neck. [17:29]

كَيْفَ يَكُونُ لِلشَّارِكِينَ عَهْدٌ عِنْدَ اللَّهِ

How can there be for the associators a treaty with Allah. [9:7]

oath (2)

وَكَانَ عَهْدُ اللَّهِ سُبْحَانَا

And an oath to Allah must be answered. [33:15]

covenant (3)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا

Lo! Those who purchase a small gain at the cost of Allah's covenant and their oaths. [3:77]

covenant, promised, (4) 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 ★

الْعَيْنُ wool (n.)

كَالْعَيْنِ الْمَنْفُوشِ

As carded wool. [101:5]

ع ه ن ★

عَهْدٌ - إِلَى (perf. 3 p.m. sing.)
covenanted, charged (1)

عَهْدٌ يَعْتَدُ عَهْدًا (س) - إِلَى
to covenant, to charge, enjoin, impose

بِأَعْهَدَ عِنْدَكَ

Of what He hath a covenant with thee. [7:134]

عَيْنًا (perf. 1st. p. plu.)
to impose (2)

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ

And We imposed a duty upon Ibrahim. [2:125]

أَعْهَدَ (imperf. 1st. p. sing.) juss.
to charge (3)

أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْنِي وَأَدَمَ

Did I not charge you, O ye sons of Adam. [36:60]

عَاهَدَ (perf. 3 p.m. sing.) iii
<~made covenant

عَاهَدَ مَعَاهَدَةً
covenant, to swear, to contract

عَاهَدُوا (perf. 3 p.m. plu.) iii
they made covenant

عَاهَدْتُمْ (perf. 2 p.m. plu.) iii
you made covenant

عَهْدٌ <treaty (1) (v.n.)
lit. covenant

(*imperf. 1st. p. plu.*) w.v.
we return

<we shall return v.d. w.v.

(*imperf. 3 p. m. sing.*) iv
<~shall repeat (1)

to cause SS to **أَعَادَ**
return, to repeat, to be
restored

إِنَّمَا يَبْدَأُ 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 يَمِينُ وَمَا يَمِينُ

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 وَنَايِبُوهُ الْبَاطِلُ وَمَا يُعِيدُ

Say Thou ! The truth is come
(i.e., after the advent of
Islam) and falsehood shall
neither originate nor be
restored. [34:49]

com. (f.d.) **يُعِيدُو - كَمْ**

(*imperf. 3 p.m. plu.*)
they restore you

نَعُوذُ

نَعْمَدُ

يُعِيدُ

ع و ج ★

v.n. acc. **عَوَجًا** nom. **عَوَجٌ**

<crookedness

to be **عَوَجَ يَعْوَجُ عَوَجًا (س)**
crooked, bent, distort-
ed, warp

ع و د ★

(*perf. 3 p.m. sing.*) (w.v.) **عَادَ**

<~returned

عَادَ يَعُودُ عَوْدًا وَ عَوْدَةً وَ مَعَادًا (ن)

to return, away (*trans.*)

(*perf. 3 p.m. plu.*) (w.v.) **عَادُوا**
they returned

they would (*i.c.*) **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.) **يَعُودُونَ**
they return

that they return (*f.d.*) **يَعُودُوا**

if they return acc.. **أَنْ يَعُودُوا**

(*imperf. 2 p.m. plu.*) (w.v.) **تَعُودُونَ**
ye return

(if) you return *f.d.* w.v. **تَعُودُوا**

(*imperf. 2 p.m. sing.*) epl. w.v.
assuredly ye shall return **لَتَعُودَنَّ**

(perate. m. sing.) x, w.v. اسْتَعَاذَ
< seek refuge

as R.F. اِسْتَعَاذَ

refuge (pis. pic., w.v.) مَعَاذُ

< Allah be my refuge مَعَاذُ اللَّهِ
(an idiom)

ع و ر ★

< (laid) open (1) (n.) عَوْرَةٌ
private parts (of man or woman) what one is ashamed to expose, something laid open to enemies, time suitable for exposure of oneself

إِنَّ بَيْتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ

Verily our houses are open while they (lay) not open. [33:13]

nakedness (2)

< nakedness (n. p.) عَوْرَاتُ

(sing.) عَوْرَةٌ

أَوِ الْبَطْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ

Or children who know naught of women's nakedness.

[24:31]

privacy (3)

ثَلَاثُ عَوْرَتٍ لَكَ

Three times of privacy for you. [24:58]

(imperf. Ist. p. plu.) w.v. يُعِيدُ
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. مَعَادُ
place where every body will compulsorily come back

ع و ذ ★

(perf. Ist. p. plu.) (w.v.) عَذْتُ
I sought refuge

عَاذَ بِعَوْذٍ عَوْدًا وَ عِيَاذًا وَ مَعَاذًا (ن)

to seek protection of someone from SS, seek refuge in SS against SS or some danger

(imperf. Ist. p. sing.) (w.v.) أَعُوذُ
I seek refuge

(imperf. 3 p.m. plu.) (w.v.) يَعُوذُونَ
they seek refuge

iv, w.v. أَعِيذُ
(imperf. Ist. p. sing.)

< I seek refuge for~

to cause iv. آعَاذَ إِعَاذَةً
another to seek refuge

إِنِّي أَعِيذُهَا بِكَ

I seek refuge for her with Thee. [3:36]

اَسْتَعَانَ اَسْتَعَانَةً x

to seek help

(perate. m. plu.) w.v., x
(you) seek help !(pis. pic. m. sing.) w.v., x
one whose help is sought

<one of middle age (n.)

عَانَ يَعُونُ عَوْنًا (ن)
to be of middle age

ع ي ب ★

(imperf. Ist. p. sing.) acc. w.v. اَعْيَبُ
< I damageعَابَ يَعْيبُ عَيْبًا (ض)
to be or make damage, to
defect

ع ي ر ★

العِيرُ
caravan (n.)

ع ي ش ★

livelihood, life (v.n.) عِيشَةً
عَاشَ يَعْيشُ عَيْشًا وَ عَيْشَةً
وَمَا شَأْنًا وَ مَعِيشَةً (ض)

to live in a certain manner

مَعِيشَةً
livelihood (v.n.)

<livelihoods (n. p.) مَعَايِشُ

(sing.) مَعِيشَةً

ع و ق ★

(Ap-der. m. plu.) ii w.v. الْمُعَوِّقِينَ
<thou who hinderعَاقَ يَمُوقُ عَوَقًا (ن) وَ عَوَقَ تَعْوِيقًا
to hinder, ii
impede, restrain, prevent

ع و م ★

عَامًا nom. <year acc. اَعْوَامًا (plu.)

عَامَيْنِ
two years (dual.)

ع و ن ★

(perf. 3 p. m. sing.) w.v., iv اَعَانَ
<~helpedيَعِينُ اِعَانَةً عَلَى اَعَانٍ
to aid, assist, help(perate. m. plu.) w.v., iv اَعَيْنُوا
(you) help !

(you) help me ! اَعِيْنُونِي

(perate. m. plu.) w.v., iv تَعَاوَنُوا
<help ye one another !تَعَاوَنَ تَعَاوَنًا
to cooperate, help one
another(imperf. Ist p. plu.) w.v., vi نَسْتَعِينُ
<we seek help

springs (n. p.)

عُيُونٌ

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

Verily the God-fearing shall
be amidst gardens and
springs. [15:45]

eye (2) عَيْنٌ

وَالْعَيْنَ بِالْعَيْنِ

And the eye for the eye.

[5:45]

his eyes عَيْنَاهُ

thy eyes عَيْنَاكَ

n.d. com. عَيْنَاكَ acc.

two eyes

com. عَيْنَيْكَ acc.

the two eyes

عَيْنَانِ n.d. + dual. عَيْنَاكَ

عَيْنَيْنِ n.d. + dual. عَيْنَيْكَ

< eyes (n. p.) عَيْنَيْنِ

(sing.) عَيْنٌ

< those who have (n. p.)
wide (lovely) eyes

(sing.) عَيْنَاهُ

water spring n.pt. عَيْنَيْنِ

ع ي ي ★

(perf. 1st. p. plu.) w.v. عَيْنَيْنِ

we are worn out

time for seeking n. p. t. acc.
livelihoods

مَعَاشًا

ع ي ل ★

< poverty (n.) عَيْلَةً

(act. pic. m. sing.) acc. عَالَةً

destitute, poor

عَالَ يَعِيلُ عَيْلًا وَ عَيْلَةً (مض)

to be or become poor, desti-
tute

ع و ل ★

(imperf. 2 p.m. plu.) (w.v.) تَعُولُوا

ye turn aside i.e. do
unjustice

عَالَ يَعُولُ عَوْلًا (ن)

to swerve, to turn aside
neglecting otherside i.e.
to do or be unjust

ذَلِكَ أَذَىٰ آلَتَعُولُوا

That will be more fit, that
ye may swerve not [4:3]

arriw

ع ي ن ★

spring (1) (n.) عَيْنٌ

And ، فَيَمَّا عَيْنُ جَارِيَةٍ

There shall be a spring run-
ning. [88:12]

two springs (dual n.) عَيْنَانِ ، عَيْنَيْنِ

first creation? [50:15]

was wearied *juss. w.v.*

يَعْيَى

وَلَمْ يَكُنْ يَخْلُقْهُمْ

And was not wearied by their creation. [46:33]

عَيَّ يَتَعَيَّ عَيْدًا (س)

to be unable to find the way to do anything

أَفَمَيِّتًا بِالْخَلْقِ الْأَدَلِّ

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. التَّغَانَى
mutually

to cheat vi. تَغَانَى تَغَانَى
or deceive mutually

يَوْمَ يَجْمَعُكُمُ الْيَوْمَ الْجَمْعُ ذَلِكَ يَوْمُ التَّغَانَى
(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

الْغَارُ see غ و ر

غَاوَيْنَ / الْغَاوَيْنَ / الْغَاوُونَ see غ و ي

الْغَايِبَةُ see غ ش ي

الْغَامِطُ see غ و ط

الْغَائِبِينَ see غ ي ب

غ ب ر ★

غَبَرَةٌ dust meta. gloom (n.)

غَبَرُ يَغْبُرُ غُبُورًا (ن)

to become ix غَابَرُ iv
of the colour of dust,
become very dusty

(pic. pac. m. sing.) الْغَائِرِينَ

<those who remained
behind

غَبَرُ يَغْبُرُ غُبُورًا (ن)

to remain, to depart

غِيَقَ يَغْدُقُ غَدَقًا (س) وَ أَغْدَقَ iv

to abound in

water (spring), rain co-
piously

★ غ د و ★

(perf. 2 p. m. sing.) (w.v.) غَدَوْتَ
<thou settedst forth

غَدَا يَغْدُو غَدَوًا (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. غَدٍ
the morrow
(the coming day)

(n.) acc. غَدْوًا nom. غَدُوْ

morning الغدَاة

morning meal غَدَاة

★ غ ر ب ★

(perf. 3 p. f. sing.) غَرَبَتْ
~settest (sun)

< غَرَبَ يَغْرُبُ غَرْبًا وَ غُرُوبًا (ن)
to disappear, to set (sun, star,
etc.)

(imperf. 3 p. f. sing.) تَغْرُبُ
~sets (sun)

will lose, on the other
hand some of those who
had no fortune in their
worldly life will gain.)

(I.K.,Z.R.)

★ غ ث و ★

rubbish (1) (n.) غُثَاءُ
(carried away by a torrent)

فَجَعَلْنَاهُمْ غُثَاءً

Than We made them a refuse
(like rubbish to be thrown
away). [23:41]

stubble (2)

فَجَعَلْنَاهُ غُثَاءً آخَرًا

Then made it to stubble dusky
(for the cattle). [87:5]

★ غ د ر ★

(imperf. 3 p. m. sing.) iii يَغَادِرُ
~leaveth

< غَادَرَ يَغَادِرُ غَادَرًا

to leave, leave behind

<< غَدَرَ يَغْدِرُ غَدَرًا (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 غُرُورٌ with *fatha*
on غ means 'the means
or object of which one
beguiles.'

غ ر ف

(perf. 3 p.m. sing.) viii اغْتَرَفَ

~ladle

< اغْتَرَفَ اغْتِرَافًا
(water with the hand)

a lading (a quan- (n.) (1) عُرْفَةٌ
tity (of) water) which
fills the hand)

إِلَّا مَنِ اغْتَرَفَ غُرْفًا بِيَدِهِ

Save him who takes (there-
of) in the hollow of his
hand (*Pic.*). excepting him
who ladeth a lading with
his hand (*Jid.*). [2:249]

the high place, (n.) (2) الْعُرْفَةُ
upper chamber

< عُرْفٌ، عُرْفَاتٌ (plu.)

the high acc. { عُرْفٌ، عُرْفًا
places, upper { الْعُرْفَاتُ
chambers.

غ ر ق

(perf. 1st. p. plu.) iv أَغْرَقْنَا

< we drowned

(v.n.) الْغُرُوبُ

the setting of the sun

the western (rel. adj. m.) الْغَرْبُ

the western (rel. adj. f.) غَرْبِيَّةٌ

(n. pt. sing.) الْمَغْرِبُ / الْمَغْرَبُ

the place of setting sun (west)

the wests (n. pt. dual.) الْمَغْرِبَيْنِ

the wests (n. pt. plu.) الْمَغَارِبُ

raven (n.) الْغَرَابُ acc. غَرَابًا

< extremely black (n. p.) غَرَائِبُ

(sing.) raven غَزَيْبٌ

غ ر ر ★

(perf. 3 p.m. sing.) assim. v غَرَّ

~beguiled

< غَرَّ يَغُرُّ غَرًّا وَ غُرُورًا (ن)

to beguile, deceive

(perf. 3 p.m. sing.) assim. v غَرَّتْ

~beguiled

(imperf. 3 p. m. sing.) juss. يَغُرُّ

let beguile

let not be guile thee فَلَا يَغُرُّكَ

(imperf. 2 p.m. sing.) emp. يَغُرَّنْ

should beguile

let not be guile you لَا يَغُرَّتْكَ

guile (v.n.) غُرُورٌ، غُرُورًا

beguiler (n.) الْغُرُورُ

Note ; The word غُرُورٌ

(with damma on غ) is

a continuous (n.) acc. **غَرَامًا**
torment, anguish
a forced loan, a debt (v.n.) **مَغْرَمٌ**
that must be paid
(pis. pic. m. plu.) **مَغْرَمُونَ**
those who are involved in
debt, or laid under an
obligation

★ غ ر و

we have stirred, w.v. iv **أَغْرَيْنَا**
we have occasioned
to inspire iv **أَغْرَى إِغْرَاءً - بَ، بَيْنَ**
one with a strong desire
for doing SS, incite, urge,
cause to, adhere to
(imperf. 1st. p. sing.) epl. **لَتَغْرِيَنَّ**
we surely set up against
وَالْمُرْجُوعُونَ فِي الْمَدِينَةِ لَتُغْرِيَنَّكَ 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. **غُزِيَ**
<fighters (sing.)
(*) on the pattern of **دُكِّعَ**

that he may acc. iv **يَغْرُقَ**
drown
<**غَرِقَ يَغْرُقُ غَرْقًا (س)**
to sink (in water)
(imperf. 2 p.m. sing.) el. iv **لَيَغْرُقَ**
(that did it) in order to
drown
(imperf. 1st. p. plu.) iv **نَغْرُقُ**
we drown
(3 p.m. plu.) pp. iv **أَغْرُقُوا**
they were drowned
drowning (v.n.) **الغَرَقُ**
vehemently (to v.n. acc.
destruction) **غَرْقًا**

وَالَّذِينَ غَرَقُوا
By the (angles) who drag
vehemently (Jid.). By
those who drag forth to
destruction. (i.e. the souls
of the infidels from their
bosoms.) [79:1]
acc. **مُغْرَقُونَ / الْمُغْرَقِينَ**
(pis. pic. m. plu.)
those who are drowned

★ غ ر م

(act. pic. m. plu.) **الْغَارِمِينَ**
<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 particle from a
derived stem stands also
as the noun for place and
time.

corruption (*n.*) **غَشِيلٌ**

i.e., what flows from
the bodies of the damned

غ ش ي

(*parf. 3 p. m. sing.*) (*w. v.*) **غَشِيَ**

< ~ overcome, covered

غَشِيَ يَغْشِي غَشَاءً وَ غَشَاوَةً (س)

to cover conceal

فَغَشَوْهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ

And, then covered them with
that which did cover them
of sea. [20:78]

(*imperf. 3 p. m. sing.*) (*w. v.*) **يَغْشِي**
covers

overcomes (with **يَغْشَا** ألف
when attached to a pronoun)

وَاللَّيْلِ إِذَا يَغْشَى

Be the Night when it covereth.
[92:1]

to **غَزَا يَغْزُو غَزْوًا (ن)**

go forth, to raid on
enemy's land

act pic. sing.

غَزَا

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, darker

(*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 غُسْلًا (ض)

to wash, purify

(*imperf. 2 p. m. plu.*) *f. d.* **تَغْسِلُوا**

< you wash

to wash one- *viii* **اغْتَسَلَ اغْتِسَالًا**
self

as R. F. to cover
oneself

(written **تَغَشَّى** when attached
to a pronoun)

لَمَّا تَغَشَّاهَا حَمَلَتْ خِفًّا

And when he covered her,
she bore a light burden.

[7:189]

(perf. 3 p.m. plu.) w.v. x
<they covered themselves

to get oneself under x, **اسْتَغَشَّى**
cover, or cover oneself

w.v. x **يَسْتَغْشَوْنَ**

(imperf. 3 p.m. plu.)
they cover themselves

w.v. **قَاشِيَةً / الْعَاشِيَةَ**

(act. pic. f. sing.)
overwhelming covering
lit. a thing that covers.

the day of Resurrection (1)

هَلْ أَتَاكَ خَبْرُ الْيَوْمِ الْقَاشِيَةِ

Hath there come unto thee
the story of the covering
events? (i.e., Resurrection,
because it will overwhelm
with its terror). [88:1]

an overwhelming (2)
torment

أَلَمْ يَأْمُرْنَا أَنْ نَتَّيِبَهُمْ فَاشِيَةً مِنْ عَذَابِ اللَّهِ

Are they secure then against
(that) there may come
upon them an overwhelm-
ing of Allah's torment.

[12:107]

وَاللَّيْلِ إِذَا يَغْشَىٰهَا

And the night when it
covereth it (the world).

[91:4]

Note: The personal pronoun
is either for the world or the
darkness.

(imperf. 3 p. f. sing.) w.v.
covers, with cover

تَغْشَىٰ

(perf. 3 p.m. sing.) w.v. ii
<covered

غَشِيَ

as R. F. **غَشِيَ تَغْيِيَةً**

(imperf. 3 p.m. sing.) w.v. ii
covers

يُغْشِي

(perf. 1st. p. sing.) w.v. iv
we have covered

أَغْشَيْنَا

to cover, **أَغْشَىٰ إِغْشَاءً**

to draw a veil, to cause to
cover

(imperf. 3 p.m. sing.) w.v. iv
~covers

يُغْشِي

(3 p. f. sing.) p. p. iv
was covered over (with~)

أُغْشِيَتْ

(3 p. m. sing.) p.p. iv
is covered, over upon him
(i. e., he faints)

يُغْشَىٰ

تَدَوَّرَ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ

Their eyes rolling about—
like (the eyes of) him
who fainteth unto death.

[33:19]

(perf. 3 p. m. sing.) w.v., v
~covers

تَغْشَىٰ

★ غ ض ب

(perf. 3 p.m. sing.) غَضِبَ
< ~ was angry with

غَضِبَ يَغْضِبُ غَضَبًا (م)
to be angry with, to be
wrath with

anger, rage (v.n.) غَضَبٌ / الْغَضَبُ

(pact. pic.) الْمَغْضُوبُ - عَلَيْهِ
an object of anger

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

None of those on whom is
indignation brought down.

(Jid.) [1:7]

Not (the path) of those who
earn Thine anger. (Pic.)

Not those upon whom wrath
is brought down. (M.A.)

Not of those against whom
Thou art incensed. (Sale)

Not of those against whom
Thou art wrathful. (Arberry)

< indignant, angry, (n.) غَضَبَانُ
enraged

(plu.) غَضَابٌ

(pis. pic.) acc. iii مَغَاضِبًا
< in state of anger

غَاضِبٌ مُغَاضِبَةٌ وَ غَضَابًا
to make angry, irritate

★ غ ض ض

(imperf. 3 p.m. plu.) (assim) يَغْضُضُونَ
< they lower (voice)

fainted one w.v./pis. pic.
(one who is made to faint)

< coverings n.p./w.v. غَوَاشٍ
(sing) غَاشِيَةٌ

covering (n.) غِشَارَةٌ

★ غ ص ب

< taking something (v.n.) غَصَبًا
from someone unjustly
or by force

غَصَبَ يَغْصِبُ غَصْبًا - عَلَى (ض)
to force

to take by مِنْ -
violence, unjustly

وَكَانَ وَرَاءَهُمْ قَوْمٌ 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.) غَصَّةٌ
one is choked (food etc.)

(plu.) غَصَصٌ

<< غَمَسَ يَغْمِسُ غَمَسًا (ن)
to be choked, be choked
with wrath, be grieved

وَلَطْعَامًا ذَا غَصَصٍ

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

غُفْرَانُكَ رَبَّنَا

Thy forgiveness, our Lord.
[2:285]

(act. ple. m. sing.) غَافِرٌ
forgiver

غَضَّ يَغْضُ غَضًّا (ن)

to lower the voice or eye

they may/shall lower acc. يَغْضُوا
(eyes)

(imperf. 3 p. f. plu.) يَغْضُنَّ
they female (should) lower
(eyes)

(perate m. sing.) اَغْضُنْ
lower! (voice)

غ ط ء ★

غَطَّاهُ see غ ط و

غ ط ش ★

(perf. 3 p.m. sing.) iv اَغْطَسَ
~ he made dark

< اَغْطَسَ اِغْطَاسًا

to make SS dark,

<< غَطَّاهُ يَغْطِئُ غَطًّا (ض)
to be dark

غ ط و ★

< veil (n.) غَطْلًا

غَطَّلَ يَغْطُلُ غَطْلًا (ن)
to cover, to put a veil

غ ف ر ★

(perf. 3 p.m. sing.) غَفَرَ
< ~ forgave, hath forgiven

غَفَرَ يَغْفِرُ غَفْرًا (ض)
to cover, veil

(epl.) لَاَسْتَغْفِرَنَّ
(imperf. 1st p. sing.)
I shall surely ask forgiveness

(perate. m. sing.) x اَسْتَغْفِرْ
thou (a man) ask forgiveness!

(perate. f. sing.) x اَسْتَغْفِرِي
thou (a woman) ask forgiveness!

(perate. m. plu.) x اَسْتَغْفِرُوا
(you) ask forgiveness!

(Ap-der. m. plu.) x مُسْتَغْفِرِينَ
those who ask forgiveness

asking forgiveness (v.n., x) اِسْتِغْفَارٌ

غ ف ل ★

(imperf. 2 p.m. plu.) تَغْفُلُونَ
ye neglect

< غَفَلَ يَغْفُلُ غَفْلَةً وَ غَفْلًا (ن)

to be heedless, neglectful,
inattentive

(perf. 1st p. plu.) iv أَغْفَلْنَا
we made neglect,
we made unmindful

< أَغْفَلُ إِغْفَالًا
to make iv
unmindful, neglect

(act. pic. m. sing.) غَافِلٌ
neglectful

unaware acc. غَافِلًا

nom. غَافِلُونَ / الْغَافِلُونَ
(act. pic. m. plu.)
unaware ones

unaware ones acc. غَافِلِينَ / الْغَافِلِينَ

(act. pic. m. plu.) الْغَافِرِينَ
forgivers

(ints.) غَفُورٌ / الْغَفُورُ
most forgiving one
(one of the excellent
names of Allah)

forgiving one acc. غَفُورًا
most forgiving one (ints.) غَفَّارٌ
(one of the excellent names
of Allah)

(perf. 3 p.m. sing.) x اسْتَغْفَرَ
asked forgiveness

(perf. 2 p. m. sing.) x اسْتَغْفَرْتَ
thou asked forgiveness

(perf. 3 p.m. plu.) x اسْتَغْفَرُوا
they asked forgiveness

(imperf. 3 p.m. sing.) juss. يَسْتَغْفِرْ
asks forgiveness

ثُمَّ اسْتَغْفَرَ لِلَّهِ

Then he beggeth the forgive-
ness of Allah. [4:110]

(verb in jussive receives

كَثْرَةً when it is to be
assimilated to the follow-
ing word)

(imperf. 2 p. m. sing.) juss. تَسْتَغْفِرْ
thou ask forgiveness

(imperf. 2 p.m. plu.) تَسْتَغْفِرُونَ
ye ask forgiveness

(imperf. 3 p.m. plu.) يَسْتَغْفِرُونَ
they ask forgiveness

let them ask acc. يَسْتَغْفِرُوا
forgiveness

(imperf. 2 p.m. plu.) تَغْلِبُونَ
ye (may) overcome

(3 p.m. sing.) pp. غَلِبَتْ
has been overcome

(3 p.m. plu.) pp. غَلَبُوا
they were overcome

(3 p.m. plu.) pip مَغْلُوبُونَ
they shall be overcome

(2 p.m. plu.) تَغْلِبُونَ
ye shall be overcome

(act. pic. m. sing.) غَالِبٌ
dominant (1)

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ
And Allah is dominant in
His purposes. [12:21]

overcomer (2)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ
If Allah succoureth you there
is none that can over-
come 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 over-
come so vindicate me.
[54:10]

overcoming (v.n.) غَلَبَ
thick (with trees)

(act. pic. f. plu.) الْمَغْفِلَاتُ
unaware women

negligence, (v. n.) غَفْلَةٌ
unawareness

غ ل ب ★

(perf. 3 p. f. sing.) غَلَبَتْ
< ~ prevailed (Jid.) over-
came, vanquished, gain-
ed victory

غَلَبَ يَغْلِبُ غَلَبًا وَ غَلَبَةً (مض)
to overcome, conquer, to gain
victory

كُوفِينَ وَنَعُوذُ بِاللَّهِ وَنَا وَنَا وَنَا
How after a small party hath
overcome a large party.
[2:249]

(perf. 3 p.m. plu.) غَلَبُوا
prevailed

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَهْلِهِمْ
Those who prevailed in their
affair said. [18:21]

(imperf. 3 p.m. sing.) juss. يَغْلِبْ
overcomes

(imperf. 1st. p. sing.) epl. أَغْلِبَنَّ
I certainly will overcome

(imperf. 3 p.m. plu.) يَغْلِبُونَ
they will overcome

they shall overcome مَسْغُلُونَ

(imperf. 3 p.m. plu.) acc. يَغْلِبُوا
that they overcome,
they will overcome

rigid (3)

وَأَخَذَنَّا مِنْكَ يَمِينَنَا عَلَيْنَا

And they have obtained from you a rigid bond. [4:21]

stern (4) (n. p.) غَلَاظٌ

(sing.) غَلِيظٌ

عَلَيْهَا مَلَكَةٌ غَلَاظٌ

Over which are angels, stern. (i.e., not tender towards the inmates of hell). [66:6]

sternness (opp. tenderness) غَلِظَةٌ (n.)

★ غ ل ف

<uncircumcised (v.n.) غُلْفٌ

(sing.) أَغْلَفَ

غَلَفَ 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

(perf. 3 p. f. sing.) ii غَلَّقَتْ

<~locked

<luxuriant.(n) acc. غُلْبًا

(sing.) أَغْلَبَ

وَحَدَّائِقُ غُلْبًا

And enclosed gardens luxuriant. [80:30]

★ غ ل ظ

(perf. 3 p.m. sing.) x اسْتَغْلَظَ

<~become thick, strong

غَلِظَ يَغْلِظُ وَ غَلِظَ يَغْلِظُ غِلَظًا

وَ غِلَظَةٌ (مض، ك)

to be thick, bulky, big, coarse, to be hard, uncivil

(perate. m. sing.) اِغْلَظْ

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.) غَلِيظٌ

meta. (1)

vehement (terrible) acc. غَلِيظًا

وَمِنْ دَرَائِهِ عَذَابٌ غَلِيظٌ

And behind him is a torment terrible (or vehement).

[14:17]

hard (2)

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ

And wert thou rough, hard-hearted. [3:159]

which he had hidden away.

[3:161]

(3 p. p. sing.) *assim.* **غَلَّتْ**

~ is fettered

(pic. pic. m. sing.) **مَغْلُولَةٌ**

fettered one

وَقَالَتِ الْيَهُودُ يُدْعِي اللَّهُ مَغْلُولَةً غَلَّتْ أَيْدِيهِمْ 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.) **غُلُّوا**

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.) **غُلَّامَانِ**

★ غ ل و

(perate. neg. m. plu.) **لَا تَغْلُوا**
(you) do not exceed (the bound)

to lock, iii **عَلَّقَ تَغْلِيْفًا**

close (a door)

<< **عَلَّقَ يَمْلُقُ غَلًّا (ف)**

to close, bolt, go far into (a country)

★ غ ل ل

(perf. 3 p. m. sing.) *assim.* **غَلَّ**

<~ hidden away, deceit, defraud

غَلَّ يَغْلُ غَلًّا (ن)

to insert

(one thing) in (another), to canceal, to fraud, to deceive, to act unfaithfully, to put an iron collar on the neck

(imperf. 3 p.m. sing.) *assim.* **يَغْلُ**

hides away

(imperf. 3 p.m. sing.) *juss.* **يَغْلُ**

hides away

(The assimilation is removed in case of jussive. This cluster is pronounced separately).

وَمَا كَانَ لِنَبِيِّ أَنْ يَغْلُ وَمَنْ يَغْلُ

يَأْتِ بِمَا عَلَى يَوْمِ الْقِيَمَةِ

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.) غَرَاتٍ

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ 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 بَتَّامِرُونَ

they wink at each other

to make signs < تَمَامِرًا تَمَامِرًا <

one to another

<< غَمَزَ يَغْمِزُ غَمْرًا (ض، ن)

to make a sign to (with the
eye or eye brow)

غ م ض ★

(imperf. 2 p.m. plu.) تُفْمِضُونَ

that you disdain, connive at

to iv. < أَغْمَضَ إِغْمَاضًا <

shut (the eye or the eye
lids), to connive

وَلَسْتُمْ بِأَخَذِينَ إِلَّا أَنْ تُفْمِضُوا فِيهِ

Ye (yourselves) would not
accept such, save you
disdain (or connive at).

[2:267]

غ م م ★

< sorrow (n.) غَمٌّ / غَمٌّ

غَلَا يَغْلُو غُلُوجًا (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 وَ غَلِيًّا (ض)

to boil (pot), effervesce (liquor)

boiling v. n. غَلِيًّا

غ م ر ★

< bewilderment (1) (n.) غَمْرَةٌ

lit, water that rises above
the stature of a man

غَمْرٌ يَغْمُرُ غَمْرَةً وَ غَمْرَةً (ن)

to be abundant, to overflow,
submerge (in water)

فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ

Wherefore leave (thou) them
in their bewilderment (or
flow of their ignorance, or
error and obstinacy and
perplexity. (LL.) [23:54]

overwhelming, (2)
heedlessness

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا

But! their hearts are in
heedlessness. [23:63]

(perf. 3 p. m. sing.) w.v., iv
< ~enriched (2)

to enrich أَغْنَىٰ

to avail some thing عَن -

to attain أَغْنَىٰ - مِنْ

وَكَأَنَّ هُوَ أَغْنَىٰ وَأَقْنَىٰ

And that it is He who enricheth and preserveth (property). [53:48]

(the verb أَغْنَىٰ is perfect (past tense) but it is used here in the sense of a habitual that has compelled translators to use present tense in their renderings).

وَمَا تَقْضُوا إِلَّا أَنْ أَغْنِيَهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَظِيلٍ

And they avenged not except for (this) that Allah and His Messenger had enriched them out of His grace. [9:74]

(imperf. 3 p.m. sing.) iv
shall enrich (1)

acc.

juss.

(nom.) سَوْفَ يُغْنِيهِمُ اللَّهُ

Allah shall enrich you. [9:28]

(acc.) حَتَّىٰ يَغْنِيَهُمُ اللَّهُ

Until Allah enrich them, [24:33]

أَغْنَىٰ

to cover, (ن) غَمَّ يَغْمُ غَمًّا
veil, grieve, cause to mourn

dubious (n.)

clouds (n.)

غ ن م ★

(perf. 2 p. m. plu.)

< ye obtained (from enemies during war)

غَمَّ يَنْتَمُ غَنًّا وَ غَنًّا وَ غَنِيَّةً (س)
to obtain spoil,

booty, to get a thing without difficulty

< booties, spoils (n. p.)

(sing.) مَغْنَمٌ

sheep (n.)

غ ن ي ★

(3 p. m. sing.) juss. w.v.

< flourish (I-A)

غَنَىٰ يَغْنَىٰ غِنَامًا وَ مَنًى (س)
to inhabit, dwell, to be rich, or in comfort of life

كَأَنَّ لَمْ تَغْنِ بِالْأَمْسِ

As though it had not flourished yesterday (in the earth). [10:24]

dwelt (I-B)

الَّذِينَ كَذَّبُوا شُعْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا

Those who belied Shu'ab became as though they had never dwelt. [7:92]

to make indifferent (5)
towards, to profit, to suffice

with no prep. iv **أَغْنَى** <

لِكُلِّ أَمْرٍ وَهُمْ يَوْمَئِذٍ شَانُ يُغْنِيهِ

For everybody of them there
would be his own condi-
tion that will make him
indifferent (towards others).
[80:37]

(perf. 3 p.m. sing.) x **اِسْتَفْنَى**
~ is self-sufficient

to be self- **أَسْتَفْنَى** **اِسْتَفْنَاهُ** <
sufficient, to regard himself
self-sufficient

وَوَلَّوْا وَاِسْتَفْنَى اللّٰهُ

They turned away and Allah
is above all needs (self-
sufficient). [64:6]

أَمَّا مَنِ اسْتَفْنَى

For him who considers him-
self free from need (self-
sufficient). [80:5]

self-sufficient (n.) **غَنِيٌّ**

one of the excellent names
of Allah **الْفَنِي**

rich ones (n. pl.) **اَغْنِيَاءُ** / **اَلْاَغْنِيَاءُ**

(m. plu. ap-der. iv.) w.v. **مُغْنُونَ**
those who avail SS against

هَلْ اَنْتُمْ مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِن شَيْءٍ

Are you going to avail us
at all against the torment
of Allah? [14:21]

اِنْ يَكُونُوا فُقَرَاءَ يُعْرِمَهُمُ اللّٰهُ (juss.)

If they are poor Allah
will enrich them. [24:32]

< to avail or be (3) **عَنْ** **أَغْنَى** -
profitable to

مَا اَغْنَى عَنْكَ جَمْعُكَ

Your multitude availed you
naught. [7:48]

(perf. 3 p. f. sing.) **اَغْنَتْ**
~availed

فَمَا اَغْنَتْ عَنْهُمْ اِلٰهَتُهُمْ

So their gods availed them
not [11:101]

(imperf. 3 p. m. sing.) **يُغْنِي**
~avails

وَلَا يُغْنِي عَنْكَ شَيْءٌ

And that availed thee naught.
[19:42]

(imperf. 3 p. f. sing.) acc. **تُغْنِي**
it/she avails

وَكِنْ تُغْنِي عَنْكُمْ فِدَاؤُكُمْ

And your host shall avail
you not. [8:19]

(imperf. 3 p.m. dual.) (juss.) **يُغْنِيَا**
the twain availed

(imperf. 3 p.m. plu.) acc. **لَنْ يُغْنُوا**
they shall avail (never)

to avail against (4) **مِنْ** <

وَلَا يُغْنِي مِنَ اللّٰهِ

It will not avail against the
Flame. [77:31]

a cave (n.) غَارٌ

مَعَارِثُ < caverns (n. p.) مَعَارِثُ
(sing.) cavern

غ و ص ★

يَغْوِسُونَ (imperf. 3 p. m. plu.) w.v. < they dive

غَامَسَ يَغْوِسُ غَوْسًا وَ غِيَامًا
وَ مَغَامًا (ن) - فِي
to dive, plunge into water

a diver (n.) غَوَّاصٌ

غ و ط ★

الْفَاطِطُ (act. pic. m. sing.)

the privy (n.)
lit. a wide, depressed piece
of ground< غَاطَ يَغْطِطُ غَوْطًا (ن)
to dig, excavate

غ و ل ★

< headiness, (v. n.) غَوًى

that deprives one of reason

قَالَ يَغْوِي غَوًى (ن) وَ اغْتَالَ
to cause to perish, seize
unawareغَالِي الْخَمْرِ (the drunkard) of reason,
caused to perish him

غ و ث ★

(3 p. m. plu.) pip. w.v. x يَنَاقُوا
they shall be responded to
their cry for aidto relieve, أَغَاثَ إِغَاثَةً
to respond to the begging
for aid

لَنْ يَسْتَجِيبُوا يَنَاقُوا أَبَاءَهُمْ كَالْمُهْلِ

And if they cry for relief
they shall be responded
(or relieved) with water
like the dregs of oil.

[18:29]

(perf. 3 p. m. sing.) w.v. x اسْتَعَاثَ
asked for help, cried for aid< اسْتَعَاثَ اسْتِئَاثَةً
to bag for or pray for helpw.v. x يَسْتَعِينَانِ
(imperf. 3 p. m. dual.)
the twain pray for helpv.w. acc. x يَسْتَعِينُوا
(imperf. 3 p. m. plu.)
that they pray for helpw.v. x تَسْتَعِينُونَ
(imperf. 3 p. m. plu.)
you pray for help

غ و ر ★

< sunk away (n.) acc. غَوْرًا

غَارَ يَغْوَرُ غَوْرًا (ن)

to sink in the ground (water),
to enter the low land

iv. غَابَ يَغِيبُ غَيْبًا (ض) وَ اغْتَابَ

(1) to go away, viii غَيْبَ وَ

to be hidden, secret,
unseen

(2) to slander

(3) to backbite

وَلَا يَغْتَابُ 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 الْغَيْبِ فِي السَّمَوَاتِ وَالْأَرْضِ

I know the hidden in the
heavens and the earth.

[2:33]

إِنَّمَا الْغَيْبُ لِلَّهِ

The hidden (belongeth) unto
Allah alone. [10:20]

secret (3)

ذَلِكَ لِيَعْلَمَ أَتَى كَذِبًا أَمْ 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, غَوَيْتَ
<thou causest to be erring

to cause to err iv اغْوَامَا

(perf. 1st p. plu.) w.v. iv اغْوَيْنَا
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 لَاغْوِيَنَّ
I will surely mislead

lit. error (v.n.) acc. الْغَيِّ / غَيًّا
meta. perdition.

(act. 2 pic. w.v.) غَوِيٌّ
erring one

إِنَّكَ لَغَوِيٌّ مُبِينٌ

Thou art surely one erring
manifestly. [28:18]

(w.v. act. pic. m. plu.) الْغَاوُونَ

perverted ones غَاوِينَ / الْغَاوِينَ

غ ي ب ★

<~backbite w.v. juss. viii يَغْتَابُ

to alter, change **غَيَّرَ**

acc. w.v. ii

(imperf. 3 p. m. plu.)

they alter or change

(3 p. f. plu.) emp. ii

they surely alter

وَلَا أُمِرْتُمْ فَيَغَيِّرَنَّ خَلْقَ اللَّهِ

And I will command them
so that they will alter the
creation of Allah. [4:119]

(3 p. m. sing.) w.v. juss vi

< changes

to be changed **يُغَيَّرُ**

(Ap-der. ii acc.)

one who changes

(Ap-der. f. plu. iv)

< the raiders

to make a iv,
hostile attack

أَغَارَ إِغَارَةً

(particle.)

other, other than, another,
save, but

غ ي ض ★

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

< ~ absorb

غَاصَ يَغِيضُ غُبْنًا (ض)

to sink, to become scanty

وَمَا تَغِيضُ الْأَرْضُ وَمَا تَزْدَادُ

And that which vombs absorb
and that which they grow.

[13:8]

the intimacy (4)

فَالْطَّاهِرَاتُ فِيْهِ حِفْظٌ لِلْغَيْبِ

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 ren-
dering of **غَيْبٌ** while
others use unseen, secret,
absence and hidden accord-
ing to the contents of
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.) **غُبَاةٌ**

غ ي ث ★

(3 p.m. sing.) pip. w.v.

< ~ will have rain

غَاتَ يَنْثِقُ غَيًّا (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.) غَيْظٌ / الْغَيْظُ

(act. pic. m. plu.) غَائِظُونَ
enraged ones

<raging, v.n., v. تَغَيَّظَ
to rage تَغَيَّظَ تَغَيَّظًا

(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.) أَقْبِدَةً / الْأَقْبِدَةُ

(sing.) قَوَادٍ

(w. & h. n.)

★ ف ه و

< a party, group, (n.)

band

(plu.) قَوَادٍ

(a conjunction particle)

then, so, but, then, thus, however, because, so that, and so,

This is a common conjunction which implies a close connection between the sentences before and after it.

This connection may be either definite cause and effect, or a natural sequence of event.

(i) cause and effect :

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

Then Adam learnt from his Lord (certain) words and He repented towards him.

[2:37]

(ii) natural sequence :

الَّذِي خَلَقَ فَسَوَّى

Who hath created and then proportioned. [87:2]

ف

(*perf. 1st p. plu.*) **فَتَحْنَا**
we opened

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ 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)

لَهُ يَفْتَحُ بَيْنَنَا وَبَيْنَ الْحَقِّ
Then He shall judge between
us with truth. [34:26]

to grant (4)
مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
Whatsoever of mercy Allah
may grant unto mankind
none there is to withhold
it. [35:2]

decide (*perate. m. sing.*) **اِفْتَحْ**
to decide (5)

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ
Our Lord! decide then be-
tween us and our people
with truth. [7:89]

(3 p. f. sing.) pp. **فُتِحَتْ**
~be opened (1)

two parties (*dual*) nom **الْفِتْنَانِ**

acc. **فِتْنَيْنِ**

(h.v.) **ف ت و**

(*imperf. 3 p. m. sing.*) h.v. **تَفْتَرُ**
< thou cease

فَتَىٰ يَفْتَرُ (بَقَرَةُ) فَتَا (س)
to cease from (always in
negative sense)

قَالُوا تَاللَّهِ تَفْتَرُ إِنَّكَ لَكِرْيُوسُفَ
They said : By Allah Thou
ceases not from remember-
ing Yusuf. [12:85]

ف ت ح

(*perf. 3 p.m. sing.*) **فَتَحَ**
opened, disclosed

< **فَتَحَ يَفْتَحُ فَتْحًا (ف)**
to open, disclose, to give
victory, conquer, to judge,
to grant, to let out, to
decide

to open (1)
قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ 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.) **الْمَفَاتِيحُ / مَفَاتِيحُ**

★ ف ت ر

(imperf. 3 p.m. plu.) **يَقْعُرُونَ**
< they flag

قَرَّ يَقْرُ قُرًّا (ن)
to flag, to feel weak or faint **عَرَّ -**

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتَنُونَ
And they glorify (Him) night
and day, they flag not.
[21:20]

(3 p. m. sing.) pip. ii **يَقْضَرُ**
< ~shall not be abated

to abate ii **قَرَّ يَقِيرُ قَرًّا**
a cessation (n.) **قَرَّةٌ**
(a certain interval of time)

★ ف ت ق

(perf. 1st. p. plu.) **قَتْنَا**
< we rent

قَتَّقَ يَقْتُقُ قَتًّا (ف)
to cleave, slit, to rend

★ ف ت ل

(act. 2 pic.) acc. **قَيْلًا**
< a thing of no value

قَلَّ يَقِيلُ قَلًّا (ض)
to twist (a rope, thread)
lit. a small skin in the cleft
of a date-stone

حَتَّىٰ إِذَا جَاءَهُمَا فَتُفْتَحَ أَبْوَابُهُمَا

Till, when they arrive thereto
the portals will be opened
[39:71]

~is let out (2)

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ

Until when Yajuj and Majuj
are let out. [21:96]

(3 p. f. sing.) ii pip **يُفْتَحُ**
< ~will be opened

as R. F. ii **فَتَحَ تَفْتِيحًا**
will not be opened **لَا يَفْتَحُ**

(perf. 3 p. m. plu.) x **اسْتَفْتَحُوا**
< they besought judge

to seek, suc- **اسْتَفْتَحَ اسْتِفْتَا حَا**
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. **فَنَحْ / الْفَتْحُ / فَنَحَا**
< victory

(plu.) **فُتُوحٌ**

(act. pic. m. plu.) **الْفَاتِحِينَ**
deciders

وَأَنْتَ خَيْرُ الْفَاتِحِينَ

Thou are the Best of Deciders.
[7:89]

(pis. pic. f. sing.) ii **مُفْتَحَةٌ**
opened (ones)

وَكُلِّدَ لَكَ فَنَّا بَعْضَهُمْ 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)

يَفِينُ

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّتَهُ مِنْ قَوْمِهِ عَلَى خَوْفٍ
مِنْ فِرْعَوْنَ وَمَلَأَتْهُمُ أَنْ يَقْتُلُوهُمْ

Then none believed is Musa save a posterity of his people, through fear of Fir'awn and their chiefs, lest he persecute them.

[10:33]

~shall molest (2)

إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا

If ye fear that those who disbelieve shall molest you. [4:101]

(the verb يَفِينُ, قَتَنَ in this verse means 'to put in trouble' or 'to slay')

should tempt emp.
should not (neg. emp.)
tempt

يَفِينُ
لَا يَفِينُ

يَبْنِي أَدَمَ لَا يَفْتِنُكُمُ الشَّيْطَانُ

O children of Adam ! let not the Satan tempt you.

[7:27]

ف ت ن ★

(perf. 3 p. m. plu.) قَتُّوا

< they persecuted

قَتَنَ يَفِينُ قَتْنًا وَ قَتُّوْا (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 قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Those who persecuted believing men and believing women. [85:10]

(perf. 2 p. m. plu.) قَتَّمْتُمْ

you tempted (2)

قَالُوا بَلْ وَلَحِجَّتُمْ قَتَّمْتُمْ أَنْفُسَكُمْ

They said (i.e., will say in the Hereafter) yes ! but ye tempted your souls.

[57:14]

(perf. 1st p. plu.) قَتَّأْنَا

we tempted

قَالَ وَلَاقَدْ كُنَّا قَوْمَكَ

He said : verily we have tempted thy people.

[20:85]

(see also verse 29:3)

te try (3)

proved or tested); 'means (whereby the condition of a man is evinced, in respect of good or evil; hence it often means temptation'. (LL.)

فِتْنَةٌ أَيْ إِبْخَارٌ وَ بَلَاءٌ

fitna i.e., trial and temptation (P.I., n. 453 *Jid.*); originally فِتْنَةٌ means 'a burning with fire' and then affliction, distress and hardship, slaughter, misleading or causing to err, and seduction from faith by any means (*Lis.*)

إِنَّمَا هُمْ فِتْنَةٌ

We are but a temptation. [2:102]

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And the temptation is more griveous than slaughter or the persecution is worse than slaughter. [2:191]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

And Fight them until there be no temptation (or persecution). [2:193]

وَمَنْ يُؤْمَرْ بِاللَّهِ فِتْنَتُهُ

And whosoever temptation Allah willeth. (i.e., in consequence of his own will to go astry) [5:41]

(imperf. 3 p. m. plu.) يَفْتِنُونَ
they tempt

(imperf. 3 p.m. plu.) f.d. يَفْتِنُوا
(lest) they tempt

وَاحْذَرُوا أَن يَفْتِنُوكَ

And beware thou of them lest they tempt thee.

[5:49]

(imperf. 1st. p. plu.) el. acc. لِنَفْسِنَا
~in order to try

in order to try them لِنَفْسِنَهُمْ
[72:17]

(com. perate neg.) لَا تَفْتِنْنِي
do not tempt me!

(ي pronominal)

(3 p. m. sing.) pp. قُتِبُوا
they had been tempted

(2 p.m. plu.) pp. قُنْتُمْ
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. فِتْنَةٌ

tempters (act. pic. m. plu.) فَاتِنِينَ

مَا أَنتُمْ عَلَيْهِ يَفْتِنِينَ

Ye cannot against Him be tempted. [37:162]

<temptation (1) (n.) فِتْنَةٌ / الْفِتْنَةُ

lit. a trial, probation, affliction (whereby one is tried,

(perate. m. sing.) iv
furnish thou explanation !

يُوسُفُ أَيُّهَا الصَّادِقُ افْصَحْ بَرْدِ
Yusuf, O' truthful one! explain
to us seven fat kine.

[12: 46]

(perate. m. plu.) iv.
explain (you) !

افْصَحْ لِي رُؤْيَايَ
Explain to me my dream.

[12:43]

(imperf. 2 p. m. sing.) x
<thou ask the legal order

اسْتَغْنِ امْتِفَاءً
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)

فَاسْتَغْنِمْ
Then ask them. [37:4]

a young (n.) w.v.
قَيِّ قَيِّ يَقَى قَيِّ (قَيِّ) (س)
to be young (the noun appl-
ies both to human beings
and animals)

أَفَى

أَفْتُوا

تَسْتَفِي

تَسْتَفِيَانِ

يَسْتَفُونَ

اسْتَفِ

قَيِّ

excuse, (2)

لَمْ يَكُنْ يَتَذَكَّرُ إِلَّا أَعْلَانَا لِلَّهِ رَبِّنَا مَا كُنَّا شُرَكَاءَ
Then their excuse would be
nothing but that they
would say : By Allah, our
Lord ! we were not asso-
ciators. [6:23]

(According to Tabri
in this verse means
'excuse or 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,
to inform the
legal order,
to issue a decree (divine),
to explain the meaning of
a dream

قُلْ اللَّهُ يُفَصِّلُ لَكُمْ شَيْئًا
Say than : Allah decreeth
a decree unto you con-
cerning them. [4:127]

to pronounce (2)

قُلْ اللَّهُ يُفَصِّلُ لَكُمْ فِي الْكَلَامِ
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. ii
thou causeth to gush forth

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

to create an outlet ii
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

(imperf. 3 p.m. plu.) ii
they cause to gush forth

v.n. acc. ii
causing to gush forth (abundantly)

(3 p. f. sing.) pp. ii
< ~flowed out

(imperf. 3 p.m. sing.) v
~gusheth forth

to flow out v, فَجَّرَ فَجْرًا

(perf. 3 p. f. sing.) vii
~gushed out

to burst out, to gush out vii أَنْفَجَرَ أَنْفَجَارًا

when attached to a pronominal written with **أَفْ** instead of **يَ** as **فَتَاهُ**, **فَتَاهُ**
meta. boy, man, page, servant

two youngs (n. dual.) **فَتَيَانِ**
(two men)

< men, youths, (n. p.) **فَتَاهُ**
youngs

(sing.) **فَتًى**

< men, young, youths (n. p.) **فَتَيَانِ**

< young girls (n. p.) **فَتَيَاتٍ**

(sing.) **فَتَاةٌ**

ف ج ج *

path, way, passage (n.) **فَجٌّ**

lit. broad way between mountains

< paths, passages (n. p.) **فَجَاجٍ**

(sing.) **فَجٌّ**

ف ج ر *

(imperf. 3 p.m. sing.) el **لِيَفْجُرَ**
< may sin

فَجَّرَ يَفْجُرُ فَجْرًا وَفَجْرًا (ن)

(1) to s. , to act immorally

(2) to cleave, **فَجَّرَ فَجْرًا**
break up, dig up

adultery (2)

وَالَّذِينَ يَأْتِيْنَ الْفَاحِشَةَ مِنْ نِسَائِهِمْ

And for those of your women
who (may) commit adultery.
[4:15]

indecentcy (n.) الْفَحْشَاءُ

< indecencies (p.n.) الْفَوَاحِشُ

(sing.) فَاحِشَةٌ

ف خ ر ★

< boasting (v.n.) vi تَفَاخَّرَ

self-glorification (Jid.)

natural boasting (IK.)

to rival or vie تَفَاخَّرَ تَفَاخَّرَا
with each other in glory or
excellence as (iii) فَخَرَّ ()

< boastful (ints.) فَخْرٌ

فَخْرٌ يَفْخَرُ فَخْرًا وَفَخْرًا (ن)
to glory, boast

pottery (n.) الْفَخَّارُ

ف د ي ★

(perf. 1st. p. plu.) w.v. فَدَيْنَا

< we ransomed

فِدَامًا وَفِدَى وَفِدَى (ض)

فَدَى يَفْدِي

to reedem, 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.) جَرَّةٌ

(sing.) فَاجِرٌ

(ungodly people)

< evildoers (b. p.) جَرَّارٌ

(ungodly people)

(sing.) فَاجِرٌ

wickedness (v.n.) جَوْرٌ

ف ج و ★

a spacious part (n.) w.v. جَوْزٌ

lit. an intervening space, or
an intermediate wide space
between two things

ف ح ش ★

(act. pic. f. sing.) فَاحِشَةٌ

< ill-deed (1)

فَحْشٌ يَفْحُشُ فَحْشًا (ك)

to be excessive, immoderate,
unreasonable, befoul, ob-
scene

فَاحِشَةٌ literally signifies 'an
excess', an enormity, any-
thing exceeding the bound-
nds of the rectitude

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا

And those who, when they
have done an ill-deed or
wronged. [3:135]

ii ودى see

قَدِيَّةٌ

ر و ذ see

قَذَرُوهُمَا

★ ف ر ت

< sweet (water) (n.)

قُرَاتٌ

used as an adjective of water

thirst quenching (LL.) acc.
or very sweet

قُرَانًا

★ ف ر ث

excrement, dung faeces (n.)

قُرْثٌ

★ ف ر ج

(3 p.m. sing.) pp

قُرِجَتْ

< ~ is cloven

قَرَجَ يَفْرِجُ قَرْجًا (ض)

to open, separate, cleave, spilt

meta. chastity (v.n.)
(private part)

قَرْجٌ

lit. opening, gap

private parts (p. n.)

(of male or female)

قَرْوَجٌ

★ ف ر ح

(perf. 3 p.m. sing.)

فَرِحَ

< ~ was glad

قَرِحَ يَفْرِحُ قَرْحًا (س)

to be glad, happy, delighted,
rejoice, be cheerful, to exult

ب

(perf. 3 p. m. plu.)

فَرِحُوا

they were glad

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

تَفَادَرُوا

< ye ransom

فَادَى مُفَادَاةً وَفِدَامًا

to receive or give a ransom.
for one to release him

وَلَنْ يَأْتُواكَ أُسْرَى تُقَدُّوهُمْ

And if they come as captives
unto you, ye ransom them.

[2:85]

(perf. 3 p.m. sing.) viii

ب اَفْتَدَى

~ gave as ransom.

to offer or viii
give ransom

< اَفْتَدَى اَفْتِدَامًا

فَلَنْ يَقْبَلَ مِنْ اَحَدِهِمْ

شَيْءٌ اَلْاَرْضِ ذَهَابًا وَلَوْ اَفْتَدَى بِهِ

Not an earthful of gold
shall be accepted from any
such though he were to
give it (in alms or) as
ransom.

[3:91]

(perf. 3 p. f. sing.) viii

ب اَفْتَدَتْ

~ ransomed

(perf. 3 p.m. plu.) viii

ب اَفْتَدُوا

they gave as ransom

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

ب يَفْتَدِي

~ ransometh

(f. d.) el. viii.

ب لَيَفْتَدُوا

(imperf. 3 p.m. plu.)

they may ransom, in order to
give as ransom

(v.n. iii, w.v.)

فِدَاٌ

receiving ransom (or ransom)

ransom (n.)

فِدْيَةٌ

رَبِّ لَا تَذَرْنِي فَرْدًا

My Lord ! leave me not solitary (childless). [21:89]

<single ones (p. n.) فَرَادَى

(sing.) فَرْدٌ

ف ر د س

paradise (n.) الْفِرْدَوْسُ

ف ر ر ★

(perf. 3 p. f. sing.) (assim) فَرَّتْ

<~ fled

فَرَّ يَفِرُّ فَرًّا وَفِرَارًا وَمَفَرًّا (ض)

to flee, run away, run off,

escape (- مِنْ)

(perf. 1st. p. sing.) فَرَرْتُ

I fled

yc fled (perf. 2 p.m. plu.) فَرَرْتُمْ

(imperf. 3 p. m. sing.) (assim) يَفِرُّ

~will flee

(imperf. 2 p.m. plu.) (assim) تَفِرُّونَ

ye flee

(perate. m. plu.) فَرُّوا

flee !

فَقْرًا إِلَى اللَّهِ

Flee therefore unto Allah.

[51:50]

fleeing v.w. acc. فِرَارًا

(imperf. 3 p.m. sing.)

~will be glad

(imperf. 3 p. m. plu.) يَفْرَحُونَ

they are glad

they may/will be acc. f.d. يَفْرَحُوا
glad

فَلْيَفْرَحُوا

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.) فَرَحٍ / الْفَرِحِينَ

ف ر د ★

alone (1) (n.) فَرْدًا

وَنَرِيكَ مَا يَقُولُ وَيَأْتِينَا فَرْدًا

And we shall inherit from
him that whereof he spake,
and he shall come to us
alone. [19:80]

meta. solitary (2)

(childless)

<carpets (p.n.)

فَرَشَ

(sing.) فَرَشٌ

★ ف ر ض

(perf. 3 p.m. sing.)

فَرَضَ

<~ordained (1)

فَرَضَ يَقْرَضُ فَرَضًا (ض)

to ordain, enact (a law), estimate, conceive, to apportion, to impose

مَنْ قَرَضَ فَيُحْيِ الْحَيَّ

Wherefore whosoever ordaineth (unto himself) the pilgrimage therein (i.e., during these months) [2:197]

imposed (2)

إِنَّ الَّذِي قَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيْهِ مَعَادٍ

Verily He who hath imposed the Quran on thee is surely about to bring thee back home. [28:85]

(also see verse 66/2)

decreed (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فَمَا أَقْرَضَ اللَّهُ لَهُ

No blame there is upon the Prophet in that which Allah hath decreed for him. [33:38]

settled (4)

(perf. 2 p. m. plu.)

فَرَضُوا

ye settled

running away

الْفَرَارُ

place of refuge (n. p. t.)

الْمَقَرُّ

whereto approaches a fleeing one from a danger

★ ف ر ش

(perf. 1st. p. plu.)

فَرَشْنَا

<we have stretched forth

فَرَشَ يَقْرِشُ فَرَشًا وَفَرَشًا (ض)

to spread out, extend, stretch forth

small cattle (n.) acc. فَرَشًا / فَرَشًا
or camelslit. small animals فَرَشٌ of
which flesh is used as food.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرَشًا

And of the cattle (He hath created) beasts of burden and small (ones) (i.e., and of the cattle He created for work and for the sake of their flesh. (Asd.)

[6:142]

<moths, butterflies (p.n.) فَرَشٌ
(sing.) فَرَاشَةٌ

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ

A Day whereon mankind shall become as moths scattered. [101:4]

carpet acc. فَرَاشًا / فَرَاشًا

lit. a thing that is spread out upon the ground, a thing that is spread for one to sit or lie upon (LL.)

(act. pic. f. sing.) **فَارِضٌ**
old (cow), large, thick,
full-grown

★ ف ر ط

(imperf. 3 p. m. sing.) acc. **يَفْرُطُ**
< ~ may hasten

فَرَطَ يَفْرُطُ فَرَطًا (ن)
to act hastily and
unjustly towards

إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا
We fear he may hasten
against us. [20:45]

(imperf. Ist. p. sing.) **أَفْرَطْتُ**
< I have been remiss

to miss, fall **أَفْرَطَ يَفْرِطُ**
short of, **فِي** neglect,
be remiss in, to exceed
bounds, be extravagant
يُحَسِرُنِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ

Alas ! for that I have been
remiss in respect of Allah.
[39:56]

(perf. 2 p. m. plu.) **فَرَّطْتُمْ**
ye have been remiss

(perf. Ist. p. plu.) **فَرَّطْنَا**
we have been remiss, we neg-
lected

فَالَّذِينَ هُمْ يَدْعُونَ لَا يَخْتَصِمُونَ لَنَا وَمَنْ يَخْتَصِمْ لَنَا فَلْيَمِصْ يَمِصًا كَبِيرًا
Alas (who belied us) that we
neglected it (in our life-
time). [6:31]

وَقَدْ قَرَضْتُمْ لَهُمْ قَرِيبَةً

Ye have already settled unto
them a settlement.

[2:237]

(perf. Ist. p. plu.) **قَرَضْنَا**
we have ordained.

(imperf. 2 p. m. plu.) acc. f. d. **تَقْرِضُوا**
ye have settled

ordinance (1) (n.) **قَرِيبَةٌ**

قَرِيبَةٌ مِنَ اللَّهِ

(This is) an ordinance from
Allah. [4:11]

settlement (2)
(see above verse 2:237)

stipulation (3) **الْقَرِيبَةُ**

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيقَةِ
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 لَا يَجِدُونَ كُفْرًا بِمَا قَرَضُوا
وَمَنْ يَكْفُرْ بِمَا قَرَضَ فَإِنَّ اللَّهَ يُخَالِفُ النَّاسَ فِي مَا قَرَضُوا

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

فَإِذَا فَرَغْتَ فَانصَبْ

Then when Thou becometh
relieved, toil. [94:7]

(imperf. 1st p. plu.) نَفْرُغُ ل—
we shall direct (ourselves)

سَنَفْرُغُ لَكُمْ أَيَّهَ الثَّقَلَيْنِ

Anon (i.e., in the Hereafter)
we shall direct ourselves
to you. O ye two classes.
[55:31]

(act. pic. m. sing.) acc. فَاِرْغَا
void, empty

وَأَصْبَحَ قُودًا أَمْرًا مَوْسَىٰ قُودًا

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 إِنْفِرَاغًا

قَالَ أَتُونِي بِأَفْرِغْ عَلَيْهِ وَطَرًا

He said : bring me I shall
pour forth molten copper.
[18:96]

(perate. m. sing.) iv أَفْرِغْ
pour forth

الْحَيُّ مَلِكًا 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]

فُزْمًا (the acc. v.n.)
exceeding (the bounds)

وَكَانَ أَمْرًا فُزْمًا

And whose affair is exceeding
(the bound). [18:28]

(pis. pic. m. plu.) مُفْرَطُونَ

those who are taken in
hasting; see above R.F.

وَالَهُمْ مُفْرَطُونَ

And they will be hastend
(thereto). [16:62]

★ ف ر ع

branch (n.) فَرْعٌ

فَرَعْنَا فِي السَّمَاءِ

And its branch(es) (reaching)
unto heaven. [14:24]

★ ف ر غ

(perf. 2 p.m. sing.) فَرَّغْتَ

thou becometh relieved

فَرَّغَ بَفْرِغٍ / بَفْرِغٍ فُزْمًا وَ فَرَاغًا
(ن، ف)

to be empty, vacant to finish
a thing, cease from, be un-
occupied

(3p. m. sing.) pip.

~ is separated out

مُفَرَّقٌ

فَمَا يَفْرُقُ عَنْ أَمْرِ أَحَدِكُمْ

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

(or they separate)

مُفَرِّقُونَ

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

that they make distinction

مُفَرِّقُوا

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 one-
self from, abandon, leave

★ ف ر ق

(perf. 1st. p. plu.)

<we separated (1)

فَرَقْنَا

فَرَقَ بَفَرَقٍ / بَفَرَقٍ قَرَأًا وَ قَرَأَانَا

to separate ب وَ بَيْنَ

between, to divide, dis-
tinguish, decide between

وَاذْكُرْ قَرْنًا يَكُونُ الْبَحْرَ

And (recall what time) we
separated the sea for you.

[2:50]

to distinguish (2)

وَقَرَأْنَا قُرْآنَهُ لِقِرَاءَةِ عَلَى النَّاسِ

And this is Recitation which
we have made distinct
that thou mayest recite it
unto mankind. [17:106]

(imperf. 3 p.m. plu.)

<they fear (3)

يُفَرِّقُونَ

فَرَقَ يَفْرُقُ قَرَأًا (ف)

to fear, dive (into
a wave)

لَا يَكْفُرُ قَوْمٌ يَكْفُرُونَ

But they are a people who
dread. [9:56]

(perate. m. sing.)

decide! (4)

أَفَرَّقْ

فَارِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

So decide between us and
this transgressing people.

[5:25]

تَفَرَّقُوا / لَا تَفَرَّقُوا

(perate neg. m. plu.) v
do not be divided

أَنِ اقِمْوَالْيَمِينَ وَلَا تَفَرَّقُوا فِيهِ

Establish the religion and be
not divided therein.

[42:13]

scattering v.n.

فَرَقًا

part n.

فَرْقٌ

party, group n.

فِرْقَةٌ

party, group (act. 2 pic.)

فَرِيقٌ

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

وَأَن بَابُ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

Are divers (or sundry) lords
better or Allah the one,
the Almighty? [12:39]

different (Ap-der f. sing.) مُتَفَرِّقَةٌ

وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

And enter by different gates.
[12:67]

criterion (of right or wrong) n. الْفَرْقَانِ

أَوْ قَالُوا هُمْ بِسَعْدِي

Or part from them reput-
ably. [65:2]

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

تَفَرَّقَ

< ~became scattered
~deviated

to become تَفَرَّقَ تَفَرَّقًا

separated, scattered

وَلَا تَتَّبِعُوا السَّبِيلَ تَتَفَرَّقَ بِكُمْ

And follow not other ways
that will deviate you from
His way. (Jid.) Lest ye
be parted from His way.
(Pic.) [6:153]

وَمَا تَعْرَفُوا الَّذِينَ أَوْتُوا الْكِتَابَ

إِلَّا الَّذِينَ آمَنُوا بِمَا جَاءَهُمْ بِالْبَيِّنَاتِ

And those who are vouch-
safed the book divided
(among themselves) not
save after there had come
unto them the evidence.

[98:4]

(perf. 3 p. m. plu.) v تَفَرَّقُوا

they separated themselves

(perate neg. m. plu.) v لَا تَفَرَّقُوا
do not be separated (from
each other)

f. d. v يَتَفَرَّقَا

(imperf. 3 p.m. dual.)

the twain separate each
other(imperf. 3 p.m. plu.) v يَتَفَرَّقُونَ
they will be separated

to forge or اقترى اقتراماً

fabricate (a lie
against SS) عَلىٰ -

<< قَرَىٰ يَغْرِى قَرِيًّا (ض)
to cut, split, cleave, slander

(the weak letter ي is changed
to اَلِف when the verb
is joined to the following
pronominal, thus اقترى
becomes اقترأه)

أَمْ يَقُولُونَ اقترى عَلَى اللَّهِ كَذِبًا

Do they say, he hath fabric-
ated a lie concerning God.
[42:24]

أَمْ يَقُولُونَ اقترأه

Do they say ! he hath fabric-
ated it ? [10:38]

(perf. 1st p. sing.) vill اقترأْتُ
I have fabricated (a lie)

(perf. 1st p. plu.) اقترأْنَا
we have fabricated (a lie)

(imperf. 3 p. m. sing.) vill يقترأُ
~fabricateth

(imperf. 2 p. m. sing.) el. اقترأِي
in order to fabricate
(against)

(imperf. 3 p. m. plu.) يقترأُونَ
they fabricate (a lie against)

(imperf. 2 p. m. plu.) يقترأُوا
ye fabricate

that ye in order to el. اقترأُوا
fabricate

lit. Anything that makes a
separation or distinction
between truth and falsity.
It also means 'proof, evi-
dence, or demonstration'
(LL). It applies on the
Holy Quran as well as the
Divine Book revealed to
the Prophet Musa (see
2:53, 158; 3:4, 41 and
21:48)

distinction n. acc. قُرْآنًا

إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ قُرْآنًا

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. قَارِعِينَ
<exultantly, skilfully

(sing.) brisk, skilful قَارِعًا
<< قَرَّةٌ بَغْرَةٌ قَرَمًا (س)

to exult above measure, to
be brisk, to do SS skilfully

وَتَنْجُونَ مِنَ الْجِبَالِ الْيُنُوبَ قَارِعِينَ
And hew ye out houses in
the mountains skilfully.
[26:149]

[قَارِعِينَ] has occurred as قَالٌ
not as adjective for
يُنُوبٌ [IML]

w. v.

ف ر ي

<(perf. 3 p. m. sing.) vill اقترى
~fabricated (a lie)

assim

ف ز ز ★

(imperf. 3 p.m. sing.) acc. **يَسْتَفِيزُ**
~maketh unsettled

< **اسْتَفِيزَا** x
to exite, make active, deceive,
unsettled (fear)

<< **قَرَّ يَفْرُ قَرَأ (ن)**
to flow as blood from a
wound, to remove, expel

فَارَادَ أَنْ يَسْتَفِيزَهُم مِّنَ الْأَرْضِ
Then he besought to unsettle
them from the land.
[17:103]

(imperf. 3 p. plu.) x **يَسْتَفِيزُونَ**
they unsettle thee

وَأَن كَادُوا لَيَسْتَفِيزُونَكَ مِنَ الْأَرْضِ
And verily they will-nigh
unsettle thee. [17:76]

incite! (perate. m. sing.) x **اسْتَفِيزْ**

وَأَسْتَفِيزُ مَنْ اسْتَطَعْتَ وَهُمْ
And incite whom thou can
of them. [17:64]

ف ز ع ★

(perf. 3 p.m. sing.) **فَزِعَ**
< ~was frightend
فَزِعَ يَفْزَعُ فَزَعًا (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 بِهِمْ مِّنْ يَّفْتَرُونَهُ
They (f.) should not produce
a falsehood that they
have fabricated. [60:12]

(3 p. m. sing.) **يَفْتَرِي** pip.
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.) **مُفْتَرٍ**
fabricated one

(ap-der. m. plu.) **مُفْتَرُونَ**
< those who fabri-
cate lies

(sing.) < **مُفْتِرٍ**

acc. **مُفْتَرِينَ**

(pis. pic. f. plu.) **مُفْتَرِيَّاتٍ**
fabricated ones

(sing.) < **مُفْتَرَاةٍ**

(act. 2 pic.) acc. **فَرِيًّا**
a thing unprecedented or
unheard of

قَالُوا يَا مَرْيَمُ الْقَدْحُ جِئْتِ سَيِّئًا 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.) فَسَدَا
the twain were corrupted

(perf. 3 p.m. plu.) iv اَفْسَدُوا
< they corrupted

اَفْسَدَ اِفْسَادًا
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 تَفْسِدُوا
(imperf. 2 p.m. plu.)
that ye make corruption

(perf. 3 p.f. plu.) فَرِعُوا
they are terrified

وَلَوْ تَرَىٰ إِذْ فَرِعُوا فَقُرَّتْ

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
- عَنْ فَرَعَ
< fright is taken off

فَرَعَ تَفْرِيمًا ii
to take off the fright, عَنْ

< فَرَعَ - عَنْ فَرَعَ
to be free from fear

حَتَّىٰ إِذَا فَرَجَ 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) **فِسْقٌ**
transgression (LL)

(act. pic. m. sing) acc. **فَاسِقٌ / فَاسِقًا**
transgressor

acc. { **فَاسِقُونَ / فَاسِقِينَ**
(act. pic. m. plu.)
transgressors
acc. { **الْفَاسِقُونَ / الْفَاسِقِينَ**

wickedness (v.n.) **فُسُوقٌ**
(sing.)

★ ف ش ل

(perf. 2 p. m. plu.) **فَشِلْتُمْ**
you became weak-hearted
(or) lose heart, (you flag-
ged—Jid.)

< **فَشِلَ يَفْشِلُ فَشَلًا (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 أَفْشَلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ
Until you became weak-hear-
ted and disputed about the
command (Pic.) (until you
lost heart. (Asd.) [3:152]

(perate neg. m. plu.) **لَا تُفْسِدُوا**
act not corruptly

(imperf. 2 p.m. plu.) epl. **لَتَنْفُسِدَنَّ**
ye will surely cause corruption

(imperf. 1st. p. plu.) el. **لِنُفْسِدَ**
we in order to do corruption

(v.n) acc. **الْفَسَادُ / فَسَادٌ / فَسَادًا**
corruption

(Ap-der. m. sing.) **الْمُفْسِدُ**
foul-dealer, corruption
maker, one who makes
mischief

acc. **الْمُفْسِدُونَ / الْمُفْسِدِينَ**
the foul-dealers

acc. **مُفْسِدُونَ / مُفْسِدِينَ**
foul-dealers

★ ف س ر

(v.n) ii acc. **تَفْسِيرًا**
interpretation

to explain, ii **فَسَّرَ تَفْسِيرًا**
interpret, discover

★ ف س ق

(perf. 3 p.m. sing.) **فَسَقَ**
trespassed

فَسَقَ يَفْسُقُ / يَفْسُقُ فُسُوقًا
وَفَسَقًا (ض، ن)
to trespass

(the command), transgress,
to break the bounds of
law, violate, to pass be-
yond or over (limits), ex-
ceed

ثَلَاثًا فَصَلَ طَالُوتُ بِأَلْبَنُودِ

Then when Talut set out
with his army. (Pic.)

[2:249]

(perf. 3 p.f. sing.) فَصَلَتْ

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.) II فَصَّلَ

<~detailed

to divide فَصَّلَ تَفْصِيلًا

into parts, to expatiate in
to detail, make a statement
or speech clear, distinct

وَقَدْ فَصَّلَ لَكُمْ تَحْذِيرًا عَلَيْكُمْ

And He hath detailed unto
you that which he hath
forbidden you. [6:119]

(perf. 1st p., plu.) II فَصَّلْنَا

we have detailed

(imperf. 3 p.m. sing.) II يَفْصِلُ

~detailes

(imperf. 1st. plu.) II نَفْصِلُ

we detail (or) we make clear

acc. f.d. تَفْشَلَا

(imperf. 3 p. f. dual.)

they (two groups) may lose
heart

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا

(Recall) when two parties
from amongst you were
about to lose heart. (Asd.)

[3:122]

acc. f.d. تَفْشَلُوا

(imperf. 2 p. plu.)

ye lose heart

وَلَا 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 فَمَاحَةً (ك)

to be eloquent

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا

And my brother Haroon, he
is more eloquent in speech
than I. [28:34]

ف ص ل ★

(perf. 3 p.m. sing.) فَصَّلَ

<~set out

فَصَّلَ يَفْصِلُ فَفَصَّلَا (ض)

to separate, part, depart,
decide, set out

(*pis. pic. m. sing.*) *acc.* مَفَصَّلَاتٌ
detailed (ones)

(*pis. pic. f. plu.*) مَفَصَّلَاتٌ
distinct, fully detailed

detailling (*v.n. ii*) تَفْصِيلًا

★ ف ص م

< ~ break, crack *v.n. vii* انْفِصَامٌ

to break (*intrans.*) انْفَصَمَ انْفِصَامًا
without being separated,
be much cracked

فَدَا اسْتَسْلَكَ بِالْمَرْقَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا
He hath grasped a firm
handhold which hath no
crack (in it) (*n.d.*) [2:256]

★ ف ض ح

ye disgrace تَفَضُّحُونَ

فَضَحَ فَضْحا فَضْحا (ف)

to get disgraced, to make
public one's fault

perate neg. plus لَا تَفَضُّحُونِ
pronominal فِي shortened to فِي

'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 آيَاتُهُ

A Book whereof the verses
are detailed. [41:3]

distinguishing. (1) (n.) فَصْلٌ

إِنَّهُ لَقَوْلُ فَصْلٍ

Verily it is a discourse disting-
uishing. [86:13]

decisive (2)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ

And we vouchsafed him wis-
dom and decisive speech.
[38:20]

the decisive
word

judgement (3)

هَذَا يَوْمُ الْفَصْلِ 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

وَهُوَ خَيْرُ الْفَاصِلِينَ

And He is the Best of
Deciders. [6:57]

weaning (*v.n.*) *iii* فَصَالٌ

kin, (act. 2 *pic. f. sing.*) فَصِيلَةٌ
family

وَلَا تَمْتَنُوا مِمَّا فَوَّلَ اللَّهُ بِهِ بَعْضُكُمْ 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 نَفْضِلُ

we prefer

(3 p. m. plu.) pp ii فَضَّلُوا

they have been given prefe-
rence (or who are made
superior)

(imperf. 3 p. m. sing.) v. يَفْضِلُ

makes himself superior

هَٰذَا الْإِنْسَانُ مِثْلَكُمُ وَإِنْ يَتَفَضَّلْ 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.

فَضْلٌ يَفْضِلُ / فَعِيلٌ يَفْضِلُ فَضْلًا (ن، س)

to remain over SS,

exceed, to excel عَلَى -

to be vii انْفَضَّ أَنْفِصَاصًا

broken, separated, dispersed

disperse مِنْ -

to flock, run to, إِلَى -

break away

< فَضَّ يَفِضُّ فَضًّا (ض، ر)

to break, to break into seve-
ral 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 لَانْفَضُّوا مِنْ حَوْلِكَ

And had thou been rough,
hardhearted they would
have dispersed from
around thee. [3:159]

(imperf. 3p.m.plu.) vii f.d. 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 **انْفَطَرَتْ**

< ~ cleft

to be **انْفَطَرَ انْفِطَارًا**

broken, cleft

constitution (n.) **فِطْرَةٌ**

The natural constitution with which a child is created in his mother's womb. The faculty of knowing God, with which He has created mankind—whereby he is capable of accepting the religion of truth.

فُطِرَ اللَّهُ الَّذِي فُطِرَ النَّاسُ عَلَيْهَا

(And follow thou) the constitution of Allah according to which He hath constituted mankind. [30:30]

According to some commentators **فِطْرَةٌ** also means religion (Jalalain).

(act. pic. m. sing.) **فَاطِرٌ**

Creator (the Almighty)

crack (n.) **فُطُورٌ**

هَلْ تَرَى مِنْ فُطُورٍ

Beholdest Thou any crack?

[67:3]

gracious **ذُو فَضْلٍ**

grace of Allah **فَضْلُ اللَّهِ**

grace from Allah **فَضْلٌ مِنَ اللَّهِ**

preferment v.n. ii acc. **تَفْضِيلًا**

(w.v.)

★ ف م ل

(perf. 3 p.m. sing.) iv **أَفْضَى**

< ~ reached at

iv **أَفْضَى إِفْضَاءً**

to reach at, go into, to reveal a secret

أَفْضَى بِضَعْمِكَ 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 فِطْرًا (ن)

to cleave, split, create out of nothing

to break, crack **فَطَرَ فُطُورًا**

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

Verily I have set my countenance towards Him who hath created the heavens and the earth. [6:79]

(imperf. 3 p. m. sing.)
does (or) will do. **يَفْعَلُ**

(2 p.m. sing.) juss.
thou didst **تَفْعَلْ**

إِنْ لَمْ تَفْعَلْ
If thou didst not. [5:67]

(imperf. 3 p.m. plu.) **يَفْعَلُونَ**
they do

that they my do f.d. acc. **يَفْعَلُوا**
ye do **تَفْعَلُوا**

that ye my do f.d. acc. **تَفْعَلُوا**
ye didst not (juss.) **لَمْ تَفْعَلُوا**

(imperf. 1st. p. plu.) **نَفْعَلُ**
we do

(perate. m. sing.) **افْعَلْ**
(thou) do!

(perate. m. plu.) **افْعَلُوا**
(ye) do!

~is done (3 p.m. sing.)pp. **فُعِلَ**

(3 p. m. sing.) pip. **يُفْعَلُ**
~will be done

(act. pic. m. sing.) **فَاعِلٌ**
a doer

doers (act. pic. m. plu.) **فَاعِلُونَ**
doers acc. **فَاعِلِينَ**

the doer (ints.) **فَاعِلًا**
(with full might) (God)

(act.pic.m.sing.) **مَفْعُولٌ** acc. **مَفْعُولًا**
done, fulfilled

(Ap-der. m. sing.) **مُنْفَطِرٌ**
split (one)

(assim.)

★ ف ط ظ

<rough (v.n.) **فَطَّ**

فَطَّ يَفْطُ فِطَاطَةً وَفِطَاطًا
to be rough, (ف) rude, tempered

وَوَكُنْتَ فَطًّا غَلِيظَ الْقَلْبِ لَا انْتَضُوا 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 في 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.)

< waist-breaking (calamity)

فَقَرَّ يَفْقَرُ / يَفْقَرُ فَقْرًا (ن. ض)

to dig, to break the vertebrae of the back

(act. 2 pic. m. sing.) فَقِيرًا / الْفَقِيرُ

poor (1) acc.

قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَهَنُ غَنِيٌّ

They said, verily Allah is poor and we are rich.

[3:181]

needy (2)

يَا أَيُّهَا الْمَلَأَ الْأَعْيُنَ أَنْزِلْ إِلَىَّ مِنْ خِيَرَتِكَ

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.)

<deepest (colour)

فَقَّعَ يَفْقَعُ / يَفْقَعُ فَقْعًا وَفُقْرًا (ف. ن)

to be of a

bright yellow colour

فَقْعٌ signifies both intensely yellow and intensely red. It is also applied to signify any colour free from admixture.

doing v.n.

فَعَلَ

deed (n.)

فَعْلَةٌ

وَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ

And thou didst that thy deed which thou didst. (Pic.)

[26:19]

★ ★ ★ ★

(Com. a particle + فَقَدْ conjunction)

فَ قَدْ surely, verily

★ ف ق د

(imperf 3 p.m. sing.) تَفْقِدُونَ

<ye miss

تَفَقَّدَ يَفْقِدُ فَقْدًا وَ قُدْرَانًا (ض)

to lose, be deprived, miss

(in:perf. 1st p. plu.)

تَفَقَّدْنَا

we miss

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

<sought after

تَفَقَّدَ يَفْقِدُ تَفَقُّدًا
to seek the lost v
or missing object

★ ف ق ر

<destitution, poverty (v.n.)

الْفَقْرُ

فَقَرَ يَفْقَرُ فَقَارًا وَ قَرًّا (ك)

to become poor, needy

(imperf. 3 p.m. plu.) v
ye consider, ponder

تَفَكَّرُوا

(imperf. 2 p. m. plu.) v.
think over, reflect!

تَتَفَكَّرُوا

see note below

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَ
وَفَرَادَى 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 تَفَكَّرْ
not تَتَفَكَّرُوا. In this verse
the word has accorded as
2 p. masc. of imperfect
tense is an accusative case,
joining (with مُثْم of con-
junction) أَنْ تَقُومُوا i.e.,
that you awake them to
think over or reflect. (Iml.
p. 198).

(assim.)

ف ك ك ★

<freeing (v.n.)

فَكَ

فَكَ فَكَ فَكَ وَ فَكَ كَا (ن)

to separate, untie, loosen,
(a knot etc.) to free (a
prisoner or slave)

ف ق ه ★

(imperf. 3 p.m. plu.) يَفْقَهُونَ
they understand

< فَيَفْقَهُ فَقْهًا (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. لَيَفْقَهُونَ
they may gain under-
standing

to learn, v. نَفْقَهُ تَفْقَهُ <
to gain understanding

ف ك ر ★

(perf. 3 p.m. sing.) ii فَكَرَ
~considered

to thing of ii فَكَرَ تَفَكُّرًا <
reflection, consider,
to ponder

(imperf. 3. pm. plu.) يَتَفَكَّرُونَ
they reflect on

as R. F. تَفَكَّرَ تَفَكُّرًا <

juss. أَوْ لَمْ يَتَفَكَّرُوا

Have they not pondered

[30:8]

فَكِينٌ : مُتَذِينَ بِالْخَيْرِ

(on the measure of فَرِحِينَ)

living happily { فَاكِينُونَ

enjoying acc. { فَاكِينُونَ

fruit (n.) فَاكِبَةٌ

< fruits (n. p.) فَوَاكِدُ

(sing.) فَاكِبَةٌ

★ ف ل ح

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

< prospered, is blissful

أَفْلَحَ إِنْلَامًا

to prosper, be successful
succeed, be blissful

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

prosperes

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Lit. Verily the wrong-doer
will not be prospered (or
will not prosper.)

Cor. Verily the wrong-doer
shall not fare well. (Jid.)

Will not be successful. (Pic.)

[6:21]

(imperf. 3 p. m. plu.) يُفْلِحُونَ

they will succeed

they will not
succeed لَا يُفْلِحُونَ

(It is) freeing the neck. فَكَّرَ رَقَبَةً
[90:13]

(Ap-der. m. plu.) vii

< breakers off

to be lossend, vii أَنْفَكَ أَنْفَاكَ
untied, to be ceased

★ ف ك ك

(imperf. 2 p.m. plu.)

< ye wonder

to wonder or v تَفَكَّرُوا
exclaim

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَنُّوا

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 تَعَاظُرُونَ 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.

(sing.) فَكِيَةٌ jester

★ ف ل ك

ships, ark, a ship (n.)

The word **الْفَلَكَ** is used for singular and plural both (Rgh.).

the orbit of a celestial (n.)
body

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Each in an orb floating.

[21:33]

★ ف ل ن

such a one, acc. **فُلَانًا / فُلَانًا**

substituted for an unnamed
or unspecified person or
thing

★ ف ن د

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

(+ ن of pronominal)
ye call me dotard

to call someone
dotard

Though ye call me
dotard. [12:94]

★ ف ن ن

< branches (n. p.)

(sing.) **فَنْ**

(i.e., planted with shady trees)

الْفَلَكَ**فَلَكَ****أَفْنَانٍ**(imperf. 2 p.m. plu.) **تَنْفَلِحُونَ**

ye prosper, ye are successful

ye may be successful **لَمَلِكُمْ تَنْفَلِحُونَ**

Cor. ye may fare well
(Jid.), that happily ye may
thrive

ye will never **لَنْ تَنْفَلِحُوا** acc.
be successful

Cor. ye will never fare well
(Jid.)

(Ap-der. m. plu.)

blissful ones, successful
ones

الْمُفْلِحُونَacc. **الْمُفْلِحِينَ**

★ ف ل ق

(perf. 3 p.m. sing.) vii

~become separated

أَنْفَلَقَ

< cleaving (n.)

الْفَلَقِ**فَلَقَ يَفْلُقُ فَلَقًا (ض)**

to cleave, spilt, break

meta. dawn, daybreak

كُلُّ أَعْوَدٍ بِرَبِّ الْفَلَقِ

Say thou, I seek refuge with
the Lord of the Day-break.

[113:1]

cleaver (act. pic. m. sing.)

فَالِقٍ

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى

Verily Allah is the Cleaver of
the seed-grain and the
date-stone. [6:95]

فَات يَفُوتُ فَوْتًا (ن)

to pass, escape one (at the time of doing anything), to lose

لَيْكَلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ

That you sorrow not for that which ye missed. [3:153]

عَلَى مَا كَانَتْ

(or that hath escaped you) [57:23]

وَلَنْ يَكُنَّ مِنْكُمْ أُولَئِكَ إِلَى الْكَافِرِ
(Cor.) And if any of your wives have gone from you unto the disbelievers.

[60:11]

فَوْتٌ escaping (v.n.)

تَفَاوُتٌ disparity, oversight v.n. vi.

ف و ج ★

لِيت. host, group (1) (n.) فَوْجٌ
(Cor.) crowd

هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ

This is a crowd rushing in alongwith you. [38:59]
company, host (2)

كُلَّمَا أَلْقَى فِيهَا فَوْجٌ

Whenever a (fresh) company (or host) is flung therein. [67:8]

troop (3)

يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا

The Day whereon We shall gather from every community a troop. [27:83]

(w. v.)

ف ن ي ★

(act. pic. m. sing.)

فَانٍ

< passing away

فَنٍ / فَنِي يَفْنُو فَنَاءً (ف، س)

to perish, cease to exist, waste away

(the act. pic. is فَانِي of which
ي is dropped, like

(بَاقِي for بَاقِي)

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everyone that is thereon will pass away.

[55:26]

ف م ★

(perf. Ist. p. plu.) ii فَعَّمْنَا

we made~understand

to make فهم تفهيمًا < understand

<< فِهِمْ يَفْهَمُ فِهَاءً وَ فِهَاءً (س)

to understand, comprehend

فَعَّمْنَاهُ سُلَيْمَانَ

So We made Sulaiman to understand it. [21:79]

(w. v.)

ف و ت ★

(perf. 3 p.m. sing.)

فَاتَ

< lost, missed

فَارَ يَقُوزُ فَوْزًا (ن)

to succeed, gain victory, (1)
achieve a goal

(imperf. 1st. p. sing.) acc.

I may achieve (my goal)

acc.

الْفَوْزُ / فَوْزٌ / فَوْزًا
achievement, gain

(act. pic. m. plu.)

successful ones

triumphant (Plc.)

achievers (Jid.)

place of safety, n.p.t.

a place of refuge

meta. security

مَفَازَةٌ is a noun.

Pattern for place or time,

originated from فَارَ to

'succeed' opp. 'to perish';

thus مَفَازَةٌ in place of

succeeding. It signifies also

desert, wherein no person

is afraid for~(Rgh.)

فَلَا تَتَذَكَّرُ أَنَّكَ مِنَ الْعَذَابِ

Bethink not thou that they

shall be in security from

the torment. [3:188]

w. v.

ف و ض ★

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

I confide

< قَوْضَ تَقْوِيضًا

to give full power to, to

confide to

(n. p.) acc.

< bands, groups

(sing.) قَوْجٌ

(w. v.)

ف و ر ★

(perf. 3 p.m. sing.)

<~boiled up

فَارَ يَقُوزُ فَوْزًا وَ قَوْرَانًا (ن)

to boil, boil over (pot), to
gush forth

حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ

Until when Our decree came
and the oven boiled over.

[11:40]

(imperf. 3 p. f. sing.)

~boiles up

<rush, haste (n.)

the same root to gush forth

meta. to run or do in haste

وَيَأْتُواكَ بِسُرْعَتٍ يُرِيدُ

They shall come unto you
in this rush of theirs.

[3:125]

أَتَوْا مِنْ قَوْمِهِمْ () means

they came in a headlong
manner—LL.)

(w. v.)

ف و ز ★

(perf. 3 p. m. sing.)

<~won, succeeded

فَارَ

ف و ر ★ ★

<his mouth (com.) acc. فَاَهُ

gen. فَاَهُ nom. فَاَهُ

acc. فَاَهُ like فَاَهُ

and أَخُو، أَبُو

كَبَّاسُ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاَهُ

Like one stretching out his palms to water that it may reach his mouth [13:14]

أَفْوَاهُ <mouths (n. p.) فَوَاهُ (sing.)

also فَوَاهُ and فَمُ signify mouth

وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

And ye say with your mouths of which ye had no knowledge. [24:15]

★ ★ ★ ★

(a preposition) فِي (in place) (1)

فِي points to cause or space and time

(السَّيِّئَةِ وَالطَّيِّبَةِ)

وَأَمَّا الَّذِينَ يَسْتَعْتَابُونَ

And as for those who will be glad (that day) they will be in the Garden. [11:108]

أَفْوضُ 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.) فَوَاقَ

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

مَالِ الْغَايِنِ فَوَاقَ

And these wait but for one shout wherefrom there will be no deferment. [38:15]

over, above (a noun used فَوْقَ as a particle)

over you فَوْقَكُمْ (for details see LL.)

مِنْ فَوْقِ الْأَرْضِ

From above (or from the surface of) the earth. [14:26]

ف و م ★

garlic (n.) فُومٌ

(it has no verbal root)

with (7)

وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا

And the caravan with which
we travelled. [12:82]

by the side of (8)

وَمَا الْحَيَوةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Whereas the life of the
world, by the side of the
Hereafter, is only a (pass-
ing) enjoyment. [13:26]

concerning (9)

قُلِ اللَّهُ يُفَتِّكُمُ فِي الْكَلَلَةِ

Allah hath pronounced for
you concerning distant
kindred (Pic.) [4:176]

(w.&h.v.)

ف ي ه ★

(perf. 3 p. f. sing.)

فَاتَتْ

<returned

فَاءَ يَفِيءُ فَيْئًا (ض)

to return, change its place,
shift (shadow)

(perf. 3 p.m. plu.)

فَاءُوا

they returned

(imperf. 3 p. f. sing.)

يَفِيءُ

~returns

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

<~gave (as spoils of war)

أَفَاءَ إِفَاءَةً < < فَفَى

spoil of war, to give
out of the spoils

عَلَى -

In (time) (2)

فِي سِتَّةِ أَيَّامٍ [32:4]

about (3)

أَلَى اللّٰهُ شَكٌّ

Is there doubt about Allah?
[14:10]

among (4)

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ
الْجِنِّ وَالْإِنسِ فِي النَّارِ

(Allah) said: enter the Fire
among the communities
of ginn and mankind who
have passed away before
you. [7:38]

into (4)

وَنَفَخْتُ فِيهِ مِنْ رُوحِي

And I breathed into him of
My spirit. [15:29]

on account of (5)

فَاتُوا عَلَى الدِّينِ

They fought against you on
account of the religion.

[60:9]

respecting (6)

وَلَا الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ

لَفِي شِقَاقٍ بَعِيدٍ

And verily those who differ
respecting the Book are
surely in cleavage wide.

[2:176]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي
الدُّنْيَا وَالْآخِرَةِ لَمَسَكُومُ فِي مَا أَفَضْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ

Had it not been for the grace
of Allah and His mercy
unto you in the world and
the Hereafter, an awful
doom had overtaken you
for that whereof ye mur-
mured (*Pic.*) (or) ye have
rushed. (*Jid.*) [24:14]

(*imperf. 2 p.m. plu.*) iv تَفِضُونَ

ye are engaged

إِذْ تُفِضُونَ فِيهِ

When ye are engaged therein.
[10:61]

(*perate. m. plu.*) iv أَفِضُوا
hasten, hurry (1)

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

Then hurry (or hasten) from
the place whence the other
people hurried. [2:199]

pour out (2)

أَفِضْ عَلَيْنَا مِنَ الْمَاءِ

Pour on us some water.

[7:50]

ف ي ل ★

the elephant (*n.*)

الْفِيلُ

(*imperf. 3 p.m. sing.*) v يَتَفَيَّضُ
turns himself

يَتَفَيَّضُوا إِلَى اللَّهِ عَنِ الْيَمِينِ وَالشَّامِلِ

Shadows thereof turn them-
selves on the right and
on the left. [16:48]

(w.v.)

ف ي ض ★

(*imperf. 3 p. f. sing.*) تَفِضُ
< ~ overfloweth

فَاضَ يَفِضُ فَيْضًا وَفَيْضَانًا (ض)

to abound, flow freely, over-
flow

تَرَى أَعْيُنُهُمْ تَفِضُ مِنَ الدَّمْعِ

Thou behold their eyes over-
flow with tears. [5:83]

(*perf. 3 p. m. sing.*) iv أَفَاضَ
< ~ hurried

to pour water (1)

to hasten (2)

أَفَاضَ إِفَاضَةً

(*perf. 2 p.m. plu.*) iv أَفَضْتُمْ

ye hurried (1)

(to rush thoughtlessly or
murmuring)

وَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ

Then when ye hurry from
Arafat remember Allah.

[2:198]

★★★

كتاب القاف

<< قَحَّ يَقْحُ قَحًّا (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. t.

places of burying

(sing.) مَقْبَرَةٌ

ق ب س ★

viii (juss)

(imperf. 1st. p. plu.)

< we may borrow (light)

ق (a letter of the Arabic alphabet)

name of Surah (Chapter 50)

ق (فِينَا، بِهِمْ)، قَوَا see ق ي

length. distance (n) قَابَ

ق ي و ب see

(proper n.) قَارُونُ

Korah of the Bible (Jid.)

A possessor of extraordinary
wealth; as is mentioned in
in the H.Q. Korah (28:76)
was a very rich man proud
of his wealth that was
sunk by the Almighty God.

ق ب ح ★

(pic. pac. m. plu.) acc. الْمُقْبُوحِينَ
hateful ones, loathsome ones

< قَحَّ يَقْحُ قَحًّا وَ قَحًّا وَ قَبَاحَةً (ن)

to be ugly, vile

(imperf. 3 p.m. plu.)
they tighten (4)

وَيَقْتَضُونَ 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.)
they withdraw (5)

أَوَلَمْ يَرَوْا إِلَى الظَّيْرِ فَوْقَهُمْ صَدْتٌ وَيُقْفَضْنَ

Behold they not the birds above them, outstretching (their wings) and they (also) (them) withdraw.

[67:19]

drawing (v.n.) acc.

a handful (n) acc.

ق ب ل

(imperf. 3 p.m. sing.)

~accepts

قِيلَ يَقْبَلُ قَبُولًا وَ قَبُولًا (س)

to accept, admit, receive, agree to

(perate. neg. m. plu.)
(you) accept not

(3 p.m. sing.) pip.

~is accepted

will not be accepted

will be accepted pip. acc.

will never be accepted

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يَقْتَضُونَ

اِقْتَبَسَ اِقْتِبَاسًا - مِنْ

to take a light from another

<< قَبَسَ يَقْبِسُ قَبَسًا (س)

to get a light or knowledge from another

اَنْظُرُوا نَافَتِسَ مِنْ نَوْرِكُمْ

Wait for us that we may borrow (some) light of yours.

[57:13]

a burning stick, a brand (n.)
(of fire)

قَبَسٌ

ق ب ض ★

(perf. Ist. p. sing.)

<I seized (1)

قَبَضَ يَقْبِضُ قَبْضًا (ض)

to seize and hold, grasp, to take with the finger tips, to take a pinch

(perf. Ist. p. plu.)

we drew (2)

to draw قَبَضَ - إِلَى

ثَوَقَّضْنَا لِنَنَا قَبْضًا يَسِيرًا

Then We draw it towards us with an easy drawing.

[25:46]

(imperf. 3 p.m. sing.)

scants (3)

وَاللَّهُ يَقْبِضُ وَيَبْضُطُ

And Allah scanteth and am-lifieth.

[2:245]

يَقْبِضُ

وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا

And the caravan with which
we travelled hither.

[12:82]

(perate. m. sing.)

draw nigh

(act. pic. m. sing.)

< accepter

from R. F. to accept

acceptance (v.n)

(Ap-der. m. plu. iv)

facing one another

(Ap-der. m. sing.) x

coming forward, over-
peering (cloud)

the direction or point (n)
towards which one turns
his face (LL)

In the religious usage it means
the direction towards
which one turns his face
when saying his prayers
and the qibla is thus the
spiritual centre of a
people. (En., Is.)

قَبْلَ from the root قَبَلَ

'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 ad-
vance towards, عَلَى -

to, approach to come to إِلَى -

وَأَمَّا بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And they will advance unto
each other mutually ques-
tioning. [52:25]

(perf. 3 p. f. sing.) vi

she came up or drew near

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

they turned towards

(perf. 1st. p. plu.) vi

(CR) we travelled

before, formerly (a *noun* denoting time ; sometimes denotes place as well).

used as adverb, preposition, as possessor (مُصَافٍ) to pronominals and also an accusative noun

front : forepart (1) (n.)

إِنْ كَانَ قَبِيضُهُ قُدَّ مِنْ قُبُلٍ

If his shirt is rent in front.

[12:26]

facing, before eyes (2)

وَحَرَّرْنَا عَنْهُمْ كُلَّ شَيْءٍ قُبُلًا

And We had gathered together about them everything before (their) eyes (or face to face—*Jid.*). [6:111]

(direction) (1) (n.)
towards

لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ

قَبْلَ الشَّرْقِيِّ وَالْمَغْرِبِيِّ

Virtue is not (in this) that ye turn your faces towards the east and west. [2:177]

power (2)

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قَبْلَ لَهُمْ وَبِئْسَ

Go back to them, so We shall certainly come to them with hosts which they have no power to oppose.

[27:37]

قَبْلٌ

For Muslims قَبْلَةٌ is not a turning to a point of the compass, but to a definite place, that is, كَعْبَةٌ or الْمَسْجِدُ الْحَرَامُ the sacred Mosque at Makkah.

الْقَبْلُ

قَدْ تَرَى تَقَلُّبَ 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 / قَبِيلًا

(act. 2 pic. m. sing.)

face to face (1)

أَوْتَانِي بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

Or thou bringest God and the angels face to face,

[17:92]

tribe (2)

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ

Verily he (Saten) beholdeth you, he and his tribe.

[7:27]

(sing) قَبِيلَةٌ < tribes n. p.

قَبَائِلُ

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

And We have made you nations and tribes that ye might know one another.

[49:13]

(perf. 2 p.m. sing.) thou hast slain	قَتَلْتَ
I slew (perf. 1st p. sing.)	قَتَلْتُ
(perf. 3 p. m. plu.) they slew	قَتَلُوا
you slew (perf. 2 p. plu.)	قَتَلْتُمْ
you slew them قَتَلْتُمُوهُمْ	
(an additional و is suffixed before a pronominal قَمْ with no effect in the mean- ing)	
we slew (perf. 1st. p. plu.)	قَتَلْنَا
(imperf. 3 p.m.sing.)acc. that he may kill	أَنْ يَقْتُلَ
(imperf. 2p.m.sing.) juss. whosoever kills	مَنْ يَقْتُلْ
(imperf. 1st. p. sing.) juss. ~I kill (let me~)	أَقْتُلْ
I surely shall kill epl.	لَأَقْتُلَنَّ
(imperf. 3 p. m. plu.) they slay, kill	يَقْتُلُونَ
(imperf. neg. 3 p.f. plu.) they (f.) should not kill	لَا يَقْتُلْنَ
(imperf. 2 p.m. plu.) you slay	تَقْتُلُونَ
ثُمَّ اتَّخَذُوا آلَهُمُ الْكَافِرِينَ	
Thereafter it is ye the very ones who slay each other. [2:85]	
(perate. neg. m. plu.) slay not or do not commit suicide	لَا تَقْتُلُوا

(Due to requirement of the English contents *Jid*, and *Pic*. have rendered the noun قِيلَ in a verbal phrase as 'cannot resist' and 'withstand').
front (3)

بِاطْنُهُ نِيَّةُ الرَّحْمَةِ وَظَاهَرُهُ مِنْ قِيلِهِ
الْعَذَابُ

The inside whereof hath mercy while the outside whereof is in front of the torment. [57:13]

ق ت ر ★

(imperf. 3 p.m. plu.) juss. بَقَرُوا
<They stint

قَرَّ قَرَّ قَرَّ (ن)

to be stingy, tight-fisted, niggardly (to his own family)

they were not
niggarely لَمْ يَبَقَرُوا

dust, darkness (n.) قَرَّةٌ

dust, darkness (n.) قَرَّةٌ

niggardly acc. قَرَّ / قَرَّوْرًا
(by nature)

(Ap-der. m. sing.) iv, الْمُقْتَرِ
straitened

ق ت ل ★

(perf. 2 p.m. sing.) قَتَلَ
slew (killed)

فُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

Perish man ! How ungrateful
he is ! [80:17]

وَمَنْ فُتِلَ مَظْلُومًا

And whosoever is slain
wrongfully. [17:33]

(3 p. f. sing.) pp. قُتِلَتْ
she was slain

(3 p. m. plu.) pp. قُتِلُوا
they were slain

(2 p. m. plu.) pp. قُتِلْتُمْ
ye were slain

(1st p. plu.) pp. قُتِلْنَا
we were slain

is slain (3 p. m. sing.) pip. يُقْتَلُ

(3 p. m. plu.) pip. يُقْتَلُونَ
they are slain

(imperf. 3 p.m. plu.) ii يُقْتَلُونَ
<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 سَنَقْتَلُ
we shall slay

(3 p. m. plu.) pp ii قُتِلُوا
they were slain

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.) اُقْتُلُوا
(o you people) slay !
اُقْتُلُوا أَنْفُسَكُمْ
slay yourselves

(i.e., do not commit suicide)
(for the historical background
and the detailed meaning
of the verse *Jid-P. 2, n.*
224).

(3 p.m. sing.) pp. قُتِلَ
is slain (1)

أَكَلَمُنْ مَاتَ أَوْ قُتِلَ

If he dieth or be slain (perish
or may be he accursed).
[3:144]

قُتِلَ الْخَوَّصُونَ

Perish the conjecturers !
[51:10]

فَقِيلَ كَيْفَ قَدَّرَ

Perish he ! How he devised !
[74:19]

(perate. m. sing.) iii قَاتِلٌ
(thou) fight !

(perate. dual) iii قَاتِلَا
(you twain) fight !

(perate. plu.) iii قَاتِلُوا
(O you) fight !

(3 p.m. plu.) pp. iii قُوتِلُوا
they were fought

(2 p. m. plu.) pp. iii قُوتِلْتُمْ
you were fought

(3 p. m. plu.) pip. يُقَاتَلُونَ
they are (being) fought

(perf. 3 p.m. sing.) viii اُقْتِلَ
< ~fought

viii as iii اُقْتَتَلَا
to fight among themselves

(perf. 3 p.m. plu.) viii اُقْتَتَلُوا
they fought (among them-
selves)

وَكُتِلُوا بِاللَّهِ مَا اُقْتَتَلُوا

And had Allah so wiled they
had not fought among
themselves. [2:253]

(imperf. 3 p. m. dual) viii يُقَاتِلَانِ
(the twain) fight each other,
i.e., among themselves
not against common
enemies

killing, slaying (v.n.) قَتَلَ

doing massacre v.n. ii acc. تَقْتِيلًا

fighting v.n. iii قَاتَالَ / الْقِتَالُ

slain ones (n. p.) الْقَتْلَى

(3 p.m. plu.) acc. pip. ii يُقَاتَلُونَ
that they may be slain

(perf. 3 p.m. sing.) iii قَاتَلَ
< ~fought (1)

iii قَاتَلَ مُقَاتِلَهُ وَ قِتَالَ
to fight, to combat, battle

قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ
Hath fought with a number
of godly men. [3:146]

perish (may be (2)
accursed)

قَاتَلَهُمُ اللَّهُ أَنْ يَوْتُوا
May Allah confound them,
neither are they turning
away. [9:30]

(perf. 3 p. m. plu.) iii قَاتَلُوا
they fought

قَاتَلُوا فِي الدِّينِ
They fought against you on
account of religion. [60:9]

(imperf. 3 p. m. sing.) iii يُقَاتِلُ
~fights

(imperf. 3 p. f. sing.) iii تَقَاتِلُ
(F) fights

(imperf. 3 p.m. plu.) iii يُقَاتِلُونَ
they fought

that they mayfight acc. يُقَاتِلُوا

(imperf. 2 p.m. plu.) iii تَقَاتِلُونَ
ye fight

(imperf. neg. 2 p. plu.) iii لَنْ تُقَاتِلُوا
ye wilt not fight

قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ

Of a surety, there hath come unto you from Allah a light and and book luminous. [5:15]

(2) it is also placed before imperfect to denote :

(i) certainty of a thing, as

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ

Of surety he knoweth what ye are about. [24:64]

(ii) frequency of a thing, as

قَدْ تَرَى تَوَلَّى وَجْهَكَ فِي السَّمَاوَاتِ

We have frequently observed the turning of thy face towards the heaven. [2:144]

ق د ح

قَدَحٌ (v.n.) acc. قَدْحاً nom

<striking

قَدَحَ بِقَدَحٍ قَدْحاً (ف)

to strike fire

فَالْمُورِيَاتِ قَدْحًا

And striking off fire by dashing (their) hoofs. [100:2]

(assim)

ق د د

قُدِّ (3 p. f. sing.) pp

<~is rent

ق ث

<cucumbers (n.)

no singular

ق ح م

(perf. 3 p.m. sing.) viii

<~attempted

اَتَمَعَمَ

اَتَمَعَمَ اَتِمَاحًا

rush, hurtle (• into SS)

to break, intrude, invade, to burst, to jump, to embark boldly, to defy (hardship, danger)

فَلَا اَتَمَعَمَ الْعُقَبَةُ

(Yet) he attempteth not the steep. [90:11]

(Ap-der. m. sing.) viii

one who rushes

مُقْتَحِمٌ

هَذَا قَوْجٌ مُّقْتَحِمٌ

This is a crowd rushing.

[38:59]

ق د

قَدْ (a particle)

(1) it is a confirmatory particle, placed before perfect tense to make the verb definitely past perfect.

(*perf. p. m. plu.*) قَدَّرُوا
they estimated

وَمَا قَدَّرُوا لِلَّهِ حِسٌّ قَدِيرٌ

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* قَدَّرَ
was decreed (1)

فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِّرَ

So that the water met for an
affair already decreed.
[54:12]

is straitened (2)

وَمَنْ قُدِّرَ عَلَيْهِ رِزْقُهُ فَلَيْسَ نَافِعٌ مِمَّا آتَاهُ اللَّهُ

And whosoever is straitened
in his subsistence (provi-
sion, means of life) let him
expend of that which Allah
hath given him. [65:7]

(*imperf. 3 p. m. sing.*) قَدِيرٌ
<straitens

or measures, limits *opp.*

يَسْطُرُ enlarges, extends

(see above the first mean-
ing of this verb)

قَدَّ يَقْدُّ 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

كَطَائِبٍ وَكَا

We have been (following)
very diverse. [72:11]

ق د ر ★

(*perf. 3 p. m. sing.*) قَدَّرَ
<~straitened

(1) قَدَّرَ يَقْدِرُ قَدْرًا (ض)
to straiten (the provision or
other means), to restrict,
determine the quantity, ex-
tent, size of a thing, to
measure

(2) قَدَّرَ يَقْدِرُ قُدْرَةً وَ مَقْدَرَةً
to have power عَلَى over

(3) قَدَّرَ يَقْدِرُ قَدْرًا (ض)
estimate evaluate *SS*

to decree in just measure (4)
and with due proportion) (LL)

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ

But whenever He trieth him
(as) He straiteneth his
means (of life). [89:16]

فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ

And he imagined that We could not have power on him. [21:87]

(lit. we will not have power on him)

(perf. 3 p.m. sing.) ii قَدَّرَ

< ~measured (1)
(ordained)

to measure ordain ii قَدَّرَ تَقْدِيرًا
devise, dispose, decree (as R. F.), to apportion

وَقَدَّرَ فِيهَا أَقْوَامَهَا فِي أَرْبَعَةِ أَيَّامٍ

And He measured therein its substance in four days (or He ordained). [41:10]

to devise (2)

تَقَرُّبٌ كَيْفَ قَدَّرَ

Perish he, how (maliciously) he devised. [74: 20]

to dispose (3)

وَالَّذِي قَدَّرَ قَهْدِي

And who hath disposed and guided? [87:3]

to measure (4)

وَحَلَّ عَلَيَّ كُلِّ مَشْيٍ قَدَّرَ 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 straiteneth. (for whosoever He willeth). [13:26]

(see also 17:30, 30:17, 24: 16, 29:52, 28:82)

has power over (3)

هَرَبَ اللَّهُ مَثَلًا عَبْدًا لَمَلُوكًا لَا يُعْدِرُ 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. 2p.m. plu.) (f.d.)
< ye have power

قدِر - على
to have power

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ

Save those who repent before ye have power over them. [5:34]

(see also 48:21)

نَقْدِرُ
(imperf. 1st. p. plu.)
we have power over

لَنْ ~ (neg.)

measure (2)

قَدْ جَعَلَ اللَّهُ لِلْخَلْقِ شَيْءًا وَقَدَرًا

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) قَدَرٌ

وَمَا نُنَزِّلُهُ 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)

تَوَجَّهْتُ عَلَى قَدَرٍ مَعْلُومٍ

Then thou comest at the ordained (time), O Musa. [20:40]

(according to fate قَدَرٍ (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 امْرَأَتَهُ قَدَرْنَا لَا إِنِّهَا لَمِنَ الْغَابِرِينَ

Except his wife, of whom We had decreed that she should be of those who stay behind. [15:60]

(Also see 36:39 for the same meaning i.e., decree)

to apportion (5)

وَقَدَرْنَا فِيهَا الشَّرَّ

And We apportioned the journey therein. (Jid. & Pic. have rendered: We made easy) [34:18]

(perf. 3 p.m. plu.) ii قَدَرُوا

they measured

قَوَارِيرَ مِنْ فِضَّةٍ قَدَرُوا مَوَازِينَ

(Bright as) glass (made) of silver which they (themselves) have measured to the measure. [76:16]

(imperf. 3 p.m. sing.) ii يُقَدَّرُ

~ measures

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

And Allah measureth the night and the day [73:20]

(perate. m. sing.) قَدَّرَ

(thou) measure !

estimation (1) (n) قَدَرٌ

وَمَا قَدَرُوا 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 مِقْدَارًا

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 مَقْدِيرٌ
powerful(Ap-der. m. plu.) viii مَقْدِرُونَ
Powerful One (i.e., God)

★ ق د س

(imperf. 1st p. plu.) ii قَدَّسُ
we sanctify< قَدَّسَ تَقْدِيسًا - ل
to sanctify, glorify, extol the holiness,
to hallow (Asd.)<< قَدَّسَ بَقْدُسٍ قُدْسًا (ك)
to be pure, holyholy (n.) الْقُدْسُ
Holy Spirit رُوحُ الْقُدْسِ

وَأَيَّدْنَاهُ بِرُوحِ الْقُدْسِ

And We aided him (Isa) with
the Holy Spirit. [2:87]

destiny (4)

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

And the ordinance of Allah
hath been a destiny desti-
ned. [33:38]

means (5)

عَلَى الْوَسْطِ قَدَرُهُ وَعَلَى الضِّيقِ قَدَرُهُ

The wealthy according to his
means, and the straitened,
according to his means.
[2:236]

< cauldrons (n. p) قُدُورٌ

(sing) قِدْرٌ

(act. pic. m. sing.) قَادِرٌ
< able, potent, one who hath
control of~

to have power عَلَى - قَدَرَ

(act. pic. plu.) { قَادِرُونَ
< controllers, ables
acc. { قَادِرِينَ

(sing.) قَادِرٌ

(act. 2 pic. m. plu.) قَادِرِينَ
potent(قَادِرٌ and قَادِرِينَ may sig-
nify the same possessing
power or ability but قَادِرِينَ
has an intensive signifi-
cation, and signifies he who
does what he will, accord-
ing to what wisdom requi-
res, not more nor less, and
therefore this epithet is
applied to none but God
(LI)

(imperf. 3 p. m. sing.)

< ~comes forward

قَدَّمَ بِقَدَمٍ قُدُمًا (ن)

to come forward, to head a people

CR: he shall head i.e., he shall come forward

يَقْدُمُ رُؤُوسَهُ يَوْمَ الْقِيَامَةِ

He shall head his people on the Day of Resurrection.

[11:98]

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

< ~brought (1)

قَدَّمَ تَقْدِيمًا ل - ii

to send before, prepare beforehand

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرَدَّ

عَنَّا بِأُضْعَافٍ فِي النَّارِ

They said (C.R. will say): our Lord! whosoever hath brought this upon us, unto him increase doubly the torment of the Fire.

[38:61]

~sent on (2)

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

To man will be declared on that day that which he hath sent on and left behind.

[75:13]

(perf. 3 p.f. sing.) ii قَدَّمَتْ

~sent on before

بَقْدَمٍ

i.e., the angel Gabriel who attended on the Prophet Isa (Jesus), peace be upon him,

(Note: this holy spirit of Islam has nothing to do with the Holy Ghost of Christianity, who is the third person of the Blessed Trinity).

(see also ح و ح)

holy (n.)

الْقُدُّوسُ

above, and opposed to all evil; replete with positive good

holy (pis pic. m. sing.) ii الْقُدُّوسُ

as adjective of وَادٍ valley

(pis. pic. f. sing.) ii

الْمُقَدَّسَةُ

holy

(as adjective of الْأَرْضُ, that is famine in Arabic)

ق د م ★

< we came (perf. 1st p. plu.) قَدِمْنَا

قَدِمَ بِقَدَمٍ 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 بِئِدَى اللَّهِ وَرَسُولِهِ

Be not forward in the presence of Allah and His messenger. [49:1]

(i.e.,) do not presume to give your advice in any matter before the Prophet asks you to do so)

ye offer (2)

مَا أَشْفَقْتُمْ أَنْ تُتَدَمَّرُوا فِي يَدَيْ
تَجْوِزِكُمْ 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 مَوَّلَاكُمْ

And provide beforehand for your souls. [2:223]

(perf. 3 p.m. sing.) iv قَدَّمَ
< ~ preceded (1)

to advance v. قَدَّمَ قَدَّمَ
(reflexive of ii)

يَعُودُ لَكَ 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 يَلُوتُ لِي قَدَّمْتُ لِحَايَاتِي

He will say. would that I had sent before for (this) life of mine. [89:24]

I proffered (2)
to proffer لِي 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 <
beforehand, to bring up

يَأْكُلُنَّ مَا قَدَّمْتُمْ لَهُمْ

They (years) will devour that which ye have laid up before hand. [12:48]

to bring up

أَنْتُمْ قَدْ مَسَّوْهُ لَنَا

It is ye who have brought this upon us. [38:60]

acc. f. d. قَدَّمُوا
(imperf. 2 p.m. plu.)

ye send forth (1)
to come forward (2)

(perate neg. m. plu.) لَا تَقْدُمُوا
do not be forward

to follow, *viii* أَقْدَى أَقْدَامًا
to imitate, copy (of deeds)
<< قَدَا يَغْدُرُ قَدْرًا (ن)
to taste or smell agreeably

فَهْدُهُمْ أَقْبَرُ

So follow thou their guidance. [6:90]

Note. the final ة of أَقْبَرُ is a pronoun pointing to the verbal noun هَدَى, but some commentators took this (• ha) as هَاءُ التَّكْبِيرِ or هَاءُ الْوَقْفِ which denotes a full stop). (Iml. Zr. Ik.)

(Ap-der. m. plu.) *viii* مُقْتَدُونَ
followers

وَإِنَّا عَلَىٰ أَرْسِهِمْ مُقْتَدُونَ

And we are followers on their footsteps. [43:23]

ق ذ ف ★

(perf. 3 p.m. sing.) قَذَفَ

<~cast (1)

قَذَفَ يَغْدِفُ قَذْفًا (ض)

to throw (stone) etc., fling, vomit, row (a boat) to hurl, throw with violence, to throw down, overthrow

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

And cast into their hearts terror. [33:26]

go forward (2)

(imperf. 3 p.m. sing.) يَسْتَقْدِمُ

<~goes forward

(reflexive of ii)

to keep oneself forward

لِمَن شَاءَ مِنْكُمْ أَنْ يَسْتَقْدِمَ أَوْ يَتَأَخَّرَ

Whosoever of you, who shall go forward or (who) keepeth himself behind.

[74:37]

(imperf. 3 p.m. plu.) x يَسْتَقْدِمُونَ
<they go in advance

x اسْتَقْدَمَ اسْتِقْدَامًا

to seek to get in advance

(imperf. 2 p.m. plu.) x تَسْتَقْدِمُونَ
ye anticipate

a foot (n) قَدَمٌ

meta. sure footing. كُنْزِ صِدْقِي
[10:2]

the feet (n. p.) الْأَقْدَامُ

old (act. 2 plc.) قَدِيمٌ
olden times

old ones (elected plu.) الْأَقْدَمُونَ

acc. x الْمُسْتَقْدِمِينَ
(Ap-der. m. plu.)

those who have gone before

ق د م ★

(perate. m. sing.) *viii* أَقْدَى

<follow

(h.v.)

ق ر أ ★

(perf. 3 p.m. sing.)

~read

< قَرَأَ يَقْرَأُ (بِقُرْءٍ) قِرَاءَةً

to read (قَرَأَ، نَ)

a written thing, to recite
with or without having
script

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِمُؤْمِنِينَ

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 حُمِلْنَا أَوْزَارًا مِّن رَّبِّهِ الْقَوْمِ فَتَدَفَّنُهَا

But we were laden with bur-
thens of the people's orna-
ments, then we threw
them. [20:87]

(imperf. 3 p.m. sing.)

~hurls (3)

قُلْ إِنِّي بَعْدْتُ بِالْحَقِّ

Say thou. verily my Lord
hurleth the truth. [34:48]

meta. to utter (4)

conjectures (i.e., throw words
without having a know-
ledge)

(imperf. 3 p.m. plu.) بَعْدُ قَوْلَ

meta. They utter conjecture

وَيَقْدِفُونَ بِالْغَيْبِ

They utter conjecture about
the unseen. [34:53]

(imperf. 1st. p. plu.)

we hurl

(perate. f. sing.)

cast (thou f.) !

أَن أَقْدِفُهُ فِي التَّائِيَاتِ

(Saying) cast him in the ark.
[20:39]

(3 p.m. plu.) pip

they are darted at

وَيَقْدِفُونَ مِنْ كُلِّ جَانِبٍ

And they are darted at from
every side. [37:8]

meta. prayer (3)

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

The recitation (i.e. prayer)
at the dawn is ever borne
witness to. [17:78]

(The word **قُرْآن** in the
text means prayer, because
it comprises recitation of
the words of the Quran
(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 قَرَبَ يَقْرَبُ قُرْبًا
وَ قُرْبَةً وَ قُرْبَانًا (س، ك)**

to be near to, to approach, to
be near in relationship, to
offer

they shall not approach **لَا يَقْرَبُوا**

(perate neg. m. dual.) **لَا تَقْرَبَا**

(O ye two) approach not !

(perate. neg. m. plu.) **لَا يَقْرَبُوا**
approach (ye) not ! (1)

(perate. m. plu.) **اقْرَأُوا**
read (1)

اقْرءُوا كِتَابِي

Read My book. [69:19]

recite (2)

فَاقْرءُوا مَا تَشَاءُ مِنْهُ

Recite thereof so much is
easy. [73:20]

(3 p.m. sing.) pp. **قَرِئَ**

< ~ is recited

(imperf. 1st. p. plu.) iv **نَقْرِي**
we make read or recite

سَنُقْرِئُكَ فَلَا تَنْسَى

We shall enable thee to recite
and then thou shall not
forget. [87:6]

v.n. acc.

قُرْآنًا / قُرْآنًا
reading, reciting, (1)
recitation

إِنَّ عَلَيْكَ جَمْعَهُ وَقُرْآنَهُ

Verily upon Us is the collec-
ting 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]

لَعَلَّ السَّاعَةَ قَرِيبٌ

The Hour may haply be nigh.

[42:17]

kinship (n. *elative f.*) الْقُرْبَى

قُلْ لَّوْلاَ اسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى

Say thou : I ask of you no hire therefor save affection in respect of kinship.

[42:23]

an approach (n.) قُرْبَةً

(a mean by which an approach is sought)

< approaches (n. *p.*) قُرْبَاتٍ

(sing.) قُرْبَةً

relationship, kinship (n.) {

sacrifice { مَقْرَبَةً

(as offer made for God) acc. قُرْبَانًا

(perf. 3 p. m. sing.) ii قَرَّبَ

< ~ brought nigh (1)

to bring near, ii قَرَّبَ تَقَرُّبًا

approach, persent, to make an offering to God

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

And he got it nigh to them (before them and) said, wherefor eat ye not ?

[51:27]

to offer (2)

(perf. 2 p.m. dual.) ii قَرَّبَا

(the twain) offered

meta. to have (2)

a sexual relationship

وَلَا تَقْرُبُوهُمْ حَتَّى يَطْهَرُونَ

And go not in unto them till they are purified (i.e. from menstruation). [2:222]

ye approach (com.) لا تَقْرُبُونِ
me not

(لَا تَقْرُبُوا + فِي < نِ)

more nigh (elative.) أَقْرَبَ

nigher unto إِلَى

nigher in relation- أَقْرَبُ زُمْرًا
ship or affection.

nigher in affection أَقْرَبُ مَوَدَّةً

(elative m. plu.) { الْأَقْرَبُونَ

kins relatives acc. { الْأَقْرَبِينَ

(act. 2 pic. m. sing.) { قَرِيبٌ

near, (nigh) acc. { قَرِينًا

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And when My bondmen ask thee regarding Me, then verily I am nigh. [2:186]

(The word قَرِيبٌ is formed for masculine; the form (قَرِيبَةً) has not occurred in the Quran.

إِنَّ رَحْمَتَ 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.) **قَرَحَ / الْقَرَحُ**
<meta. hurt, sore, blow

to wound **قَرَحَ يَقْرَحُ قَرَحًا (ف)**

★ ق ر د

<apes (n. p.) { **قَرَدَةٌ**
(sing.) { **الْقَرَدَةُ**

(assim.) ★ ق ر ر

(imperf. 3 p. f. sing.) acc. **قَرَّرَ**
~become cool

to be or **قَرَّرَ يَقَرِّرُ قَرَارًا (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**

كُلْ وَاشْرَبْ وَتَقَرَّرْ 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 نَجِيًا

And We drew him nigh for
whispering. [19:52]

(imperf. 3 p. f. sing.) **يُقَرِّبُ**
draweth nigh

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالْبَئِىِّ
تُنْفَرُونَ عِنْدَنَا زُلْفَىٰ

And it is not your riches nor
your children that shall
draw you nigh unto Us,
with a near approach

[34:37]

(imperf. 3 p. m. plu.) f.d. **يُقَرِّبُونَا**
In order that they maybring
nigh

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ
We worship them not save
in order that may bring
us nigh unto God in app-
roach. [39:3]

(perf. 3 p. m. sing.) viii **اقْتَرَبَ**
<hath/come nigh

as R. F. **اقْتَرَبَ اقْتِرَابًا**

(perf. 3 p. f. sing.) viii **اقْتَرَبَتْ**
hath (have) come nigh

(perate. m. sing.) viii **اقْتَرَبَ**
be nearer !

an abode (3)

وَأَوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

And We sheltered the twain
on a height: a quiet abode
and springs. [23:50]

Abode of rest. دَارُ الْقَرَارِ
[40:39]

refreshment (of eyes) (n.)
or coolness

تَرَفُّعَيْنِي ذَٰلِكَ

(He will be) coolness of eye
unto me and thee. [28:9]

(Translators of the H. Q. tend
to render the word قَرَّةٌ
by refreshment, comfort
etc. to avoid the word
coolness which is not
understandable to the
West where eye is warmed
in order to get comfort.)

<glass (n. p.)

قَارُورَةٌ (sing.)

قَوَارِيرٌ مِّنْ فِضَّةٍ

(Bright as) glass made of
silver. [76:16]

(perf. 2 p.m. plu.) iv

<ye ratified (1)

أَقْرَأَ إِقْرَارًا

to ratify عَلَى -

to agree, to affirm willingly
and expressly, to cause to
remain, settle

قَرَّ بِقَرَارٍ (ض) - فِي

to stay permanently, be fixed
in a place, rest quietly in,
dwell in

وَقَرْنِي بَبُيُوتِكُنَّ

And stay in your houses.

[33:33]

Note: According to some
commentators قَرَّنَ

is derived from the root

ق ر و that means, to be
serious, respected, i.e., stay-
ing with respected manners
(Jid.).

وَقَرْنِي بَبُيُوتِكُنَّ وَلَا تَبَرَّجْنَ

تَبَرُّجُ الْهَامِلِيَّةِ الْأُولَى

And stay in your houses.
And display not yourselves
with the display of the
pagan past. [33:33]

قَرَارٌ، الْقَرَارُ، قَرَارًا

v.n. acc. stability (1)

أُجْتُثَّتْ مِنْ قَوْيِ 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 نُطْقَةً 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 تَرَانِي

Then if it stands in its place
then thou wilt 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)

وَلَا يَبُوءُ الْكَافِرُونَ بِمَا يَصِفُونَ

And they belied and they
followed their lusts, and
every affair (will come to
(its) end (or goal).

[54:3]

lasting, settled (2)

وَلَقَدْ صَبَّحَهُم بُكْرَةً عِدَابٌ 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—(Jid.)

[2:36]

فَمَا أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَدُونَ

Then ye ratified (our cove-
nant) and ye were witness-
es.

[2:84]

(Note : The verb تَسْهَدُونَ
is translated here as a
noun)

to agree (2)

we agree (perf. 1st p. plu.) أَقْرَرْنَا

قَالَ أَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ

إِصْرِي قَالُوا أَقْرَرْنَا

He said: Do ye agree and will
ye take up My burden in
this (matter). They said :
We agree.

[3:81]

(Note : The perfect tense
has been rendered in
these verses as if it were
imperfect tense.)

to cause to remain (3)
or settle

(imperf. 1st p. plu.) iv
we cause to remain

يُقَرَّرُ

وَيُقَرَّرُ فِي الْأَرْحَامِ مَا نَشَاءُ

And We cause to remain (or
We settle) in the wombs
that We will, an appoint-
ed time.

[22:5]

استَقَرَّ < ~ kept remained x
stood firmly

to stand x. اسْتَقَرَّ اسْتِقْرَارًا
by itself without a support

قَرَضَ يَقْرِضُ قَرْضًا (ض)

to cut, grow, nibble, turn
aside from

CR. passes, leaves

وَلَا ذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّامِلِ

And when it setteth/passeth
(passing or leaving) them
by on the left. [18:17]

(perf. 3 p. m. plu.) iv أَقْرِضُوا

<they lent

to lend iv. أَقْرِضْ إِقْرَاضًا

to cut a portion of one's
wealth and give someone
in order to take it back

(perf. 2 p. m. plu.) iv أَقْرِضْتُمْ

ye lent

(imperf. 3 p. m. sing.) iv يَقْرِضُ

~lends

f.s.acc. iv

(imperf. 2 p. m. plu.)

that ye may lend

(perate. m. plu.) iv أَقْرِضُوا

(you) lend !

loan قَرْضًا acc. قَرْضٌ

ق ر ط س

a parchment (n.) قِرْطَاسٌ

lit. what one writes upon

parchments (n. p.) قِرَاطِينُ

(sing.) < قِرْطَاسٌ

a set time (2)

لِكُلِّ بَيِّنَاتٍ

For every announcement is a
set-time. [6:67]

abode meta. womb (3)

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
فَتَنَسَوْا مِن بَنِيكُمْ وَمِنْ دُرُوعٍ

And it is He who hath pro-
duced you from one per-
son, and thenceforth (there
is) a abode and repository.
[6:98]

(مَسْقَرٌ means here 'womb'
and مُسْتَوْدَعٌ loins) (I.K.)

appointed term (4)

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا

And the sun runneth to its
appointed term. [36:38]

the recourse (5)

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

Unto thy Lord that Day is
the recourse. [75:12]

abode (6)

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا

Fellows of the Graden shall
be on that Day in a good-
ly abode. [25:24]

ق ر ض ★

(imperf. 3 p. f. sing.) قَرَضَ

~cuts

(imperf. 3 p.m. sing.) viii
earns **يَقْتَرِفُ** حَسَنَةً

And whosoever earned a good deed. [42:23]

(imperf. 3 p.m. plu.) viii **يَقْتَرِفُونَ**
they earn

سَيَجْزُونَ بِمَا كَانُوا يَفْعَلُونَ

They will be awarded that which they used to earn. [6:120]

(f.d.el.) viii **يَقْتَرِفُوا**
(imperf. 3 p.m. plu.)

they may earn (or) they may fabricate, perpetrate (crime)

(Ap-der. m. plu.) viii **مُقْتَرِفُونَ**
those who earn. those who fabricate, or perpetrate (crime)

وَلْيَسْأَلُوا مَا هُمْ مُقْتَرِفُونَ

And that they may earn what they are earning (or let them fabricate that which are they fabricators thereof.) [6:113]

★ ق ر ن

قَرَنَ see ق ر ر

<generations (n.) قَرْنٌ، قَرْنًا

lit. a century (time period)

<generations (n. p.) قُرُونٌ

(sing) قَرْنٌ

★ ق ر ع

(act. pic. f. sing) قَارِعَةٌ
<adversity (1)

قَرَعَ يَقْرَعُ قَرَعًا (ف)

to knock, strike

وَلَا يَزَالُ الَّذِينَ كَفَرُوا لِقَائِهِمْ بِمَا صَنَعُوا قَارِعَةً

And an adversity ceaseth not to befall those who disbelieve, for that they did. [13:31]

striking (day) (2)

كَذَّابَتِ شُعُوبٌ بَعْضُهُنَّ الْبَعْضَ

They (tribes of Thamud and Aad) belied the striking (Day). [69:4]

الْقَارِعَةُ مَا الْقَارِعَةُ وَمَا أَزْكَى الْقَارِعَةُ

The striking, what is the striking and what shall make thee know what the striking is? [101:1,2,3]

★ ق ر ف

<ye gained (1) viii اقْرَأْتُمْ
(earned, acquired)

viii اقْرَفَ اقْرَافًا

to fabricate, to earn, gain, to perpetrate (a crime)

وَأَمْوَالٌ لِقَاتِهِمْ مِمَّا

And the riches ye have earned. [9:24]

to lead two *iv.* أَقْرَنَ إِقْرَانًا
captives by one rope, to
have power over or con-
trol over them

سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِبِينَ

Hallowed be He who hath
subjected this unto us and
we were not capable (fit of
subduing) for it [43:13]

(*Ap-der. m. plu.*) *acc. viii* مُقْرِبِينَ
<accompanying ones

to be *viii* أَقْرَنَ إِقْرَانًا
joined, accompanied

أَوْجَاءُ مِمَّا يَتَذَكَّرُونَ

Nor angles come with him
accompanying. [43:53]

ق ر ي ★

town, township (n.) قَرْيَةً

<towns, cities (n. p.) قُرَى

(sing.) قَرْيَةً

(see أَمَّ الْقُرَى for أَمَّ)

the two cities (*dual n.*) الْقَرْيَتَيْنِ
(i.e., Mekka & Taif (IK))

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.*) الْقَرِينُ / قَرِينٌ
<mate, comrade

قَرَنَ بَقَرْنٍ قَرْنًا (ض)

to join one thing to another,
or be together

companion *acc.* قَرِينًا

<mates, comrades, (n. p.) قُرْنَاءُ
companions

(sing.) قَرِينٌ

lit: two-horned ذُو الْقَرْنَيْنِ

Note: According to a majority
of the commentators, it is
surname of Alexander the
Great: so named from his
expeditions to the East and
the West. He was actually
represented on his coins
with two horns. Horn in
the Bible is a symbol of
strength and is frequently
mentioned to signify power
an glory. (*Jid.* <CD.P.16,
n. 422)

acc. (pis. pic. m. plu.) ii مُقْرِنِينَ
<bound together

to gain *ii* قَرَنَ تَقْرِنًا مُقْرِنِينَ
several things together

وَرَأَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقْرَنِينَ فِي الْأَصْفَادِ

And thou wilt see the guilty
or that Day bound toget-
her in fetters. [14:49]

(*Ap-der. m. plu.*) *iv* مُقْرِنِينَ
leaders and controllers-
over animals used for rid-
ing

★ ★ ★ ★

balance الْقِسَاسُ

وَزُكُورًا بِالْوَسْطَانِ الْمُسْتَقِيمِ
And weigh with the right
balance. [26:182]

★ ق س م

(perf. 1st. plu.) قَسَمْنَا
< we apportioned
قَسَمَ يَقْسِمُ قِسْمًا (ض)
to apportion, to divide, dis-
tribute

(imperf. 3 p. m. plu.) يَقْسِمُونَ
they apportion

أَلَمْ يَقْسِمُوا رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا
بَيْنَهُمْ مَوَدَّتَهُمْ

As if they who apportion
their Lord's mercy! We
have apportioned among
them their livelihood.

[43:32]

(perf. 3 p.m. sing.) ill قَامَسَ
~swore unto

قَامَسَ قِسَامًا وَ مَقَامَسَةً
to swear unto

وَقَامَسَهُمَا إِنَّ الْكُمَالَيْنِ الْثَوَّابِينَ
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.) قَسَبِينَ

Christian priests who were re-
garded as custodians of re-
ligion (at the Prophet time).

★ ق س ط

(imperf. 2 p.m. plu.) iv. f.d. قَسِطُوا
< that ye may deal justly

iv أَقْصَطَ إِقْصَاطًا
to act or deal justly

<< قَسَطَ يَقْصِطُ قِسْطًا (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 أَقْصَطُوا
act justly

(act. pic. m. plu.) أَقْصِطُونَ
thou who act unjustly
sec above R.F.

justice (v.n.) أَقْصِطَ

more equitable (relative) أَقْصَطَ

(Ap-der. m. plu.) acc., vi الْمُقْسِطِينَ
the equitable

(perf. 3 p.m. plu.) vi **تَقَاسَمُوا**
 <they swear one to another

to swear vi **تَقَاسَمَ تَقَاسُمًا**
 one to another

(fd.) acc. x **تَسْتَفِيسُوا**
 (imperf. 2 p.m. plu.)
 ye seek a division

to seek x **اسْتَفِيسَ اسْتَفِيسَامًا**
 division

وَأَنْ تَسْتَفِيسُوا بِالْأَضْكَارِ
 And that ye seek a division
 by means of the (divining)
 arrows. [5:3]

oath (n) **قَسَمٌ**
 a division, (n) **قِسْمَةٌ**
 a divided thing

وَيَذَرُهُمْ أَنْتَ الْمَاءَ قِسْمًا بَيْنَهُمْ
 And declare thou unto them
 that water is a divided
 (thing) between them.
 [54:28]

division (2)
تِلْكَ إِذْ قُسِمَتْ هُنَا
 That, indeed, is a division
 unfair. [53:22]

(time of apportioning) **الْقِسْمَةُ**
 lit. division

وَإِذَا حَصَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى 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 swear

(imperf. 3 p.m. sing.) iv **يُقْسِمُ**
 ~swears
 ~will swear

(imperf. 3 p.m. dual) iv **يُقْسِمَانِ**
 the twain swear
 (the twain shall swear)

(imperf. 1st. p. sing.) **أَقْسِمُ**
 I swear

فَلَا أَقْسِمُ 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]

the right way, (v.n.) قَصْدٌ
direction

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ

And upon Allah is the direction of the way. [46:9]

(act. pic. m. sing.) acc. قَاصِدًا
moderate

(a moderate journey سَفَرًا قَاصِدًا)

(Ap-der. m. sing.) viii مَقْصِدٌ
a keeper of the middle course

فَلَمَّا أَخَذُوهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ

Then when he delivereth them on the land, some of them keep to the middle course. [31:32]

أَقْصَدُ

(pic. pac. m. sing.)

a divided (one), (assigned)

(Ap-der. f. plu.) ii الْمُقْسِمَاتُ

< distributors

to distribute ii قَسَمَ تَقْسِيمًا

فَالْمُقْسِمَاتِ أَمْرًا

And (the angels) who distribute the affairs. [51:4]

(Ap-der. m. plu.) acc. viii الْمُقْسِمِينَ

< ~dividers

as RF أَقْسَمَ أَقْسَامًا
to divide

(w.v.)

ق س و ★

(perf. 3 p. f. sing.) قَسَتْ

~hardened

قَسَا يَقْسُو قَسَاوَةً وَ قَسَوَةً (ن)

to be hard, unyielding

(act. pic. m. sing.) قَاسِبَةٌ / الْقَاسِبَةُ

hard, hardened (one)

قَسَوَةٌ hardness (v.n.)

ق ش ع ر

(quard.) تَقَشَّرُ

(imperf. 3 p. f. sing.)

< ~trembles

(quard.) vi أَقْشَرَّ أَقْشَرَارًا

to become creep (with terror), to shudder, shiver (with fear), to tremble

< those modest قَاَصِرَاتُ الطَّرْفِ

women who restrain their eyes from looking at any one save their husbands.

مِنْ قَبْلِ إِصَافَةِ الْفَاعِلِ إِلَى مَفْعُولِهِ

the object of (ابْنُ عَقِيلِ)

the sentence is possessed by its own object.

(pic. pac. f. plu.) مَقْصُورَاتٌ
confined (women)

حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ

Fair ones confined in tents.

[55:72]

(Ap-der. m. plu.) acc. ii مَقْصِرِينَ
those who cut short (hair)

(assim)v.

ق ص ص

(perf. 3 p. m. sing.) قَصَرَ
< ~recounted

قَصَرَ يَقْصُرُ قَصَصًا (ن)

(1) to impart, communicated, tell, narrate, recount (a story)

(2) to follow one's track

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ

Then, when he came and recounted unto him the (whole) story. [28:25]

(perf. 1st p. plu.) قَصَصْنَا
we have recounted

(Ap-der. f. sing.) viii مَقْصِدَةٌ

a keeper of the middle course (right-doing one)

وَمِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ

Among them is a community right-doing (of the followers of middle course, who are not extremists.)

[5:66]

ق ص ر

acc. f. d. تَقْصِرُوا

(imperf. 2 p.m. plu.)

< ye shorten

قَصَرَ يَقْصِرُ قَصْرًا وَ قُصُورًا (ن، ض)

to shorten,
to cut short

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

That ye shorten the prayer. [4:101]

(imperf. 3 p.m. plu.) iv يَقْصِرُونَ
they stop short

وَأَخْوَاهُمْ يَبْذُلُهُمُ فِي الْغَيِّ لَا يَقْصِرُونَ

And their brethren drag them on toward error so they stop not short.

[7:202]

قَصْرٌ / الْقَصْرُ castle (n.)

< castles (n. p.) قُصُورٌ

(sing.) قَصْرٌ

(act. pic. f. plu.) قَاَصِرَاتٌ
restraining (looks)

follow! (*perate. f. sing.*)

فُتِّ

وَقَالَتْ لِأُخْتِهِ قُتِّبِهِ

And she said unto his sister,
follow him. [28:11]

the retaliation

الْقِيَامُ

(The retaliation is not the same thing as mere revenge, as it serves, besides compensation that is the due right of a victim, a purpose of peace for the safety of others—which is lacking in a mere revenge.)

ق ص ف ★

(*act. pic. m. sing.*) *acc.* قَاصِفًا
hurricane, gale

قَفَفَ يَقْفِفُ قَفْفًا (قَصِفًا) (ض)

to roar and resound (thunder)

فَيُرْسِلَ 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 يَقْصِمُ قَصْمًا (ض)

to break in pieces. shatter,
return one to its starting
point(*imperf. 3 p. m. sing.*)

يَقْصُرُ

recounts

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

يَقْصُرُونَ

they recount

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

نَقْصُرُ

We recount

لَمْ نَقْصُرْ (*gen. neg.*)

We recounted not

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

لَنَقْصُرَنَّ

We will (certainly) recount

(*perate. m. sing.*)

اقْصُرْ

recount! tell!

(*perate. neg. sing.*)

لَا تَقْصُرْ

recount not!

stories, narrative (1) (*v.n.*)

الْقَصَصُ

فَأَقْصَصَ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

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 قَصَبَ يَنْقُصُ قَصْبًا (ض)

(*assim. v.*) ★ ق ض ض

< ~ falls down *acc. vii* يَنْقُصُ

vii أَقْصَى أَقْصَا

to fall, to fall at once,
threaten to fall down

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانِ أَنْ يَنْقُصَا

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 قَضَاءً وَ قَضَاءً

to decree, وَ قَضِيَّةً (ض)

to bring an end (*i.e.*,
to kill - عَلَى -)

to fulfill, to perform, to
complete, to judge, decide

وَلَمَّا أَقْضَى أَمْرًا

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 قَوْمَانِ مِنْ قَوْمٍ مَا كَانَتْ لَكُمْ عَلَيْهِمْ

How many a community that
dealt unjustly have We
shattered (*Pic.*) and how
many a city have we over-
thrown which were doing
wrong (*Jid.*) [21:11]

(*w.v.*) ★ ق ص و

قَصِيًّا (*act. 2 pic.*)(*adj.*) *acc.*
far off

< قَصَا يَقْصُو قُصُورًا وَ قُصُورًا (ن)

to be very distant (place), go
far away

farthest *elative (m.)* أَقْصَى (أَقْصَا)

وَجَاءَ رَجُلٌ مِنْ 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.)* أَقْصَى

وَهُمَا أَلْفَاظٌ أَقْصَى

And they were on the further
side (or yonder side—*Jid.*).
[8:42]

★ ق ض ب

قَنْبًا (*vegetables (n.) acc.*
trefoil, clover)

(*perf. 1st. p. plu.*) قَضَيْنَا
< we decreed

قَضَى - إِلَى، عَلَى
to decree *acc.*

(*imperf. 3 p.m. sing.*) يَقْضِي
< ~ shall judge (1)

to judge بَيْنَ -

لَنْ يَكْ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

Verily thine Lord shall judge
between them on the Day
of Resurrection. [10:93]

< ~ decrees (2)

to decree, decide *acc.* ب -

وَاللَّهُ يَقْضِي بِالْحَقِّ

Allah decreeth with the truth.
[40:20]

in order that ~ may (*el.*) لَيَقْضِي
decree

لَيَقْضِيَ 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.*) لَيَقْضِي

وَيَأْتِيَنَّكَ لِقَاؤُكَ لِقَاؤُكَ

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 نَفْسٍ يَعْزُوبُ قَضَاهَا

It was only a craving in the
heart of Ya'qub that he
satisfied. [12:68]

to bring an end (3)
(*i.e.*, to kill)

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ

So Musa struck him with his
fist, and an end of him.
[28:15]

to fulfil (4)

to perform (5)

فَوَتَوْهُم مِّنْ قَضَىٰ عَصَاهُ

Some of them have perfor-
med 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)

وَلَمَّا أَتَيْتُمُ الصَّلَاةَ

And when ye have performed
the prayer. [4:103]

to complete (2)

وَلَمَّا أَتَيْتُمُ مِّنَاسِكُمْ

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
may be fulfilled (1)

ثُمَّ يَبْعَثُكُمُ فِي فِئَةٍ مِّنْكُمْ لِقَاضِيِ الْأُمُورِ فِيهَا
Then He raiseth you therein
that there be fulfilled the
term allotted. [6:60]

to be finished (2)

وَلَا تَعْجَلْ بِالْقُرْآنِ
مِن 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 ★

(n.) قَطْرٌ (قِطْرًا)

moten brass, copper

كَلَّا لَتَأْتِيَ قُضْ مَا أَمَرَا

By no means. He performed
not that which He com-
manded him. [80:23]

(imperf. 2 p. m. sing.) تَقْضِي
thou shalt decree

(imperf. 2 p. m. plu.) يَقْضُونَ
they decree

they decree not لَا يَقْضُونَ

(imperf. 3 p. m. plu.) el. لَيَقْضُوا
let them complete or end

ثُمَّ لَيَقْضُوا أَفْقَهُمْ

Thereafter let them end (or
complete) their unkempt-
ness. [22:29]

(perate m. sing.) اقْضِ
decree (thou)!

(perate. m. plu.) اقْضُوا
decree (you)!

(act. pic. m. sing.) قَاضٍ
one who decreeth
(or issues an ordinance)

ending (act. pic. f. sing.) الْقَاضِيَةُ

يَلَيْسَ لَهَا كَانَتِ الْقَاضِيَةُ
Oh would that it had been
the ending. [69:27]

(3 p. m. sing.) pp. قُضِيَ
~ is decreed

~ is decided ~ - بَيَّنَّ
acc. ~ is completed

we cut off (2)
(i. e., we destroyed)

وَقَطَعْنَا مَا بَيْنَ كَذِّبُوا بَيْنَنَا

We utterly cut off those who
belied our signs. [7:72]

separate, sever (3)

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

And then We severed his life-
vein. [69:46]

(imperf. 3 p. m. sing.) acc.
that he cut off

وَيُرِيدُ اللَّهُ أَنْ يُخَيِّطَ الْحَقَّ بِالْحَقِّ

وَيَقْطَعُ دَائِرَةَ الْكَافِرِينَ

And Allah willed that He
should cause the truth to
triumph by His words and
cut off the root of the
disbelievers. [8:7]

(imperf. 3 p. m. sing.) el.
that he may cut off, let him
cut

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

That he may cut off a porti-
on of those who disbelieve.
[3:127]

let ~ cut (perate. 3 p.)

ثُمَّ لِيَقْطَعَ فَلْيَنْظُرْ

Let him cut it (the cord)
and let him see. [22:15]

(imperf. 3 p. m. plu.)
they sever (1)

قَطَمْنَا

liquid pitch (n.)

قَطْرَانٌ

< sides, regions (n. p.)

أَقْطَارٌ

(sing.) side

قَطْرٌ

★ ق ط ط ق

< portion (n.)

قَطٌّ

قَطٌّ يَقْطُ (يَقْطُ) قَطًّا (ن ، ض)

to cut, mend (a reed pen),
to make SS in portions

عَجِّلْ كُنَّا قَطًّا

Hasten our portion. [38:16]

★ ق ط ع

(perf. 2 p. m. plu.)

قَطَمْتُمْ

< ye cut down (1)

قَطَعَ يَقْطَعُ قَطْمًا (ف)

(1) to cut, cut off,

separate, turn aside عَنِ -

(2) to cause to perish, دَائِرَةُ -
death

(3) to carry on a الطَّرِيقِ -
robbery on a highway

(4) to close a road السَّبِيلِ -
in order to hurt passers
through, to close the
means

مَا قَطَعْتُمْ مِن لِّيْنَةٍ

Whatsoever fine palms ye cut
down. [59:5]

(*perf. 1st p. plu.*)
meta. we divided (2)

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا

We divided them into twelve tribes (nations). [7:160]

we sundered (3)

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا

And We have sundered them in the earth as (separate) nations. [7:168]

(*acc. ii f.d.*) قَطَعُوا
(*imperf. 2 p. m. plu.*)
ye sever

(*epl. ii*)
(*imperf. 1st p. sing.*)
surely I shall cut off

(*3 p. f. sing.*) pp ii قُطِعَتْ
is torn asunder (1)

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ
أَوْ قُطِعَتْ بِهِ الْأَرْضُ

Had it been possible for a recital (Quran) to cause the mountains to move or the earth to be torn asunder. [13:31]

Note: The word قُرْآنًا in this verse means not proper name of the Holy Book, Therefore it is translated by 'recital' Pic. has chosen the word a lecture while Jid. used the 'Quran' with an indefinite article 'a'.

قَطَعْنَا

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And they sever that which Allah hath commanded to be joined. [2:27]

they cross (2)

وَلَا يَقْطَعُونَ وَادِيًا

And they cross not a valley. [9:121]

ye rob (*imperf. 2 p. m. plu.*) تَقْطَعُونَ

وَتَقْطَعُونَ السَّبِيلَ

And ye rob the highway. [29:29]

cut off! (*perate. m. plu.*) اِقْطَعُوا

(*3 p. m. plu.*) pp. قُطِعَ
was cut off

(*perf. 3 p. m. sing.*) ii قُطِعَ
< cut in pieces

to cut into ii قَطَعَ يَقْطَعُ
pieces, to cut off entirely or into many pieces, to mangle, to tear to sever (1)

فَقَطَعَ أَمْثَالَهُمْ

So that it cut their bowls in to pieces. [47:15]

mangleth (Jid.)

teareteth Pic.)

(*perf. 3 p. m. plu.*) ii قُطِعْنَ
they (f.) cut off

dicative of perfect tense.

(perf. 3 p. f. sing.) v **تَقَطَّعَتْ**
severed

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

And the severed between them shall be the cords. (Jid.) [2:166]

(i.e., and all their aims collapse with them (Pic.)

(perf. 3 p.m. plu.) v **تَقَطَّعُوا**
they have broken (into pieces, i.e., they have divided themselves)

a part (n. p.) **قِطْعٌ**

بِقِطْعٍ مِنَ اللَّيْلِ

~Part of the night. [15:65]

According to some commentators quoted by IK **قِطْعٌ** signifies the first part of the night.

<a part of the night (n) **قِطْعٌ**
(towards morning)

(sing.) **قِطْعِيْنٌ**

According to Rgh. that means a folk or cattle, applied to all kind of groups, plural **قِطْعٌ** made on the measure of **صِرْمَةٌ** and **فِرْقَةٌ** of which singular is **صِرْمٌ** and **فِرْقٌ** respectively.

to be cut out (2)

قُطِّعَتْ لَهُمْ رِيَابٌ مِنْ نَارٍ

Garments of fire will be (lit. is) cut out for them.

[22:19]

(3 p.m. sing.) pip. ii **قُطِّعَ**
~are cut off

(perf. 3 p.m. sing.) v **تَقَطَّعَ**
< ~become severed (1)

to cut off **تَقَطَّعَ قِطْعًا**

(perf. 1st f. sing.) acc. **تَقَطَّعَ**
~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** (ع) **مَرَّةً** is changed to **فَتَحَةً** due to the preceding **أَنْ** as in-

< قَعَدَ يَقْعُدُ قُعُودًا وَ مَعْدًا (ن)

to sit down, to remain behind

to lie in wait for ل

to remain unmoved قُعُودًا -

to desist, abstain, عَنْ -
refrain

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ

And those who had lied unto
Allah and his messenger
sat (at home). [9:90]

(perf. 3 p.m. plu.) قَعَدُوا
remained (or sat at home)

(imperf. 2 p.m. sing.) acc. يَقْعُدُ
thou sit down

we sit, (imperf. 1st p. plu.) يَقْعُدُوا

we used to sit كُنَّا يَقْعُدُوا

(percle. neg. m. sing.) لَا يَقْعُدُ
sit not (thou) !

(perate neg. m. plu.) لَا يَقْعُدُوا
sit not (you) !

epi. لَا أَقْعُدَنَّ
(imperf. 1st. p.m. sing.)
verily I shall beset

قَالَ قَبَسًا لَّغْوِيَنِّي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

He (Iblis) said: because Thou
hast sent me astray, verily
I shall beset for them Thy
straight path (Jid.). I shall
lurk in ambush (Pic.).

[7:16]

sit ye ! (perate. m. plu.) اَقْعُدُوا

the state of siting (I) (v.n.) قُعُودٌ
(i.e., when they sit at)

تَقَطَّعَ 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
seatseats, sitting places *n. pt.* مَقَاعِدُ

(sing) مَقْعَدٌ <

ق ع ر ★

(Ap-der. *m. sing.*) viii مَقْعَرٌ

< uprooted one

to be vii اقْمَرًا اقْمَرًا

uprooted, cut off by the root, to fall prostrate

<< قَمَرَ يَقْمَرُ قَمْرًا (ف)

to dig deep

ق ف ل ★

< locks (*n. p.*) أَقْفَالٌ

(sing.) قِفْلٌ

ق ف و ★

(perate. *neg. m. sing.*) لَا تَقْفُ

follow not

فَقَا يَقْفُو قَفْوًا وَ قُفْوًا (ن)

to go after SS, to walk behind one, follow in the track of

إِذْ هُمْ عَلَيْهَا قُعُودٌ

When they sat by it [85:6]

sitting (2)

الَّذِينَ يَذْكُرُونَ اللَّهَ وِثَامًا وَ قُعُودًا

Those who remember Allah standing and sitting.

[3:191]

sitting *i.e.*, (3)

remaining behind, unmoved

إِنْ كُنْتُمْ رَاضِينَ بِالْقُعُودِ أَوَّلَ

مَرَّةٍ فَأَقْعُدُوا 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

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

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 عَلَى مَا أَنْفَقَ

Then he began wringing the
plams of his hands over
that which he had expen-
ded thereon. [18:42]

(imperf. 1st p. plu.)

we (shall) turn aside (1)

وَنُغَلِّبُ أَعْيُنَهُمْ وَابْصَارَهُمْ

And We shall turn aside their
hearts and their eyesights
[6:110]

to turn over (2)

وَنُفَرِّغُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

And We turned them over on
the right side and on the
left side. [18:18]

(3 p. f. sing.) pip. ii

~are turned over

وَلَا تَتَّبِعُوا مَا يَتَّبِعُونَكَ يَوْمَ يَكُونُ

(O man) follow not that
whereof thou hast no
knowledge. [17:36]

(perf. 1st p. plu.) ii **بِ**
we caused~to follow

وَقَعَيْنَا عَلَى آثَارِهِمُ بَعِثْنَا ابْنَ مَرْيَمَ

And we caused Isa son of
Maryam to follow in their
footsteps. [5:46]

★ ق ل ب

(2 p. m. plu.) pip.

<ye will be turned

قَلْبٌ يَغْلِبُ قَلْبًا (ض)

to turn round, turn about,
turn up (ward), upturn, to
turn, face up or face down

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَلِلَّهِ يُغْلِبُونَ

He punisheth whom He will,
and showeth mercy unto
whom He will and unto
Him ye will be turned.

[29:21]

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

<they turned upside

as R.F. to turn, **قَلْبٌ تَغْلِيًا**

turn over, face up or
down

وَقَالُوا إِنَّكَ الْأَشْمُورُ

And they turned the affairs
upside down (i.e., they

وَلَنْ أَصَابَهُ وَفْتُهُ لِنَقْلَبَ عَلَى وَجْهِهِ

And if there befalleth him a trial, he turneth round on his face. [22:11]

(perf. 3 p. m. plu.) vii اُنْقَلَبُوا

they returned

فَانْقَلَبُوا بِرِضَا مِنَ اللَّهِ وَفَضْلٍ

They then returned with the favour from Allah and His grace. [3:174]

(perf. 2 p. m. plu.) vii اُنْقَلَبْتُمْ

<ye turned round عَلَى

اُنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

Ye turned round on your heels. [3:144]

<ye returned إِلَى

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ

They will indeed swear unto you by Allah when ye return to them. [9:95]

(imperf. 3 p. m. sing.) vii يَنْقَلِبُ

turns round

إِلَّا لِنَعْلَمَ مَنْ يَرْسُلُ الرَّسُولَ وَمَنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ

(It was) only that We might know him who followeth the messenger, from him who turneth on his heels. [2:143]

وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا

And will return to his folk in joy. [84:9]

(imperf. 3 p. m. sing.)

تَنْقَلِبُ

~ will be turned over

to be turned over < تَقَلَّبَ تَقَلَّبًا

turning (1) (v.n.)

تَقَلَّبَ

قَدْ تَرَى تَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ

We have seen the turning of thy face to heaven (i.e., looking up for a revelation). [2:144]

to go to and fro (2)

أَوْ يَأْخُذْهُمْ فِي تَقَلُّبِهِمْ

Or that he (will not) take hold of them in their going to and fro. [16:46]

movement (3)

وَتَقَلُّبِكَ فِي الشَّجِدِينَ

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.) مَقَلَّبٌ

the place of turmoil

(perf. 3 p. m. sing.) vii اُنْقَلَبَ

<~turned round

to be turned, vii اُنْقَلَبَ اُنْقِلَابًا

to be turned round/over/about, to return

(Note: **الْقَلَائِدُ** is plural of **قَلَادَةٌ** that means, a necklace or what is put upon the neck of an animal that is brought as offering to Makkah for sacrifice (LL). It is also applied to an animal which is made to wear a garland. The word **الْقَلَائِدُ** as a description of such animals is used to intensify respect for them because they bear a clear mark showing that they are meant to be sacrificed. The respect for them means that they should neither be hurt nor be held up aggressively (Nadwi).

<keys n. ints. **مَقَالِيدُ**

(sing.) **مَقْلَادٌ**

ق ل ع ★

(perate. f. sing.) iv. **أَقْلَعِي**

<cease!

to set sail iv **أَقْلَعُ إِقْلَاعًا**

(ship), to take off aeroplane

lit. to abstain, refrain,

give up **الإقْلَاعُ** means

وَالْإِقْلَاعُ الْإِمْسَاكُ

to check, to stop, to seize (Zr.)

will never return

لَنْ يَنْقَلِبَ

will return (juss.)

يَنْقَلِبْ

(imperf. 3 p. m. plu.) vii
they would return

يَنْقَلِبُونَ

that they may return f.d.

يَنْقَلِبُوا

(imperf. 2 p. m. plu.) f.d.
that ye may return

تَنْقَلِبُوا

(n.pt.) vii
place of termoil, reverse

مَنْقَلَبٌ

(Ap-der. m. plu.)
those who will be returning

مَنْقَلِبُونَ

heart (n.) **قَلْبٌ / الْقَلْبُ**

two hearts (n. dual) **قَلْبَيْنِ**

hearts (n. p.) **قُلُوبٌ / الْقُلُوبُ**

ق ل د ★

<lit. necklaces (n. p.) **الْقَلَائِدُ**

(sing.) **قَلَادَةٌ**

قَلَدَ يَقْدُ قَلْدًا (ض)

to twist, wind (one thing on another)

C.R the (victims with garlands)

لَا تُشْعِرُوا شَعَائِرَ اللَّهِ وَلَا أَشْهُمَ

الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ

Profane not the signs of Allah nor the sacred months, nor the offerings, nor the victims with garlands. [5:2]

(iv. v.)

ق ل ي ★

(*perf. 3 p.m. sing.*) قَلَى
 ~hated
 to hate, (ن) قَلَا يَقْلُو قَلَى (ن)
 detest

مَا 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 إِنِّي لَمَعَ لَكُمْ مِنَ الْقَالِينَ

He said: verily I am of those
 who hate your work.

[26:168]

ق م ح ★

(*pis. pic. m. plu.*) مُقْسِمُونَ
 < those who are stiff-necked
 to raise the iv إقَامًا
 head and refuse to drink
 (camel)

one whose *pis. pic.* مُقْسِمٌ
 head is forced up so that
 he can not see

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا

فِي الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

Verily We have placed on
 their necks shackles, which
 is upto their chins, so that
 their heads are forced up.

[36:8]

(assim. v.)

ق ل ل ★

(*perf. 3 p.m. sing.*) قَلَّ
 < ~became small or little
 قَلَّ يَقِلُّ قَلًا وَ قَلَّةً (ض)

to be of small number or
 quantity, be scarce, happ-
 en rarely

مِثَاقٍ مِنْهُ أَزْكَوْ

Weather it be little or much.
 [4:7]

(*imperf. 3 p.m. sing.*) ii
 < ~lessened
 ii قَلَّ يَقِلُّ تَقِيلًا

to make little, diminish,
 lessen

(*perf. 3 p. f. sing.*) iv أَقَلَّتْ
 < ~carried, bore,
 to bear, iv أَقَلَّ إِقْلَالًا
 to carry

(*act. 2 pic. m. sing.*) acc. قَلِيلٌ / قَلِيلَةٌ
 little, small

(*act. 2 pic. f. sing.*) قَلِيلَةٌ
 little, small

(*act. 2 pic. m. plu.*) قَلِيلُونَ
 little or small ones

less than (*ints.*) أَقَلَّ
 (or much less than) ~

ق ل م ★

قَلَمٌ، الْقَلَمُ

< pens (*n. p.*) أَقْلَامٌ

(sing.) قَلَمٌ

قَتَّ يَقْتُ قَتْنًا (ن) <

to be obedient fully and whole-heartedly, to be devout without failing.

وَمَنْ يَقْتُ مِنْكَ لِلَّهِ وَرَسُولِهِ

And whosoever of you shall be obedient unto Allah and His Messenger.

[33:31]

(perate. f. sing.) أَقْنِي

be obedient

يَا مَرْيَمُ اقْنُيْ لِرَبِّكِ

O' Maryam! be devout unto Thy Lord. [3:43]

(act. pic. m. sing.) acc. قَائِتٌ، قَائِتًا
a devout one

acc. قَائِتُونَ / قَائِتِينَ

(act. pic. m. plu.)
devout ones

(act. pic. f. plu.) قَائِتَاتٌ

devout or obedient (women)

ق ن ط ★

(imperf. 3 p.m. plu.) قَطُّوا

< they despaired

(يَقْطُ) وَ قَطَّ يَقْطُ قَطْوًا

قَطَّ يَقْطُ (ن، ف، م)

to despair, lose courage

(imperf. 3 p.m. sing.) يَقْطُ

despairs

(imperf. 3 p.m. plu.) يَقْطُونَ

they despair

ق م ر ★

القَمَرُ / قَرَأَ the/a moon (n.)

ق م ص ★

قِمِيمٌ a shirt (n.)

ق م ط ر

قَطِرَبْرًا distressful (n.) acc.

ق م ع ★

مَقَامِعُ maces (n. ints.)

(sing.) a mace مَقْمَعَةٌ

as an iron rod or pillar, rod for beating on the head

< قَعَّ يَقْعُ قَعًا (ف)

to beat on the head, subdue, to tame

ق م ل ★

قُرٌّ vermin (n.)

lit. lice or small insects that infest plants, small ants, locusts without wings

ق ن ت ★

يَقْنُ juss.

(imperf. 3 p.m. sing.)
~is/shall be, obedient

(w. v.)

★ ق ن ي

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

~preserved

to preserve أَقَامَ

to content (Pic.)

to make someone satisfied with
a given thing (Muj. — Lis.)

وَأَنَّهُ مُوَفَّىٰ رَاقِي

And that it is He who en-
riches and contenteth.

[53:48]

★ ق ه ر

(perate. neg. m. sing.) لَا قَهَرٌ

oppress not

< قَهَرَ يَقْهَرُ قَهْرًا (ف)

to oppress, compel SS
against his wishes, to sub-
due, overcome, to force

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Wherefore as to the orphan,
be thou not (unto him)
overbearing. (Jid.) oppress
not (Pic. & M.A.). [93:9](According to Islam the
carelessness in regard to
orphans is similar to their
oppression.)

(act. pic. m. sing.)

the supreme, the master

أَقَى

الْقَاهِرُ

(perate. neg. m. plu.)

(O you) despair not

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

those who despair

despairing (one) (ints.)

لَا تَقْنَطُوا

الْقَانِطِينَ

قَنُوطٌ

★ ق ن ع

(act. pic. m. sing.)

one who is deserving charity
but does not beg

قَعَ يَقْعُ قَاعَةً (ف)

to be content, be satisfied
with what is within his
approach, not looking for
more, to beg with some
reservation. (Rgh.) (Muj.)

الْقَانِعُ

وَأُطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ

And feed the contented and
suppliants. [22:36]

acc. مُقْنِعِينَ < iv n. d.

(Ap-dcr. m. plu.)

those who raise (head)

to raise أَقْنَعَ إِقْنَاعًا

(the head)

مُقْنِي

مُهْطِعِينَ مُقْنِعِينَ رُؤُوسِهِمْ

(As they came) hurrying on
in fear, their heads up-
raised. [14:43]

★ ق ن و

cluster of dates (n. d.) قَوَانٌ

(sing.) قَوْوٌ، قَوٌ

(*Ap-der. m. sing.*) *acc. iv.*
protector (*Muj.*)
controller (*Jid.*)
observer (*Ik.*)

★ ق و س

(*dual n.*) (*gen.*) قَوْسَيْنِ
< two bows
(*sing.*) قَوْسٍ

★ ق و ع

plain (*n.*) *acc.* قَاعًا
< plains, deserts (*n. p.*) الْقَيْعَةُ
(*sing.*) قَاعٍ
According to same lexiconists
قَيْعَةٌ is a synonymous to قَاعٍ

others observed it, as
plural of قَاعٍ see (*Muj.*)

(*w.v.*) ★ ق و ل

(*perf. 3 p.m. sing.*) قَالٌ
~said

< قَالَ يَقُولُ قَوْلًا وَمَقَالَةً (ن)
to speak, say, to inspire, to
indicate (this verb with all
its form has occurred
1730 times in the H.Q.)

(*perf. 3 p.m. dual.*) قَالَا
the twain said

(*perf. 3 p. f. sing.*) قَالَتْ
she (it) said

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

He is the Supreme above His
creatures. [6:18]

(*act. pic. m. plu.*) قَاهِرُونَ
the Masters

وَأَنَّا قَوْمُهُمْ فُتُورُونَ

(*Firawn said*) We are Mas-
ters over them! [7:127]

the Subduer (*ints.*) الْقَهَّارُ
(*i.e.*, the Subduer of His
creatures by His sove-
reign authority and power
and the Disposer of them
as He pleaseth, with and
against their will.—(*Jid.*)
(one of the Excellant names
of Allah)

★ ق و ب

a small distance, short (*n.*) قَابٌ
span (between the middle
and the end of bow (*Hw.*)
one end of a bow (*Muj.*)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

Till he was at two bows
length off or yet nearer.
[53:9]

★ ق و ت

< sustenances (*n. p.*) أَقْوَاتٌ
lit. food (*sing*) قَوْتٌ

say not (*perate. neg.*)

(*imperf. 3 p.m. dual*) (*fd.*)

that they (twain) say

يَقُولُونَ (*fd.*)

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

they will say/they say

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

that ye may say *fd acc.*

say ! (*perate. m. sing.*)

(*perate. m. dual*)

(ye twain) say

(*perate. f. sing.*)

say (thou *f.*)

ye say (*perate m. plu.*)

ye (*f.*) say (*perate f. plu.*)

(*3 p. m. sing.*) *pp.*

is said, told (1)

CR. will be said

وَلَاذَاقِيلَ لَهُمْ لَا تُفْسِدُوا

And when it is said to them
make no mischief. [2:11]

saying (2)

as verbal noun :

(قَوْلًا means قِيلًا)

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

And who can be more truth-
ful than Allah in saying.

[4:122]

قِيلَ لَهُ رَبِّ

And his saying : O my Lord.

[43:88]

لَا تَقُلْ

يَقُولَا

يَقُولُوا

يَقُولُونَ

تَقُولَا

قُلْ

قُولَا

قُولِي

قُولُوا

قُلْنَ

قِيلَ

(*perf. 3 p. f. dual.*)

the twain (*f.*) said

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

thou said

I said (*perf. 1st. p. sing.*)

(Note : the forms for perfect
tense (past tense) are to be
translated as if they were
of future tense when the
contents are related to
the hereafter.)

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

they said

(*perf. 3 p. f. plu.*)

they (*f.*) said

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

ye said

we said (*perf. 1st. p. plu.*)

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

~ says, speaks

that he may say(*acc.*)

he may say, (*juss.*)

(*imperf. 3 p. m. sing.*) *epl.*

verily he will have to say, he
surely will say, he should
say

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

thou speaks

that thou may say *acc.*

لَا تَقُولَنَّ with *neg. ii(epm.)*

thou shall say not

juss.

قَالَا

قَالَتْ

قُلْتُ

قَالُوا

قُلْنَ

قُلْتُمْ

قُلْنَا

يَقُولُ

يَقُولُ

يَقُلْ

لَيَقُولَنَّ

يَقُولُ

يَقُولُ

يَقُولُ

يَقُولُ

يَقُولُ

يَقُولُ

يَقُولُ

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.) قَالُوا
a speaker

speakers (n. p.) قَالِينَ

قَالُونَ see ق ي ل

(w. v.)

ق و م ★

(perf. 3 p.m. sing.) قَامَ
< ~ stood up

قَامَ يَقُومُ قَوْمًا وَ قِيَامَةً وَ قَوْمَةً
وَ قَامَةً (ن)

to raise and stand upright,
stand, to stop

Meta. to establish, إِلَى -
to start doing something

(perf. 3 p.m. plu.) قَامُوا
they stood up

(perf. 2 p.m. plu.) قُمْتُمْ - إِلَى
ye raised up

إِذَا قُمْتُمْ إِلَى الصَّلَاةِ

When ye rise up for prayer
(i.e., when you intend to
pray). [5:6]

nom. يَقُومُ
(imperf. 3 p.m. sing.) raises (1)
acc. يَقُومَ

(3 p. m. sing.) pip. يُقَالُ
is called (1)

يُقَالُ لَهُ إِبْرَاهِيمُ
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 قَوَّلَ
< ~ fabricated (lies)

تَقَوَّلَ تَقْوِيلًا
to forge v
saying, fabricate, to spread
rumours

to pretend عَلَا -

وَلَوْ تَقَوَّلَ 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.)

الْأَقَاوِيلُ
< words, sayings (n. p.)

قَوْلٌ (sing.)

According to some grammari-
ans it is plural of a plural

أَقْوَالٌ جَمْعُ الْجَمْعِ
i.e., جَمْعُ الْجَمْعِ

لِيُقِيمُوا النَّاسَ بِالْقِسْطِ

That people might observe equity. [57:25]

(imperf. 3 p.m. dual) يَقُومَانِ

(the twain stand up)
they (twain) take place

he took (id) قَامَ مَقَامَهُ <
his place

فَاٰخَرَيْنَ يَقُومْنَ مَقَامَهُمَا

Then two others shall take their places (the places formerly mentioned).

[5:107]

(imperf. 2 p. f. sing.) قُومُ

arrives (1)

stand fast

acc. قَوْمُ

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.)

(the middle radical, that is, a vowel has been dropped)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ أَخْرَجَهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Let a party of them stand with thee. [4:102]

(imperf. 2 p.m. sing.) acc. قَوْمُ
thou standeth (2)

لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَّبِعُهُ الشَّيْطَانُ مِنَ الْمَرِّ

They will not rise up save as he araiseth whom Satan hath prostrated by (his) touch. [2:275]

meta. will be set up (2)

أَيُّ يَتَحَقَّقُ وَيَحِينُ 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)

أَيُّ يَتَّبِعُوا الْعَدْلَ وَيُزَكِّهِمْ

Ik. فِي مَعَامِلَةِ 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 وَآتَى الزَّكَاةَ

And he establisheth the prayer and giveth the zakah.
[2:177]

(Some other translators have preferred other expressions, such as, 'observe formal worship, perform prayers etc.').

to set up right (2)

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانُ أَنْ يَنْقَضَ 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]

لَسَجَدَ أَتَيْسَ عَلَى التَّوْحِيدِ مِنْ
أَدَلِّ يَوْمٍ أَحَقُّ أَنْ تَعُودَ 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 قَوْمٌ تَقْوِيمًا
to shape, form

(perf. 3 p. m. sing.) iv أَقَامَ
< ~ established

to establish, to أَقَامَ إِقَامَةً
straighten, straighten out, make correct or right, put in order, to make rise or to make the dead rise,

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا

And that keep thy contenance straight toward the religion upright. [10:105]

(perate. m. plu.) iv. أَقِمُوا

(ye) establish ! (1) الصَّلَاةَ -

follow the teachings (2) الدِّينَ -

أَنْ أَقِمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

That ye establish (i.e. follow the teachings) the religion and be not divided therein. [42:13]

do perfectly (3) الْوَزْنَ -

وَأَقِمُوا الْوَزْنَ بِالْقِسْطِ

And observe the weight with equity (i.e., weigh correctly). [55:9]

set up (4) الشَّهَادَةَ -

وَأَقِمُوا الشَّهَادَةَ لِلَّهِ

And set up (your) testimony for Allah (i.e., declare your witness clearly). [65:2]

(perate. f. plu.) أَقِنَ

establish : الصَّلَاةَ -

(perf. 3 p.m. plu.) x اسْتَقَامُوا
< they acted straight

to straighten x اسْتِقَامَةً
up, to rise, get up, stand up,
to be or to become straight

(by Torah and Injil the original ones are meant and not the so called Old/New Testaments. *Jid.*)

(perf. 2 p.m. plu.) iv
ye established

to observe (3)

(imperf. 3 p.m. dual) iv
they (twain) observe

وَلَنْ يَخْشُوا أَكْثَرًا حُدُودَ اللَّهِ

They if ye fear that the twain may not observe the bounds of Allah. [2:229]

(imperf. 3 p.m. plu.) iv يُقِيمُونَ
they establish

that they acc. fd. iv. يُقِيمُوا
may establish

acc. (f.d.) iv يُقِيمُوا

(imperf. 2 p.m. plu.)
ye establish (i.e. follow the teachings)

to assign (4)
(weight value)

(imperf. 1st. p. plu.) iv
meta. we will assign

فَلَا تُقِيمُوا لَهُمْ يَوْمَ الْقِيَمَةِ ذَرْبًا

And on the Day of Resurrection We assign no weight to them. [18:105]

(perate. m. sing.) iv
(thou) establish (1) الصَّلَاةَ -

keep straight (2) الدِّينَ -

مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ

Of the people of the Book
there is a community
steadfast. [3:113]

standing (2)

وَأَمْرَأَتُهُ قَائِمَةٌ

And his wife was standing.
[11:71]

that arises (3)

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

And I deem not that the
Hour will (ever) arise.
[41:71]

(b. plu. of قَائِمٌ) قَائِمَةٌ
standing (1)

فَإِنَّا لَهُمْ قِيَامٌ مُنْتَقِظُونَ

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 يَسْتَقِيمُ
keeps straight

لِمَنْ شَاءَ وَمَنْ يُكْرَهْ أَنْ يَسْتَقِيمَ

Unto whosoever of you will-
eth to walk (or keep him-
self) straight. [81:28]

(perate. m. sing.) x اسْتَقِمْ
(thou) be straight or keep
(thyself) straight

(perate. m. dual) اسْتَقِيَا
(you twain) be straight

(perate. m. plu.) اسْتَقِيمُوا
(ye) be straight, act straight

(pis. pic. m. sing.) (R.F.) قَائِمٌ
one who stands standing

قَائِمًا - بِالْقِسْطِ acc.
maintainer of equity

(act. pic. m. plu.) قَائِمُونَ
those who stand up (firmly)

وَالَّذِينَ هُمْ بِهِ مُبْتَغَىٰ تَوَهُُّمٍ قَائِمُونَ
And those who stand firm in
their testimonies. [70:33]

(act. pic. m. plu.) acc. الْقَائِمِينَ
those who stand (i.e., in their
prayers)

(act. pic. f. sing.) قَائِمَةً
< those who act (1)
firmly (steadfast)
as an adjective أُمَّةٌ
for a (nation)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

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)

عَلَى أَنْ يَرْفَعَكَ رَبُّكَ مَقَامًا مَحْمُودًا

Belike Thy Lord will raise thee up in a dignity praised.

[17:79]

standing forth, (4)
staying

إِنْ كَانَ كَرِهَ عَلَيْكُمْ مَقَامِي

If my stay (among you) become hard upon you.

[10:71]

(v. *mim*.)

place (1)

يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَانْجِبُوا

○ 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]

قَوَّامُونَ <overseers (1) (*ints. n.*)
(*sing.*) قَوَّامٌ

الرَّجُلِ الْقَوِّمُ عَلَى النَّاسِ

Men are overseers over women.

[4:34]

maintainers (2) *acc.* قَوَّامِينَ

لَوْ كُنَّا قَوِّمِينَ بِالْوَطَنِ

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

وَالْمُحَنَّدَانِ مِنْ مَقَامِهِمْ مِمَّا

And (We said) take the spot of Ibrahim for a place of prayer. [2:125]

standing place (2)

ذَلِكَ الدِّينُ الْقَيِّمُ

And that is the right religion. [9:36]

(Ap-der. f.) قَيِّمَةٌ

lasting one, eternal

فِيهَا كُتِبَ قَيِّمَةٌ

Wherein are discourses eternal. [98:3]

قِيَامًا < right (n.)

دِينًا قِيَامًا لِّإِبْرَاهِيمَ حَنِيفًا

A right religion, the faith of Ibrahim the upright. [6:161]

< establishment (v.n) iv إِقَامَ

iv إِقَامَةٌ

وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْغَيْرَاتِ وَإِقَامَ الصَّلَاةِ

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

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

Verily ill it is as an abode and as a station. [25:66]

place, abode (n. f.) مَقَامَةٌ

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ

Who hath, through His grace, lodged us in the abode of permanence. [35:35]

(Ap-der m. sing.) iv مُقِيمٌ right, lasting one

وَلَهُمْ عَذَابٌ مُّقِيمٌ

And for them is a torment lasting. [5:37]

right (2)

وَأَنَّهَا بَلِيلٌ مُّتَقِيمٌ

And it was in the right way. [15:76]

(Ap-der. m. plu.) iv الْمُقِيمِينَ / الْمُقِيمِينَ establishers

وَالضَّالِّينَ عَلَى مَا آصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ

And who patiently endure that which befalleth them and those who establish the prayer. [22:35]

وَالْمُعِزِّينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ

And the establishers of the prayer and the givers of zakah. [4:162]

lasting one, right (Ap-der.) الْقَيِّمُ

< beaten (2)

a straight, smooth, much walked path

أَهْنُ يَشِي سَوِيًّا عَلٰى صِرَاطٍ مُسْتَوِيٍّ
(Is he ~ more guided) or he
who walketh upright on a
beaten road. [67:22]

(w. v.)

★ ق و ي

< the power (1) (n.)

القوة

قَوِيَّ يَبْغُو قُوَّةً (س)

to be or become strong,
powerful, vigorous, force-
ful

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

That verily power belonged
wholly unto Allah.

[2:165]

strength (2)

حُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Hold fast (with strength)
what We have given you

[2:63]

< strengths (n.p.)

القوَى

(sing.) قُوَّةٌ

عَلَّمَهُ شَدِيدُ الْقُوَى

One of mighty powers hath
taught him. [53:5]

(Ap-der. m. sing.)

strong, strengthful

acc. {

قَوِيٌّ

قَوِيًّا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمٍ مِّن قَوْمٍ عَلَى
أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَلَى
أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

O ye who believe! let not
(one) group scoff at (ano-
ther) group, belike they
may be better than they
are, nor let (some) women
scoff at other women, be-
like they may be better
than they are. [49:11]

people, group, men (2)
including women

(قَوِيَّ i.e., قَوْمٍ)

(the kasra replaced the drop-
ped ي)

يَقُولُوا إِنَّا كُنَّا نَسْمَعُ

O my people ye have verily
wronged your souls.

[2:54]

(the word where related to
a prophet means his pe-
ople or nation to whom
he was sent)

(Ap-der. m. sing.) x

right, straight, (1)

righteous, upright, well
constituted

الْمُسْتَقِيمِ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us Thou unto the path
straight! [1:5]

ق ي ل ★

(act. pic. m. plu.) قَالُونَ
those who sleep at midday

قَالَ يَمِيلُ قَبْلُوكَ (م)
to sleep in the middle of the day

فَجَاءَهُمُ الْمَوْتُ أَنَّى كَانُوا يَمِيلُونَ
Upon them our violence came during (their) sleeping at night or (their) midday sleeping. [7:4]

the place n.p.t. acc. مَقِيلًا
of taking rest at midday
meta. resting place

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا
Fellows of the garden shall be on that day in goodly abode and a goodly resting place. [25:24]

(Ap-der. m. plu.) iv الْمُتَوَلِّينَ
< dwellers in the wilderness

(sing) مُقَوِّئٌ
inhabitant of desert

meta. travellers

iv. أَقْوَى إِقْوَامًا <
to stay in قَوَادٍ 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 تَفْرَحْ لَكَ صَدْرَكَ

Have We not opened forth
لَكَ for thee thy breast. [94:1]

pronominal (pronominal)
suffix of the 2nd p. f. sing;
means: thee and thy, as
in case of masc. (above)

as, like (particle)

أَوْ كُظُمْتُ فِي بَحْرٍ

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.

كَسَلِ حَبَّةٍ

Like the resemblance of a
grain. [2:261]

★ ★ ★ ★

The 22nd letter (alphabet)
of the Arabic alphabet.
The first of the five begin-
ning letters of the chapter
19th (Maryam) pronounc-
ed as Kaaf

pronominal (Pronominal)
suffix of the (2 p. m. sing.)
means (1) 'thee' when
suffixed to a verb or pre-
position

وَعَلَيْكَ مَا لَوْ عَيْنُكَ 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 يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا

Is he who goeth groping on his face more rightly guided, or he who walketh rightly-guided? [67:22]

ك ب ت ★

(3 p. m. sing.) pp.

< ~were abased

كَبَّتْ يَكْبِتُ كَبًّا (ض)

to abase, to throw down, to restrain, to overwhelm

(3 p. m. plu.) pp.

they were abased

C.R. shall be abased

(imperf. 3 p. m. sing.) acc.

that he abase

ك ب د ★

trouble (v.n)

< كَبَدَ يَكْبُدُ كَبْدًا (ف)

to suffer pain in the liver, to face difficulty

ك، ذلِكَ ★

lit. like that كَذَلِكَ (comp.)

that ذلِكَ like ك

this particle may be translated according to the contents

ك أ ي ن

many, how many

كَأَيِّنْ

(always followed by مِنْ)

وَكَايِّنَ مِنْ نَبِيِّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ

And many a prophet hath fought with a number of godly men. [3:146]

(Note that the word كَايِّنْ is

a compound of ك (like)

أَيَّ (which); the noni-

tion (التَّوِينُ) is written

in a letter ن instead of

double kasara (ي) The

phrase كَايِّنَ مِنْ means

such as many)

ك ب ب ★

(assim. v.)

(3 p. f. sing.) pp.

كَبَّتْ

~will be thrown down-

ward كَبَّ يَكْبُ كَبًّا (ن)

to invert, ل، ع -

throw one with the face

to the ground, overthrow

وَمَنْ جَاءَ بِالتَّيْمَةِ فَكَبَّتْ وَجُوهُهُمْ فِي النَّارِ

And whosoever will bring evil, their faces shall be cast down into the fire.

[27:90]

(Ap-der. m. sing.) iv acc.

one groping (one face)

مَكِبًّا

وَلَا تَأْكُلُوهُمَا سُرْعَاً وَهَيَّأُوا أَنْ يَكْبُرُوا

And consume it not extravagantly or hastily (for fear) that they may grow up.

[4:6]

(imperf. 2p.m.plu.)ii(el.) **اُكْبَرُوا**

<that ye may magnify

to magnify, **كَبَّرَ يَكْبُرُ يَكْبُرُ**

to say (Allah is great)

(parate. m. sing.) ii

magnify

كَبَّرَ

وَرَبِّكَ تُكَبِّرُ

And thine Lord, do magnify.

[74:3]

(perf. 3 p.m. plu.) iv **اُكْبَرْنَ**

<they exalted

to exalt, iv, **اُكْبَرُ اِكْبَاراً**

to deem great or formidable

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ

When they (women) saw him deem him great. [12:31]

(i.e., they were astonished at him)

(imperf. 2 p.m.sing.)v.acc.

<that thou magnifies thyself

to grow v. **تَكَبَّرَ تَكْبَرُ**

proud, magnify oneself,

to deem oneself great

فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا

For it is not for thee to behave proudly therein.

[7:13]

such as: so, similarly, likewise, like that, even so, etc.

ك ب ر ★

(perf. 3 p. f. sing.) **كَبَّرَ**

<is hard

كَبَّرَ يَكْبُرُ كَبَرًا وَ كَبْرًا (ك)

to became, to be hard, to be odious, to be grievous

كَبْرُ عَيْنِكَ إِعْرَاضُكُمْ

Their backsliding is hard unto thee. [6:35]

(perf. 3 p. f. sing.) **كَبَّرْتُ**

is hard or odious

كَبَرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ

Odious is the word that cometh out of their mouths. [18:5]

(imperf. 3 p. m. sing.) **يَكْبُرُ**

too hard

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ

Say thou, be ye stones or iron, or (anything) created which is too hard (to receive life) in your breasts (minds). [17:50-51]

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

that they may grow up

< **كَبَّرَ يَكْبُرُ كَبَرًا وَ مَكْبَرًا (س)**

to be of an advanced age, full grown up

he who hath taken in hand
to magnify it (*Sale., Rod.*)

who took upon himself the
main part (*M.A.*)

old age (n.) **الْكِبَرُ**

وَأَصَابَهُ الْكِبَرُ

And the old age befell him.

[2:266]

(act. 2 pic.m. sing.) **كَبِيرٌ / الْكَبِيرُ**

old one (1) **كَبِيرٌ / الْكَبِيرُ**

وَأَبُونَا شَيْخٌ كَبِيرٌ

And our father is a very old
man. [28:23]

great (2)

قُلْ فِعْلًا 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 لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ

Verily he is your chief who
hath taught you magic.

[20:71]

big (one) (5)

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ
He said: rather he hath done
it, this big one of them,
so question them. [21:63]

(imperf. 3 p.m. plu.) v **يَسْتَكْبِرُونَ**
they magnify themselves

(perf. 3 p.m. sing.) x **اسْتَكْبَرَ**
~was proud

to be x **اسْتَكْبَرَ اسْتِكْبَارًا** <
much proud of himself

(perf. 3 p.m. sing.) x **اسْتَكْبَرْتَ**
thou wast proud

(perf. 3 p. m. plu.) x **اسْتَكْبَرُوا**
they were proud

(juss) x **يَسْتَكْبِرْ**
(imperf. 3 p.m. sing.)
~is proud

(imperf. 3 p.m. plu.) x **يَسْتَكْبِرُونَ**
they are proud

(imperf. 2 p.m. plu.) x **تَسْتَكْبِرُونَ**
ye are proud

greatness (1) (n.) **كِبَرٌ**

إِنْ فِي صُدُورِهِمْ لَكِبَرٌ

There is naught in their bre-
asts save greatness i.e., the
quest of greatness (*Jid.*).
[40:56]

leading part (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

And as for him among them
who took upon himself the
leading part thereof, he
shall have a grievous tor-
ment. [24:11]

تَوَلَّى كِبْرَهُ who undertook the
bulk of it (*Jid.*)

who had the greater share
therein (Pic.)

greater than (1) (*elative*) أَكْبَرُ
(used for good and evil alike)

وَلَا تُخْزِي الْأَخْزَرَةَ أَكْبَرُ
And surely the reward of the
Hereafter is greater (*i.e.*,
than anything else).
[16:41]

وَأَخْرَجَ أَهْلَهُ مِنْهُ الْأَكْبَرُ
اللَّهُ وَالْفِتْنَةُ الْأَكْبَرُ مِنَ الْقَتْلِ
And to expel its people
thence is a greater (trans-
gression) with Allah; for
persecution is worse than
killing. [2:217]
(used for masculine and femi-
nine alike) as,

وَمَا يُرِيدُهُمْ قَوْلُ آيَةِ الْأَمْرِ الْأَكْبَرُ مِنْ أُخْتِهَا
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 (*elative*)
<geat ones (*n.p.*) أَكْبَرُ
(*sing.*) أَكْبَرُ

<the great (*elative f.*) الْكُبْرَى
femine of

elder (6)

قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ
The eldest of them said:
know ye not that. [12:80]

<great ones (*n.p.*) كِبَرَاءُ
(*sing.*) كَبِيرٌ

إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاتَنَا
Verily we obeyed our chiefs
and great ones. [33:67]

(*act. pic. f. sing.*) كَبِيرَةٌ
hard (1)

وَاللَّهُ الْكَبِيرُ إِلَّا عَلَى الْخَاشِعِينَ
And verily it is hard except
unto the meek. [2:45]

big, great (2)

وَلَا تُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً
Not spend they any spending
small or great (little or
big). [9:121]

كَبَارُ great (things) (*n.p.*) كَبِيرَةٌ

إِنْ تَحْذَرُوا الْكِبَارَ وَمَا تُحْمَلُونَ عَنْهُ تُكْفَرُوا عَنْكُمْ
If ye avoid the great (things)
which ye are forbidden
We will remit from you
your evil deeds. [4:31]

mighty (*ints.*) *acc.* كِبَارًا

وَمَكْرُوا مَكْرًا كَبِيرًا
And they have plotted a
mighty plot. [71:22]

وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

And seek that which Allah hath prescribed for you (or ordained for you).

[2:187]

قُلْ لَنْ يُصِيبَكَ آلامًا كَتَبَ اللَّهُ لَنَا

Say thou: naught shall befall us save that which Allah hath ordained for us.

[9:51]

(In the same sense كَتَب has occurred in verses 5:23, 6:12, 54; 58:21-22, 59.3)

(perf. 3 p. f. sing.) كَتَبَتْ

wrote, have written

قَوْلِ الَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe then unto them for that which their hands have written.

[2:79]

(perf. 2 p. m. sing.) كَتَبْتَ

thou prescribed

(perf. 1st p. plu.) كَتَبْنَا

We prescribed (1)

وَكَتَبْنَا لَهُمْ فِيهَا آتَ الْفَسَنِ وَالْأَقْسَى

And We prescribed unto them therein, a life for a life~.

[5:45]

we wrote (2)

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ

And We wrote for him in the tablets.

[7:145]

(n.p.) (relative) أَكْبَرُ

< the greatest one

(sing) أَكْبَرُ

as أَكْبَرُ for masc.

greatness (n.) الْكِبَرِيَاءُ

(Ap-der. m. plu.) acc. v

the arrogant

(the stiffnecked)

acc. مُسْتَكْبِرِينَ nom.

(Ap-der. m. plu.) x

the arrogant (stiff-necked)

glorifying (v.n.) ii

(act of saying: Allah is the greatest أَفْهَأَكْبَرُ)

stiff-neckedness (v.n.) x

(quard.)

ك ب ك ب

(perf. 3 p. m. sing.) pp.

< they were hurled

كَتَبَ بِكُتُبٍ 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 تَكْتُبُوا صَغِيرًا أَوْ كَبِيرًا

And be not averse to writing down the contract whether it be small or great.

[2:282]

(*perate. m. sing.*) تَكْتُبُوا

ordain thou!

يَا كُتِّبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

And ordain for us in this world that which is good and in the hereafter (that which is good). [7:156]

record (or enroll). (2)

فَاكْتُبْنَا مَعَ الشُّهُودِ

Enroll us among those who witness. [3:53]

(*perate. m. plu.*) اَكْتُبْ

write down!

إِذَا تَدَانَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

When ye contract a debt for a fixed term, record it in writing. [2:282]

(3 *p. m. sing.*) *pp.* اَكْتُبُوا

was prescribed, (1)

was ordained

كُتِبَ عَلَيْكُمُ الْقِصَاصُ

Retaliation is prescribed for you. [2:178]

كُتِبَ عَلَيْكُمُ الصِّيَامُ

Fasting is prescribed for you. [2:183]

(*imperf. 3 p. m. sing.*) *el.* should write (1)

acc.

that he may write

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

وَاللَّهُ يَكْتُبُ لَكُمْ

And Allah recordeth what they plan by night. [4:81]

(*imperf. 3 p. m. plu.*) يَكْتُبُونَ they write (1)

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe unto those who write out the book with their hands. (also see 52/41, they write down). [2:79]

they record (2)

إِنْ رُسُلَنَا يَكْتُبُونَ مَا تَكُونُونَ

Our messengers record that which ye plot. [10:21] (also see 43:80)

(*imperf. 1st. p. sing.*) اَكْتُبْ

I shall ordain

سَأَكْتُبُ لِلَّذِينَ يَتَّقُونَ

I shall ordain it for those who ward off evil. [7:156]

(*imperf. 1st p. plu.*) نَكْتُبْ

we record

وَنَكْتُبُ مَا قَدَّمُوا

We record that which they sent before. [36:12]

those who seek a writing,
write it for them if ye
know in them any good.

[24:33]

(as a technical word **مُكَاتَبَةٌ**
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 رَبِّهِمْ

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. [8:75]

is recorded (1)

وَلَا يَتَالَوْنَ مِنْ عَدُوٍّ وَلَا
لَا يَكْتَسِبُ 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** **pip.**
will be recorded

سُكِّنَتْ شَهَادَتُهُمْ

Their testimony will be re-
corded. [43:19]

(perf. 3 p.m. sing.) **اُكْتُبَ**
~ has got written

اُكْتُبَ اِكْتِابًا
to be written

وَقَالُوا اسَاطِيرُ 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**

a contract

وَالَّذِينَ يَتَّبِعُونَ الْكِتَابَ يَمْلِكُ

أَيْمَانُكُمْ فَكَايِلُهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا

And from among those whom
your right hand possess,

وَكُتِبَ مُسْطُورًا

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)

يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ

O Yahya hold fast the scrip-
ture. [19:12]the scripture in (3)
general, all teachings
revealed to a prophet

قَالَ الَّذِي عِنْدَهُ عِلْمُ مِنَ الْكِتَابِ

The one who had some
knowledge of the scripture
said. [27:40]

recorder (4)

(Also reference is made to
'recorder of decrees' or
'لَوْحٌ مَحْفُوظٌ' 'preserved
tablets' by the word كِتَابٌ
as:

وَمَا تَسْطُرْنَ دَوَائِبَ الْإِيمَانِ وَلَا حَبَّةَ فِي ظُلُمَاتٍ

الْأَرْضِ وَلَا تَلْبَسُ وَلَا يَابِسُ إِلَّا فِي كِتَابٍ مُبِينٍ

Not a leaf falleth but He
knoweth it, nor a seed-
grain groweth in the dark-
ness of the earth, nor
aught of fresh or dry but
is in a book luminous.

[6:59]

write (3)

لَوْلَا كُتِبَ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيهِمَا

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 أَجَلٍ كِتَابٌ

For everything there is a
prescribed time. [13:38]

record (5)

وَكُنَّا كِتَابٌ يُخَاطَبُ بِالْحَقِّ

And with Us is record which
speaketh the truth.

[23:62]

letter (6)

قَالَتْ يَا أَيُّهَا الْمَلَأَى الْأَعْيُنَ إِلَى كُتُبِكُمْ كَرِهُنَّ

She said; O chieftains, lo!
there hath been thrown
unto me a noble letter.

[27:29]

a term, (7)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ

إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا

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 تَزِيدُ** that has nothing to do with (*el.*) which means 'in order to' or 'that he may.' The difference, for a learner, is that the former term is vocalized with *fatha* and the latter with *kasra*. For details see LLQ.)

(*imperf. 3 p.m. plu.*) **يَكْتُمُونَ** acc.
that they hide

(*imperf. 2 p.m. plu.*) **تَكْتُمُونَ**
ye hide

that ye may hide **تَكْتُمُوا** acc.
(*imperf. 1st. p. plu.*) **نَكْتُمُ**

we (shall) hide

we shall not hide **وَلَا نَكْتُمُ**

★ 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

• + ي + كِتَاب com. كِتَابِيَّة

my record

(the final • of كِتَابِيَّة is just for rhym)

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 وَكِتْمَانًا (ن)**
to conceal, hide, restrain one's anger

وَمَنْ أَظْلَمُ مِمَّنْ لَّمْ يَشْهَدْ عِنْدَ 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)

the emulous desire of النَّكَارَةُ
abundance, (Jid.) or rivalry in
worldly increase (Pic.)

(ints.) n.

< abundance of good

(lit. a large quantity of prosper-
ity (as a proper name
a certain river in paradise)

★ ك د ح

< toiling (v.n) acc.

كَدَحَ بَكَدَحَ 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

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا

تَمَلُّوْهُ

O man! verily thou art toil-
ing to thy Lord a (Painful)
toiling and art about to
meet him. [84:6]

★ ك د ر

(perf. 3 p. f. sing.) vii
~fell

< أَنْكَدَرَ أَنْكَدَارًا
shoot out (as a star)

تَكَادَرُ

وَسَاقِلٌ يَنْفُلُو كَثْرًا

Whether it be little or much.

[4:7]

(perf. 3 p. f. sing.) كَثُرَتْ

~was numerous

وَلَنْ نُّعْزِيكَ عَنْهُمْ شَيْئًا وَلَوْ كَثُرَتْ

And your host will avail you
naught however numerous
it be. [8:19]

multitude (1) (n.v.) كَثْرَةٌ

(big in number)

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ

And on the day of Hunain
when ye exalted your mul-
titude. [9:25]

plenty (2)

(big in the quantity)

وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَيْثِ

Even though the plenty of
evil attract thee. [5:100]

(act. 2 pic. m. sing.) كَثِيرٌ

many, much, plenty

(act. 2 pic. f. sing.) كَثِيرَةٌ

very much

(this word is most often used
as an adjective that has to
agree with the preceding
noun in number and gen-
der. For details see LLQ.)

more than, much (relative) أَكْثَرُ
mostly, most of

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

And who is a greater wrong-
doer than he who fabri-
cateth a lie against Allah.

[39:32]

(perf. 3 p. f. sing.) كَذَبَتْ
she lied

(perf. 3 p. m. plu.) كَذَبُوا
they lied against

(imperf. 3 p. m. plu.) يَكْذِبُونَ
they lie

كَانُوا يَكْذِبُونَ

They have been lying. [2:10]

ye lie (imperf. 2 p. m. plu.) تَكْذِبُونَ

(3 p. m. plu.) pp. كَذِبُوا
thy were denied
they were given lie

(perf. 3 p. m. sing.) ii كَذَّبَ
< ~gave the lie to
~denied

to give the lie كَذَّبَ يُكْذِبُ
to SS, to deny, to refute, to
disbelieve, to accuse of
lying

(perf. 3 p. f. sing.) ii كَذَّبَتْ
denied, gave the lie to

(this from, (3 p. f. sing.) re-
fers to a plural such as
community, nation, or
people, as a general rule;
a feminine singular verb
when placed before a noun
works for plural as well as
for a singular)

<< كَدَّرَ يَكْدِرُ كَدْرًا (ض)

to be muddy

وَإِذَا النُّجُومُ انْكَدَرَتْ

And when the stars will fall.

[81:2]

(according to some commen-
tators, 'when stars will be
muddy').

(v., v.)

ك د ي ★

أَكْدَى ~stopped iv

أَكْدَى إِكْدَامًا ix

to stop hand, to be niggardly

<< كَدَّى يَكْدِي كِدَامًا (ض)

to restrain

ك ذ ب ★

(perf. 3 p. m. sing.) كَذَّبَ

~lied

< كَذَّبَ يَكْذِبُ كَذْبًا وَكَذِبًا

وَكَذِبَةً وَكَذِبَاءً وَكَذَامًا (ض)

to lie, say what is not a fact,

fabricate a lie عَلَى ~fab-

ricated a lie against SS, عَلَى -

to relate a lie to SS

مَا كَذَّبَ الْقَوْمَ مَا رَأَى

The heart lied not in that
which he saw. [53:11]

lie (2)

مَنْ أَظْلَمُ مِمَّنْ 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.) كَاذِبٌ

denier (acc.) كَاذِبًا

(act. pic. m. plu.) (nom.) كَاذِبُونَ
liars

acc. الْكَاذِبِينَ nom.
the liars, deniers

a denier (act. pic. f. sing.) كَاذِمَةٌ

a liar (n. ints.) { كَذَّابٌ
الْكَذَّابُ

denying, giving the (v.n.) كِذَابٌ
lie to SS

denial (v.n.) ii مُكْذِبٌ

that which is (pact. pic.) مُكْذُوبٌ
falsified

beliers (Ap-der. m. plu.) الْمُكْذِبُونَ

(Ap-der. m. plu.) ii acc. { الْمُكْذِبِينَ
deniers مُكْذِبِينَ

(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 مُكْذَّبٌ

~denies

(imperf. 3 p. m. dual) ii مُكْذَّبَانِ

ye (twain) deny

(imperf. 3 p.m. plu.) ii مُكْذَّبُونَ

they deny

they deny me (com.) مُكْذَّبُونِي

(imperf. 2 p. m. plu.) ii مُكْذَّبُونَ

ye deny

that ye may deny acc. ii مُكْذَّبُوا

Or if ye deny—
[29:18] إِنَّ مُكْذَّبُوا

(imperf. 1st p. plu.) ii مُكْذَّبٌ

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 بِدَمِ كَذِبٍ

And they came with false
blood on his shirt. [12:18]

★ ك ر س

throne (n.) كُرْسِيٌّ
(when related to God)

وَبِيعَ كُرْسِيُّهُ السَّمُوتُ وَالْأَرْضُ

His Throne (of Majesty)
comprehendeth the hea-
vens and the earth.

[2:255]

(Note : كُرْسِيٌّ signifies a
chair or a seat but when
related to God means :
His seat or throne, or Do-
minion, Power and Know-
ledge

a seat, a chair (2)

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَ كُرْسِيِّهِ جَسَداً
ثُمَّ أَنَابَ

And assuredly We tried
Sulaiman, and set upon
his chair a mere body,
thereafter he was penitent.
[38:34]

★ ك ر م

كَرَّمْتَ (perf. 2 p.m. sing.) ii
thou honoured

< كَرَّمَ بِكَرْمٍ كَرَمًا وَكَرَامَةً (ك)
to be superior to another in
generosity, to be high-
minded, beneficent, noble,
illustrious

★ ك ر ب

كَرَبٌ ، الْكَرْبُ <grieve, (v.n.)
calamity, pain, disaster

كَرَبَ بِكَرْبٍ كَرْبًا (ن)

to grieve, afflict, overburden,
to twist a rope

★ ك ر ر

كَرَّةٌ < a return (1) (n.)

كَرَّ بِكَرٍّ كُرُورًا (ن) (assim. v)

to return to, to return
successively, to run
against, to repeat

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرْنَا فَتَنَآهُمْ

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 re-
turn 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]

كُنْبُ كَرِيمٍ
Worthy of respect <an honourable letter. [27:29]

رَسُولٌ كَرِيمٌ
A noble Messenger. [44:17]

إِنَّهُ أَقْرَبُ كَرِيمٌ
This is indeed a holy Recitation (the Quran).

أَجْرٌ كَرِيمٌ [56:77]

Kind reward.
[57:11]

Fruitful kind (or pair.) زَوْجٌ كَرِيمٌ [26:7]

A fair place مَقَامٌ كَرِيمٌ
(estate). [26:58]

أَنْتَ الْعَزِيزُ الْكَرِيمُ
Thou wast the Mighty, the Noble. [44:59]

رَبُّ الْعَرْشِ الْكَرِيمِ
The Lord of throne of grace.
[23:116]

رَبِّكَ الْكَرِيمِ
The Lord, the Bountiful.
[82:6]

رِزْقًا كَرِيمًا
Rich provishon. [33:31]

قَوْلًا كَرِيمًا
A respectful speech, gracious word. [17:23]

(perf. 1st p. plu.) ii كَرَّمْنَا
~we honoured

(perf. 3 p. m. sing.) iv أَكْرَمَ
~hath honoured

to exalt, ii أَكْرَمَ إِكْرَامًا
to honour above others

أَكْرَمَنِي أَكْرَمَ (com.) + فِي
honoured me فِي has
been shortened to نِ

(imperf. 2 p. m. plu.) مَنكِرُمُونَ
ye honour

ye honour not لَا مَنكِرُمُونَ

honour or (perate. f. sing.) أَكْرِمِ
give due respect

أَلَيْسَ مَكْرَمًا
Make (thou f.) his dwelling
honourable. [12:21]

كَرِيمٌ / الْكَرِيمُ (act. 2 pic.)
honourable,

كَرِيمًا
generous, kind, benefi- acc.
cent, gracious, agreeable

Note: This word has occurred as adjective to God, the Prophet, the Gabriel, the Book, the place of reward, the Throne of Majesty, and Provision: According to the contents and its place in a phrase the renderings of the word have been chosen to suit the contents as they are illustrated below.

★ ك ر م

(perf. 3 p. f. sing.) كَرِهَ

~dislikest

~wast averse,

~detestest

كَرِهَ يَكْرَهُ كَرَاهًا وَكَرَاهَةً (س)

<to feel aversion to,

to dislike, to be averse
from, to loathe, abhor,
to detest

(perf. 3 p. m. plu.) كَرِهُوا

they detested

(perf. 2 p. m. plu.) كَرِهْتُمْ

ye detested

(imperf. 3 p. m. plu.) يَكْرَهُونَ

they detest

(imperf. 2 p. m. plu.) acc. تَكْرَهُوا

ye abhor

عَمَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ

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 تَكْرِهْ

thou compel

(perate. neg. m. plu.) لَا تَكْرِهُوا

do not force!

(imperf. 3 p. m. sing.) يَكْرِهْ

forces

A noble entrance. مُدْخَلًا كَرِيمًا [4:31]

<nobles (n. p.) acc. كِرَامًا

(sing.)

They pass by مَرُّوا كِرَامًا
dignity. [25:72]Noble and right- كِرَامٌ بَرَرَةٌ
eous. [80:16]

كِرَامًا كَاتِبِينَ

Gracious and recording.

[82:11]

(1) (elative.) الْأَكْرَمُ

the Most Bounteous.

إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read : And thy Lord is
Most Bounteous. [96:3]

the noblest (2)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Lo ! The noblest of you is
in the sight of Allah, the
best in conduct (Pic.).

[49:13]

glorious v.n. iv

الْإِكْرَامُ

(Ap-der. m. sing.) iv

a giver of honour

مَكْرَمٌ

(pis. pic. m. plu.) iv {

honoured ones

مَكْرُمُونَ

acc. {

الشُّكْرَمِينَ

(pis. pic. f. sing.) ii

honoured ones

مَكْرَمَةٌ

(used as adjective of a plural
noun حُفَّتْ : leaves, writs)

used to denote acquiring a good thing, or a bad (evil) or both, according to the contents the word will be rendered.

كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ

Every man is a pledge for that which he hath earned. [52:21]

بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِبَةُ

Yea! whosoever earneth evil and his sin hath encompassed him. [2:81]

(perf. 3 p.m. dual.)

they (twain) earned (or did the evil)

(perf. 3 p.m. plu.)

they earned

(perf. 2 p.m. plu.)

ye earned (good things)

أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

Expend out of the good things which ye have earned. [2:267]

(imperf. 3 p.m. sing.)

earneth

(imperf. 3 p.f. sing.)

<earneth

(imperf. 3 p.m. plu.)

they earn

(imperf. 2 p.m. plu.)

ye earn

وَلَا تَنْفِرُوا فِتْيَكُمْ عَلَى الْبَنَاتِ إِنْ أَدْنَتْ تَحْضُنَا

لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ

إِنْ أَرَادَ اللَّهُ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

Force not your slave-girls to whoredom and if one forced them, then (unto them), after their compulsion, Allah will be forgiving; Merciful. [24:33]

compulsion (v.n.) iv

لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion. [2:256]

(3 p.m. sing.) pp. il

~was forced to

كَارِهُونَ (act. pic. m. plu.)

كَارِهِينَ (act. pic. m. plu.) acc. those who dislike (a thing)

مَكْرُوهٌ مَكْرُومًا 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

كَفَّةً (n.) has two forms of the plural: كَيْفٌ (as in verse 52/44 and كَيْفٌ as in other verses.

أَوْ تُسْقِطَ السَّمَاءَ كَمَا رَعِمْتَ عَلَيْنَا كَيْفًا
Or thou causest the heaven
to fall upon us as thou
assertest ~ in pieces.
[17:92]

fragment (2)

فَأَسْقِطْ عَلَيْنَا كِسَافًا
So cause thou a fragment of
the heaven to fall upon us.
[26:187]

(see also verse 34/9, and
30:48)

ك س ل

كُسَالَى < idlers (1) (n.p.)
كَيْلٌ يَكْسِلُ كَسَالًا (س)
to be lazy, idle
(predicate) > خَيْرٌ لِّمَنْدِي (م)

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى
And they come not to wor-
ship save as idlers. [9:54]

< languidly (acc. adj.) (2)
حَالٌ لِّعَامُوا

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

كَسَادٌ < slackening (v.n.)
كَدَّ يَكْدُ كَسَادًا وَكُسُودًا (ن)
to sell badly, to be dull
(market), stagnant

ك س ف

كِفَاً (n.p.) acc.
< pieces, fragment
(see the following verse)

وَلَن يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا
يَقُولُوا سَحَابٌ مَّرْكُومٌ

And if they see a fragment
of the heaven falling down
they would say: (it is only)
clouds piled up. [52:44]

< pieces (1) (n.p.) acc. كِسْفًا
(sing.) كِسْفَةً

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

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكَ
Then when he removeth the
distress from you. [16:54]

(*perf. 3 p.f. sing.*) كَشَفَتْ
~ bared (2)

وَكَشَفَتْ عَنْ سَاقَيْهَا
And she bared her legs.
[27:44]

(*perf. 1st p. plu.*) كَشَفْنَا
we removed (1)
(distress, torment)

فَكَشَفْنَا مَا بِهِ مِنْ ضِرٍّ
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)

نَشْفَتَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ
Then We have removed off
from thee thy covering so
thy sight is today piercing.
[50:22]

ك س و

(*perf. 1st p. plu.*) (w.v.) كَسَوْنَا
< we clothed

كَسَا يَكْسُو كِسْوًا (ن)
to cloth, dress

فَكَسَوْنَا الْوُجُوهَ لَحْمًا
We clothed the bones with
flesh. [23:14]

اَكْسُوا (perate. m. plu.)
clothe !

وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
And clothe them and say to
them a gentle saying. [4:5]

كِسْوَةٌ
clothing, dress (n.)

ك ش ط

(*3 p.f. sing.*) pp. كَشِطَتْ
~ is stripped

كَشَطَ يَكْشِطُ كَشْطًا (ن)
to take off (the cover, veil),
remove, strip, scrape, skin

وَإِذَا السَّمَاءُ كُشِطَتْ
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

كَاطِمٌ his anger

- (2) to choke, to tight or fill something with a check

the repressors (1)

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

And (those who are) the repressors of rage and the pardoners of men. [3:134]

choking (2)

إِذَا الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ

When the hearts will be in the throats choking.

[40:18]

(the phrase is of *hal* for الْقُلُوبُ)

(act. 2 pic.)

one filled with sorrow (1) or anger, a suppressing condition

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَاطِمٌ

And his eyes were whitened with the sorrow that he was suppressed. [12:84]

wroth inwardly (2)

(imperf. 3 p.m. sing.)

يَكْشِفُ

~ will remove (hurt, distress, torment etc.)

(3 p.m. sing.) pip.

يُكْشَفُ

will be bared

يَوْمَ يُكْشَفُ عَنْ سَاقٍ

The Day whereon the shank will be bared. [68:42]

[i.e., some very special form of divine manifestation will take place. (IK.)]

The expression 'uncovering the shank' has also another meaning, and is indicative of grievous and terrible calamity, thus it is said: war has uncovered its shank, when it is meant to express the fury and rage of battle:

كَشَفَتِ الْحَزْبُ عَنْ سَاقِيهَا

and one says of a man when difficulty or calamity befalls him

كَشَفَ عَنْ سَاقِهِ

which means he prepared himself for difficulty. (LL.)

(act. pic. m. sing.)

كَاشَفَ

a removers (of torment)

كَاشَفُونَ <n.d.

removers كَاشِفَةٌ

remover (act. pic. f. sing.)

(act. pic. f. plu.) كَاشِفَاتُ

removers (of distress)

كَعَبَ يَكْعَبُ (يَكْعَبُ) كَعُوبًا (ف، ض)

to become prominent, have swelling

adj. كَوَاعِبُ

< full breasted (girls)

(having swelling breasts) كَعَابُ

★ ك ف ه

< co-aqual (v.n.) acc. كَفُؤًا

(plu. أَكْفَاءُ)

to be equal, vi
alike تَكَافَأَ تَكَافُؤًا

★ 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 أَحَدُهُم بِالْأُنثَىٰ ظَلَّ

وَجْهُهُ سُودًا ۖ وَهُوَ كَاطِمٌ

And when one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. [16:58]

(pact. pic. m. sing.) مَكْظُومٌ

one oppressed with silent sorrow, despair

★ ك ع ب

< (two ankles (dual, n.) كَعَيْنِ
(sing.) كَعْبٌ

< lit: the square, (prop. n.) الْكَعْبَةُ

or cubic, a swelled one or one become prominent. Signifies the sacred house, building in the centre of the sacred Mosque in Makka, said to be so because of its square or cubic form, or because of its high and its square form. (LL.)

A massive stone building, oblong in size, 55 ft. in length, 45 in breadth, and with height a little above the length, standing in the middle of open parallelogram of about 500 ft. by 530 ft. known as the sacred Mosque and having a door 7 ft. from the ground (Jid).

denied ungratefully (2)

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا
رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا
اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And Allah propoundeth a similitude: a town which was secure and at rest, to which came provision thereof plentifully 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 أَتُوكُمُنَّ 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 وَفِيهِمْ 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 وَكَفْرَانًا (ن)

to be ungrateful, negligent, (opposite of thankfulness)

وَمَنْ شَكَرْنَا أَشْكُرْ لِنَفْسِهِ 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)

فَأَمَنَّا طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ
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)

(*elative w.*) مَا أَكْفَرَهُ
how ungrateful he is !

(the verb of wonder) أَفْعَالُ التَّعَجُّبِ
is formed on the measure of
أَفْعَلِ iv (with a prefixed
hamza from any adjective

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

Perish man ! how ungrateful
is he! [80:17]

ungratefulness, v.n. الْكُفْرُ / كُفْرٌ

disbelief, denial acc. كُفْرًا

[Note : where the word
كَفَرَ 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.*) الْكَوَافِرُ
disbeliever women

(*b. p. of* كَافِرَةٌ)

(*perf. 2 p.m. plu.*) كَفَرْتُمْ
ye disbelieved
~denied

(*perf. 3 p.m. plu.*) كَفَرُوا
they disbelieved
~denied

(*perf. 1st. p. plu.*) كَفَرْنَا
we disbelieved
~denied

(*imperf. 3 p. m. sing.*) يَكْفُرُ
disbelieveth

(*imperf. 3 p.m. plu.*) يَكْفُرُونَ
they disbelieve

(*imperf. 3 p.m. plu.*) acc. يَكْفُرُوا
that they disbelieve

(*imperf. 2nd. p.m. plu.*) تَكْفُرُونَ
ye disbelieve

(*imperf. 2nd p.m. plu.*) acc. تَكْفُرُوا
they ye (may) disbelieve

(*imperf. 1st. p. plu.*) نَكْفُرُ
we disbelieve

(*perate m. sing.*) اكْفُرْ
(thou) disbelieve !

(*perate. m. plu.*) اكْفُرُوا
(you) disbelieve !

(*perate. neg.*) لَا تَكْفُرْ
deny not !

(*pp. 3 p.m. sing.*) كُفِرَ
~was denied rejected
(who was subject to disbelief)

(*pip. 3 p.m. sing.*) يَكْفُرُ
~is rejected
being rejected or denied ب -

- most ingrate (*ints.*) كَفَّارٌ
 impious *acc.* كَفَّارًا
 (Note): it is *ints.* of كَافِرٌ or كَفَرٌ
 (*perf.* 3 *p.m.* *sing.*) كَفَّرَ
 < ~expiated
 to cover over, *ii* كَفَّرَ تَغْفِيرًا
 to expiate one's (crime) عَنْ
 (*perf.* 1st. *n.* *plu.*) *ii* كَفَّرْنَا
 we expiated
 (*imperf.* 3 *p.m.* *sing.*) *juss ii* يَكْفُرْ
 will expiate
 (*imperf.* 1st. *p.* *sing.*) *epi. ii* لَا كَفَّرَنِّي
 surely I shall expiate
 (*imperf.* 1st. *p.* *plu.*) *juss ii* نَكْفُرْ
 we shall expiate
 (*imperf.* 1st. *p.* *plu.*) *epi. ii* لَنَكْفُرَنَّ
 surely we shall expiate
 (*perate.* *m.* *sing.*) *ii* كَفِّرْ
 (thou may) expiate!
 expiation (*ints.* of كَفَرٌ) كَفَّارَةٌ
 (The word is derived from كَفَرٌ in its original sense *i.e.*, to remove, hide *etc.*, as an expiation removes the sin and is an act of merit on one's part.)
 (see *Mjj.*)
 rejection (*v. n.*) كُفْرَانٌ
 camphor, (*n.*) *acc.* كَافُورًا

- infidelity, denial (*v.n.*) *acc.* كُفُورًا
 disbelief, rejection
 ingrate, (*ints.*) { كُفُورٌ
 thankless *acc.* { كُفُورًا
 dis- (1) (*b. p.* of كَافِرٌ) { كُفْرًا
 believers infidels { الْكُفْرَانُ
acc. { كُفْرًا

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكَاذِبِينَ وَالْكَاذِبَاتِ أَنْ يَدْخُلْنَ الْجَنَّةَ
 غُلِيلِينَ فِيهَا

Allah hath promised the hypocritical men and hypocritical women and unto the (open) infidels Hell-fire wherein they shall be abiders. [9:68]

disbelievers. (*b. plu*) الْكُفْرَةُ
 husbandmen (2)

كَمَثَلِ غَيْثٍ آتَيْتِ الْكُنَّازَاتِ

As the likeness of (vegetation after) rain whereof the growth pleaseth the husbandmen. [57:20]

(This is the only verse in which كُفْرَانٌ is used in the sense of 'husbandmen' *i.e.*, those who hide seeds under the ground according to the original meaning of the root form. Some commentators think that here too the word gives the general signification *i.e.*, disbeliever. (*Mjj.*)

كَفَلَ يَكْفُلُ كِفَالَةً (ن)
guardian of, take care of,
to be responsible for, to
stand security or bail for

(imperf. 3 p.m. plu.) يَكْفُلُونَ
they (may) take care of

(perf. 3 p. m. sing.) ii كَفَلَ
< ~ made SS to take care of

to make ii كَفَلَ تَكْفِيلًا
some one guardian, care
or take care of

(perate. m. sing.) iv أَكْفَلَ
< make SS guardian i.e.,
entrust, give

to make iv أَكْفَلَ إِكْفَالًا
someone or apppoint a guar-
dian or entrust some one
with something

وَلِي نَمَجَةٍ وَاحِدَةٍ فَقَالَ أَكْفَلْنِيهَا
And I have one ewe and he
saith, enturst it to me.
[38:23]

(كَفَلْنِيهَا) the word has dou-
ble accusative في me and ها it)

(act. 2. pic.) acc. كَفِيلًا / كَفِيلًا
surity

وَقَدْ جَعَلَهُمُ اللَّهُ عَلَيْكُمْ كَفِيلًا
And surely ye have appointed
Allah a surity upon you.
[16:91]

(the literal meaning of كَفِيلًا
is one who takes responsi-
bility for someone or some

ك ف ف

كَفَّ (perf. 3 p.m. sing.) (v. assim)
< ~ withheld

كَفَّ يَكْفُفُ كَفًّا (ن)
to withhold

to avert, turn off from عَنْ -
prevent, cease

(v. assim) كَفَفْتُ
(perf. 1st. p. sing.)

I restrained, turned off

(v. assim. acc.) يَكْفُفُ
(imperf. 3 p.m. sing.)
will withhold

(v. assim. v) يَكْفُفُونَ
(imperf. 3 p. m. plu.)
they will not turn off

(v. assim.) acc. يَكْفُفُوا
(imperf. 3 p.m. plu.)
(neg.) they (may not) restrain

Both of (n.d.-daul n.) كَفَيْهِ
(two palms)

plam—sing. كَفَّ
(كَفَيْنِ — n.d. كَفَى)

÷ — كَفَيْهِ)
wholly act. pic. acc. كَانَهُ
(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

فَيَكْفِيكَمُ اللَّهُ

Allah suffices thee against them. [2:137]

ف + س + يَكْفِي + ك + مُ

i.e. the word فَيَكْفِيكَمُ preceded by two letters and followed by two pronominals.

will not be acc.
sufficient ?

was not يَكْفِي لَمْ jiss.f.d. يَكْفِي
sufficient

أَوَلَمْ يَكْفِكَ رَبُّكَ

Doth not they Lord suffice ?
[41:53]

thing, or who stands bail or surity for someone but in this verse from the Holy Quran the word means surity as the content refers to those who had sworn by his name.)

responsibility, a portion (n.) كِفْلٌ

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

كَمَّلَ اللَّهُ حَسْبًا

Sufficient is Allah as a reckoner. [4:6]

(perf. 1st. p. plu.) (w.v.) كَفَيْنَا
we suffice

(Note : The verb is used with double accusatives.

to compel SS, ii كَلَّفَ يَكْلِفُ <

to what is beyond one's
might, to tax

<< كَلَّفَ يَكْلِفُ كَلَفًا (س) - ب

to be zealous, to take pains

(imperf. Ist. p.m. plu.) ii مُكَلَّفٌ
we burden or tax

(pip. 3 p. m. sing.) ii مُكَلَّفٌ
~is tasked

(Note: The subject of this verb
is 'soul' نَفْسُ feminine)

(Ap-der. m. plu.) acc. v المتكلفين
<affecters

يَكْلِفُ يَكْلِفُ
to take anything
as difficult or troublesome

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

Nor am I of the affecters.
i.e., nor am I led by nature
or habit to practise deceit
and falsehood. [38:86]

ك ل ل *

< one who has (1) v.n.
no direct heirs

كَلَّ يَكُلُّ كَلَالَةً (ض)
to lose father and child (Mjj.)

(act. pic. m. sing.) f.d. كَافٍ
defender, sufficient, protector

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His
bondman? [39:36]

ك ل ا *

(imperf. 3 p.m. sing.) h.v. يَكُولُ
~guards

كَلَّا يَكَلُّوا 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.) كَالِهُونَ

<those who grin their teeth
with pain and agony, grin-
ning ones

كَلَحَ يَكْلَحُ كَلُوحًا (ف)
to look austere, frown, grin,
severe looking
(sing.) كَالِحٌ

ك ل ف *

(imperf. 3 p.m. sing.) ii يَكْلَفُ
~tasks

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

And unto each Allah hath
promised good. [4:95]

entirely, totally, كُلٌّ، كُلٌّ، كُلٌّ
all, everyone, each one,
whole

(This particle is used with a
complement either expressed or understood (مَعْدَرٌ))

and then is translated all,
the whole, each, everyone;
when the complement is

understood it takes *tanween*
as كُلًّا and كُلٌّ (see

above) and governs alike
the singular and plural. It
is most often used as

mudaf to take the follow-
ing nouns in genitive such

as كُلِّكُمْ مَلَكًا، كُلِّكُمْ
لِكُلِّ شَيْءٍ لِكُلِّ أَجَلٍ

to denote, 'every' and
'entirely'.

whensoever, as (com.) كُلِّمَا / كَلَّمَا

often as, so often as كُلِّمَا

ك ل ا

nay but or but (particle) كَلَّا

nay !

كَلَّا سَوْفَ تَعْلَمُونَ

Nay, but ye will come to
know. [102:3]

وَلَنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً وَكَانَتْ
أَوَاحِدٌ فَلِكُلٍّ وَاحِدٌ مِّنْهُمَا الشُّدُسُ

And a man or a woman hath
no direct heirs but hath a
brother, and a sister, each
of the twain will have a
sixth. [4:12]

one without (2)

father or child

قُلِ اللَّهُ يُفَتِّحُ لَكَ 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.) كُلٌّ
others for his livelihood,
a burden, weariness

وَهُوَ كُلٌّ عَلَى مَوْلَاهُ

Ank he is a weariness unto
his master. [16:76]

each (particle) كُلٌّ

(or a substantive noun:—Lis.)

كُلٌّ يَجْعَلُ لِرَاجِلٍ شَيْئًا

Each (one) runneth to an app-
ointed goal. [13:2]

each acc. كُلٌّ

(perf. 3 p. f. sing.) v
~uttered a word
كَلَّمَ تَكَلَّمَ <
to utter
a word, to speak
(without mentioning an accusative)

(imperf. 3 p.m. sing.) v
~speaketh, uttereth a word
تَكَلَّمَ
(imperf. 1st. p. sing.) v
we speak
(imperf. 3 p.m. plu.) v
they speak
تَكَلَّمُوا
<an act of (v.n.) ii
speaking (see above) كَلَّمَ
a word (1) (n.) كَلَمًا

وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ لَمَّا جَاءَهُمْ
قَالَ لَهُمُ اللَّهُ مُوسَىٰ ذَرِكُوا

And a party of them used
to listen to the word of
Allah then used to change
it. [2:75]

speaking (2)

قَالَ يٰمُوسَىٰ اِنِّى اصْطَفَيْتُكَ
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.) كَلِمَاتٌ

(plu.) see below

ثُمَّ لَا سَوْفَ تَعْلَمُونَ
Nay, but ye will come to
know. [102:4]

ك ل م ★

(perf. 3 p.m. sing.) ii
~spoke
كَلَّمَ يَكَلِّمُ تَكَلَّمَ <
to speak to
(trans : to pronominals or
nouns as
كَلَّمَ اللَّهُ مُوسَىٰ، كَلَّمَ، كَلَّمَهُمْ
(i.e., a double accusative)

(perf. 3 p.m. sing.) ii
speaks
يَكَلِّمُهُ، يَكَلِّمُهُمْ، يَكَلِّمَانِ
he speaketh to him, speaks
to them, or to me respec-
tively

(imperf. 2 p.m. sing.) ii acc.
that thou speak تَكَلَّمِ

أَلَّا تَكَلَّمَ النَّاسُ

That thou shall not speak to
mankind. [3:41]

I shall speak acc. ii
I shall not speak acc. كَلَّمَ لَنْ أَكَلَّمَ
(pp. 3 p.m. sing.) ii
is/are spoken with كَلَّمَ

أَوْ كَلَّمَ بِهِ الْمَوْتَىٰ

The dead could be spoken
to. [13:31]

in the sense of (5)
an order, knowledge, His
will, *meta*. Christ

إِنَّمَا السَّيِّدُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ

The Messiah 'Isa, son of
Maryam, is but an apostle
of Allah, and his word!
(i.e., born out of his word).

[4:171]

(generally where **كَلِمَةً** 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.*) **كَلِمَاتٍ**

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam learnt from his
Lord (certain) words.

[2:37]

ordinance (2).

لَا مُبَدِّلَ لِكَلِمَاتِهِ

None can change His words
(‘words’ mean His comm-
ands and ordinances).
(*Tabri*). [6:115]

< words (*b. plu*)

(*sing.*) **كَلِمَةً**

كَلَّا إِنَّهَا كَلِمَةٌ مَوْثِقَاتُهَا

Nay! it is but a word that
he utters. [23:100]

(saying in the sense of (2)
a formula)

أَلَمْ تَرَ كَيْفَ صَرَّبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَجَوْشَنُ

طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Behold thou not how Allah
hath propounded the simi-
litude of the clean word, it
is like a clean tree, its root
firmly fixed and its bran-
ches (reaching) unto hea-
ven. [14:24]

in the sense of a (3)
‘decree’ or ‘the sentence’

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ

أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ

Is he, then, on whom is justi-
fied the decree of the
torment—will thou rescue
him who is in the fire?

[39:19]

in the sense of an (4)
agreement

قُلْ يَا أَهْلَ الْكِتَابِ تَمَالَوْا إِلَى كَلِمَةٍ

سَوَاءٍ بَيْنَنَا وَبَيْنَكُمُ

Say: O people of the script-
ure! come to an agreement
between us and you.

[3:64]

الكَلِمِ

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً

How many a community that
dealt unjustly have We
shattered, [21:11]

as, even as, (*praticle*) كَا
just as

كَمَا أَخْرَجَ أَبُو بَكْرٍ

As he caused your (first)
parents to go forth. [7:27]

affixed pronouns of
2. p. plu. (see LLQ.) كَمْ، كَمَا

ك م م ★

< the sheath or (*n. p.*) أَكَامٌ
spathe in which the flower
of a fruit is enveloped

(sing.) كَمْ

وَمَا تَخْرُجُ مِنْ شَعْرَةٍ مِنْ أَكَامِهَا

And no fruits burst forth
from their sheaths. [41:47]

ك م ه ★

الْأَكْمَى the blind one from birth

< كَيْهَ يَكْمَهُ كَهَا (س)

to be blind from birth

ك ن د ★

< very ingrate (*elative*) كَنُودٌ
(by nature)

★ ★ ★ ★

both of two/ (*particle*) كِلَا
the twain (*f.*)

both of two/the twain (*m.*) كِلَا

ك م ل ★

(*imperf. 3 p. m. sing.*) أَكْمَلْتُ
I completed

< أَكْمَلَ إِكْمَالًا
to iv finish, complete,

(*imperf. 2 p. m. plu.*) acc. اكْمَلُوا
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 يَبْشُرُونِ الْأَرْضَ عِدَّةَ سِنِينَ

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* أَكْنُو إِكْنَانًا

keep secret, *ix* أَكْنُو

to keep concealed in mind/
heart

(*imperf. 3 p. m. sing.*) *iv* (*assim*) يَكْنُو
hideth

مَا يَكْنُو صُدُورُهُمْ

(He knoweth) what their hearts conceal. [27:74]

<a covering (*n. p.*) أَكْنَانٌ

cover (*sing.*) كَنْ

such as a shelter, veil etc. أَكْنَةٌ

a covered one (*pact. pic.*) مَكْنُونٌ
or a concealed one

ك ه ل ★

the cave (*n.*) الْكَهْفُ

ك ه ل ★

<manhood *acc. (n.)* كَهْلًا

< كَنَدَ يَكْنُدُ كَنُودًا (ن)

to be ungrateful

relative كَانِدٌ *act. pic.*
very ingrate by his nature

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Verily man is unto his Lord
ungrateful. [100:6]

ك ن ز ★

(*perf. 2 p. m. plu.*) كَنَزْتُمْ
<ye treasured

كَنَزَ يَكْنِزُ كَنْزًا (ض)

to bury in the ground, collect
and store up, to treasure

(*imperf. 3 p. m. plu.*) يَكْنِزُونَ
they treasure

(*imperf. 2 p. m. plu.*) تَكْنِزُونَ
ye treasure

treasure (*v.n.*) كَنْزٌ

ك ن س ★

<those which hide (*n. p.*) الْكَسَّسُ
themselves (stars)

(*sing.*) كَانِسٌ

<< كَسَرَ يَكْسِرُ كَسْرًا (ض)

to hide behind the haunt (gazelles) (*MJJ.*)

(a name applied to the stars,
and especially those planets
which, from their proximity
to the sun, occasionally

ك و د ★

(perf. 3 p.m. sing.) w.v. كَادَ
 <~became nigh, was about to do

Used as an adverb, thus always attached to another verb, denoting: was on the point of e.g. كَادَ يَفْعَلُ
 he was on the point of doing.

R.F. كَادَ يَكَادُ كَوْدًا (ف)
 to be well nigh.
 in Jussive becomes

يَكْدُ and so on.

الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ
 يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ

And those who followed him in the hour of distress after the hearts of a part of them had well-nigh swerved aside. [9:117]

(perf. 3 p.m. sing.) (w.v.) كَادَتْ
 she had well-nigh ~

(perf. 2 p. m. sing.) 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 يَرَاهَا

He hardly can see it. [24:40]

to be of mature age from الْكَهْلُ
 30 to 60 (Mujj) from 30 to 50 (John.) years old
 ones are كَهْلٌ plu. كَهْلٌ

ك ه ن ★

(act. pic. m. sing.) كَاهِنٌ
 < soothsayer
 كَهَنَ يَكْهِنُ كَهَانَةً (ك)
 to be priest or soothsayer, to foretell

★ ★ ★ ★

Initial letters of Sura كَهْيَمُز
 Maryam (19th Sura)

ك ك ب ★

a star (n.) كَوْكَبٌ
 acc. كَوْكَبًا

< stars (n. p.) الْكَوَاكِبُ
 (sing.) كَوْكَبٌ

ك و ب ★

< cups (n. p.) أَكْوَابٌ

a cup (sing.) كُؤْبٌ
 without a handle (Muj.)
 beakers (Pic.)
 goblets (Jid.)

~used with a direct accusative of the predicate, to be something

~with a following perfect to mean: past perfect

~with a following imperfect denotes duration in the past, or progressive past, (الْإِسْتِمْرَارُ) which may be translated in English by 'used to' 'would~'

to belong to ل -

to be qualified for ل مِنْ -

with a following subjunctive

مَا كَانَ ل means ; he was not worthy of~

was, were (1)

(in case the predicate is a collective noun.)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind were one community. [2:213]

وَسَأَلُوهُمُ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ

Ask them of the township that was by the sea. [7:163]

used to (2)

وَقَدْ كَانَ يُوقِظُ النَّاسَ
يَسْمَعُونَ كَلِمَ اللَّهِ فَيُتَوَكَّرُونَ

A party of them used to listen to the word of Allah, then (used to) change it.

[2:75]

(imperf. 3 p. f. sing.) w v. يَكَادُونَ

<~are well-nigh

used for

(imperf. 3 p. m. plu.) w.v. يَكَادُونَ

they hardly (can)

they are well-nigh~not (Jid.)

ك و ر ★

(imperf. 3 p.m. sing.) ii يَكْوَرُ

<~rolls

to roll up, كَوَّرَ يَكْوَرُ يَكْوَرُ

يَكْوَرُ اللَّيْلُ عَلَى النَّهَارِ وَيَكْوَرُ النَّهَارُ عَلَى اللَّيْلِ

He rolleth the night around the day and rolleth the day around the night.

[39:5]

(pp. 3 p. f. sing.) ii 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)

أَتِلْكَ يَوْمَئِذٍ لِلْحَقِّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَذَابًا

The dominion on that Day shall be true (dominion), of the Compassionate and it shall be a hard day upon the infidels. [25:26]

Caution! It is not a general rule of the grammar that its derived form should denote the meaning of future tense. It is a Quranic way of expression in case of the Hereafter, the Paradise, the Hell etc., to indicate that what will happen in the Hereafter is a fact beyond doubt, and is as true as a happening of the past that cannot be denied. It is also to be noted that it is not so only in the case of كَانَ but other verbs too are used in past tense for showing surity of the Hereafter.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

Verily those who believe and do righteous work, unto them shall be gardens of Paradise for an entertainment. [18:107]

وَضَعَّ عَنْهُمْ إِصْرَهُمْ وَ
الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

And he relieveth them of their burden and the fetters that they used to have on them. [7:157] is (3)

قُلْ مَنْ كَانَ عَدُوًّا لِلْأَنْبِيَاءِ فَإِنَّهُ عَدُوٌّ لِي وَعَدُوٌّ لَكُمْ وَأَنَا رَسُولُ رَبِّكُمْ
Say: who is an enemy to Jibrael (Gabriel): for he it is who hath revealed to thy heart. [2:97]

وَكَانَتْ أُمْرَأَتِي عَاقِرًا

Since my wife is barren [19:5] is (as an eternal) (4) fact, habitual, for ever

فَقُلْتُ اسْتَغْفِرُوا رَبِّي إِنَّهُ كَانَ غَفَّارًا
And I said: ask forgiveness of your Lord. Verily He is ever Most Forgiving. [71:10]

وَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say then: The truth is come and falsehood is vanished, verily the falsehood is ever vanishing. [17:81]

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ

كِتَابًا مَوْقُوتًا

Verily the prayer is prescribed unto believers at definite time. [4:103]

(imperf. 3 p. f. dual) w.v.
the twain (f.) were

كَانَا

(pref. 2 p.m. sing.) w.v.
thou wert

كُنْتَ

(perf. 1st p. sing.) (w.v.)
I was/I am

كُنْتُ

(perf. 2 p. m plu.) w.v.
you are

كُنْتُمْ

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best community.
[3:110]

(perf. 3 p. f. plu.) w.v.
they (f.) were/are

كُنَّ

(perf. 2 p. f. plu.) (w.v.)
you (f.) were/are

كُنْتُنَّ

(perf. 1st p. plu.) (w.v.)
we were/are

كُنَّا

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا

We are not tormentors until
We have raised an apostle
or We have not been
tormentors. (The word

كُنَّا reveals the sense of
custom or habit i.e., it is
not our way of dealing to
catch people of their sins
unless We send a warner
to them.) (refer to verse
8:67) above. [17:15]

(perf. 3 p. m. plu.) w.v.
they (m.) were/are,
they used to

كَانُوا

become (6)

أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

He (iblis) demurred through
pride and so became a
disbeliever. [2:34]

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And when heaven will be
rent asunder and will
become rosy like unto red
hide. [55:37]

worthy of suit, (7)
qualified for

the verb after كَانَ in
this case will have a ل
in subjunctive imperfect

مَا كَانَ لِإِبْنِي 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 دُؤُوعَسْرَةً فَنَظِرَةً إِلَىٰ مَبْرَئَةٍ

And if the debtor is in
straitened circumstances,
then (let there be) post-
ponement to (the time of)
ease. [2:280]

(perf. 3 p.m. dual.) (w.v.)
the twain were/are

كَانَا

(perf. 3 p. f. sing.) w.v.
is/was/will be (see above
examples)

كَانَتْ

(imperf. 3 p.m. dual) juss. **يَكُونَا**
both are/were, both will be

if both be not ~ **إِنْ لَمْ يَكُونَا**

(imperf. 3 p.m. plu.) **يَكُونُونَ**
they will be

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا

Nay, but they will deny their
worship of them and will
be (will become) oppo-
nents unto them. [19:82]

(imperf. 3 p.m. plu.) acc. **يَكُونُوا**
(that) they are~to be

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ
They are content to be with
those who stay behind.
[9:93]

(3 p.m. plu.) epl. **لَيَكُونَنَّ**
they certainly shall be

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ
لَيَكُونَنَّ أَحَدَى مِنْ أَحَدَى الْأُمَمِ

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**
ل + أَنْ + لَا = لَيَكُونَنَّ

lest, (there) should be

(a particle **أَنَّى**) com. **أَنَّى يَكُونُ**
how (there) can be

~surely shall be **eln.** **لَيَكُونَنَّ**

وَلَكِنْ لَمْ يَفْعَلْ مَا أُمِّرَ
لَيَسْجَنَ وَلَيَكُونَنَّ مِنَ الضَّعِيفِينَ

And if he doth not what I
command him, he shall
surely be imprisoned and
he shall surely be of the
degraded. [12:32]

(3 p. f. sing.) juss. **يَكُنْ**

لم **يَكُنْ**
was not

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِ الْمَسْجِدِ الْحَرَامِ

That is for one whose family
was not (dwelt not) near
the sacred Mosque. [2:196]

would be **juss** **يَكُنْ**
a form of **يَكُونُ** in jussive
two final letters **و** and **ن** are
dropped while in the above
form of jussive **يَكُنْ** only
"و" was dropped.

لَئِنْ يَتُوبُوا إِلَيْكَ خَيْرٌ أَلَهُمْ

If they repent it would be
better for them. [9:74]

- same as above *juss.* **يَكُونُ**
(only 'و' dropped)
- (two letters *juss.* **تَكُ**
dropped)
- neg. emp.* **يَكُونَنَّ**
should/be not thou **لَا يَكُونَنَّ**
- acc.* **يَكُونَا**
(*imperf. 2 p.m. dual, f.d.*)
you (twain) will be
- (*imperf. 2 p.m. plu.*) *nom.* **يَكُونُونَ**
ye will be, become
- f.d. acc.* **يَكُونُوا**
(*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 أَكُ**
- (*imperf. 1st plu.*) *acc.* **يَكُونُوا**
we are/we were/that we may
be/become
- (*1st p. plu.*) *juss.* **نَكُنْ**
so/then we become
- (*1st p. plu.*) *juss.* **نَكُ**
then/so/and/we are
- we were not **لَمْ نَكُنْ**
- we were not **لَمْ نَكُ**
- (*1st p. plu.*) *epi.* **لَنَكُونَنَّ**
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 عِيدًا

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 أَحَدُكُمْ لِيَكُونَ لَهُ جَنَّةٌ

Would any of you like to be
for him a garden [2:266]

(2 p. m. sing. nom—thou art
in or~occupied with)

وَمَا تَكُونُ فِي شَأٍ

إِلَّا أَكُنَّا 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 كَذَبُوا بَيِّنَاتِ اللَّهِ

فَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And be not thou of those
who belie Allah's signs lest
thou be of the losers.

[10:95]

place (2)

وَلَوْ نَشَاءُ لَمُكَدِّمُوا عَلَىٰ مَكَانَتِهِمْ

And had We willed, We verily
could have fixed them in
their place. [36:67]

ك و ي ★

(pip. 3 p. f. sing) w.v.

<~will be branded

كُوِيَ يَكْوِي كَيًْا (ض)

to burn, to sear, to cauterize,
to brand

ك ي ★ ★

so that, (prticle)

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 الْأَغْنِيَاءِ وَبَيْنَ

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 الْوُجُوحُ مِنْ كُلِّ مَكَانٍ

And the wave cometh unto
them from every side
(place). [10:22]

وَاذْكُرْ أَنَّ الْإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

And (remember) when We
prepared for Ibrahim
the place of the Holy
House. [22:26]

abode, plight (2)

أُولَٰئِكَ سَاءَ مَكَانًا

Such are in worse plight in
abode. [5:60]

status. الْمَرْثَلَةُ (Mjj.) <

keep your place (an idio-
matic expression)

According to Bedawi it is an
accusative of verb ellipsis

أَرِمْوَا '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]

اِنَّهُمْ يَكِيدُونَ كَيْدًا

وَ اَكِيدُ كَيْدًا

Lo ! they plot a plot (aga-
inst thee O Mohammad)
and I plot against them.
(Pic.) [86:15-16]

(Ist. p. sing.) epl. لَا كِيدَنَّ

I shall circumvent

وَتَاللّٰهِ لَآ كِيدَنَّ اَصْنَامَكُمْ

And By Allah, I shall circum-
vent your idols [21:57]

(com.) كِيدُونِ

(perate. m. plu.) كِيدُوا

do plot against

(shortened from كِيْن)

me—كِيدُوا + فِيْ (com.) كِيدُونِيْ

plot against me

a plot acc. كَيْدًا / اَلْكَيْدُ

(act. pic. m. plu.) اَلْمَكِيدُوْنَ

(plu. of w.v. كَيْدٌ)

those who are subjected to a
conspiracy or a plot

اَمْ يُرِيدُوْنَ كَيْدًا فَالَّذِيْنَ كَفَرُوْا هُمُ الْمَكِيدُوْنَ

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.) لَيْكَلَا

لِيْ لَا يَعْلَمَ بَعْدَ عَلْمِنَا

So that he knoweth nothing
after (having had) know-
ledge. [17:70]

ك ي د ★

(perf. Ist. p. plu.) w.v. كِدْنَا

< we contrived

كَادَ يَكِيدُ كَيْدًا (ض) (to plot)
to contrive لَ -

Note : When related to Allah,
the verb means : he con-
trived, arranged, manag-
ed etc. When the verb
refers to disbelievers and
their conspiracy it signifies:
to plot against. Often this
verb is repeated to say: that
they did harm to Islam or
they plotted against Islam
but Allah persisted their
acts in the same way as
they followed.

كَذٰلِكَ كَيْدَ الْيُوسُفَ

Thus we contrived Yusuf.

[12:76]

(imperf. 3 p.m. plu.) w.v. يَكِيدُوْنَ
they plot

(imperf. Ist. p. sing.) w.v. اَكِيدُ
I plot

(perf. 2 p. m. plu.) w.v.
ye measured

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ

And give full measure when
ye measure. [17:35]

(perf. 3 p. m. plu.) w.v. viii
<they take by measure

اِكْتَالًا اِكْتَالًا
to receive viii
by measure from

(1st. p. plu.) w.v. viii juss
we get measure

measuring v.n., w.v.

مُنْعَمًا الْكَيْلَ فَأَرْسِلْ مَعَنَا كَلَّتْ

The measuring (of corn) hath
been denied us, where-
fore send thou with us our
brother that (in result) we
get (our) measure. [12:63]

the vessel in which (n.p.t.)
things are measured

a camel's load

كَيْلَ بَعِيرٍ

ك ي ن

(perf. 3 p. m. plu.) w.v. x
<they humbled themselves

اِسْتَكَانُوا
to humiliate x
oneself

<< كَانُ يَكِينُ 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 تُنْشِئُهَا ثُمَّ تَكُونُ عَلَيْهَا

And look thou at the bones :
how We make them stand
up and clothe them with
flesh. [2:259]

how ? (2)

(implying negative sense)

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ

How Allah shall guide a
people who disbelieved
after their belief ? [3:86]

ك ي ل

(perf. 3 p. m. plu.) w.v.
they measured

< كَالُ يَكِيلُ كَيْلًا وَ مَكَالًا

to measure,
to weigh, (ض)
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 بَعْضَهُمُ بَعْضًا
لَفَسَدَتِ الْأَرْضُ

If Allah had not repelled
some men by others the
earth would have been
corrupted. [2:251]

(correlative of an oath particle)

تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا

By Allah, Allah hath prefer-
red thee above us. [12:91]

592

لَ verily, truly, (1)
indeed, surely
(an intensifying particle)

Note: the pronunciation of ل
vocalized with *fatha*.

before the predicate of إِنَّ

مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا الْأَنْحُورَ لِيَأْكُلُوا

We never sent before thee a
messenger but indeed they
ate food. [25:20]

(or)

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

Verily my Lord is certainly
the hearer of prayer.

[14:39]

before a subject

لَا أَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

Surely ye are more awful in
their breasts than Allah.

[59:13]

جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا

He had made for you pairs of yourselves. [42:11]

because of (4)

لِيُتَمَلِّقَ قُرَيْشًا

For the taming of Qureysh. [106:1]

for the purpose of (5)

(occurs after كَانَ preceded by negative particle)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ

It is not (the purpose) of Allah to leave you in your present state. [3:179]

to become (6)

فَاتَّخَذَ آلُ فِرْعَوْنَ لِيُكُونَ 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 مِّنْ سَعَاتِهِ

Let him, who hath abundance, spend of his abundance. [65:7]

(to) (8)

(i.e., as a substitute for إِلَىٰ)

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Because thy Lord inspired her. (i.e., revealed to her) [99:5]

by (3)

(a particle of oath)

لَعَنَّاكَ إِنَّمَا كَانَ سَكْرَتِهِمْ يَعْمَهُونَ

By thy life (O Mohammad) they moved blindly in the frenzy of the approaching death. [15:72]

indeed, certainly (4)

(introducing a conditional particle)

لَئِنْ أَخْرِجُوا لَا يَخْرُجُوا 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 السَّمَوَاتِ وَمَا فِي الْأَرْضِ

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. [2:284]

لِإِسْنِخَانٍ <deserving (2)

وَلِلَّهِ الْوَزْدَةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

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

لَاكَ بِكَ تَكَ (ف)

to send a message (not a
regular verb)

مَلَكًا

two angles dual. (n.) acc. مَلَكَينِ

angles (n.p.) الْمَلَائِكَةُ

ل أ ل ا

the pearl (n.) acc. اللؤلؤ / لؤلؤا

ل ب ب ★

(n.p.)

الْأَبَابُ

< 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 لِلدُّعَاءِ سَاجِدًا

They fall down prostrate on
their faces adoring.

[17/107]

of, about (11)

(substituting for عَنْ)

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ

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)

(particle for negative)

لَا النَّفْسُ يَتَّبِعُ لَهَا مَنْ تَدْرِكُ الْقَمَرَ وَلَا

الْيَلُ سَابِقُ الْيَوْمِ

It is not for the sun to over-
take the moon, nor doth
the night outstrip the day.

[36:40]

يَقُولُ أَهْلَكَ مَا أَكْبَدَا

He saith. I have destroyed
vast wealth. [90:6]

<a dense crowd (n.) acc. **لَبَدَا**
that which is (sing.) **لَبْدَةً**
close packed like a lion's
mane

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُوا عَلَيْهِ لَبَدًا
And when the bondman of
Allah stood calling upon
Him, they well nigh pressed
on him, stiffling. [72:19]

ل ب س ★

(*imperf. 3 p.m. plu.*) **يَلْبَسُونَ**
<they will wear
لَبَسَ يَلْبَسُ لَبْسًا وَكَبُوسًا (س)
to wear, to put on a garment

وَيَلْبَسُونَ ثِيَابًا خَضْرَاءَ
And they will wear green
robs. [18:31]

(*perf. 1st p. plu.*) **لَبَسْنَا - عَلَا**
<we made obscured
لَبَسَ يَلْبَسُ لَبْسًا (ض)
to dress, cover, envelop, to
obscure, to confound

(*imperf. 3 p.m. sing.*) acc. **يَلْبِسُ**
confounds

أَوْ لَيْسَ كُفْرًا
Or confound you by factions.
[6:65]

فَلَبِثَ فِي السِّبْرِ بَعْضَ سِنِينَ

So he (Yusuf) stayed in
prison for some years.
[12:42]

(2) **مَا لَبِثَ أَنْ جَاءَ**
delayed not

فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ
So he delayed not to bring a
roasted calf. [11:69]

(*perf. 2 p. m. sing.*) **لَبِثَ**
thou stayed

(*perf. 2 p. m. plu.*) **لَبِثُمْ**
ye stayed

(*perf. 3 p.m. plu.*) **لَبِثُوا**
they stayed

(*imperf. 3 p. m. plu.*) **يَلْبِثُونَ**
they delay

they delayed *juss.* **يَلْبِثُوا**
they delayed not **لَمْ يَلْبِثُوا**

(*act. pic. m. plu.*) **لَا يَلْبِثِينَ**
those who are staying

(*perf. 3 p.m. plu.*) **تَلَبَّثُوا**
<they delayed

as R.F. **تَلَبَّثَ تَلَبَّثًا**

ل ب د ★

<much, vast (n.) acc. **لَبَدًا**
لَبَدَ يَلْبُدُ لُبُودًا (ن)
to stick, adhere, to mat
together, to stick together,
to become felted

doubt, dubiety (v.n.) لَبَسَ

بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

And they are in dubiety regarding a new creation.

[50:15]

ل	ب	ن	★
---	---	---	---

milk (n.) لَبَنٌ

acc. لَبَنًا

ل	ج	أ	★
---	---	---	---

(n.p.t.) الْمَجَا

< the place of refuge

لَجَّ لَجًّا مُّؤَوًّا (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.) iv يَلْحَدُونَ

< they profane (1)

1. to deviate iv اَلْحَدَ اِلْحَادًا

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

acc.

يَلْسُونُ

يَلْسُوا

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْسُونُ

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 يَلْسُ

(imperf. 2 p.m. plu.)

ye wear

تَلْبَسُونَ

وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا

And derive the ornament that ye wear [35:12]

(imperf. 2 p.m. plu.)

ye make obscure/confound

تَلْسُونَ

لَوْ تَلْسُونَ الْحَقَّ بِالْبَاطِلِ

Why confound ye truth with falsehood. [3:71]

covering, (n.) garment, dress

لِبَاسٌ / لَبُؤْسٌ

لَحِقَ يَلْحَقُ لَحَاقًا (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 اَلْحَقْنِي

ل ح م *

flesh (n.) لَحْمٌ

flesh acc. لَحْمًا

(sing.) لَحْمٌ <fleshes لَحُومٌ

ل ح ن *

<The mode of speech, (n.) لَحْنٌ
oblique pronunciation. - القول

to speak with a لَحْنًا (س) لَحْنٌ يَلْحَنُ لَحْنًا

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 في -
use, to act profanely

وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي اَسْمَائِهِ

And leave alone those who profane His names. [7:180]

they incline اِلَى

لِسَانُ الَّذِي يُلْحِدُونَ لِلَّهِ اَعْبَثُوا

The speech of him unto whom they incline is fore-
eign. [16:103]

profanity (v.n) iv اِلْحَادٌ

<place of (n.p.t.) viii اِلْتَجَا
refugeto take refuge, viii اِلْتَجَا اِلْتِجَادًا
shelter

ل ح ف *

(v.n.) iv. acc. اِلْحَاقًا

<(with) importunity

to persist, اَلْحَفَّ اِلْحَاقًا
demand with importunity.<< لَحَفَ يَلْحَفُ لِحَافًا (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 preceeding 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, **لَذَّ يَلْذُ لَذَآذًا (ن)**,
delicious, delightful, pleasant, gratify the senses

وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ

And therein is all that souls desire and eyes find sweet.
[43:71]

delicious (n.) **لَذَّةٌ**

but there are other significances of the word which may be seen in dictionaries.

★ ل ح ي

beard (n.) **يَلْبَتَةُ**

لَا تَأْخُذْ بِلِحْيَتِي

Hold me not by my beard.

[20:94]

★ ل د د

most contentious (*elevate.*) **لَدَّ**

وَهُوَ الَّذِي يُضَاهِمُ

He is the most contentious of adversaries. [2:204]

contentious *acc.* **لَدَّا**

★ ل د ن

from presence (a particle of place or preposition) **لَدُنْ**

always preceeded by **مِنْ** <

from **مِنْ لَدُنْ**

from thy presence **مِنْ لَدُنْكَ**

from our presence **مِنْ لَدُنَّا**

from his presence **مِنْ لَدُنْهُ**

from me **مِنْ لَدُنِّي**

introductory particle

verb

pronoun

أَ
نَزِمَ
كَمْ = كَمْ
هَ = هَ

written combined
as one word.

ل س ن

a tongue (1) (n.)

(as a vocal instrument)

لَا تَعْجَلْ بِهِ لِسَانَكَ لِتَعَجَلَ بِهِ

Stir not thy tongue herewith
to hasten it [75:16]

language (2)

وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانٍ تُفَاهٍ
لِيُبَيِّنَ لَهُمْ

And We never sent a messenger
save with the language
of his folk, that he might
make (the message) clear.
[14:4]

speech (3)

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ

My brother Haroon (Aaron)
is more eloquent than me
in speech, therefore, send
him with me. [28:34]

ل ز ب

(act. pic. m. sing.)

<plastic sticking (Pic.)

لَزَبَ يَلْزَبُ لُزْبًا (س)
to stick, adhere, to be fixed firmly

ل ز م

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

~ kept fixed

< لَزِمَ لَزَمًا iv

to keep fixed, to join, to
associate

<< لَزِمَ يَلْزِمُ لُزْمًا (س)
to cling, adhere, belong, attend

وَالزَّمْنَمُ كَلِمَةُ الشَّعْوَى

He kept them fixed on the
way of piety. [48:26]

(perf. 1st p. plu.) iv

we have fastened

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ فِي عُنُقِهِ

And every man We have fastened
his action round his
neck. [17:13]

(imperf. 1st p. plu.) iv

we make adhere

أَنزِلْنَاهُمْ هَاهُنَا وَأَنزِلْنَاهُمْ هَاهُنَا

Shall We make you adhere to
it while ye are averse
thereof. [11:28]

flame (n.) لَظَى
(fire of the Hell)

ل ع ب ★

(imperf. 1st p. plu.) تَلْعَبُ
< we jest (1)
(opp. to be serious)

لَعِبَ يَلْعَبُ لَعِبًا (س)
to disport, droll (baby),
to play, to jest, pastime
(in an unserious thing)

(3 p.m. sing.) juss. يَلْعَبُ
~(may) play

(imperf. 3 p. m. plu.) يَلْعَبُونَ
they jest

they may jest (juss.) يَلْعَبُوا
(i.e., leave them jesting)

play, playing (n.) لَعِبٌ

(act. pic. m. plu.) acc. لَاعِينَ
those who play

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِيَعْبُدُنَا

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 أَنَّ

renown (4)

(when it is possessed by صِدْقٌ)

وَوَهَبْنَا لَهُمُ مِنْ رَحْمَتِنَا وَجَعَلْنَا آلَهُمْ لِسَانَ
صِدْقٍ عَلِيًّا

And We gave them Our me-
rcy and assigned to them
a high and true renown.

[19:50]

< tongues (n. p.) أَلْسِنَةٌ

(sing.) لِسَانٌ

(Note : In plural case this
word is used only in the
meaning of tongues.)

ل ط ف ★

(و) اِسْتَلْفَفَ (parate. 3 p.m. sing.) v

< let him be courteous

تَلَفَّتْ تَلَفُفًا
to be polite and courteous

<< تَلَفَّتْ يَلْفُفُ لَفَافَةً (ك)
to be delicate, dainty, grace-
ful

اللطيف
one of the attributive
names of Allāh: The Subtle

sub:le acc. لَطِيفًا

ل ظ ي ★

(imperf. 3 p. f. sing.) w.v. v. تَلْظَى
< ~ flamed, blazed

to blaze, fiercely v. تَلْظَى

<< لَظَى يَلْظَى لَظًى (س)
to blaze

(*imperf. 1st p. plu.*) نَلْعَنُ
we curse

(*perate m. sing.*) اَلْعَنُ
may Thou (Our Lord) !
curse (*i.e.*, deprive (them)
of Thy mercy)

(*3 p.m. sing.*) pp. لَعِنَ
was cursed

(*2 p. m. plu.*) pp. لَعِنُوا
they have been cursed

curse (*n.*) acc. لَعْنٌ / لَعْنًا

curse (*n.*) لَعْنَةً

(used as if possessed to الله

as Allah's curse لَعْنَةُ الله

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.*)

لَعْنَتْ see ع ن ت

ل غ ب ★

<weariness (*v.n.*) لُغُبٌ
لَغَبٌ يَلْغَبُ لَغَبًا وَ لُغُبًا (ف)
to be greatly fatigued

ل غ و ★

(*perate. m. plu.*) اَلغَوُ
drown the hearing

used by affixed pronoun as

لَعَلَّكُمْ، لَعَلَّكَ، لَعَلِّي، لَعَلَّه

in other cases

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

What can convey (the know-
ledge) unto thee ! It may
be that the Hour is nigh.

[33:63]

(Note: A number of com-
mentators have observed
that the particle لَعَلَّ in
this verse is a substitute
for مَنْ *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 (*Mjj.*)

ل ع ن ★

(*perf. 3 p.m. sing.*) لَعَنَ
<~has cursed

لَعَنَ يَلْعَنُ لَعْنًا (ف)
to curse
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*, **الْفَتَّ النَّفَا**
around
to look back

ل ف ح ★

(*imperf. 3 p. f. sing.*) **تَلَفَّتْ**
< ~ burns
لَفَّ يَلْفُفُ لَفًّا (ف)
to burn, scorch

ل ف ظ ★

(*imperf. 3 p. m. sing.*) **يَلْفِظُ**
< ~ uttereth
لَفَظَ يَلْفِظُ لَفْظًا (ض)
to cast forth, to utter

ل ف ف ف ★

(*perf. 3 p. f. sing.*) *viii* **الْفَتَّ**
< ~ heaped
الْفَتَّ النَّفَا - *viii*, *b*
to be heaped, to be joined
(one thing to another)

وَالْتَفَّتِ السَّائِي بِالسَّائِي
And agony is heaped on
agony. [75:29]

< thick foliage, (*n.p.*) *acc.* **الْفَا**
densely growing trees
(*sing.*) **لَفَّ**
winding, coiling, wrapping,
enfolding

لَيْفِي يَلْفِي لَفًى وَ لَافِيَةً وَ مَلْفَاةً (س)
to talk nonsense, to make
mistakes consciously or
unconsciously

لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْعَوَافِيَهُ
Heed not this Quran, and
drown the hearing of it.
[41:26]

unconsciously spoken (*n.*) **الْفَو**
word, unintentional
uttered word (*Rgh.*)

idle talk, (*n.*) *acc.* **لَفَا**
nonsense speech

(*n. act. pic. f. sing.*) **لَافِيَةً**
idle speech

ل ف ت ★

لَفَا، أَلْفَى *see* **ل ف ي**

(*imperf. 2 p. m. sing.*) *acc.* **تَلَفَّتَ**
that thou pervert
لَفَّتَ يَلْفِتُ لَفًّا وَ لَفْتَةً (ض)
to turn aside, pervert

قَالُوا أَجِئْتَ لَتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا
They said: hast thou come
unto us to pervert us from
that (faith) in which we
found our fathers. [10:78]

in order to **ل** **لِخَلْفَتِنَا**
pervert **تَلَفَّتَ**
us **نَا**

(*3 p. m. sing.*) *juss. neg.* **(لَا) يَلْفِتُ**
< let not one turn round

to impregnate **لَقَحَ**
(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* **الْتَمَعَ**
< ~ swallowed

to *viii* **الْتَمَعَ التَّمَامَ**
swallow a mouthful.

<< **لَقَمَ يَلْقَمُ لَقْمًا (ن)**
to clog up, to obstruct

★ ★ ★ ★

the name of the (*p. n.*) **لُقْمَانَ**
thirty-first chapter of
the Holy Quran

'Luqman' was a sage. His
wisdom is celebrated by

acc.

لَقِيفًا / لَقِيفًا
(*act 2 pic. m. sing.*)
gathered, assembled, crowd

ل ف ي ★

(*perf. 3 p.m. dual*)(*w.v.*) *iv* **الْقَبَا**
< the twain found

vi **الْقَبَا**

R. F., **لَقَا يَلْقَوْنَ لِقَاءً (ن)**
to find

(*perf. 3 p. m. plu.*) *w.v. iv* **الْقَوَا**
they found

(*perf. 1st p. plu.*)(*w.v.*) *iv* **الْقَبَا**
we found

ل ق ب ★

titles, nicknames (*n. p.*) **الْأَلْقَابُ**
(*sing.*) < **لَقَبٌ**

ل ق ح ★

< fertilising (*n. p.*) **لَوَاقِحَ**
(*b. p. of* **لَاقَحَ**)

لَقَحَتْ (الْأُنثَى) تَلْقَحُ لَقَاحًا وَلَقْعًا (ف)
become pregnant

the winds are described as
pregnant by way of
resemblance as they bear
drops of water and carry it
to a place where it rains
(*Mjj.*)

we found (2)

لَقَدْ نَجَّيْنَا مِنْ سَفَرِنَا هَذَا نَصَبًا

Verily we have found fatigue
in this our journey.

[18:62]

(imperf. 3 p.m. sing.) w.v.
will find

(he will find it 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 لَاقِبَةٌ

(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 كَفَّرْنَا عَنْهُمْ تَلْقِيَهُمْ

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 لَقَوْا

وَلَا تَقُولُوا الَّذِينَ آمَنُوا أَلَا هُمَا

When they meet with those
who believe, they say: we
believe. [2:14]

(perf. 2 p.m. plu.) w.v.
ye met لَقِيتُمْ

(when ye meet إِذَا لَقِيتُمْ)

(perf. 1st. p. plu.) w.v.
we met لَقِينَا

(*pref. 3 p.m. sing.*) w.v. iv.
flung down (1)

فَالْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

Then he flung down his staff
and lo! it was a serpent
manifest. [7:107]

has cast (2)

وَالْقَىٰ فِي الْأَرْضِ دَوَاسِيَّ أَنْ تَبِيدَ بِكُمْ

And He hath cast into the
earth firm hills that it
quake not with you.

[16:15]

offered (3)

وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ كَسَتْ مُؤْمِنًا

And say not unto one who
offereth you peace! thou
art not a believer. [4:94]

cast forth (suggestions), (4)
proposed

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا

إِذَا اسْمَعَىٰ أَلْقَىٰ الشَّيْطَانُ فِي أُمْنِيَّتِهِ

And We have sent before thee
no apostle or prophet but
when he read the Satan
cast forth (suggestion) in
respect of his reading i.e.,
in the mind of his unbelieving
hearers (*Jid.*). [22:52]

Never sent We a messenger or
a prophet before thee but
when he recited (the message)
Satan proposed (opposition)
in respect of that

أَلْقَىٰ

(2 p. m. sing.) pip.w.v. ii
thou art receiving,
thou art gifted

وَإِنَّكَ لَطَقَىٰ الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

And verily thou art gifted
with (or thou art receiving)
the Quran from the
presence of One Wise,
Aware. [27:6]

(3 p. m. sing.) pp. w.v. ii
is granted, gifted, blessed by
lit. it is shed upon

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

(*imperf. 3 p. m. plu.*) jacc.w.v. iii
they meet

فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ

الَّذِي فِيهِ يُصْعَقُونَ

Then let them be till they
meet their day, in which
they will be thunder-
stricken. [52:45]

meeting v.n. iii لِقَاءٌ

(This verbal noun لَاقَى

from stem iii has occurred
as antecedented to the
name of Allah, رَبِّهِ or to
يَوْمَهُم or to a pronoun as
(لِقَائِهِ and لِقَاءَنَا)

(perf. 1st p. sing.) w.v. iv **أَلْقَيْتُ**
I endued, I cast

وَالْقَيْنُ عَلَيْكَ عَجْمَةً مِّنِّي

I cast on the love from Me
(Jid.). I endued thee with
love from Me (Pic.).

[20:39]

(perf. 1st p. plu.) w.v. iv **أَلْقَيْنَا**
we cast (1)

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)

وَالْأَرْضِ مَدَدْنَاهَا أَلْقَيْنَا فِيهَا رَوَاسِيَ

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 **تَلْقَوْنَ**
ye give

which he recited thereof.
(Pic.)

gave (5)

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ
أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Lo! therein verily is a remin-
der for him who hath a
heart, or giveth ear with
full intelligence. [50:37]

tendered (6)

يَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ

وَلَوْ أَلْقَى مَعَاذِيرَهُ

Oh, but man is a telling wit-
ness against himself,
although he tenders his
excuses. [75:14,15.]

(perf. 3 p. f. sing.) w.v. iv **أَلْقَتْ**
has cast forth

وَالْقَتْ مَا فِيهَا وَتَخَلَّتْ

And (the earth) shall cast-
forth that which is therein
and shall become empty.
[84:4]

(perf. 3 p. m. plu.) w.v. iv **أَلْقَوْا**
they threw

(perate. m. sing.) w.v. iv **أَلْقَا**
throw

قَالَ الْقَوْمُ فَلَيْتَ الْفُؤَادَ لَمَّا سَحَرُوا أَعْيُنَ النَّاسِ

He said: throw! and when
they threw they cast a
spell upon the people's
eyes. [7:116]

(3 p. m. sing.) pp. iv, w.v.
is thrown

were flung (1)

وَالَّذِي السَّحَرَةُ سَجِدِينَ

And the magicians flung prostrate. [7:120]

is thrown (2) إِلَى <

إِنِّي أَلْقَيْتُ إِلَيْكَ كِتَابًا كَرِيمًا

There hath been thrown unto me a noble letter. [27:29]

set upon (3) عَلَى <

تَلَوَّا لَهُ الْقُرْآنَ عَلَيْهِمْ أَسْوَآتُ الذِّنِّ ذَمًّا

Why, then have the armlets of gold not been set upon him. [43:53]

(3 p.m. plu.) pp. iv, w.v.
they are flung

(3 p.m. sing.) pip. iv, w.v.
~ is thrown down

(2 p. m. sing.) pip. iv, w.v.
thou will be thrown down
or will be cast (into~)

(perf. 3 p.m. sing.) v, w.v.
received (1)

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam received from his Lord words (of revelation). [2:37]

(imperf. 2 p.m. plu.) v, w.v.
<ye publish (2)

one of two مَاءً from
is dropped تَسْقِطُونَ

أَلْقَى

تُلْقُونَ إِلَيْهِمُ الْمَوْءُودَ

Ye give them friendship. [60:1]

iv, w.v. juss.
(3 p. m. sing.)

لَيْقِيَ (لَيْقِيهِ)

let throw

فَتُلْقِيهِ الْبَلْوَا السَّاحِلَ

Then the river shall throw him on the bank. [20:39]

(imperf. 3 p.m. sing.) iv, w.v.
proposes, casts

يُلْقِي

(imperf. 3 p.m. plu.) iv, w.v.
they throw

يُلْقُونَ

w.v. acc.

(imperf. 3 p.m. plu.) iv,
they offer

يُلْقُوا

(imperf. 1st. p. plu.) iv, w.v.
we cast

نُلْقِي

we shall cast سَنُلْقِي

(perate. m. sing.) iv, w.v.
cast ! throw (thou) !

أَلْقِ

(perate. m. duel) iv, w.v.
throw (you twain) !

أَلْقِيَا

(perate. m. plu.) iv, w.v.
cast (you) !

أَلْقُوا

iv, w.v.

(perate. neg. m. plu.)

<cast not (O you men)

< ب

(perate. f. sing.) iv, w.v.
cast (thou f.) !

أَلْقِي

فَالْقَيْوُومِ فِي الْبَحْرِ

Then cast him in the river. [28:7]

(Ap-der m. sing.) iii, w.v.
lit. one who meets

(Ap-der. m. plu.) f.d. iii, w.v.
those who meet

< acc. مَلَاَقِي

مَلَاَقُوهُ، مَلَاَقِيهِ، مَلَاَقِيكُمْ

i.e., antecedent to pronouns

[According to the Arabic
phrase, if مَلَاَقِي is used, it is transla-
ted as 'should have to meet']

(Ap-der. m. plu.) iv, w.v.
casters

acc.

(Ap-der. f. plu.) iv, w.v.
those (f.) who bring down

(Ap-der. m. dual.) v, w.v.
the two receivers

★ ل م ح

< a twinkling v.n.

لَمَعَ بَلَعًا لَهَا (ف)

to shine, gleam, sparkle (star
or lighting)

★ ل م ز

(imperf. 3 p. m. sing.)

< ~ defames (or) traduce

لَمْ يَلْزُ لَمْزًا (ض)

a sign with the eye, to
traduce, to defame (back-
biting etc.)

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

When ye were publishing it
(or) when ye welcomed it
with your tongues.

[24:15]

(imperf. 3 p.m. sing.) v, w.v.
receives يَتَلَقَّى

إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيمِينَ

When the two receivers rece-
ive (him) seated on the
right hand and on the left.

[50:17]

(imperf. 3 p. f. sing.) v, w.v.
~ meet, will meet تَتَلَقَّى

لَا يَحْزَنُهُمُ الْفَرَقُ الْأَكْبَرُ وَسَتَلْقَاهُمْ أُنْمَلِكَةً

The Supreme Horror will not
grieve them, and the angels
will meet them. [21:103]

(perf. 3 p.m. sing.) viii, w.v.
< ~ met التَّلَاقُ

to meet viii التَّلَاقُ التَّعَادُ
face to face

(perf. 3 p. f. dual.) viii, w.v.
(the twain) met التَّفَقَّاهَا

(perf. 2 p.m. plu.) viii, w.v.
ye met التَّقِيمُ

viii, w.v.
(imperf. 3 p.m. dual)
(the twain) meet يَتَقِيمَانِ

towards n.w.v. يَتَقَا

meeting v.n. iii, w.v. التَّلَاقُ

the Day of meeting يَوْمُ التَّلَاقِ

(Note: the literary meaning of **يَأْكُلُونَ** is ye eat; **أَكَلًا** eating; **أَتَا** altogether; but the real sense of the verse is that which is given above)

unwilled offence (n.)

that is near, hence small faults, as those which are nearer to sins

not (a particle)

Always proceeds imperfect tense to denote the negative meaning of a perfect (past tense) and takes the following form of imperfect in genitive, (see details in LLQ or any grammar's book).

when, after that, (a particle) used when speaking of past events, also used as

إِنْ كُلُّ نَفْسٍ لَّنَّاءٍ عَلَيْهَا حَافِظٌ

No human soul but hath a guardian over it. [86:4]

★ ★ ★ ★

not, by no means (a particle) (governs imperfect in the subjunctive case with future significance)

★ ل ه ب

the flame (n.)

لَمْ

لَمْ

لَمَّا

لَنْ

اللَّهَبُ

(imperf. 3 p.m. plu.) يَلِيزُونَ
they defame or traduce

(perate. neg. m. plu.) لَا تَلِيزُوا
(O men) defame not!

لَمَزَةٌ traducers (b. plu.)

★ ل م س

(perf. 3 p.m. plu.) لَمَسُوا
< they touched

لَمَسَ بَلِيسٌ لَمَّا (ض)
to touch, feel, iii, seek, enquire after

فَكَسَوْهُ بِأَيْدِيهِمْ

They could feel it with their hands. [6:7]

(perf. 1st. p. plu.) لَمَّسْنَا
we touched or we sought

(perf. 2 p. m. plu.) لَمَسْتُمْ
ye have touched

(i.e., have had sexual intercourse)

(perate. m. plu.) viii لَتَمِسُوا
seek (you)

★ ل م م

لَمَّا < greedily (v.n.) acc. لَمَّ يَلْمُ لَمَّا (ن)
to gather, collect, amass

وَيَأْكُلُونَ الْغَرَائِظَ أَكَلًا لَمًّا

And ye devour heritages with devouring greed. [89:19]

iv, w.v.

تلهى - عن

(imperf. 3 p. f. sing.)

distracts, beguiles

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

Men whom neither merchandise nor sale beguileth from remembrance of Allah.

[24:37]

w.v. juss.

يُله

(imperf. 3 p. m. sing.) iv,

let (SS) beguile

وَرَهُمْ يَأْكُلُوا وَيَسْتَعْبُدُوا يَلْهَوْنَ

Let them eat and enjoy life, and let (false) hope beguile them.

[15:3]

(perf. 3 p. m. sing.) v, w.v.

distracted

تلهى

a plaything, toy, (v.n.)

sport, amusement

لهو

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَهْوٌ

Naught is the life of the world save a pastime and sport.

[6:32]

pastime of discourse

لهو الحديث

(act. pic. f. sing.)

preoccupied

لايه

ل و ت

no longer (an indeclinable verb or particle)

لَا ت

وَلَا تَحِثُّ مَتَانِصٍ

It was no longer the time for escape.

[38:3]

ل ه ث

(imperf. 3 p. m. sing.) juss.

~pants

يلهث

< لَهْتَ يَلْهَثُ لَهْثًا وَ لَهْثًا وَ لَهْثًا (ف)

to thirst, to let

the tongue hang out from
thirst, weariness, fatigue

ل ه م

(perf. 3 p. m. sing.) iv,

< ~inspired

ألهم

to inspire iv, ألهم إلهامًا

< < لِمَ يَلْهَمُ لَهْمًا (س، ح)

to swallow

ل ه و

(perf. 3 p. m. sing.) w.v. ألهى (ألها)

< ~distracted, diverted from

to distract iv, ألهى إلهامًا

< < لَهَا يَلْهَوْنَ لَهْوًا (ن)

to play (amusements), pastime

الْتِكَاثُ

Rivalry in wordly increase
distracteth you. [102:1]

w.v. juss.

لَا تله

(imperf. 3 p. f. sing.) iv,

let not distract

لَا + تله + تَمْ = لَا تَلْهَمُ

let not distract you

scorching the skin **لَوَاحَةً لِّلْبَشَرِ**
(*Jid.*)

It shrivellet the man (*Pic.*)

(Note **بَشَرٌ** signifies man and skin both.)

ل و ذ ★

<hiding them- (*v.n.*) *acc.* **لَوْأَذَا**
selves slipping away
privately, act of flying
for refuge

to take, **لَاذَ يَلُودُ لَوْأَذَا (ن)**
refuge in surrounding, to
seek refuge one with another

ل و م ★

(*perf. 2 p.m. plu.*) *w.v.* **لَمَنَّا**
<ye (*f.*) blamed

to blame **لَا مَ يَلُومُ لَوْمًا (ن)**
someone for some thing

ye blamed me **لَمَنَّا**

(*imperf. 3 p.m. plu.*) *iv, w.v.* **يَلْتَاؤُمُونَ**
<they blame each other (self-
reproaching)

self-blaming, *vi.* **تَلَاوَمَ**
blame each other

(*perate. m. plu.*) *w.v.* **لَوْمُوا**
blame (you)!

(*perate. neg. m. plu.*) *w.v.* **لَا تَلُومُوا**
blame not (O you)!

blame me not **لَا تَلُومُونِي**
blame (*n.*) **لَوْمَةٌ**

name of an idol of (*p.n.*) **الْأَلَاتِ**
the pagan Arabs (details
may be seen in the *Tafsir*
Majidi P. 27, n. 153)

ل و ★ ★

if (*particle*) **لَوْ**
(used to introduce a condi-
tional sentence, see *LLQ*)

ل و ح ★

a tablet (*n.*) **لَوْحٌ**

بَلْ مَوْكُرَانِ مَجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ

Aye! it is a recitation glori-
ous (inscribed) in a tablet
preserved. *i.e.*, guarded
from every sort of altera-
tion or corruption.

[85:22]

لَوْحٌ مَّحْفُوظٌ is the depository
of all the Divine decrees,
willed events, ordained by
God (*Jid.*)

tablets (*n.p.*) **الْأَلْوَاِحُ**

<most (*ints. f.*) **لَوَاحَةٌ**

scorching one

لَا حَ يَلُوحُ لَوْحًا (ن)
to change and blacken
لَا حَتَّ الشَّمْسُ بَشَرَةً

the sun changed his skin by
burning heat

and paid no heed to any-
one (*Pic.*), and recall what
time ye were climbing (the
hill) (or running off) and
would not look back (*Jid.*).

[3:153]

(*imperf. 2 p.m. plu.*) *acc.* تَلَوْنَا
ye turn back

(*imperf. 3 p.m. plu.*) ب يَلُؤْنَ - ب
they twist, pervert

يَلُونِ السِّتْرَ الْكِتَابِ

They pervert the book with
their tongues. [3:78]

distorting, twisting (*v.n.*) *acc.* بَا

لَيَا السِّتْرَ

Distorting with their tongues.
[4:46]

ل ي ت ★

(*imperf. 3 p.m. sing.*) *v.w. juss.* يَلِفُ
< ~diminishes

to deminish لَات يَلِفُ لَنَا (ض)

وَلَنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِفُ لَكُمْ
أَعْمَالُكُمْ

And if ye obey Allah and
His messenger He shall not
diminish from you aught.

[49:14]

(a particle of desire) لَبْتَ ، يَا لَبْتَ

I wish, would that, would
to God !

(*act. pic. m. sing.*) لَامٌ

one who blames others

blaming/accus- (*ints. f.*) اللَّوَامَةُ
ing one (soul)

(*pact. pic. m. sing.*) مَلُومٌ
blamed one

pis. pic. iv. مَلِيمٌ
< one who deserves blame
to be worthy *iv.* أَلَامَ الْإِمَامَةِ
of blame

(*pact. pic. m. plu.*) مَلُومِينَ
blamed ones

ل و ن ★

colour (*n.*) لَوْنٌ

no verbal root

< colours (*n. p.*) أَلَوَانٌ
(*sing.*) لَوْنٌ

ل و ي ★

(*perf. 3 p.m. plu.*) لَوَّا
they avert, turn back
they avert or

they turn back their heads
(faces)

تَلَوْنُ (تَلَوْنٌ) *w.v.*
(*imperf. 2 p.m. plu.*)
ye look back

لَوَّى يَلْوِي بَا (ض)
to twist, pervert, turn back
ye look (لَا تَلَوْنُ) not back

إِذْ تَصِيدُونَ وَلَا تَلَوْنُ عَلَى أَحَدٍ
When ye climbed (the hill)

they are not (f.) لَسْنَ

I am not لَنْتُ

thou are not لَنْتَ

ye are not لَنْتُمْ

ye (f.) are not لَسْتُنَّ

★ ل ي ل

night (n.) لَيْلٌ

the time starting from sun-
set to the dawnnight (n. with additional (تَالَةً) لَيْلَةٌ
(as a unit)nights with f.d. (n.p.) { لَيَالٍ
(n.p.) { لَيَالٍ

★ ل ي ن

(perf. 2 p.m. sing.) w.v. لَنْتَ
<thou wast lenientلَاَنْ يَلِينُ لَنَا وَ لَبَانًا (ض)
to soften, to make tender,
lenient(imperf. 3 p. f. sing.) w.v. يَلِينُ
become soft(perf. 1st p. plu.) iv, w.v. اَلَيْنَا
we softened

gentle, soft v.n. w.v. لَيِّنًا

palm tree (n.) لَيْثَةً

It is one of those particles
which like اَنَّ require the
following noun to be an
accusative. It takes the
affixed pronouns as :would that I لَيْتَنِي (لَيْتَ + فِي)
يَلَيْتَنِي كُنْتُ تُرَابًا

Would that I were dust.

[78:40]

would that we لَيْتَنَا (لَيْتَ + نَا)

would that it لَيْتَهَا (لَيْتَ + هَا)
(i.e., death)

يَلَيْتَهَا كَانَتْ الْقَاضِيَةَ

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 لَسْتَ
'thou art not,' and so on.(com.) اَوْ لَيْسَ + وَ لَيْسَ
is not he

it (f.) is not لَيْسَتْ

they are not (for a group) لَيْسُوا

كتاب الميم

pronoun :

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْكُونٍ

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 هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا غُفُونَ
What are these images unto
which ye are cleaving ?
[21:52]

for مَا after

preposition - عَنْ -

عَمَّا يَسْأَلُونَ

Of what they ask one another.
[78:1]

or after preposition - لِ -

لِمَ أَذِنْتَ لَهُمْ

Why didst Thou permit
them. [9:43]

a negative particle (1)

(a) when placed before the
perfect :

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى

Your companion hath not
gone astray nor he erred.
[53:2]

(b) when placed before a

them thou didst tell: I cannot find whereon to mount you. [9:92]

(c) how! to express wonder:

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How constant are they in their strife to reach the Fire! (Pic.) How enduring must they be of the Fire (Jid.). [2:175]

ماء (see) water (n.) م و •

مَاءٌ see أ و ب

مَاجُوجُ (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 / يَأَةُ

two hundred (c. numb.) مِئَتَيْنِ

مَأْوًى see أ و ي

مَأْرَبٌ see أ ر ب

مَاعُونٌ see م ع ن

م ت ★ ★

مُتَشَابِهٌ see ش ب •

(b) when placed before a verb:

مَا مَنَعَكَ أَنْ تَسْجُدَ

What hindereth thee from falling prostrate? [38:75]

(c) followed by ذَا to become مَآذًا

مَا ذَا الَّذِي أَدَّ اللَّهُ بِهَذَا مَثَلًا

What Allah intendeth by this similitude? [2:26]

conjunctive pronoun (3)

(a) what, whatsoever, as, as much as, as far as:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ

I was a witness of them (as far as) I dwelt among them. [5:117]

(b) that which:

إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ 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 أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ

مَا أُحْمِلُهُمْ عَلَيْهِ

Nor unto those whom, when they came to thee (asking) that thou shouldst mount

(imperf. 1st p. plu.) ii
we will comfort

(imperf. 3 p. m. sing.) juss. ii
he will cause to enjoy

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

وَمَتَّوْهُمْ

And provide for them.

[2:236]

(2 p. m. plu.) pip.
ye will be given comfort

(3 p. m. plu.) pip.
they will be given comfort

(perf. 3 p. m. sing.) v
<he contenteth himself

to content himself v

In Islamic terminology
signifies a category of
Haj in which a pilgrim
combines Umra with Haj
in the season of Haj.

مَنْ تَمَتَّعَ بِالصَّعَةِ 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.)
they enjoy themselves

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

(perate. m. sing.) v
enjoy (they life)

مُتَرْف see

مُتَحَبِّزًا see

مُتَبَرِّكًا see

م ت ع ★

(perf. 1st p. sing.) ii

<I gave comfort,~
let enjoy life

to make life ii
comfortable for someone,
cause to enjoy, give ease,
make a provision with a
long life

Note: The verbal noun from
2nd stem **تَمَتَّعَ** is not in
use. The verbal noun from
R. F. **مَتَاعًا** 'enjoyment' is
used in a sentence requiring
an absolute object e.g.
يَتَمَتَّعُ مَتَاعًا 'he will cause
you enjoy an enjoyment.'

(perf. 2 p. m. sing.) ii
thou didst give ease

(perf. 1st p. plu.) ii
we caused enjoyment

(imperf. 1st p. sing.) juss. ii
I will content
or I will give comfort

إِنْ كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا زَيِّنْهَا

فَتَأْتَلِينَ أَمْتَمَعُونَ

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 مَثُولًا (ن)

to resemble, to be or to look
like someone, bear a like-
ness, to irritate

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

We sent unto her Our spirit
and he took unto her the
form of a human being
sound (*Jid.*) he assumed
for her the likeness of a
perfect man (*Pic.*). [19:17]

similar, of the kind, (n.)
resemblance, similarity,
similitude, likeness, equivalent

مِثْلَانِ *com.* *f.d.* مِثْلٌ + هَا
two equivalents

مِثْلَيْنِ *com.* *f.d.* مِثْلَانِ + هُمَا
two equivalents of them

<parable, (n.)
likeness, similitude

أَمْثَالٌ (plu.)

similitudes (n. p.)

<examples (n.p.)

مَثَلَةٌ (sing.)

a requital or punishment
that could be shown or re-
ferred to as exemplary

وَقَدْ خَلَّتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ

While examples have already
gone forth afore them.

[13:6]

تَمَتَّعُوا (perate. m. plu.) v
enjoy (yourselves)

اسْتَمْتَعْتَ (perf. 3 p.m. sing.) x
<~didst enjoy

اسْتَمْتَعْتُ اسْتِمْتَاعًا
to enjoy, x
savour, relish

اسْتَمْتَعْتُمْ (perf. 2 p.m. plu.) x
ye enjoyed

اسْتَمْتَعْتُمْ (perf. 3 p.m. plu.) x
they enjoyed

فَاسْتَمْتَعُوا بِمَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ

Thus they enjoyed their lot
awhile, so ye enjoyed your
lot awhile. [9:69]

مَتَاعًا (n.) مَتَاعٌ / المَتَاعُ acc.
comfort, ease, enjoyment,
provision

أَمْتَعَةٌ <baggage (n.p.)
(sing) مَتَاعٌ

م ت ن ★

مَتِينٌ (act. 2 pic. m. sing.)
<firm, strong, solid

مَنْ يَمُنْ مَتَانَةً (ن)
to be firm, strong, solid

م ت ع ★

مَتَى (interrogative particle)
at what time? when?

م ث ل ★

تَمَثَّلَ (perf. 3 p.m. sing.) v
<~assumed the likeness

enjoy security for their persons, possessions and religious practices.

★ م ح ص

(*imperf. 3 p.m. sing.*) *ii. el.* لِيُطَهِّرَ
(in order to) purify

to clean *ii. تَطَهَّرَ* *تَطَهَّرَ*
of what is impure or extraneous, purify

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ 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 الصَّدَقَاتِ
Allah obliterate the usury and increaseth the alms.
[2:276]

destroyeth (2)

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ
And that Allah may purify those who believe and destroy the infidels. [3:141]

<superior (*relative f.*) الْمُثَلِّ

feminine of أَمْتَلُ (*relative*)

lit. closer to perfection, coming nearer the ideal, ideal, *meta.* superior, ideal

وَيَذْهَبَ بِطَرِيقَتِكُمُ الْمُثَلِّ

And to go away with your superior way. [20:63]

<images (*n.p.*) التَّمَاثِيلُ
(*sing.*) مَثَالٌ

★ م ج د

(*act. 2 pl. m. sing.*) يَجِدُّ
glorious, great, illustrious

<جَمْدٌ يَجْمَدُ جَمْدًا (ن)
to be great, illustrious, eminent, glorious, magnified

رَحِمَتْ اللَّهُ ذُرِّيَّتَهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ
إِنَّهُ حَمِيدٌ مَجِيدٌ

Mercy of Allah and His blessing be upon you, O people of the house. Verily He is Praiseworthy, Glorious.
[11:73]

★ م ج س

الْمَجْرُسُ (*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. **يَمَحْ**
(imperf. 3 p.m. sing.)
abolishes

★ م خ ر ★

< ploughing (n.p.) acc. **مَوَاطِرَ**
(sing.) **مَاطِرَةٌ**

<< **عَمَرَ يَمْحَرُ عَمْرًا (ف)**
to plough

★ م خ ض ★

(v.n.) **الْمَخَاضُ**
< pangs of childbirth

عَفَضَتِ (الْمَرْأَةُ) تَمَضُّ عَضًا (ف)
to suffer pangs of childbirth

★ م د د ★

(perf. 3 p.m. sing.) assim. **مَدَّ**
< hath stretched, didst spread out

to spread, **مَدَّ يَمُدُّ مَدًّا (ن)**
extend, stretch, prolong

وَهُوَ الَّذِي مَدَّ الْأَرْضَ
And it is He who spread out
the earth [13:3]

(perf. 1st. p. plu.) assim. **مَدَدْنَا**
we have spread

★ ل ح م ★

(v.n.) **الْجِلَالُ**

< wrath (Pic.) prowess (Jid.)
i.e., strength

عَمِلَ يَمْحِلُ عَمَالًا وَ عِمَالًا (ف)

to plot against :

when related to Allah means His deep planning and rejection of plots made by men (Mjj.)

★ م ح ن ★

(perf. 3 p.m. sing.) viii **أَمْتَحَنَ**
< hath proven, disposed

أَمْتَحَنَ أَمْتِحَانًا

to try, examine

<< **عَمَّنْ يَمْتَحِنُ عَمْنًا (ف)**

to try, test, prove, examine

(perate. m. plu.) viii **أَمْتَحُونَا**
examine (you)

Then examine
them (f.).
[60:10]

★ م ح و ★

(perf. 1st. p. plu.) w.v. **عَمَّوْنَا**
< we didst disappear, blot
out

to efface, **عَمَّا يَمْحُو عَمَّوًّا (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 - هـ، پ -

(perf. 1st. p. plu.) *assm. iv* أَمَدْنَا
we have aided

assm. iv. acc. يُمِدُّ
(imperf. 3 p. f. sing.)

~aideth
that he helps

he will aid *assm. iv, juss.* يُمِدُّ

we aid *assm. iv,* يُمِدُّ

(Ap-der. m. sing.) *iv.* يُمِدُّ
one who helps or approach-
es with aid

outstretched, *pis. pic. f. ii* مُمَدَّدَةٌ
stretched forth

aid, help (n.) *acc.* مَدَدًا

term (n.) مُدَّةٌ

فَأَتُوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ

Fulfil their treaty to them
till their term. [9:4]

ink *acc.* مِدَادًا

★ م د ن

lit. the town, the city (n.) الْمَدِينَةُ
the word has been applied

assm. v

يَمْدُ

(imperf. 3 p.m. sing.)

halps, extends
meta. leaves

el. assm. juss.

فَلْيَمْدُدْ

(imperf. 3 p.m. sing.)

<may prolong

prolong مَدَّ - لَهْ

(imperf. 3 p.m. plu.) *assm.* يَمْدُونُ
<they plunge further

to strengthen, مَدَّ - فِيْ

they plunge further: where
this verb takes فِيْ as a
direct object, it signifies
an evil (Mjj.)

(imperf. 1st. p. plu.) *assm. v* نَمْدُ
we will prolong

(perate. neg.) *emp.* لَا يَمْدَنَّ إِلَى
<strain not towards

strain مَدَّ

towards إِلَى -

لَا تَسُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْتَهُمْ آَزْدًا جَائِعَةً لَهُمْ
Strain not thine eyes towards
that which We cause some
wedded pairs among them
to enjoy. [15:88]

(3 p. f. sing.) *pp. assm.* مَدَّتْ
is spread out

(act. pic. m. sing.) مَمْدُودٌ

spread one (1)

And spreading وَظِلِّ مَسْدُودٍ
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.*) **مَدْيَن**
Now known as Maghair Shu'aib, the city was situated on the Red sea coast of Arabia, south east of Mount Sinai. Madyan was a station on the pilgrim rout from Egypt to Makkah the second beyond Aila.

★ م ر ا

(*act. 2 pic. m. sing.*) *acc.* **مَرِيئًا**
<easy of digestion, wholesome, salutary.

for the following in the H.Q. :

the city of the (1)

Holy Prophet (peace be on him).

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

They say, surely if we return to Madina the mightier shall drive out the meaner (also see 9:101, 120; 33:60) [63:8]

The capital of Egypt (2) in Fir'awns time

إِنَّ هَذَا لَكُرْسُورٌ 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 **سُودُومَ** (3)

one of the cities where Lot's people inhabited

وَجَاءَ أَهْلُ الْمَدِينَةِ يَتَبَشَّرُونَ

And there came the people of the city rejoicing.

[15:67]

the town wherein (4)

a treasure belonging to two boys was buried

فَقَمْنِي أَمْرِي

They are in an affair confused. [50:5]

fire (act. pic. m. sing.) مَارِجٌ

م ر ج ن

coral stone (n.) الْمَرْجَانُ

م ر ح ★

(imperf. 2 p. m. plu.) تَمَرَحُونَ

<ye are joyful

مَرَحَ يَمْرَحُ مَرَحًا فَهُوَ مَرِجٌ

to be joyful, extremely glad, caught by false pride

وَبِمَا كُنْتُمْ تَسْتَكْبِرُونَ

And because ye are petulant. (Pic.) ye had been strutting. (Jid.) [40:75]

(act. pic. m. sing.) acc. x مَرَحًا stultingly

م ر د ★

(perf. 3 p. f. plu.) مَرَدُوا

<they became accustomed, inured

مَرَدَ يَمْرُدُ مَرُودًا (ن) - عَلَا

to be accustomed (in general, the word is used for evil)

مَرَدَ الْإِنْسَانُ أَوْ الشَّيْطَانُ فَهُوَ مَارِدٌ

become obstinately rebellious

مَرَأً بَمَرَأٍ مَرَأً (ف)

to be wholesome (food)

man (n.) الْمَرْءُ

a man nom. امْرَأٌ

gen. امْرِئِي

acc. امْرَأَةً

<wife, a woman امْرَأَةٌ

my wife امْرَأَتِي

his wife امْرَأَتُهُ

thy wife امْرَأَتُكَ

a woman امْرَأَةٌ

two women امْرَأَتَانِ / امْرَأَتَيْنِ

plural (women) النِّسَاءُ

م ر ج ★

(perf. 3 p. m. sing.) مَرَجَ

~hath loosed

مَرَجَ يَمْرُجُ مَرْجًا (ن) - الدَّابَّةُ

to send cattle to posture, to let loose

مَرَجَ الْبَحْرَيْنِ يَلْتَمِثَانِ

He hath loosed the two seas. [55:19]

(act. 2 pic. m. sing.) مَرِجٌ

<confused

مَرِجَ يَمْرُجُ مَرِجًا (ف، س)

to be uncertain, in doubt, unsettled

مَرَّتْ - يَمُرُّ *assim v*

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

~passed with

فَلَمَّا تَغَشَّاهَا حَمَلٌ خَفِيفٌ كُنَّتَ بِهِ

And when he covered her she bore a light burden, and she passed with it.

[7:189]

(i.e., she moved with it unnoticed; sat, stood, worked usually. According to some commentators such as Ibn 'Abbas (quoted by Zamakhshari) preferred another recitation which suggests that the word is derived from مَرَّيَة

"doubt, suspicion." Therefore, the verse may be translated as :

اِسْتَمَرَّتْ بِهِ i.e. قَرَّتْ بِهِ

"then she continued with it or was suspected of pregnancy".)

مَرُّوا - يَمُرُّونَ *assim v*

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

they passed by

يَمُرُّونَ - عَلَى *assim v*

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

ye passed by

يَمُرُّونَ - عَلَى *assim v*

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

they pass by

يَمُرُّونَ - عَلَى *assim v*

~passed

passing by v. n. مَرَّ

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى الْيَقَاقِ

(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 إِنَّهُ صَرَّحَ مُرَدُّوا مِنْ قَوَائِرِ

He said: Verily it is a place evenly floored (rendered smooth) with glasses. [27:44]

م ر ر ★

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

didst pass

مَرَّ يَمُرُّ مَرًّا أَوْ مَرُّوْرًا

to pass, move, pass on, pass

by, on, عَلَى -

pass with بِ -

فَلَمَّا كَشَفْنَا عَنْهُ غُصَّةَ مَرْكَانَ

لُؤْبَدًا نَعَا إِلَى غُصَّةٍ نَقَسَهُ

Then when We removed his harm from him he passed on as though he had never called Us for the harm that touched him. [10:12]

passed by (2)

أَوْكَالَ الَّذِي مَرَّ عَلَى قَرْيَةٍ

Or, the like unto him who passed by a town. [2:259]

الْمَرَّةُ means strong of make
(body of a creature); wise-
ness, comprehension : the
word is driven from **إِمْرَأَةٌ**
entwining and twisting of
a cable

★ م ر ض

I sicken (*perf. 1st. p. sing.*) **مَرِضْتُ**

مَرِضٌ يَمْرَضُ مَرَضًا (س) فَهُوَ مَرِيضٌ

to be or become sick, to fall ill

(*act. 2 pic. m. sing.*) **الْمَرِيضُ**
a sick man

sick men (*b. p. of مَرِيضٌ*)

disease (*n.*) **مَرَضٌ**

ailment, illness *acc.* **مَرَضًا**

★ م ر ي

w.v. iii **يُمَارُونَ**

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

< they dispute
meta. they debate

to dispute **مَارَى يُمَارِي مَرَاءً**
concerning a thing

Lo! verily those who debate
(*lit.* dispute) concerning
the Hour are in error far
astray. [48:18]

وَيَسْتَفْزِمُ السَّحَابَ

It passeth as passing away of
clouds. [27:88]

(*relative m. assim.*) **أَمْرٌ**

< most bitter

مَرٌّ يَمْرُ (يَمْرُ) مَرَارَةٌ (ن، ف)

فَهُوَ مَرٌّ

to be bitter *opp.* sweet

relative **أَمْرٌ** *i.e.*, extremely
bitter, unswallowable

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ

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.*) **مُسْتَمِرٌّ** *x*
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.*) **مَرَّةً**
vigorous

الْمَرَّةُ : قُوَّةُ الْخَلْقِ وَشِدَّةُ،

وَ الْمَرَّةُ: جِصَافَةٌ

الْعَقْلِ وَإِحْكَامُهُ، وَقَدْ جَاءَ

هَذَا مِنْ إِمْرَارِ الْخَبْلِ (Mjj./Lis.)

★ م ذ ج

admixture v.n. iii مَزَاجٌ

وَمِزَاجُهُ مِنْ تَسْنِيمٍ

And admixture thereof (will be) of Tasnim. [83:27]

كَانَ مِزَاجُهَا كَافُورًا

The admixture is (like) Camphor. [76:5]

★ م ذ ق

(perf. 1st p. plu.) ii مَرَقْنَا

<we dispersed

to disperse, ii مَرَقَ تَمَرِيْقًا scatter

(2 p. m. plu.) pp. ii مَرَقْتُمْ
ye were dispersed
or scattered

(v. mim.) n.p.t. ii مَرَقٌ

<dispersion or time or place of dispersion

According to some commentators the form مَرَقٌ is a noun for place and time but generally it is taken as a verbal noun with initial mim called "masdar mimi."

★ م ذ ن

rain cloud (n.) الْمُنْزِنُ

★ م س ح

<wipe (perate. m. plu.) امْسَحُوا

(imperf. 2 p. m. plu.) w.v. iii تَمَارَوْنَ
ye dispute

اَفْتَسِمُوْهُ 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 تُمَارَ
dispute not!

dispute (n.) مِرَاهُ

(perf. 3 p.m. plu.) w.v. vi تَمَارَوْا
<they doubted

to doubt vi تَمَارَى تَمَارِيًّا

(imperf. 2 p.m. sing.) w.v. vi تَمَارَى
thou wilt doubt

فَبِأَيِّ آلَاءِ رَبِّكَ تَشْتَارَى

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.

(perate. neg. m. sing.) لَا تَمْتَرَنَّ
dubitate not!

w.v. viii, acc.

(Ap-der. m. plu.) الْمُتَمَرِّينَ
those who are in doubt

doubt (n.) مَرْتَبَةٌ

★ م س د

مَسَدٌ <a twisted fibre (n.)

مَسَدٌ يَمَسُدُ مَسَدًا (ن)

to twist a fibre of a cord

pac. pic : مَسَدٌ، مَسَدٌ

فِي جِيدِهَا حَبْلٌ ثَمِينٌ مَسَدٍ

On her neck shall be a cord
of twisted fibre. [111:5]

★ م س س

مَسَّ (perf. 3 p.m. sing.) assim.

~touched (1)

مَسَّ يَمَسُّ مَسًّا وَ مَيْسًا (ن)

to touch, to pass hand on a
thing without having any-
thing in between. This verb
has been used to signify :
to befall, to punish, to be
affected with damage,
harm, hurt or for sexual
touch.

وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ

And they said : tribulation
and prosperity touched
our fathers. [7:95]

(meta.) befallen (2)

إِنْ يَكْسُدْ قَرْحٌ قَدَّ مَسَّ الْقَوْمَ قَرْحٌ مِثْلَهُ

If there hath befallen you a
sore, like thereunto hath
already befallen (that)
people. [3:140]

مَسَحَ يَمْسَحُ مَسْحًا (ف)

to pass the hand on anything
in order to wipe it

مَسَحًا wiping v.n. acc.

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing
(with his sword their)
legs and necks. [38:33]

(Note : the literary meaning
of the word is as mention-
ed above. In translation
the explanatory sense or a
figurative expression is
given).

Messiah, the surname (p.n.) الْمَسِيحُ
of Jesus, a title of honour,
lit. the anointed. Notice
that the Quran fully con-
cedes the Messiahship of
Jesus, but not his sonship
or Godhood etc. (Jid.)

★ م س خ

مَسَخًا (perf. 1st. p. plu.)

<we transformed

مَسَخَ يَمْسَخُ مَسْخًا (ف)

to transform or change the
shape of a face or body
to an ugly one

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ

And if We willed surely We
should transform them in
their place. [36:67]

وَالَّذِينَ يُسْكُونَ بِأَنْفُسِهِمْ

And those who hold fast by the Book. [7:170]

(perf. 3 p. m. sing.) iv **أَمْسَكَ**
withhold

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

Who is that (can) provide for you, should He withhold His provision?

[67:21]

(perf. 2 p. m. plu.) iv, el. **لَأَمْسَكَنَّ**
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. **أَمْسِكَ**
keep, withhold

أَمْسِكَ عَيْنَكَ رَوْحَكَ

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.) **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, befallleth

will touch or befall juss. **تَمَسَّنَّ**
didst not touch **لَمْ تَمَسَّنْ**

surely will befall epl. **لَيَمَسَّنَّ**

surely will befall you **لَيَمَسَّنَّكُمْ**

touch (v.n.) **الْمَسُّ**

touch (v.n.) iii **مَسَّ**

(imperf. 3 p. m. dual) vi. **يَمَسَّانِ**
<the twain touch each other (in the conjugal life)

vi. **تَمَسَّ بَيْنَهُمَا**
to touch each other
meta. sexual touching

★ ك س م

(imperf. 3 p. m. plu.) ill **يُمْسِكُونَ**
<they hold fast

to hold ii **مَسَّكَ تَمْسِكَ**
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)

مَشَاءَ

مَتَاذِمْ مَشَاوِيرِ

A defamer, spreader abroad
of slander. [68:11]

م ص ر ★

prop. noun (1)

مِصْرَ

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوِّءَ 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)

لَا يَبْطِئُ مِصْرًا فَإِنَّ لَكُمْ تِلْكَ الْمَدِينَةَ

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

مُتَكِّتَاتٌ

(perf. 3 p.m. sing.) x
withheld, ~ grasped

اِسْتَمْسَكَ

(perate. m. sing.) x
hold fast!

اِسْتَمْسِكْ

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

مَشَوْا

مَشَى يَمْشِي مَشًى (ض)

to walk, to go, proceed

(imperf. 3 p.m. sing.) w.v.
~ walks

يَمْشِي

(imperf. 3 p. f. sing.) w.v.
(she) walks

تَمْشِي

(imperf. 3 p.m. plu.) w.v.
they walk

يَمْشُونَ

rain (n.) { مَطَرٌ
acc. مَطْرًا

م ط ي ★

(imperf. 3 p.m. sing.) w.v. v يَتَمَطَّى

< ~ conceiteth

to be conceited v. تَمَطَّى

to stretch, to boast, to ride

<< مَعْلَى يَمَطَّى مَطَاً (س)

to be extended

م ع ★ ★

with, together (preposition) مَعَ

with, simultaneously 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 pic.) مَعِينٌ

running water

م ض غ ★

lump of flesh, (n.) مُضْغَةٌ
a morsel of flesh,
anything chewed mouthfully
مَضَغٌ يَمَضُغُ مَضْغًا (ن، ف)
to masticate, chew

م ض ي ★

(perf. 3 p.m. sing.) w.v. مَضَى
< ~ gone forth

مَضَى يَمْضِي مَضِيًّا (ض)

to go away, leave, depart, to
make off, decamp, expire

(perf. 3 p. f. sing.) w.v. مَضَتْ
gone forth, passed away

(imperf. 1 st. p. sing.) w.v. acc. أَمْضِي
I shall go on

(perate. m. plu.) v.w. اَمْضُوا
pass! (ye)

passing away, (v.n) w.v. مُضِيًّا
to go away

م ط ر ★

(perf. 1st. p. plu.) iv اَمْطَرْنَا
we rained

(3 p. f. sing.) pp. iv اَمْطَرَتْ
~ was rained

(perate. m. sing.) iv اَمْطَرَ
rain down!

(Ap-der. m. sing.) iv نَمِطَرُ
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, مَكَرَ يَمْكُرُ مَكْرًا (ن)
to be cunning, to plan a
scheme

تَدْمَكِرُوا الَّذِينَ مِنْ قَبْلِهِمْ

Surely there plotted those
before them. [13:42]

schemed (2)

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ مِنَ الْمَكْرِيْنَ

And they (disbelievers)
schemed and Allah
schemed (against them);
and Allah is the best of
schemers (Pic.) And they
plotted (to put him, i.e.,
Jesus to death) and Allah
plotted (to frustrate their
plot) and Allah is the best
of plotters. [3:54]

(perf. 3 p.m. plu.) مَكَرُوا
they plotted or they schemed

(perf. 2 p.m. plu.) مَكَرْتُمْ
ye plotted

إِنَّ هَذَا لَمَكْرٌ مَكْرُونٌ

Verily this is a plot ye have
plotted. [7:123]

common necessities, (n.) مَاعُونٌ
small kindnesses

م ع ي ★

<entrails (n p.) أَمْعَاءُ

(sing.) الْمِئِى

entrails, intestine, bowel

م ق ت ★

<abhorrence (v.n.) مَقْتٌ

مَقْتٌ يَمَقْتُ مَقْتًا (ن)

to hate, detest, abhor

م ك ث ★

(perf. 3 p. m. sing.) w.v. مَكَثَ

<~remained

مَكَثَ يَمْكُثُ مَكْثًا وَ مَكُونًا (ن)

to abide, dwell, remain, wait
(in a place)

فَكَثَّكَ عَزْرًا بَعِيدًا

He was not long in coming.

[27:22]

(imperf. 3 p. m. sing.) يَمْكُثُ

~lasts, remains

bide!, (perate. 2 p.m. plu.) اَمْكُثُوا

wait (in this place)

مَكَثٌ

يَتَقَرَأْهُ 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 **يَمَكِّنُ مَكَانَةً (ك)**
 power with, **عِنْدَ** -
 to be strong, powerful
meta. to be influential
 (perf. 3 p.m. sing.) **ii** **مَكَّنَ**
 < ~hath established
 to strengthen, **يَمَكِّنُنَا**
 consolidate, establish firmly

قَالَ مَا مَكَّنِّي 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
مَكَّنَى i.e., **مَكَّنَ + فِي** but
 the rule of assimilation has
 worked to join double
 nouns).

(perf. 1st. p. plu.) **ii** **مَكَّنَّا**
 we have established

ii e.p.l.
 (imperf. 3 p.m. plu.)
 he shall surely establish

(perf. 3 p.m. sing.) **iv** **مَكَّنَ**
 < ~gave power
 to have **iv**, **أَمَّنَّا**
 or to give power **مِنْ** -
 (*tras.* and *intras.*)

فَقَدْ خَانَ اللَّهُ مِنْ قَبْلِ فَأَمَّنَ وَنَهَضَ
 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.) **يَمَكِّرُ**
 plots

(imperf. 3 p.m. plu.) **يَمَكَّرُونَ**
 they plot

(imperf. 3 p.m. plu.) **el.** **يَمَكَّرُوا**
 in order to plot

plot (1) (n.) **مَكْرٌ**

إِنَّ هَذَا لَمَكْرٌ مَكْرَتُهُ
 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

الْمَكَانُ see م ك و ن
 الْمَكَاتُ see م ك و ن

full (n.) h.v.

مَلَأَ

earthful gold مَلَأَ الْأَرْضَ ذَهَبًا

<chiefs, leaders (n. p.)
(no singular from this root.)

According to *Lisanul Arab*

and Raghib the word مَلَأَ

signifies fulness, therefore, the leader or chief fill the eyes of people with awe and their hearts with attraction, consequently

V.I.Ps. are called مَلَأَ
angels مَلَأَ الْأَعْلَى

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِثْقَالَةَ ذَرَّةٍ مِّنْ شَيْءٍ يَّفْعَلُونَ

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 / مَلَأَ

their chiefs مَلَأَهُمْ

or big men

مَلَأَ see م ل و

م ل ح ★

saltish, salt (n.) مِلْحٌ

م ل ق ★

<falling to poverty (v.n.) iv إِمْلَاقٌ

م ك و ★

<whistling acc. مَكَامًا

to whistle مَكَامًا مَكُوا (ن)

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ الْأَشْكَارِ وَتَصْدِيقُهُ

And their worship at the Holy House is naught but whistling and hand-clapping

[8:35]

م ل ا ★

(3 p.m. sing.) pp. h.v. مَلِئَتْ

<~was filled

مَلَأَ مَلَأَ مَلَأَ وَ مَلَأَ (ف)

to fill, fill up SS with SS,

لَوْ أَظْلَمْتَ عَلَيْهِمْ لَوَيْتَ مِنْهُمْ فِرَارًا

لَكُنْتُ مِنْهُمْ رُجْبًا

If thou hadst observed them thou wouldst have surely turned away from them in fright and wouldst have surely been filled with awe of them. [18:18]

(act. pic. m. plu.) h.v. مَلِئُونَ
fillers, those who fill

epl. h.v. لَمَلَأَ
(imperf. Ist. p. plu.)

I surely shall fill

(perf. 2 p. f. sing.) h.v. vii امْلَأَتْ
didst thou filled

Art thou filled? هَلْ امْلَأَتْ [50:30]

(parate. 3 p. m. sing.)

has power (3)

فَمَنْ يَمْلِكُ لَكَ 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 يُرِيدِ 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.) تَمْلِكُونَ

ye possess, own

(imperf. 3 p. m. plu.) يَمْلِكُونَ

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 (س)

to flatter

م ل ك ★

(perf. 3 p. f. sing.) مَلَكْتَ

~ has possessed (1)

مَلَكَ يَمْلِكُ مَلَكًا وَ مَلَكًا وَ مَلَكَةً وَ مَلَكَةً (ض)

to possess

to reign or rule over عَلَى -

to have power, to be capable of, able to obtain, can do or avail

مَا مَلَكَتْ أَيْمَانُكُمْ

What your right hands possess. [4:3]

(meta. that your right hands possess or possessed by the right hand, as in other verses means boundmen or bondwomen)

Caution: It is not slave in English sense.

(perf. 2 p. m. plu.) مَلَكْتُمْ

ye held (2)

أَوْ مَا مَلَكَتْكُمْ قُلُوبُكُمْ

Or whereof ye hold the keys. [24:61]

مَالِكٌ

أَوْ لَا يَسْتَطِيعُ أَنْ يُدَلِّمَ هُوَ يُدَلِّمُ وَلِيُّهُ بِالْعَدْلِ

Or unable himself to dictate,
then let his guardian dic-
tate justly. [2:282]

faith (or) religion (n.) مِلَّةٌ

وَمَنْ يَرِغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ الْإِمَامِ سَفَهَ 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 أَوِ الدِّينُ،

قَبْلَ الْمِلَّةِ وَالطَّرِيقَةُ سَوَاءٌ، هِيَ

إِسْمٌ مِنْ أَمَلَيْتُ الْكِتَابَ، ثُمَّ قِيلَتْ

إِلَى أَصُولِ الشَّرَائِعِ بِإِغْتِبَارِ أَنَّهَا

يُمْلِيهَا النَّبِيُّ، وَقَدْ تُطْلَقُ عَلَى الْبَاطِلِ

كَالْكُفْرِ مِلَّةً وَاحِدَةً، وَ لَا

تُضَافُ إِلَى اللَّهِ وَلَا

إِلَى أَحَادِ الْأُمَمَةِ.

(أَقْرَبُ الْمَوَارِدِ)

Millah: (vocalized with the
initial kasra) 'ordi-
nance of a religion, or

owners (act. pic. m. plu.) مَا يَكُونُ

(pic. pac. m. sing.) acc. مَمْلُوكًا / مَمْلُوكٌ
enslaved

dominion (n.) مُلْكٌ / مُلْكًا / مُلْكَةٌ

king (n.) مَلِكٌ / مَلِكًا

< kings (n. p.) الْمُلُوكُ

(sing.) مَلِكٌ

mighty king (Allah) (ints.) مَلِكٌ

< angel (n.) مَلَكٌ

(the root ل أ ك is
here repeated for beginners

< angels (n. p.) الْمَلَائِكَةُ

(sing.) مَلَكٌ

★ م ل ل

assim. iv مِلٌّ

(imperf. 3 p.m. sing.)

< ~dictate

to dictate أَمَلَّ إِمْلَأْ

<< أَمَلَّ إِمْلَأْ

(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. فَلْيَمْلَأْ

(perf. 1st p. sing.) w.v. iv
I tolerated or gave rein

وَكَايْنِ مِنْ قَرْيَةٍ أَسْلَيْتُ لَهَا
وَهِيَ ظَالِمَةٌ لِنَفْسِهَا فَتَذَرُهَا

And how many a city did I
gave rein (or I tolerated)
while it wronged (itself).
Then took hold of it.
[22:48]

(imperf. 1st p. sing.) w.v. iv
I give respite

وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

And I give them rein (i.e., I
give them a respite), verily
My contrivance is firm.
[7:183]

(imperf. 1st p. plu.) w.v.
we respite

a long while v.n. R.F.

وَاهْجُرُونِي مَرْيَا

And depart from some for
ever so long (or for a long
while). [19:46]

م ل ي

(3 p. f. sing.) pip. w.v. iv
~ is dictated

to dictate أَمْلَى إِعْلَامًا

م ن

مِمَّ / يَمَّا for (particle) مِنْ + مَا

مَاتَ see م و ت

religion as applied to a
way' regardless of its origi-
nal root. It may be derived
from 'أَمْلَيْتُ 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 الْكَفَرُ مِلَّةً وَاحِدَةً :
the infidelity is one religi-
on or one faith. But it
is not to be antecedented to
Allah or the name of a
certain religious communi-
ty (Aqrabulmowarid).

م ل و *

(perf. 3 p. m. sing.) w.v. iv
gave rein to (1)
(false) hopes

to march مَلَاحَ يَمْشُونَ مَلَا (ن)
a quick step

iv مَلَّ ii وَأَمَّلَى

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 وَأَمْلَى لَهُمْ

The devil hath embellished
(this apostasy) for them
and hath given them (false
hopes) or rein. [47:25]
to tolerate, (2)
to indulge, to respite

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا

And of the fruits of the date-
palm and grapes whence
ye derive strong drinks.

[16:67]

a composition (2)

وَمِنْ الْإِبِلِ اثْنَيْنِ وَمِنْ الْبَقَرِ اثْنَيْنِ

And if the camels twain and
of the oxen twain.[6:144]

for explanation (3)

قُلْعُ لَنَارِكَ يُخْرِجُ لَنَا مِمَّا تُثْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَ

وَنَابِهَا وَنُومِهَا 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 commence- (4)
ment of: (A) time

مِنْ قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَصُومُونَ

رَبِّائِكُمْ 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

مُتَحِنَةً see م ح ن

مُتَزِينَ see م ر ي

مُتَدِّ see م د د

مِنْ + مِنْ for مِّن

(an indeclinable conjunctive
pronoun)
he, she, they, who, whosoever
(interrogative) who (1)

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا

And who doth greater wrong
than he who inventeth a
lie concerning Allah.[6:21]

who (2)

(conjunctive pronoun)

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And of the dwellers of the
desert is one who believeth
in Allah and the last Day.
[9:99]

whosoever (3)

وَمَنْ يَقْنُتْ مِنكُنْ لِلَّهِ وَرَسُولِهِ

And whosoever of you is sub-
missive unto Allah and
His messenger. [33:31]

whoso (4)

(in a conditional mood)

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ يَنَاقِلْنِ يُقْبَلْ مِنْهُ

And whoso seeketh as religi-
on other than Islam, it
will not be accepted from
him. [3:85]

a preposition signifies:

an origin of a thing (1)

مِنْ

with the meaning (9)

of فِي in

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

And in the night-time hymn
His praise, and after the
(prescribed) prostrations.

[50:40]

any (10)

وَمَا مِنْ دَالٍ إِلَّا اللَّهُ

There is not any God save
Allah. [3:62]

in the sense of عَلَى (11)

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ كُوفَرٍ

Nay, but if ye persevere, and
keep away from evil, and
(the enemy) attack you
on their sudden. [3:125]
on (alternate) (12)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأَجْزَلُهُمْ مِّنْ خِلَافٍ

Or have their hands and feet
on alternate sides cut off.

[5:33]

according to (13)

لَسَوْفَ نُنْزِلُ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْهِكُمْ

Lodge them where ye dwell,
according to your wealth.

[65:6]

with the meaning (14)

of عَنْ (instead of, rather than)

أَرْضَيْتُمْ بِالنَّحْوَةِ الَّذِينَ يَأْمُرُونَ الْأَعْرَافَ

Take ye pleasure in the life
of the earth rather than
(or instead of) the Here-
after ! [9:38]

the far distant Mosque
the neighbourhood where-
of We have blessed. [17:1]

out of (5)

وَمِنَ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of Musa's folk there is
a community who lead
with truth and establish
justice therewith (i.e. out
of Musa's folk). [7:159]

than (when following (6)

a comparative)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ

And who is better in speech
than him who summoneth
unto Allah. [41:33]

because of, (7)

by reason of

وَمِنْ تَحْمِيَّتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

Because of His mercy He
appointed for you night and
day. [28:73]

(Note : The verse may be
rendered : of His mercy.)

some of or among (8)

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ

بِقِطَارٍ يُؤَدِّي إِلَيْكَ

Among the people of the
Scripture there is he who,
if thou trust him with a
weight of treasure, will
return it to thee. (3:75)

to defend (2)

(imperf. 3 p. f. sing.)

defends

مَنَعَ

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُ مِنْ دُونِنَا

Have they gods who defend them beside Us. ? [21:43]

to protect (3)

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

we protect

نَمْنَعُ

قَالُوا لَئِنْ لَمْ تَنْتَهِ عَنْ عِبَادَتِكُمْ وَإِسْتَعْمَارِكُمُ الْمُؤْمِنِينَ

They said: Had we not mastery upon you, and did we not protect you from the believers !

[4:141]

to deny (4)

denied (3 p.m. sing.) pp.

مُنِعَ

قَالُوا يَا أَبَانَا نَبِيٌّ وَإِنَّا لَكُلِّ

O our Father ! The measure is denied us. [12:63]

protector (act. pic. f. sing.) مَانِعَةٌ

begrudging ints. acc. مَنُوعٌ / مَنُوعًا

hinder (n) ints. مَنَاعٌ

(pic. pac. f. sing.) مَنُوعَةٌ
forbidden

م ن ن

مَنْ - عَلَى

(perf. 3 p. m. sing.)

<showed grace

to emphasize the (15)

sense of connection (but in negative case)

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

And whoso doth that hath no connection with Allah.

[3:28]

م ن ن see مَنْ

م ن ن see الْمَنْعُونَ

ن و ص see مَنَاصُ

ن ه ي see مَنَعَهَا

ن س أ see مَنَسَاةٌ

ن ش أ see مَنَشَاتٌ

م ن ع *

(perf. 3 p.m. sing.) مَنَعَ

<~prevented

to refuse مَنَعَ يَمْنَعُ مَنَافٍ (ف)

one some thing, to prohibit, interdict, to prevent

to prevent (1)

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ

أَنْ يُذَكَّرَ فِيهَا بِاسْمِهِ

And who is more unjust than he who preventeth mosques of Allah that His name be mentioned therein. [2:114]

(pic. pas. m. sing.) مَنَّ

<unceasing

(see above note on the meaning of مَن)

time, fortune (*n.*) الْمَنْزُونُ

رَبُّ الدَّهْرِ رَبُّ الْمُنُونِ

and رَبُّ الرَّمَانِ signify the accidents or evil accidents or the times that diquiet or disturb the minds or hearts (LL.)

manḥa (n.) المَنَى

a kind of dew, a sweetish liquid (*Jid.*)

☆ م ن ی

(*imperf. 2 p.m. plu.*) w.v. iv
 <ve emit

< ye emit

أَمْ يَكْفُرُونَ بِمَا آمَنُوا

to shed (blood), to emit sperm

Note : The modification of *the imperfect* has its final \hookleftarrow changed by \hookrightarrow in

plurals, thus the conjugation will go as :

يُمْنِي، يُمْنِي، يُمْنُون، يُمْنُون،
يُمْنِي، أَمْنِي، يُمْنِي

(3 p. m. sing.) *pip.* w.v. iv
~ is emitted

\sim is emitted

(2 p. f. sing.) pip. w.v. iv.
~is emitted

\sim is emitted

sperm (n.)

مَنْ مِّنْ مَّنَّا وَ مِنِّهٖ

to recount to one the benefits shown in order to reproach him, reproach one for benefits received. (The origin of مَمَّنَّ is to cut off as will be observed below from the word مَمَّنَّ

According to *Rgh.* the graces cut off the needs as one who receives benefits from somewhere is no more a needy. Thus a kindness, grace or benefit cuts off the hunger).

(perf. 1st. p. plu.) assim.

we have shown the grace

(*imperf. 2 p.m. sing.*) *assim.*
thou art showing grace

thou art showing grace

assim. y

(*imperf. 3 p.m. sing.*)

~ shows grace

assim. v

(imperf. 3 p.m. plu.)

they show grace

(*imperf. 1st p. plu.*) *acc.*
we show grace

we show grace

(*perate. neg. m. plu.*)
show no grace

show no grace

(conditional phrase) juss.
bestow not favour

bestow not favour

(perate, m. sing.)

bestow thou

showing a grace or
laying an obligation

acc.

here, according to commentators, such as, Razi, Tabri, Zamakhshari and others the words signify 'he recited' and 'recitation' respectively.

(*perf. 3 p.m. plu.*) w.v. v **تَمَنَّوْا**
they wished

w.v. v **تَتَمَنَّوْنَ**
(*imperf. 2 p.m. plu.*)
<ye wish

تَمَنَّوْنَ is for **تَمَنَّوْنَ** the cluster of two compelled to drop first of them)

(*imperf. 3 p.m. plu.*) w.v., v **يَتَمَنَّوْنَ**
they wish

they will **لَا يَتَمَنَّوْنَ**
never wish

(*perate. m. plu.*) w.v. v **تَمَنُّوْا**
long, yearn

recitation (1) **أَمْنِيَّةٌ**
a wish, longing, wishing (2)

<wishes (n.p.) **أَمَانِي**

(*sing.*) **أَمْنِيَّةٌ**

Manat

(an old Arabian goddess) **مَنَاةٌ**

★ د ه م

(*imperf. 3 p.m. plu.*) **يَهْتَدُونَ**

<they prepare,
~make provision

(*imperf. 3 p.m. sing.*) w.v. li.

<stirs up desire

to awaken **تَمَنِّيَةً**

the desire, give reason to hope, make someone wish

يَعِدُهُمْ وَيَمَنِّيهِمْ

The Satan) promiseth them and stirreth. [4:120]

w.v. ii, elp.

(*imperf. 1st. p. sing.*)

I shall fill~desire

وَلَا أَضِلُّهُمْ وَلَا أَزِيدُهُمْ

And surely I shall lead them astray and shall fill then with vain desire. [4:119]

(*perf. 3 p. m. sing.*) w.v. v
<~recited

to wish, raise v **تَمَنَّى مَنبَأًا**
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

يَمْنِي

لَأَمْنِيَنَّ

تَمَنَّى

(perate. m. sing.) iv
respice gently

the dregs of oil (n.)

م م م ا

whatever (particle)

م م ن *

(act. 2 pic. m. sing.)
despised (1)

مَنْ يَمْنُ مَهْمَةً (ك)
to be despised, be enfeebled,
debilitated

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ
Then he made his seed from
a draught of despised
fluid. [32:8]

i.e., belong to a race (2)
that is looked down upon

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَمْنُونٌ
Aye! I am better than this
one who is despicable.
[43:52]

ignominious (3)
i.e., one who is looked down
upon for his bad habits

وَلَا تُطِيعْ كُلَّ سَآءٍ مِّنْهُنَّ
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.)
spreaders

مَهَّدْتُ (imperf. 1st p. sing.) ii
I made smooth

يُمَيِّنُ (v.n. ii, acc.)
preparation, making smooth

الْمَهْدُ (1)
cradle (1)

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]

الْمَهَادُ / مَهَادًا (n. acc.)
expanse, rest-
ing place, that which lies
spread out

م م ل *

مَلَّ (perate. m. sing.) ii
< respice thou

مَلَّ يَمَلُّ (ii) مَلَّ يَمَلُّ (iv)
(1) to accord or allow
delay, defer, put off

(2) to deal gently iv
<< مَلَّ يَمَلُّ مَلًّا وَ مَهْلَةً (ف)
to act slowly, patiently

did not die *لَمْ يَمُتْ* juss. *يَمُتْ*

w.v. el. (neg.) *لَا يَمُوتُونَ*

(imperf. 2 p. m. plu.)

ye should (not) die

(imperf. 2 p. m. plu.) w.v. *يَمُوتُونَ*
they die

acc. w.v. *يَمُوتُونَ*

(imperf. 2 p. m. plu.) w.v. *يَمُوتُونَ*
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.) *الْمَوْتُ*

death (n.) *الْمَوْتَةُ*

the ending and additional

indicates the unit of
an action, that is

termed *إِسْمُ الْمَوْتِ*

dead one (n.) acc. *مَيِّتٌ / مَيِّتًا*

dead ones n. p. *أَمْوَاتٌ / الْمَوْتَى*

lifeless, dead (n.) *الْمَيِّتُ*

lifelessness n. p. *مَيِّتُونَ*
or dead ones

acc. *مَيِّتِينَ*

death (v. mim.) *الْمَيَاتُ*

م و ت ★

(perf. 3 p. m. sing.) w.v. *مَاتَ*

< died

مَاتَ بِمَوْتِ مَوْنًا (ن)

to die, expire

مَيْتٌ، مَيْتٌ (2 p.)

مَيْتٌ (1st p.)

أَفَأُرِيَنَّ مَا تَأْتِي أَوْ مُرِيَنَّ أَنْفُسُكُمْ 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. *مَيْتٌ*
I died

قَالَتْ يَلَيْتَنِي مَيْتٌ 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 + و com. مَالِيَّةٌ
interjective

مَا أَغْنَى عَنِّي مَالِيَّةٌ

My riches have availed me
not. [69:28]

substance, riches, (n.p.) أَمْوَالٌ
wealths

★ م و و ★

water (n.) acc. مَاءٌ مَاءً

★ 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 رَوَاسِيَ أَنْ تَمِيدَ بِرِمٍ
We have placed in the earth
(firm) mountains lest it
should move away with
them. [21:31]

(n. act. pic. f. sing.) مَائِدَةٌ
the table spread, a table with
food upon it
meta. food

dead animals (n.) الْمَيْتَةُ

i.e. those which have not been
slaughtered in the manner
prescribed by the Islamic
law.

(perf. 3 p.m. sing.) w.v., iv
أَمَاتَ
caused to die

(perf. 2 p.m. sing.) w.v., iv
أَمَتَ
thou made die

w.v., vi.
(imperf. 3 p. m. sing.)
يُمِيتُ
causes the death

w.v., iv
(imperf. 1st. p. sing.)
أُمِيتُ
I cause the death

w.v., iv
(imperf. 1st. p. plu.)
يُمِيتُ
we cause the death

★ م و ج ★

(imperf. 3 p.m. sing.) w.v. يَمْوُجُ
< ~ surges

مَاجَ يَمْوُجُ مَوْجًا (ن)
to be agitated, troubled,
swell, surge, (the sea
or a crowd)

a billow (n.) الْمَوْجُ

★ م و ر ★

(imperf. 3 p.m. sing.) w.v. يَمْوَرُ
< ~ will shake

مَارَ يَمْوَرُ مَوْرًا (ن)
to move
from side to side, to shake

م ي ل ★

فَيَمِيلُونَ - عَلٍ w.v. acc.
(imperf. 3 p.m. plu.)

they may attack

< مَالٌ يَمِيلُ مَبَلًا (ض)

be adverse to

lit. they may be adverse to
meta. to swoop down

وَالَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِكُمْ
فَيَنْبَأُونَ مِنْكُمْ عِيْلَةً وَاحِدَةً

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

مَبَلًا / الْمَبَلُ turning v.n., w.v.

turning, (n.)

attacking, swooping,

to turn (1)

فَلَا تَتَّبِعُوا كَلَّ السَّبِيلِ

But turn not altogether.

[4:129]

م ي ر ★

نَمِيرٌ (imperf. 1st. f. plu.) w.v.
< we shall get provision

مَا رَ يَمِيرُ مِيرًا (ض)

to supply food or provision

(Zr.) مِيرَةٌ is food; the verb is derived from the noun to supply with

م ي ز ★

مَيِّزٌ acc.
(imperf. 3 p.m. sing.) w.v.
< discriminates

مَا زَ يَمِيْزُ مِيْزًا (ض)

to detect, distinguish, to discriminate

حَتَّى يَمِيْزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Until he hath discriminated the impure from the pure.

[3:179]

مَيِّزٌ (imperf. 2 p.f. sing.) w.v., v
< bursts

مَيِّزٌ مَمَرًا to be separated v,

مَيِّزٌ مِنَ الْغَيْظِ to burst
with rage (LL)

اِمْتَاَزُوا (perate m. plu.) viii
< separate yourselves

اِمْتَاَزَ اِمْتَاَرًا to be separated, distinguished

“میل” in this verse means: to go astray. Consequently *Pic.* has followed their commentary though the literary meaning of the word is to incline and therefore *Jid.* has rendered the above verse as following :

And those that follow lusts, intend that ye shall incline a mighty incline.

to go astray (2)

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ
أَنْ تَمِيلُوا مِيلًا عَظِيمًا

But those who follow vain desires would have you go astray tremendously.

[4:27]

(Note: According to a number of commentators the word

★★★

کتاب النون

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Verily we are Allah's and
verily unto Him we are
returners. [2:156]

or **إِنَّا** as a statement

وَأَنَّا لَمَّا نَعْتَدُ مِنْهَا مَقَاعِدَ لِنَسْتَمِعَ

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 ی ★

(perf. 3 p. m. sing.) h.v.

< ~turned away

نَاي

initial letter of the (a letter)
68th Sura "Al-Qalam"

read as 'Noon' meaning 'a
fish' ذَا النُّونِ 'the man of
the fish'; name of the Pro-
phet Yunus (Jonah).

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا

And Zunnun when departed
in anger. [21:87]

our, us (pronoun)

(it is an indeclinable affixed
pronoun meaning 'our'
when following a noun
e.g. كِتَابُنَا 'our book' and
'us' when following a verb
as e.g. أَطْعَمَنَا 'he fed us'

or preposition مِنَّا 'from us'.

When affixed to the particle
إِنَّا or **أَنَّ** it is read
'verily we'

ن

نَا

إِنَّا

(*pref 1st. p. sing.*) نَبَّأْتُ
I declared, announced, acquainted

(*imperf. 3 p.m. sing.*) يُنَبِّئُ
declares

(*imperf. 1st p. sing.*) أَنُنَبِّئُ
I declare

I shall acquaint thee سَأُنَبِّئُكَ

(*imperf. 1st p. plu.*) ii نُنَبِّئُ
we declare

that we declare *acc.* نُنَبِّئُهُمْ

(*imperf. 2 p. sing.*) ii تُنَبِّئُ
thou declares

(*imperf. 2 p.m. plu.*) ii تُنَبِّئُونَ
ye declare

(*el. 2 p. m. sing.*) ii لَتُنَبِّئَنَّ
surely thou will declare

(*el. 1st. p. plu.*) ii لَنُنَبِّئَنَّ
we surely shall declare

(*pip. 3 p.m. sing.*) *gen.* يُنَبِّأُ
~ hath been told

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى
Hath he not been told of that
which is in the writs of
Musa (Moses). [53:36]

(*pip. 3 p.m. sing.*) *h.v, nom. ii* يُنَبِّئُونَ
~ will be declared

(*el. pip. 2 p. m. plu.*) *h.v. ii* لَتُنَبِّئَنَّ
you shall surely be
apprised (informed)

(*perate. 2 p.m. sing.*) *h.v. ii* نَبِّئْ
declare thou!

نَأَى بِنَايَ نَأْيًا (ف)

to retire, turn away,
to go far away - عَن -

(*imperf. 2 p.m. plu.*) *h.v.* يَنَازُونَ
they go far away

ن ب ا ★

(*perf. 3 p. f. sing.*) ii نَبَّأَ
< declared (1)

iv, نَبَّأَ ii, وَ أَنْبَأَ

to announce, declare, - ب -
acquaint, inform

<< نَبَّأَ يَنْبَأُ نَبَأً وَ بُرْءًا (ف)
to be high

قَدْ بَيَّنَّا لِلَّهِ مِنْ أَنْبَاءِكُمْ
Allah hath already declared
unto us some tidings of
you. [9:94]

acquainted, (2)
apprised

فَلَمَّا بَيَّنَّاهُهَا لَهَا قَالَتْ مَنْ
أَنْبَأَكَ هَذَا قَالَ بَيَّنَّانِي الْعَالِمُ الْحَكِيمُ

Then, when he had apprised
her of it, she said, who
hath acquainted thee there-
with. He said, the Knower,
the Aware hath acquainted
me. [66:3]

(*perf. 3 p. f. sing.*) نَبَّأَتْ
she declared, acquainted

(i.e., the Day of Resurrection

نَبَأ 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 مَّسْفُورٍ

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 النَّبِيُّ acc. نَبِيًّا

their prophet نَبِيَّهُمْ

(nom.) n. p.

the prophets acc.

(b. plu.)

the prophethood (n.)

النَّبِيُّونَ

النَّبِيِّينَ

الْأَنْبِيَاءُ

النَّبُوءَةُ

ن ب ت ★

(perf. 3 p. f. sing.)

<~grows

declare thou unto them

(perate. 2 p.m. plu.) h.v. ii

declare ye

declare ye unto me

(perf. 3 p.m. sing.) h.v. iv

declared informed

(perate. 2 m. sing.) h.v. iv

tell! inform! (thou),

declare! (thou)

tell them, أَنبِئِهِمْ

inform them

(perate. 2 p.m. plu.) h.v., iv

declare! (you)

(O you) make~ أَنبِئُونِي

known to me

(imperf. 3p.m. plu.) h.v. x

they ask (inquire, question)

a tale, story (1) (v.n.)

وَأَنْتَلِّ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ

And recite unto them with truth the tale of the two sons of Adam. [5:27]

tidings (2)

قُلْ هُوَ نَبَأٌ عَظِيمٌ

Say thou: It is a tremendous tidings. [38:67]

announcement (3)

عَمَّا يَتَسَاءَلُونَ عَنِ النَّبَأِ الْعَظِيمِ

Whereof they question one another? (It is) of the mighty announcement.

[78:1-2]

نَبِّئُهُمْ

نَبِّئُوا

أَنْبَأَ

أَنْبَأَ

أَنْبِئُوا

يَسْتَنْبِئُونَ

نَبَأٌ

ن ب ذ ★

نَذَرَ (perf. 3 p.m. sing.)
~threw, fling

نَذَرَ يَنْذِرُ نَذَارًا (ض)
to throw or fling (things)
before or behind oneself,
give up, to cast off

نَذَرُوا قُرْآنَ الَّذِينَ آمَنُوا الْكِتَابَ كَمَا
اللَّهُ وَرَأَوْهُمْ

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]

نَذَرُوا (perf. 3 p. m. plu.)
they threw, fling

نَذَرْتُ (perf. 1st. p. sing.)
I threw, cast away

نَذَرْنَا (perf. 1st. p. plu.)
we threw, cast away

انْذَرْ (perate. 2 p.m. sing.)
throw !

كُنْذَرٌ (pp. 3 p. m. sing.)
had been cast

لَنُذِرَنَّ بِالْعَرَاءِ

He surely had been cast into
the wilderness. [68:49]

لَيُنْذَرَنَّ (el. pip. m. sing.)
he shall surely be cast

نَبَتَ يَنْبُتُ نَبَاتًا وَ نَبَاتًا (ن) - ب -

to produce (a tree), to grow,
sprout (plant)

أَنْبَتَ (perf. 3 p. m. sing.) iv
<~made grow

أَنْبَتَ إِنْبَاتًا
to make grow, iv
to cause to grow

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا

And Allah hath caused you
to grow from the earth as
a growth. [71:17]

وَأَنْبَتْنَاهَا نَبَاتًا غَيْرًا

And He made her grow up
with a goodly growth.
[3:37]

أَنْبَتَتْ (pref. 3 p.m. sing.) iv
groweth

أَنْبَتْنَا (perf. 1st p. plu.) iv
we have caused to spring up

يُنْبِتُ (imperf. 3 p.m. sing.) iv
grows

تُنْبِتُ (imperf. 3 p.m. sing.) iv
it, that grows

تُنْبِتُوا (n.d. acc. iv
(imperf. 2 p. m. plu.)
that ye cause to grow

نَبَاتٌ / نَبَاتًا (n.) acc. iv
growth, herbage

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتًا بِأَمْرِ رَبِّهِ

And a good land, its herbage
cometh forth by the com-
mand of its Lord. [8:57]

نَجَّ يَنْجِي نَجَاءً وَ نُبُوءًا (ض، ف)

to spring, gush or flow out
(water)

فountains (n. p.) بَنَائِعُ

ن ت ق ★

(perf. 1st p. plu.) نَتَقْنَا

< we shook over

to shake, مَوَّ يَنْقُ نَقًّا (ن)

pull, raise up, spread out
or over

ن ث ر ★

(perf. 3 p. f. plu.) viii اُنْتَرَتْ

< ~scattered

نَزَرَ يَنْزِرُ نَزْرًا (ض، ن)

to disperse, scatter, disseminate

scattered (act. pic. m. sing.) مَنُورًا

ن ج د ★

(dual. n. gen.) التَّجْدَيْنِ

< two highways

(i.e. good and evil)

the highland (n.) التَّجْدُ

ن ج س ★

< impure one (n.) نَجَسٌ

نَجَسَ يَنْجَسُ نَجَسًا وَ نَجَسًا (س)

to defile, pollute.

to become polluted, unclean

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ

By no means! He shall
surely be cast into the
crushing fire. [104:4](perf. 3 p. f. sing.) viii اُنْتُبَذْتُ
she retired

ن ب ز ★

(prate. neg. m. plu.) vi (لَا) تَنَابَرُوا

< ~do not call one
another in insulting mannerto call names, بَرَّ يَبْرُ بَرًّا (ض)
to upbraidto call one another vi تَنَابَرُوا
by nickname in order to
insult him

لَا تَنَابَرُوا بِالْأَلْقَابِ

Do not call one another by
nickname. [49:11]

ن ب ط ★

(imperf. 3 p. m. plu.) x. يَسْتَنْبِطُونَ

< they discover, think out

نَبَطَ يَنْبِطُ نَبْطًا وَ نُبُوءًا (ض)

to gush or flow out (water)

< to invent x اسْتَنْبَطَ

(something), discover

ن ب ع ★

< a fountain, a spring (n.) يَنْبُوءًا
of water

ن ج م ★

< the stars, collectively (1) (n.) النَجْمُ

نَجْمٌ يَنْجُمُ نَجْمًا (ن)

to appear, rise

وَعَلَيْتِ بِالنَّجُومِ يَهْتَدُونَ

And (also) landmarks as by the stars they are guided.
[16:16]

a star (2)

وَالنَّجْمُ إِذَا هَوَىٰ

By the star when it setteth.
[53:1]

(according to some commentators the word النَجْمُ here too means stars, collectively as a noun النَجْمُ)

stars (n. p.) النَجُومُ

herbs (3)

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

And the herbs and the trees do obeisance. [55:6]

ن ج و ★

(perf. 3 p. m. sing.) w.v. نَجَّى
< ~ was saved

نَجَّى يَنْجُو نَجْوًا وَ نَجَامًا وَ نَجَاةً (ن)

(1) to be saved, delivered.
rescued, escape, go free. - مِنْ -

★ ★ ★ ★

Injil (Gospel) (n.) الْإِنْجِيلُ

(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 يُنَجِّيه

(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 نَاجِيَ مُنَاجَاةً
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. نَتَاجَبُكُمْ
ye whisper together

(imperf. 3 p.m. plu.) iv, w.v. يَتَنَاجَوْنَ
they whisper together

(perate m. plu.) vi, w.v. تَنَاجَوْا
ye (should) whisper!

vi, w.v. لَا تَتَنَاجَوْا
(perate neg. m. plu.)
ye (should not) whisper
or do not whisper

(act. pic. m. sing.) w.v.
one who is saved (f.d.)

deliverance (v.n.) w.v.

أَنْجَيْنَا

يُنَجِّي

تُنَجِّي

نُنَجِّي

نَجَّ

نَاجِيَةً

نَتَاجَبُكُمْ

يَتَنَاجَوْنَ

تَنَاجَوْا

لَا تَتَنَاجَوْا

نَاجٍ

النَّجَاةُ

iii نَمَا يَنْجُو نَجْوًا وَ نَجْوَى وَ نَاجِيً

to confide a secret to مُنَاجَاةً

(perf. 2 p. m. sing.) نَجَوْتَ
thou hast escaped

~delivered ii, w.v.
(The verb نَجَّى is written with
when affixed to a pro-
noun as نَجَّاهُ، نَجَّانَا، نَجَّاهُمْ)

(perf. 1st p. plu.) ii, w.v.
we delivered

(imperf. 3 p.m. sing.) ii, w.v.
delivers

(imperf. 1st p. plu.) ii, w.v.
we deliver, we shall deliver

(imperf. 1st p. plu.) el. ii, w.v.
we shall surely deliver

(perate. m. sing.) ii w.v.
deliver ! affixed to a
pronoun as :

deliver me نَجِّنِي

deliver us نَجِّنَا

(pp. 3 p. m. sing.) ii, w.v.
was delivered

(perf. 3 p. m. sing.) iv, w.v.
delivered

affixed to a pronoun as :

delivered us أَنْجَانَا

~you أَنْجَاكُمْ

and so on

(pref. 2 p.m. sing.) iv, w.v.
thou delivered أَنْجَيْتَ

وَكَا نُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ
And they were hewing out
houses from mountains
(feeling) secure. [15:82]

ن ح ر ★

(perate 2 p. m. sing.)
<(thou) sacrifice!
نَحَرَ يَنْحَرُ نَحْرًا وَتَنَحَّرَا (ف)
to slaughter, sacrifice (an animal), to injure the jugular
vein

ن ح س ★

<calamity (v.n.) (sing.) neg. نَحْسٌ
نَحْسٌ يَنْحَسُ نَحْسًا / نَحْسٌ مُخَوِّسَةٌ
to be unlucky, (س، ك)
inauspicious, fatal, of evil
men
inauspicious (n.p.) نَحْسَاتٌ
smoke (n.) نَحَاسٌ
(smoke without flame that
rises high and of which
heat is weak).

ن ح ل ★

the bee (n.) نَحْلٌ
<a gift (v.n.)
نَحَلَ يَنْحَلُ نَحْلًا (ف)
to make a gift, dower a
women, make a wedding
gift

(act. pic.) acc. w.v.
the act of counselling
together

counselling (v.n.) w.v.
(in secret) النَّجْوَى

(Ap-der. m. plu.) w.v, n.d.
deliverers مُنَجِّوْنَ

إِنَّا مُنَجِّوْكَ

Verily We are to deliver thee.
[29:33]

ن ح ب ★

<a vow (v.n.) نَجَبٌ

نَجَبٌ يَنْجُبُ نَجْبًا (ض)
to weep, to cry, to vow

قَضَى نَجْبَهُ

He hath fulfilled his vow.
(i.e., by offering up his
life for Allah's cause—a
metaphorical usage, mean-
ing courted death). [33:23]

ن ح ت ★

(imperf. 2 p. m. plu.) تَنْحِتُونَ
<ye hew

نَحَتَ يَنْحِتُ / يَنْحَتُ / نَحَتَ يَنْحَتُ
نَحْتًا (ن، ض، س)
to cut, hew,
carve (stone, etc.) shape,
work (wood), emaciate

(imperf. 3 p.m. plu.) يَنْحِتُونَ
they hew

to flee (*assim.*) مَدَّ يَدَهُ نَدَاً (ض)

to run away (a camel)

(one who can run away from God's command and establish his own sovereignty against God's order
mata. idols (Lis. etc.))

ن د م ★

(*act. pic. plu.*) نَادِمِينَ

(*sing.*) نَادِمٌ < remorseful

<< نَدِمَ يَنْدُمُ 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 مُنَادَاً

to call it with another in a assembly

(Note: *R.F.* is not used in this meaning.)

(synonymous with

meaning a free gift (*I.Q.*)

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

And give unto women their dowries as a free gift.

[4:4]

(It should not be confused with the 'price of bride' as customary in the ancient world.)

ن خ ر ★

< crumbled (*n. sing.*) نَخْرَةً

decayed (bones)

نَخْرَ يَنْخَرُ نَخْرًا (س)

to be rotten, decayed, carcass, (bone, wood)

ن خ ل ★

< the palm-tree (*n.*) النَّخْلَةُ

(*plu.*) نَخْلٌ, 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.*) يَدٌ

(*perf. 1st p. plu.*) w.v. ii
we cried unto

نَادَيْنَا

(*imperf. 3 p.m. sing.*) w.v. ii
calls

يُنَادِي

when referred to the hereafter it means 'will call'

يُنَادِي (ي)

(*perate. plu.*) ii, w.v.
cry unto

نَادُوا

(*pp. 3 p.m. sing.*) w.v. ii
was cried unto

تُودِي

(*pp. 3 p.m. plu.*) w.v. ii
they were cried unto

تُودُوا

referring to the hereafter 'they shall be cried unto'

(*pip. 3 p.m. plu.*) w.v. ii
they will be cried unto

يُنَادُونَ

(*perf. 3 p. m. plu.*) w.v. vi
they cried out unto each other

تَنَادَوْا

(*Ap-der m. sing.*) w.v. (ي)
a/the caller

الْمُنَادِي (ي)

acc. w.v

مُنَادِيًا

a call, a cry (v.n.) w.v

يَدَاءٌ

assembly (n. p.) w.v.

نَادِي

company (n. p.) acc. w.v.
fellows of an assembly

يَدِيَا

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 يَدَاً خَفِيًّا

(Recall) what time he cried unto his Lord with a secret cry. [19:3]

When referred to the hereafter the perfect tense takes the meaning of a future tense e.g.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ

And the fellows of the Garden shall cry unto the fellows of the fire. [7:44]

(com.)
نَادَى + نَا = نَادَانَا
he cried upon us

نَادَانَا

(com.)
نَادَى + هَا = نَادَاهَا

نَادَاهَا

(com.)
نَادَى + هُمَا = نَادَاهُمَا

نَادَاهُمَا

(*perf. 3 p. f. sing.*) w.v. ii
~called to

نَادَتْ

(*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

(perf. 1st. p. sing.) **أَنْذَرْتُ**
I warned

(perf. 1st. p. plu.) **أَنْذَرْنَا**
we have warned

(imperf. 3 p.m. sing.) **يُنْذِرُ**
warns

it may/in order to *el. iv.* **لِيُنْذِرَ**
warn

(imperf. 3 p. m. plu.) **يُنْذِرُونَ**
they warn

they may/in *el. iv* **لِيُنْذِرُوا**
order to warn

thou may/in *el. iv* **تُنْذِرُ**
order to warn

ye warn *juss. iv* **تُنْذِرُوا**

أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ

Whether thou warnest them
or warnest them not. [2:6]

(perate. m. sing.) **أَنْذِرْ**
thou warn!

(perate. m. plu.) **أَنْذِرُوا**
you warn!

(pp. 3 p.m. plu.) **أُنْذِرُوا**
they had been warned

(pip. 3 p. m. plu.) **لِيُنْذِرُوا**
they might be warned (or)
they in order to be warned

(pip. 3 p. m. plu.) **يُنْذِرُونَ**
they are warned

When they are **إِذَا مَا يُنْذِرُونَ**
warned. [21:45]

warning (v.n.) *acc. iv* **نَذْرًا**

★ ن ذ ر

(perf. 1st. p. sing.) **نَذَرْتُ**
<I vowed
نَذَرْتُ بِنَذْرٍ أَنْذَرْتُ وَنَذَرْتُ

(ن، ض)
to dedicate,
consecrate to God, to
make a vow

(perf. 2 p. m. plu.) **نَذَرْتُمْ**
ye took vow of ~

a vow (v. n.) **نَذْرًا**

vows (n. p.) **نُذُورًا**

فَوَلِّصْهُمْ أَنْظِرْنَاهُمْ وَلْيَفُؤْا 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.) **يُنْذِرُ**
< ~warned

to warn, *iv* **أَنْذَرْتُ**

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 triliteral
have occurred in the H.Q.
such as **نَذْرًا** below.

(perf. 2 p.m. sing.) **يُنْذِرُ**
thou warned

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضٌ لِلنَّظِيرِينَ

And he drew forth his hand,
when lo! it was white unto
the beholders. [7:108]

(perf. 1st. p. plu.)

we extract

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ

And We shall extract whatso-
ever 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 wit-
ness. [28:75]

withdraw (3)

وَلَكِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ
إِنَّهُ لَكَنُفُوسٌ كَفُورٌ

And if We cause man to taste
mercy from Us and there-
after withdraw it from
him, verily he is despair-
ing, blaspheming. [11:9]

(imperf. 3 p.m. sing.)

divests, strips off

كَمَا أَخْرَجَ آبَاؤُكُمْ

مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

As he drove forth your
parents from the Garden,
divesting the twains of
their garment. [7:27]

نَذِيرٌ (ي) my warning (dropped ي)

warner (1) (act. 2 pic.)

نَذِيرٌ

فَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ يَّسَّرَ

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

فَسَتَمْلَكُونَ كَيْفَ تَذِيرُونَ

Ye shall know what (wise or
what terrible) was My
warning. [67:17]

warner (Ap-der. sing.) iv

مُنْذِرٌ

(Ap-der. m. plu.) nom. iv
warners

(Ap-der. m. plu.) acc. iv

مُنْذِرِينَ

(pis. pic. m. plu.) acc. iv
those who were warned

مُنْذَرِينَ

نَزَادٌ see

نَزَادٌ

ن ز ع ★

(perf. 3 p.m. sing.)

نَزَعَ

~ drew forth

ii نَزَعَ يَنْزِعُ نَزَعًا (ض) وَ نَزَعَ

to draw forth, take away, to
pluck out, bring out,
snatch away, remove, strip
off, tears off

they snatch (2)
(from one another)

يَتَنَازَعُونَ فِيهَا كَأْسًا

they will therein snatch from
one another a cup. [52:23]

eager (n.) *ints.* رَاَعَا
eager to roast رَاَعَا الشَّوْىَ
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.) نَزَعَ
< ~made strife
نَزَعَ يَنْزِعُ نَزَاعًا (ف)

to incite to evil,
to foment discord between,
to make strife, to slander,
sow dissensions

(imperf. 3 p. m. plu.) يَنْزِعُ
sows discord

إِذَا الشَّيْطَانُ يَنْزِعُ بَيْنَهُمْ

The devil soweth discord
among them. [17:53]

(imperf. 3 p. m. sing.) e.n. يَنْزِعُ
~ prompt
with بَيِّنَةٍ to prompt

وَلَمَّا 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. يَنْزِعُونَ
(imperf. 3 p. m. plu.)
they (should) dispute

نَازِعٌ مُنَازَعَةٌ وَنِزَاعًا
to dispute, fight, quarrel

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ
فَلْيَمِزْ لَكُمْ فِي الرِّمَازِ

Unto every community We
have appointed a rite which
they perform, let them not
therefore dispute with thee.

[22:67]

(perf. 3 p. m. plu.) vi تَنَازَعُوا
< they disputed (or)
they debated each other

to quarrel, vi تَنَازَعُوا
fight each other

(perf. 2 p. m. plu.) تَنَازَعْتُمْ
ye disputed

(perate. neg. plu.) لَا تَنَازَعُوا
do not dispute
each other

(imperf. 3 p. m. plu.) يَتَنَازَعُونَ
they dispute (1)

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ

(Recall) what time they were
disputing among themsel-
ves regarding their
offering. [18:21]

send down (2)

وَوَرَّكُنَا عَلَيْكَ كِتَابًا

And had We sent down a
Book [6:7]to revel in slow (3)
deliberation (piecemeal)وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ
عَلَى مَكُتٍ وَنَزَّلْنَاهُ تَنْزِيلًاAnd 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.
that has sent down(imperf. 3 p. m. sing.) ii
sends down(imperf. 2 p.m. sing.) ii, acc.
that they may send down(imperf. 1st. p. plu.) ii
we send downdid not (juss) ii
send down(pp. 3 p. m. sing.) ii
~was sent down

has been reveled - عَلَى -

(pp. 3 p. f. sing.)
was reveled(pip. 3 p.m. sing.)
is being reveled

slander, prompting (v.n.)

نَزَعَ

★ ن ز ف

(pip. 3 p. f. plu.) يُنْزَفُونَ

<they are made mad

نَزَفَ يَنْزِفُ نَزْفًا (ض)

to entirely exhaust or be ex-
hausted (as well)

نُزِفَ يَنْزِفُ نَزْفًا (ض)

iv. أَرْزَفَ إِرْزَافًا

to lose one's senses, be
made drunk, be silenced in
argument(imperf. 3 p.m. plu.) iv لَا يُنْزَفُونَ
they will (not)
be senseless (drunk)

★ ن ز ل

(perf. 3 p.m. sing.) نَزَلَ

~has come down

< نَزَلَ يَنْزِلُ نُزُولًا وَ مَنَزِلًا (ض)

to descend, to come down

(imperf. 3 p. m. sing.) يَنْزِلُ

~descends

(perf. 3 p.m. sing.) ii نَزَلَتْ

<~has sent down

نَزَلَتْ تَنْزِيلًا
to send down, ii
to revel(perf. 1st. p. plu.) ii نَزَلْنَا
we have reveled (1)

نَزَلْنَا عَلَى عَبْدِنَا

We have reveled unto Our
bondman. [2:23]

(Note: the form **نَزَّلَ** is of a feminine singular but is used for plural as a group)

(imperf. p. f. sing.) v **نَزَّلَ**

comes down (the initial ت of) imperfect tense is dropped for easy pronunciation which is called **تَخْفِيفٌ**

(imperf. 3 p.m. sing.) v **يُنَزِّلُ**
comes down

that which is (n.) **نَزْلٌ**

prepared for a guest, acc. entertainment, an abode, food or a drink

one descent (n. unity) **نَزْلَةٌ**

وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ

And assuredly he saw him at another descent [53:13]

**وَالنَّزْلَ: الْمَرَّةُ مِنَ النُّزُولِ وَتَقُولُ
فَعَلْتَ ذَلِكَ نَزْلَةً أَيْ مَرَّةً**
MJQ.

i.e., **نَزْلَةٌ** is a noun of unity from **نَزَلَ** it also denotes the meaning of 'once'

(n. pt. plu.) acc. **مَنَازِلُ**
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 **نَزِيلٌ**
the revelation

reveling (v.n. ii.) acc. **نَزِيلًا**

(perf. 3 p.m. sing.) iv **أَنْزَلَ**
~sent down

(perf. 1st p. sing.) iv **أَنْزَلْتُ**
I sent down

(perf. 2 p.m. plu.) iv **أَنْزَلْتُمْ**
ye sent down

(perf. 1st p. plu.) iv **أَنْزَلْنَا**
we sent down

(imperf. 1st p. sing.) iv **سَأَنْزِلُ**
I shall send down (with
س of future tense)

(perate. m. sing.) iv **أَنْزِلْ**
send down !

(pp. 3 p.m. sing.) iv **أُنْزِلَ**
what is sent down or
reveled

(pp.. 3 p. f. sing.) iv **أُنْزِلَتْ**
that is reveled or sent down
(in plural or feminine
singular)

(perf. 3 p. f. sing.) v **نَزَّلَتْ**
brought down

وَمَا تَنْزِلُ بِهِ الشَّيَاطِينُ

And satans have not brought down. [26:210]

(imperf. 3 p. f. sing.) v **تَنْزِلْنَ**
they shall come down

نَسَا نَسْأَ نَسْأَ وَنَسِياً (ف)

to delay (h.v) وَأَنَسَا

postponement of a sacred month to another month was an invention of the idolatrous Arabs, whereby they avoided keeping a sacred month, when it suited not their convenience, by keeping a profane month in its stead, transferring, for example, the observance of Muharram to the succeeding month of Safar (Baid-wai).

a staff n. inst. h.v مَسَاة

ن س ب ★

نَسَباً < kinship v.n., acc.

نَسَبَ يَنْسِبُ نَسَباً وَنَسَبَةً (ض)

to give or ask one's genealogy

to attribute, ascribe to - إِلَى -

< relationship n. p. أَنْسَابُ
or kinships

(sing.) نَسَبٌ

ن س خ ★

(imperf. 3 p.m. sing.) يَنْسَخُ

< abolishes

نَسَخَ يَنْسَخُ نَسْخاً (ف)

to rule out, abrogate, to copy

(pis. pic. m. sing.) ii

what has been revealed or sent (down)

(Ap-der. m. plu.) iv, nom.

who causes to descend, (1)
send down, make to come down

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ
مُجْرَافًا مِنَ السَّمَاءِ

Verily We are about to bring down upon the inhabitants of the city a scourge from the Heaven. [29:34]

(Ap-der. m. plu.) iv, acc.

a receiver of guests, (2)
those who provide hospitality

الَّذِينَ يُؤْتُونَ فِي الْكَيْلِ وَاتَّخَذُوا لِمَنْزِلَيْنِ

Behold ye not that I give full measure and that I am the best of entertainers.

[12:59]

(pis. pic. m. sing.)

landing place

وَقُلْ رَبِّ أُنْزِلْنِي مُنْزَلاً مُبَارَكاً

And say thou: my Lord cause me to land at a landing blest.

[23:29]

(pis. pic. m. plu.)

those who are sent down

ن س أ ★

< postponement (v.n.) h.v.

النَّاسِ
661

ن س ك ★

< a rite (n.) نُسْكٌ

(slaughtering an animal
by way of sacrifice)

نَسَكَ بِنُسْكَ نُسْكَ وَ مَنَسَكَ (ن)

to lead a devout life, to be
pious

(act. pic. m. plu./pron. n.d.) نَائِكُوهُ

performers of it

(نَائِكُونَ + هُ)

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُوَ نَائِكُوهُ

Unto every community We
have appointed a rite (a
certain way of sacrificing)
which they perform.[22:67]

a ritual (v. min.) acc. مَنَسَكًا

(rite of sacrifice)

(n. pl. plu.) مَنَائِكُ

places for sacrifice in per-
forming Haj, generally,
rites and ceremonies of Haj.)

ن س ل ★

(imperf. 3 p.m. plu.) يَنْسِلُونَ

< they hasten out

نَسْلَ يَنْسِلُ نَسْلًا (ن)

to beget, be fruitful in pro-
geny

< نَسْلَ يَنْسِلُ نَسْلًا (ن)

to hasten

النَّسْلُ

the cattle (v.n.)

(imperf. Ist. p. plu) (juss.)

we abolish

نَسَخَ

(imperf. Ist. p. plu) x

we transcribe

نَتَنَسِخُ

we used to transcribe كُنَّا نَتَنَسِخُ

inscription (n.) نُسْخَةٌ

وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ

And in the inscription thereon
was guidance and mercy.

[7:154]

★ ★ ★ ★

Nasr. (p.n.) acc.

نَسْرًا

Nasr, the vulture god, was
an idol of the Himyarites.
The vulture worship of the
Arab is attested by the
Syriac doctrine of Addai.
(Jid.)

★ ان س ف

(imperf. p.m. sing.) يَنْسِفُ

< ~will scatter

نَسَفَ يَنْسِفُ نَسْفًا (ض)

to uproot, reduce to power,
to scatter

(imperf. Ist. p. plu.) epl. لَنَنْسِفَنَّ

we shall surely scatter

(pp. 3 p. f. sing.)

reduced to powder

نُسْفَتٌ

(v.n.) acc.

نَسْفًا

the act of scattering or
reducing to powder

(imperf. 3 p.m. sing.) w.v.
~ forgets

(imperf. 2 p.m. sing.) w.v.
thou forget

(imperf. 2 p.m. plu.) w.v.
ye forget

(perate, neg. m. sing.) f.d.w.v.
thou forget not

(perate, neg. p. plu.) w.v.
ye forget not

(imperf. 1st. p. plu.) w.v.
we forget

we forget them

we forget you

(pip. 2 p.m. sing.)
thou art forgotten

w.v. vi
(perf. 3 p. m. plu.)
they caused (you to) forget

w.v. iv
(perf. 3 p. m. sing.)
he made (me to) forget (it)
the word is a compound one

أَنَسَا + فِي + هِ

he made forget ÷ me + it

he made him
to forget

he made (them)
to forget

w.v. iv
(imperf. 1st. p. plu.)
we cause (it) to be forgotten

w.v. iv, emn.
(imperf. 2 p.m. sing.)
causes to forget

يَنْسَى

تَنْسَى

تَنْسَوْنَ

لَا تَنْسَى

لَا تَنْسُوا

نَسِيَ

نَسَاكُمْ

نَسَاكُمْ

تُنْسَى

أَنَسَا (كَمْ)

أَنَسَا (نَه)

نُسِي (هَ)

يُنْسِيَنَّ

وَرُدَّكَ الْحَرْثَ وَالنَّسْلَ

He destroys the crops and
the cattle. [2:205]

progeny (2)

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

Then He made his progeny
from an extract of water
base. [32:8]

ن س و ★

women (n. p.) نِسْوَةٌ

(there is no singular of this
word from the root)

women (n. p.) النِّسَاءُ

ن س 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. **الْمُنشُونَ**
grower

(pis. pic. f. plu.) iv, h.v. **الْمُنَشَاتُ**
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 نَشْراً وَنُشُوراً (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 إِذَا أَشَاءَ أَنْشَرَهُ

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 **يُنْشِرُونَ**
they raise the dead

أَمْ اخْتَلَفُوا إِلَٰهَةً مِّنَ الْأَرْضِ هُمْ يُنْشِرُونَ
Or have they chosen gods
from the earth who raise
the dead. (i.e. who bring
to life.) [21:21]

caused thee to forget **يُنْسِيَنَّكَ**

forgotten one (v.n.) w.v. acc. **نَسِيًّا**

pic. pac. w.v. acc. **مَنْسِيًّا**
~become forgotten (lost in
oblivion)

(act. pic.) w.v. acc. **نَسِيًّا**
forgetting

ن ش أ ★

(act. pic. f. sing.) h.v. **نَاشِئَةً**
<rising (in the meaning of
a verbal noun)

نَشَأَ يَنْشَأُ / نَشُو يَنْشُو نَشْأً وَنُشُوءًا
و نَشَاءَ (ف، ك)

to grow up (child), live,
originate, rise, to create

to be brought up **نُشِقَ وَأُنْشِقَ**

growth **النَّشَاءُ**

(pip. 3 p.m. plu.), ii h.v. **يَنْشَأُ**
~is bred up

(perf. 3 p.m. sing.) iv, h.v. **أَنْشَأَ**
produced

(perf. 2 p.m. plu.) iv, h.v. **أَنْشَأْتُمْ**
ye made to grow

(perf. 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 ★

النَّاشِطَاتُ (act. pic. f. plu.)

< releasers (f.)

نَشَطَ يَنْشُطُ نَشَاطًا (ن)

to go out from a place,
(draw up a bucket at one
pull)to act of drawing النَّشَطُ
up quickly and easily

releasing v.n. acc. نَشَاطًا

وَالنَّشِطَاتِ نَشَاطًا

By the angels who release
(souls of believers) with
(gentle) release or by
those who gently draw out
the souls of the believers.

[79:2]

ن ص ب ★

نُصِبَتْ (pp. 3 p. f. sing.)

< (they are) fixed, firm,
rooted, set up.(1) نَصَبَ يَنْصُبُ نَصَبًا (ن، ض)
to fix (a plant, tree, stone)
in the soil, to raise, estab-
lish(2) نَصَبَ يَنْصُبُ نَصَبًا (س)
to use diligence, to be instant,
to toil, labour(imperf. 2 p.m. plu.) vill
ye spreading (yourselves)فَانْتَشَرُوا + com. vill
(perate. m. plu.)

disperse

(act. pic. f. plu.) النَّاشِرَاتُ
spreading ones

وَالنَّاشِرَاتِ نَشْرًا

By the spreading (winds.)

[77:3]

spreading (v.n.) acc. نَشْرًا
the resurrection (v.n.) نُشُورًا(pact. pic. m. sing.) {
unfolded مَنُشُورٌ

(act. pic.) acc. مَنُشُورًا

(pis. pact. f. sing.) ii مَنُشَرَّةٌ
spread open< (pis. pact. m. plu.) acc. iv مُمْشَرُونَ
brought up (or) are/
will be raised(pis. pact. m. sing.) vill مُمْشِرٌ
that which spreads itself out

ن ش ز ★

< rise up (perate. m. plu.) اَنْشُرُوا

نَشَرَ يَنْشُرُ نَشْرًا (ن)

to be high, lifted up, rise up

(imperf. 1st. p. plu.) iv نَنْشُرُ
we make stand up< refractoriness (v.n.) نُشُورٌ
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 slaught-
ered on the idols (or the
altars.) [5:3]

<idols, images or (n. p.) أَنْصَابٌ
statues

(sing.) نُصْبٌ أَوْ نِصَابٌ (Lis.)

نُصْبٌ plu of أَنْصَابٌ

نُصْبٌ is generally translated
as idols. The commentator
Daryabadi observed that
it was 'atar', a sacred stone
where pagans used to offer
slaughters

(act. 2 pic. m. sing.) نَصِيبٌ
a part, portion

ن ص ت ★

(perate. m. plu.) iv أَنْصِتُوا
<keep quiet in order
to listen

نَصَتَ يَنْصِتُ نَصَاتًا (ض)

وَأَنْصَتَ إِنْصَاتًا

to keep quiet in order to
listen to, hear

ن ص ح ★

(perf. 3 p. m. plu.) فَصَحُوا
<they wished well,
they were sincere

وَالِ الْجِبَالِ كَيْفَ نُوْصِتَ

(Look they not)~and at
the mountains how they
are fixed firm. [88:19]

(perate. m. sing.) أَنْصَبَ
toil, labour!

وَإِذَا قَرَعْتَ فَالْصَّبَّ

And when thou has finished
(thy preaching still)
labour hard, (or) toil (in
prayer). [94:7]

labour, toil n.v. nom. {

acc. {

نَصَبٌ

نَصَابٌ

نَاصِبَةٌ

(act. pic. f. sing.)
toiling, worn (i.e., fatigued
by the most unavailing
labour)

calamity (n.) نَصَبٌ

إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِي

الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

When he cried unto his Lord:
verily the Satan hath tou-
ched me with affliction
(or calamity) and suffering.
[38:41]

<standards (1) (n. p.) النُّصُبُ

a goal (sing.) نِصَابٌ

كَأَنَّهُمْ إِلَىٰ نِصَابٍ يُوفُضُونَ

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 مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا
But who would save us from
wrath of Allah should it
reach us. [40:29]

(imperf. 3 p.m. sing.) acc. **يَنْصُرُ**
they may succour

(conditional phrase) gen. **يَنْصُرُهُ**
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. **لَيَنْصُرَنَّ**
surely he will succour

(perate 2 p. m. sing.) **انْصُرْ**
make~triumph **عَلَى** -

فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
So make us triumph over
the disbelieving people.
[2:286]

صَحَّ يَصْحُحُ صُحَاً (ف) - ل -

(1) to be pure, unmixed, to
act sincerely

(2) to give sincere advice, to
counsel

(perf. 1st p. sing.) **صَحَّحْتُ**
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. **صَوْحٌ / انْصُوحاً**
sincere (repentance)

ن ص ر ★

(perf. 3 p.m. sing.) **نَصَرَ**
~succoured

نَصَرَ يَنْصُرُ نَصْرًا (ن)
to assist, aid, succour, protect
to cause one **عَلَى، مِنْ -**
to conquer an enemy, render
victorious, deliver or succour

a faithful **نَصَرَ الْمُؤْمِنَ اللَّهَ**
aided Allah
meta. i.e., his religion

(perf. 3 p. m. plu.) **نَصَرُوا**
they succoured

فَأَدْخِلُوا نَارَهُ فَذَلِكُمُ
لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارٌ

Then they were made to enter a fire, then they found not for themselves besides Allah (any) helpers. [71:25]

Ansar (2)

وَالَّذِينَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
And the first ones among Muhajirs (emigrants) and Ansar (their helpers). [9:100]

أَنْصَارٌ *lit.* 'helpers' or 'auxileries,' is an honorary distinction applied to those of the inhabitants of Madina Munawwarah who were first to extend assistance to the Holy prophet (peace be upon him) and who gave a hearty welcome to the emigrants, fraternized with them and defended the Holy prophet with their money and lives.

(*com.* أَنْصَارِي) أَنْصَارِي
my helpers

(*imperf.* 2 p. m. plu.) *vi* تَنْصَرُونَ
ye succour one another

مَا لَكُمْ لَا تَنْصَرُونَ

What aileth you that ye succour not one another? [37:25]

(*perate.* 2 p. m. plu.) أَنْصَرُوا
(you) succour

(*pip.* 3 p.m. plu.) يَنْصَرُونَ
they shall be succoured

(*pip.* 2 p.m. plu.) تُنصَرُونَ
you shall be succoured

(*v.n.*) النَّصْرُ | نَصْرًا | نَصْرًا
help, aid, succour

helper (*act. pic. m. sing.*) نَاصِرٌ

أَهْلَكَهُمْ فَلَا نَاصِرَ لَهُمْ
We destroyed them and there was no helper of theirs. [47:13]

protector *acc.* نَاصِرًا

فَيَعْلَمُونَ مَنْ أَضَعُفَ تَأْوِيلًا
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

نَاصِيَةٌ (sing.)

نَصَاً يَنْصُوْ نَصْواً (ن)

to seize one by the forelock

ن ض ج ★

(perf 3 p. f. sing.) ضَجَّتْ

<~cooked

ضَجَّ يَنْضَجُ ضَجْجاً (س)

done, cooked, to be thoroughly burnt and whose sensibility has been dead

ن ض خ ★

(relative n. dual) ضَخَّخَتَانِ

gushing forth (fountains)

ضَخَّخَ يَضَخُّ ضَخْخاً (ف)

to sprinkle water on, irrigate, gush out, (spring)

ن ض د ★

(act. 2 pic. m. sing.) ضَيْدٌ

<piled one over another, ranged

ضَدَّ يَضُدُّ ضُدّاً (ض)

to pile up one over the other (carpets, cushions, goods etc.)

(perf. 3 p.m. sing.) VIII

<vindicated himself

اَتَصَّرَ اَتَصَّاراً VIII

oneself, vindicate or deliver oneself

(perf. 3 p.m. plu.) VIII

they vindicated

themselves

(imperf. 3 p. m. plu.) VIII يَنْصِرُوْنَ

they vindicate themselves

(imperf. 2 p.m. dual.) VIII تَنْصِرَانِ

you (twain) defend themselves

(perate. m. sing.) VIII

(I beg thee to) vindicate (me)

(Ap-der. m. sing.) x

one who is able to defend himself

(Ap-der. m. plu.) acc. مُنْصِرِينَ

those who are able to defend themselves

(perf. 3 p.m. sing.) x

~asked for aid or succour

(perf. 3 p.m. plu.) x اَسْتَصَرُوا

they asked for aid or succour

a Christian (n.) acc. نَصْرَانِيَّ / نَصْرَانِيَّةً

<Christians (n. p.) النَّصَارَى

(sing.) نَصْرَانِيٌّ

ن ص ف ★

<the half (n.) نِصْفٌ

نَصَفَ يَنْصِفُ نَصْفاً (ن)

to reach half its portion

ن ط ق ★

(imperf. 1st p.m. sing.)

~speaks

نَطَقَ يَنْطِقُ نَطْقًا (ض)

to speak, utter, articulate
sounds

(imperf. 3 p.m. plu.) يَنْطِقُونَ

they speak

(imperf. 2 p.m. plu.) تَنْطِقُونَ

ye speak

(perf. 3 p. m. sing.) iv أَنْطَقَ

~caused to speak

(v.n. mim.) مَنطِقٌ

diction, language

يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنطِقَ الطَّيْرِ

O people verily we have been
taught the diction of birds.

[27:16]

ن ظ ر ★

(perf. 3 p. m. sing.) نَظَرَ

~looked

saw إِلَى -

glanced فِي -

< نَظَرَ يَنْظُرُ نَظْرًا وَ مَنظَرًا (ن)

- إِلَى وَ فِي -
to see, look at,to gaze, observe, behold,
consider, listen to, be pat-
ient towards, to wait, to
look to

(pact. pic. m. sing.) مَنضُودٌ

ranged one over the other

وَزَلَّجَ مَنضُودٌ

And plantains laden with
fruit. [56:28]

ن ض ر ★

بَرَّاءَةٌ (n.)

brightness (n.)

نَضْرًا يَنْضَرُ 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.) النَّاطِحَةُ

< 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

نَظْفًا يَنْظِفُ وَ يَنْظِفُ نَظْفًا (ن، ض)

to flow softly,

trickle gently (water), pour
out (a liquid)

(*imperf. 3 p. f. sing.*) juss.
<should look to

form of 3 p. f. is used for
نفس that is feminine

وَلْيَنْظُرْ نَفْسٌ مِّمَّا مَتَّعْنَاهُ

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 عَنِ قَوْمِهِمْ وَأَنَّهُمْ تَنْظُرُونَ

And drowned Firawn's folk
while ye looked on (*i.e.*,
in your sight). [2:50]

(*imperf. 1st p. sing.*) juss.
I look at

قَالَ رَبِّ ارْنِ أَنْظُرْ لِيكَ

He said. My Lord show me
(thyself) that I may gaze
upon thee. [7:143]

(*imperf. 1st p. plu.*) juss.
we in order to see

(*perate. m. sing.*)
look at! (1)

فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ
Look at thy food and drink,
they have not rotten.

[2:259]

look (think over) (2)

فَانْظُرْ مَاذَا تَعْرَى

So look what thinkest thou!
[37:102]

لَنْظُرُ

وَلَمَّا أَنزَلْنَا سُورَةَ تَنْظُرُ 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 يَنْظُرُ إِلَيْهِمْ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ

Nor Allah shall speak to
them or look at them.
[3:77].

to find out (2)

فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا

Let him find out which is
the best food. [18:19]
to wait (3)

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً 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 دُوعَسْرَةً فَنَظَرَةً إِلَىٰ مَسْرَةٍ

And if one (the debtor) be
in difficulties then let there
be a deferment until easi-
ness. [2:280]

(act. pic. f. sing.) **نَظَرَةً**

lit.: observer

(one who waits and sees)

(perate. neg. 2 p.m. plu.) iv **لَا تَنْظُرُوا**
do not respite

لَا تَنْظُرُونِ (neg.) **لَا تَنْظُرُوا** + نِ
respite me not (com.)

(perate. 2 p. sing.) **أَنْظُرْ**
respite!

respite me! **أَنْظُرْنِي**

(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 **انتَظِرْ**
wait!

(perate. m. plu.) viii **انتَظِرُوا**
(O you) wait

(Ap-der. m. plu.) viii **مُنْتَظِرُونَ**
those who are awaiting

(Ap-der. m. plu.) acc. viii **مُنْتَظِرِينَ**
those who are awaiting

look upon (3)

لَا تَقُولُوا أَرْعَانَا وَقُولُوا انْظُرُوا

Say not, 'listen to us' but
say, 'look upon us' [2:104]

(perate. 2 p. m. plu.) **انْظُرُوا**
(O you) behold! (4)

فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ
And behold what was the
end of those who rejected
truth! [3:137]

wait for (5)

انْظُرُوا نَافَثَتَيْسَ مِنْ نُورِكُمْ
Wait for us that we may
borrow some of light.

[57:13]

(perate. 2 p. f. sing.) **انْظُرِي**
consider!

فَانْظُرِي مَاذَا تَأْمُرِينَ
So consider what thou will
command. [27:33]

the look (v.n.) **نَظَرٌ**

يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ
They look at thee with the
look of one swooning into
death. [47:20]

a glance (n.) **نَظْرَةٌ**

فَنَظَرَ نَظْرَةً فِي النُّجُومِ
The he glanced a glance
on the stars. [37:88]

a deferment, (n.) **فَظْرَةٌ**
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.) نِعَمٌ

(sing.) نِعْمَةٌ

<favours (p.b.) أَنْعَمَ

(sing.) نِعْمَةٌ

favour (n.) نِعْمَاءُ

(act. pic. m. sing.) نِعْمًا acc. النِّعَمُ
delight

(garden of delight) جَنَّاتُ النِّعَمِ

<cattle (n.) أَنْعَامٌ وَنُحُورٌ

(plu.)

cattle <cattle (n.p.) أَنْعَامٌ

an irregular verb called verb
of praise فَعَلَ الْمَدْحَ that
means "to be excellent,"
thus نِعْمَ الْمَوْلَى means "He
is the Excellent Master."

how excellent a reward

how excellent نِعْمَ الثَّوَابُ

(are we) who spread it
(the earth) out فَنِعْمَ الْمَاهِدُونَ

verily how excellent نِعْمَ الْجَبِينُونَ

(or gracious) were those
who answered (i.e., we
returned a gracious an-
swer).

ن ع ج ★

ewe (n.) نَجَبَةٌ

<ewes (n.p.) نَجَاجٌ
(sing.) نَجَبَةٌ

ن ع س ★

slumber (n.) الثَّمَسُ
acc. نُمَاً

ن ع ل ★

thy shoes نَعْلِكَ

f. d. (n. dual) نَعْلَيْنِ
(com.) نَعْلٌ + لَكَ = نَعْلِكَ

ن ع م ★

<delights, case, (n.) نِعْمَةٌ
comforts

نَعْمَ يَنْعَمُ وَنَعِيمٌ يَنْعَمُ نِعْمَةً (ف، س)
to live in ease, in comfort,
lead a pleasant life

owners of ease أَوْلَى النِّعَمِ

(act. pic. f. sing.) نَاعِمَةٌ
delighted one

(perf. 3 p. m. sing.) ii نَعَّمَ
~made prosperous

(perf. 3 p. m. sing.) iv أَنْعَمَ
has favoured with grace، عَلَى -
has blessed

تَفَحَّ بِنَفْحٍ نَفْحًا وَنَفْحَانًا (ف)

to spread its odour (perfume),
blow (wind)

Note: indicates to the
noun, thus means : a single
breath

★ ن ف خ ★

(perf. 3 p. m. sing.)

< ~breathed

تَفَحَّ بِنَفْحٍ نَفْحًا (ن)

to blow with the mouth

(perf. 1st. p. sing.)

I breathed

(perf. 1st. p. plu.)

we breathed

(imperf. 2 p. m. sing.)

thou breathe

(imperf. 1st. p. sing.)

I breathe (I blow)

blow ! (perate m. plu.)

(pp. 3 p.m. sing.)

~was/will be blown

(pip. 3 p. m. sing.)

~will be blown

a single breath or (n.)
blow

★ ن ف د ★

(perf. 3 p. m. sing.)

~exhausted

the sea would
have exhausted

لَفِدَ الْبَحْرُ

how excel-
lent is that

نِعْمًا (نِعْمَ مَا - نِعِمَّ مَا)

إِنَّ اللَّهَ لَنِعَمًا يُعْطِيكُمْ بِهِ

How excellent is the admoni-
tion that He gives you.

[4:58]

yea, yes (n.) نَعَمْ

★ ن غ ض ★

< (thus) they will
shake, wag

نَعَضَ نَضَضٌ نَضًا وَنُغْضًا (ض)

to move, be shaken,
shake

to shake الرَّأْسُ

the head in wonder or scorn

فَيَنْعَضُونَ 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.) النِّفَاثَاتُ

< blower women

نَفَثَ بِنَفْثٍ نَفْثًا (ن، ض)

to blow in or on a thing
(juggler, sorcerer), (with
object) to spit out of
the mouth

★ ن ف ح ★

< a breath (n.) نَفْثَةٌ

قَرَّ يَنْفِرُ / يَنْفِرُ قُرُورًا (ن، ض)

to grow wild, restive, runaway,
be frightend, through
fright, to go, march forth
to war or to any cause

(imperf. 3 p.m. plu.) f.d. el. يَنْفِرُوا
to march forth

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً

And it is not for the believers
to march forth all to-
gether. [9:122]

(perate m. plu.) يَنْفِرُوا
march forth !

(imperf. 2 p.m. plu.) (f.d.) يَنْفِرُوا
ye march forth

the act of running (v.n.) { يَنْفِرُ
away
or being a fugitive, acc. يَنْفِرُوا
concourse

(act. 2 pic. m. sing.) acc. يَنْفِرَا
a company or number of
men dealing with others
as in war

وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

We supported you with riches
and children and We made
you a numerous concourse.
[17:6]

people, a company of (ن.) قَرَّ
men not exceeding ten nor
less then three

(Ap-der. f. sing.) x مَسْتَفِيرَةً
one who takes to flight,
fugitive

يَفْدَ يَنْفَدُ نَفَادًا (س)

to be spent, consumed, exha-
usted

exhausted (perf. 3 p.f.sing.) يَفْدَتْ

Could not be مَأْ يَفْدَتْ
exhausted [31:27]

(imperf. 3 p.f.sing.) acc. يَفْدُ
~(they) exhaust

f. sing. used for plural

(imperf. 3 p.m.sing.) يَفْدُ
~exhausts or will be
exhausted

ceasing (v.n.) نَفَادًا

ن ف ذ ★

(imperf. 2 p.m. plu.) تَفْدُونَ
< ye pass out of ~

تَفْدَ يَنْفَدُ تَفْدًا وَ تَفْدًا (ن)
to penetrate, to pass, go
beyond

(acc. f.d.) تَفْدُوا
(imperf. 2 p.m. plu.)
that ye pass out of

(perate. m. plu.) اَتَفْدُوا
go beyond !

ن ف ر ★

(perf. 3 p.m.sing.) قَرَّ
< ~marched forth

وَمَا أَصَابَكُمْ مِنْ سَيْتَةٍ مِنْ نَفْسِكُمْ

And whatever of ill befalleth thee it is from thyself.

[4:79]

soul, in the sense (4)

of One's inner desire or feeling

مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ

الْأَلْحَابَةِ إِنَّ نَفْسَ يَعْقُوبَ قَضَاهَا

It availed them not against Allah at all, it was only a craving in the soul of Ya'qub that he satisfied.

[12:68]

willingly (5)

(Note : When used as adverb it means willingly)

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ 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 نَفَسَ

breathed

وَالصُّبْحُ إِذَا تَنَفَّسَ

And the dawn as it breathes away (the darkness).

[81:18]

ن ف س ★

A soul, a living (1) (n.) f. نَفْسٌ
soul

وَأَتَوُوا يَوْمَ الْآخِرَةِ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ

And fear a Day (or guard yourselves against a Day) when no soul will in aught avail another nor will intercession be accepted from it.

[2:48]

a person (2)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ 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 نَفْسٌ and أَنْفُسٌ are used to denote the reflective meaning. Thus

أَنْفُسُهُمْ، نَفْسُهُ

and the rest mean himself, themselves, itself, etc.

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَكْرَاهُ الْيَاسُوءَ

Nor I exculpate myself Lo ! the (human) soul enjoineth unto evil.

[12:53]

ن ف ق ★

نَقْعًا (n.) *acc.* نَقْعٌ
place from where there is
an other exit

نَقَعَ يَنْقَعُ نَقْعًا (ن)
consumed, hidden, ex-
hausted, spent

وَلَا كَانَ كِبْرُ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَمَتْ
أَنْ يُدْبِقِيَ نَقْعَانِ الْأَرْضِ

And if their backsliding is
hard upon thee, then seek
out, if Thou canst, a hole
(*jerboa*) in the earth.

[6:35]

نَقَعَةً (n.) *expenditure*

نَاقِعُوا (perf. 3 p. m. plu.) iii
< ~played the hypocrite

نَاقِقٌ نِقَاقًا iii
its hole where are many
entrances (*jerboa*) and hence
to be a hypocrite in religi-
on means, professing to
believe first one thing and
then another

(*Ap-der. m. plu.*) iii } الْمُنَاقِقُونَ
(*Ap-der. m. plu.*) *acc.* iii } الْمُنَاقِقِينَ
those who are hypocrite

(*Ap-der. m. plu.*) iii } الْمُنَاقِقَاتُ
hypocrite

hypocrisy (v. n.) iii } النِّفَاقُ

(*perf. 3 p. m. sing.*) vi لِيَتَنَافَسَ
let~aspire, long for

(*Ap-der. m. plu.*) vi اَلْمُتَنَافِسُونَ
aspires

ن ف ش ★

نَفَثَ (perf. 3 p. f. sing.)
< ~pastured

نَفَثَ يَنْفِثُ نَفْثًا (ن)
to pick or pull into pieces
(cotton or wool) with
fingers, to flatter, pester,

(*act. pic. m. sing.*) اَلْمَنْفُوثُ
carded one

ن ف ع ★

نَفَعَ (perf. 3 p. m. sing.)
< ~profited

نَفَعَ يَنْفَعُ نَفْعًا (ف)
to profit, to be useful

(*perf. 3 p. f. sing.*) نَفَعَتْ
~profited

(*imperf. 3 p. m. sing.*) يَنْفَعُ
~profits

(*imperf. 3 p. f. sing.*) تَنْفَعُ
~will profit

(will not profit) لَا تَنْفَعُ
(*imperf. 3 p. m. plu.*) يَنْفَعُونَ
they profit

نَافِعٌ < benefits (n. p.)
(*sing.*) مَنَفْعَةٌ

نَفَعَ (profit (benefit) (v. n.))

وَمِنَ اللَّيْلِ فَجَهَّدْ بِهِ نَافِلَةً لَّكَ

And of the night, keep the vigil therein as (an act of) supererogation for thee.

[17:79]

grandson (2)

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً

And we bestowed upon him Is-haq and Ya'qub as a grandson.

[21:72]

<spoils or war (n. p.)

الْأَنْفَالِ

(sing.) booty

قُلْ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ

They ask thee concerning the spoils of war, say thou: the spoils of war are at the disposal of Allah and the Apostle.

[8:1]

ن ف ي ★

(pip. 3 p.m. plu.) w.v.

<they are expelled, they will be expelled

تَقَى بَيْنَهُمْ نَهْيًا (ض)

away, to expel, cast out

ن ق ب ★

piercing (v. n.)

قَبَّ acc.

digging through (a wall)

(act. 2 pic. m. sing.)

قَبِيْ acc.

warden, captain

678

in the act of (v.n.) iii acc.
hypocrisy

نَفَاقًا

(perf. 3 p.m. sing.) iv

<~ has expended

أَنفَقَ

to consume, iv.

أَنفَقَ إِفْثَاكًا

to expend

(perf. 2 p. m. sing.) iv

thou hath expended

أَنفَقْتَ

(perf. 3 p. m. plu.) iv

they have expended

أَنفَقُوا

(pref. 2 p. m. plu.) iv

ye have expended

أَنفَقْتُمْ

(imperf. 3 p. sing.) iv

~expends

تَنفِقُ

(imperf. 3 p.m. plu.) iv

ye expend

تَنفِقُونَ

(imperf. 2 p.m. plu.) iv, acc.

that ye expend

تَنفِقُوا

expend (prate. m. plu.) iv

أَتَفِقُوا

expending (v.n.)

الْإِفْثَاكَ

(Ap-der. m. plu.)

those who expend

الْمُنْفِقِينَ

ن ف ل ★

(act. pic. f. sing.)

نَافِلَةٌ

<A supererogatory deed (1)

قَلَّ يَنْقُلُ قَلًّا (ن)

to give one a gift or present, give booty taken from the enemy, to do, or give over and above what is commanded or a gift over and above what is asked

ن ق ر ★

(pp. 3 p.m. sing.)

< ~ was blown or
~ was sounded

قَرَّ يَنْقُرُ قَرًّا (ن)

to strike, injure one

الناقورُ (n.) the trumpet

(act. pic. m. sing.) قَرًّا

a groove in a a date-stone

(قَرًّا acc. in the smallest
matter)

ن ق ص ★

(imperf. 2 p. f. sing.)

< ~ diminishes, consumes

نَقَصَ يَنْقُصُ نَقْصًا وَنَقْصَانًا (ن)

to diminish decrease, run
lowthey (كُم - f. d.) f. juss. يَنْقُصُوا
are diminishing (you)they abated nothing
of your right لَمْ يَنْقُصُوا

(imperf. 1st. p. plu.)

we reduce

(pip. 3 p. m. sing.)

~ is diminished

abate! (perate m. sing.)

(perate. reg. m. plu.)

give not short

(perf. 3 p. m. plu.) ii

< they overrun (in the land)

رَنَّ فِي الْأَرْضِ

over the land, to pass or
wander through

ن ق ذ ★

(perf. 3 p. m. sing.) iv

< ~ delivered

أَقْدَ إِقْدَادًا

to deliver, iv
save, rescue from

(imperf. 2 p. m. sing.) iv

thou rescue

أَكَاثَتِ شَيْءٌ مِّنْ فِي النَّارِ

Canst thou (O Muhammad)
rescue him who is in the
fire. [39:19]

(imperf. 3 p. m. plu.) iv

they deliver, save

(pip. 3 p. m. plu.) iv

they will be delivered (or
saved)

وَلَا هُمْ يُنْقَدُونَ

And they will not be saved.
[36:43](imperf. 3 p. m. plu.) x, f. d. يَنْقِدُوا
they can rescue

وَلَنْ يَسْلُبَهُمُ الذُّبَابُ شَيْئًا لَا يَنْقِدُوهُ مِنْهُ

And if the fly took something
from them, they could
not rescue it from him.

[22:73]

قَمَّ يَقِمُّ / يَقِمُّ يَقَمًا
(ض، س) وَأَنْتَقَمَ - مِنْ وَعَلَى

to avenge oneself upon,
punish, chastise, accuse,
to develop hate

وَمَا تَقْسُوا مِنْهُمْ إِلَّا أَنْ
يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they persecuted them
for naught save that they
believed in Allah, the
Mighty, the Praiseworthy.
[85:8]
they avenged (2)

وَمَا تَقْتُلُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ
And they avenged not except
for (this) that Allah and
His Messenger had enriched
them. [9:74]

(imperf. 2 p.m. sing.) تَقِمُّ
thou takest vengeance

(imperf. 2 p.m. plu.) تَقِمُونَ
ye take vengeance

(perf. 1st. p. plu.) اتَّقَمْنَا
we took vengeance

(imperf. 3 p. m. sing.) يَتَقِمُّ
will take retribution

retribution (v.n.) اتِّقَامٌ

(Ap-der. m. plu.) يَتَقِمُونَ
avenger

ن ك ب ★

(act. pic. m. plu.) لَنَّا كِبُورٌ
< certainly they are deviators

(pact. pic. m. sing.) مَقْصُورٌ
diminished

diminution (v.n.) قَصْرٌ

ن ق ض ★

(perf. 3 p. f. sing.) قَضَتْ
< ~ broke,
(~ unravelled)

قَضَّ يَنْقُضُ قَضًا (ن)
to pull down, demolish (a
house), break, (a contract),
undo a thing, violate (a
treaty), to unravel or
untwist.

(imperf. 3 p. m. plu.) يَنْقُضُونَ
they violate

(perate neg. m. plu.) لَا تَنْقُضُوا
do not violate !

breaking (v.n.) قَضٌ

(perf. 3 p. m. sing.) iv أَنْقَضَ
~ weighed down

ن ق ع ★

< dust (n.) acc. قَمًا

نَقَعَ يَنْقَعُ نَقْمًا (ف)
to soak, macerate,

ن ق م ★

(perf. 3 p. m. plu.) قَمَّوا
< they persecuted (1)

only the contract of marriage.

(perf. 2 p.m. plu.) **نَكَحْتُمْ**
ye married

(imperf. 3 p.m. sing.) **يُنكِحُ**
marries

to marry **أَنْ يَنْكِحَ** juss. **يَنْكِحِ**

(imperf. 2 p. f. plu.) **يَنْكِحْنَ**
that they (women) marry

(perate. 2 p.m. plu.) **وَأَنْكِحُوا**
marry! (O you men)

(perate. neg. m. plu.) **لَا تَنْكِحُوا**
marry not (O you men)

(imperf. 1st p. plu.) **أَنْكِحَ**
I give in marriage

(perate. neg. m. plu.) **لَا تَنْكِحُوا**
(O you men) give not in marriage

(perate. m. plu.) **أَنْكِحُوا**
give in marriage

(imperf. 3 p.m. sing.) **يَسْتَنْكِحُ**
~wish to marry

marriage (v.n.) acc. **النِّكَاحُ / نِكَاحًا**

الَّذِينَ لَا يَجِدُونَ لِنَفْسِهِمْ

Those who find no means to marry. [24:33]

ن ك د ★

(odd act. pic.) acc. **نَكِدًا**
niggardly, evil, scantily

نَكَبَ يَنْكُبُ نَكْبًا وَنَكْبًا (ن) - عَنِ

to go aside or swerve from

<shoulders (n. p.) **مَنَاكِبُهَا**
(a tract of country).

(sing.) shoulder **مَنْكَبٌ**

ن ك ث ★

(perf. 2 p.m. sing.) **نَكَثَ**
<~broke (oath)

نَكَثَ يَنْكُثُ نَكَثًا (ن)

to break (a promise), violate (a treaty), untwist (a cord), unravel

(perf. 3 p. m. plu.) **نَكَثُوا**
they broke (their oath)

(imperf. 3 p.m. sing.) **يَنْكُثُ**
~breaks (covenant)

(imperf. 3 p. m. plu.) **يَنْكُثُونَ**
they break (the covenant)

the untwisted stands (n. p.) **أَنْكَاثًا**
of a rope

ن ك ح ★

(perf. 3 p. m. sing.) **نَكَحَ**
<~married

نَكَحَ يَنْكِحُ نِكَاحًا (ض)

to marry, contract a marriage
(According to lexiconology the word **نِكَاحٌ** means the sexual relation but in the Quranic glossary it denotes

مَا لَكُمْ مِنْ مَلْجَأٍ تُوَمِّدُونَ
مِنْ كِبَرِهِ

You will have no place of refuge that Day nor there will be for you any denying (of your guilt). [42:47]

wrath (2)

فَأَمْلَيْتُ

لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ
I gave rein to the infidels then I look hold of them, so how hath been My wrath. [22:44]

مُنْكَرُونَ (Ap-der. m. plu.)
those who do not recognize

denier (Ap-der. f. sing.) مُنْكَرَةٌ
stranger (pis. pic. m. plu.) مُنْكَرُونَ
(unknown)

(pis. pic. m. sing.) الْمُنْكَرُ
what is strange to the (1)
human nature, false

يَأْمُرُونَ بِالْعُرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
They command that which is reputable and prohibit that which is disreputable. [3:104]

reputable (opp.) الْمُرُوفُ
disreputable

(pis. pic. m. sing.) acc. مُنْكَرًا
disputable (2)

إِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ
Verily they utter a saying disputable. [58:2]

< نَكِدَ يَنْكُدُ نَكْدًا (س)

to be hard, painful, to refuse what is asked, niggardly, having little water (with) little and scattered sowing (farm)

ن ك ر ★

نَكَرَ (perf. 3 p.m. sing.)
< ~disliked (1)

نَكَرَ يُنْكَرُ مَنْكَرًا وَنَكِيرًا (س)
to be ignorant, not to recognise, not to know, dislike, refuse to acknowledge

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ
And when he beheld that their hand reached it not, he disliked them (or felt mistrust of them). [11:70]

(relative. m. sing.) انْكَرَ
most disagreeable

إِنَّ انْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ
Verily the most disagreeable of voices is the voice of the ass. (Y. Ali) abominable (Jid.) harshest (Pic.) [31:19]

meta. awful (v.n.) مُنْكَرٌ
painful acc. مُنْكَرًا
(lit. what is unbearable)

denier (1) (act. 2 pic. v.n.) نَكِيرٌ
(one who denies the fact)

(imperf. 2 p. m. plu.) تَنكِمُونَ
ye turn back

لَتَنْتُمُ عَلَى أَعْقَابِكُمْ تَنكِمُونَ

Ye used to turn back on
your heels. [23:66]

ن ك ف

(perf. 3 p. m. plu.) x اسْتَكْفَرُوا
<~disdained

كَفَّ يَتَكَفَّفُ تَكْفُافًا (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

تَكْلَ يَتَكَلَّلُ تَكَلَّلًا (ض) - ب، عَن، مِن
to chastise

to punish, ii تَكْلِيلًا
to bring calamity upon

تَكْلٌ is as تَكْلٌ such as

تَسْلِيمٌ is as تَسْلَامٌ

heavy fetters (n.p.) acc. أَكْلَالًا

deterrent (I) (n.) acc. تَكَلَّلًا

فَجَعَلْنَاهَا لَكُمُ آيَةً لِّتَذَكَّرُوا مَا خَلَقْتُمْ

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

تَنكِسُ يَتَنَكَّسُ تَنكِسًا (ن)
to upset, turn upside down

(act. pic. m. plu.) f.d. تَاكِسُوا
those who turn upside down

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ تَاكِسُوا رُءُوسَهُمْ عِندَ
رَبِّهِمْ

Couldst thou but see when
the culprits shall hang
their heads before their
Lord. [32:12]

(imperf. 1st p. plu.) ii, juss. نُسَكِّرُ
reverse

وَمَنْ يُعِزَّهُ اللَّهُ 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 تَنَكُّرًا (ن، ض)
to fall back, retreat,
withdraw from, desist

تَنَكَّصَ عَلَى عَقْبَيْهِ

He retreated upon his two
heels. [8:48]

< تَبِعَ يَتَّبِعُ تَبِيعًا (ف)

to trace, follow (a way), to
make clear, to be clear

ن . ر . ★

(perate neg. m. sing.) تَنْهَرُ (لَا)

<do not browbeat, do not
chide

to flow هَرَّ بَهْرٌ هَرًّا (ف)

to cause (a stream) to flow,
to repulse

النَّهْرُ / النَّهْرُ / هَرَّ

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 يَنْهَى تَهْيًا (ف)

to prevent, عَنْ -

forbid, prohibit, to make
one to stop from SS

وَأَنَّا مَنْ خَافَ مَقَامَ

رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى

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 وَالْأُولَى

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.) أَمَامِلُ

(sing.) عَمَلَةٌ

ن . م . م . ★

(act. pic. m. sing.) يَمِينٌ

<calumny, slander

تَمَّ يَمِينٌ تَمًّا (مض) ~ to spread

to make mischief بَيْنَ - تَمَّ
between

ن . ه . ج . ★

way of life, (v.n.) acc. مِنْهَاجًا

a plain road, manner of
acting

(imperf. 2 p. m. sing.) w.v.
thou forbidest

تَنْهَى

أَتَنْهَىٰ أَنْ تَعْبُدُوا مَا يَعْْبُدُ آبَاؤُنَا

Dost thou forbid us to wor-
ship what our fathers wor-
shipped. [11:62]

(imperf. 2 p.m. plu.) w.v.
ye prevent

تَنْهَوْنَ

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ 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, prohibi-
ted

نُهِوا

(pp. 1st. p. sing) w.v.
I was prevented

نُهِيتُ

(pip. 2 p. m. plu.) (w.v.)
ye are prohibited

تَنْهَوْنَ

(act. pic. m. plu.) (w.v.)
preventers

النَّاهُونَ

(perf. 3 p.m. sing.) viii, w.v.
refrained

اتَّقَى

(perf. 3 p.m. plu.) viii, w.v.
they refrained

اتَّقَوْا

If they refrain. فَإِنْ اسْتَمْسَكُوا
[2:2192]

forbade (2)

وَمَا تَنْهَىٰ عَنْهُ فَأَنْتَهُمَا

And whatsoever he forbid-
deth, abstain (from it).
[59:7]

(perf. 3 p. m. plu.) (w.v.)
they forbade

نَهَوْا

(perf. 1st. p. sing.) (w.v.)
I forbade

أَنْهَى

Note : when attached to a
pronoun, the final ي is
replaced by اَلْف e.g. أَنَّهُمْ

f.d. w.v.

(imperf. 1st p. sing. juss.)
I forbid

أَنْهَ

أَلَمْ أَنْهَكُمَا

Did not I forbid you two.
[7:22]

f.d. w.v

(imperf. 1st p. plu.)
we forbid

نَهْنَهْ

Forbade we
not thee?
[15:70]

أَوَلَمْ تَنْهَكْ

(imperf. 3 p.m. sing.) w.v.
~ forbids

يَنْهَى

(imperf. 3 p. f. sing.)
~ prevents

تَنْهَى

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Verily the prayer preventeth
(men) from indecency and
what is disreputable.
[29:45]

<boundary (2)

beyond which there is no passing

عِنْدَ سِدْرَةِ الْمُنْتَهَى

Nigh unto the lote-tree at the boundary. [53:14]

<understanding n.p.

الْهَى

(sing.) هَيْسَةٌ

(what forbids a man to go beyond the moral limit or do something unreasonable)

(Ap-der. m. plu.) viii, w.v. مَنِّهُونَ
those who desist

(imperf. 3 p.m. plu.) vi, w.v. يَنْهَوْنَ
they forbid each other

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ

They were not to desist from the evil they committed. [5:79]

ن و ا ★

(imperf. 3 p. f. sing.) h.w.v. تَوَّاهُ
~weighs down

لَا يَتَوَّاهُ تَوَّاهٌ وَ تَوَّاهٌ (ن)

to get up with hardship, to weigh down

لَإِنْ مَفَاتِحُ أَلْسِنَتِكُمْ بِالْعَصْبَةِ أُولَى الْقُوَّةِ

Whereof the keys would have weighed down a band of strong men. [28:76]

w.v. juss.

تَنْتَهُ

(imperf. 2 p. m. sing.)

thou refrained

لَئِنْ لَمْ تَنْتَهُ

If thou refrainest not.

[19:46]

w.v. juss.

يَنْتَهُ

(imperf. 3 p.m. sing.)

refrained

لَئِنْ لَمْ يَنْتَهُ الْمُنْفِقُونَ

If the hypocrites refrain not.

[33:60]

w.v. juss.

يَنْهَوْا

(imperf. 3 p.m. plu.)

they refrained

refrained not لَمْ يَنْهَوْا

(imperf. 3 p. m. plu.) w.v.

يَنْهَوْنَ

they refrain

w.v. juss.

تَنْهَوْا

(imperf. 2 p. m. plu.)

ye refrain

وَلَا تَنْهَوْا فَمَا هُوَ خَيْرٌ 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 مَنَّتْهَا

Upto thy Lord is the limit thereof. [79:44]

the evolution of heat *acc.*
and light by combustion

فَأَصَابَهُمْ أَهْوَاءُ نَارٍ فَخَسَرْتَهُمْ

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 سَاءَ مَا يَحْكُمُونَ فِي بُطُونِهِمْ إِلَّا النَّارُ

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 وَالْحِجَارَةُ

Then dread the fire the
fuel whereof is men and
stones. [2:24]

Note: Fire is used in the
Quran for the actual fire,
the burning flame of this
world and for that of the
Hell. The latter is a
general one.

النُّورُ، نُورٌ

the light, a light (n.)
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 إِيَّاهُ
to repent and turn to God.

(*perf.* 3. *p.m. plu.*) *iv*, w.v. أَنَابُوا
they returned in repentance

(*perf.* 1st *p. plu.*) *iv*, w.v. أَنَبْنَا
we returned in repentance

(*imperf.* 1st *p. sing.*) *iv*, w.v. أَنَيْبُ
I return in repentance

(*imperf.* 3. *p.m. sing.*) *iv*, w.v. مَنِيبٌ
~returns in repentance

(*perate. m. plu.*) *iv*, w.v. أَنَيْبُوا
return (O you men) in repen-
tance

(*Ap-der. m. sing.*) *iv*, w.v. مَنِيبٌ
one who returns in repen-
tance

acc. iv, w.v. مَنِيبِينَ
(*Ap-der. m. plu.*)
those who return in repen-
tance

★ ن و ر

نَارٌ، النَّارُ <fire (1) (n.)

نَارَ بَنُورٍ نُّورًا وَ نِيَارًا (ن)

وَ أَنَارَ *iv* وَ تَنَوَّرَ

وَ اسْتَنَارَ
to shine x sparkle, emit light or fire

Prophet's mission (5)

وَيَأْتِي اللَّهَ إِلَّا أَنْ يُسَوِّدَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

And Allah refuseth to do otherwise than perfect His light. [9:32]

Note: النُّورُ is singular, the plural from is **أَنْوَارٌ** and **نِيرَانٌ** but the Quran always mentions only singular form while **ظُلُمَاتٌ** (darknesses) is used always in plural. This indicates that the source of light or guidance is only one but the source of falsehood and the means to go astary are countless.

★ ن و س

النَّاسُ men, people (n.)

(Note: The word is a collective noun; some grammarians have regarded it as a plural of **إِنْسَانٌ** (mankind) see **أ ن س**)

★ ن و ش

التَّائِسُ < the act of v.n. vi taking or receiving, reception

to return iv تَأَوَّشَ تَأَوُّشًا
from a far point

فَلَمَّا أَصَابَتْ مَادِحَوهَ
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

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّنَ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

O Ye mankind! There surely hath come unto you a proof, from your Lord and We have sent down unto you a manifest light (i.e., the Quran). [4:175]

sleep (3)

أَلَمْ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا
وَالَّذِينَ لَمْ يَمُوتُوا فِي مَنَازِلِهِمْ

Allah it is who taketh away
souls at the time of their
death, and those which
die not in their sleep.

[39:42]

★ ن و ن ★

التَّوْنُ fish (n.)

the man of fish ذَا التَّوْنِ

A Prophet's name because he
was swallowed by a huge
fish. Jonah of the Bible
(Jid.).

★ ن و ي ★

التَّوْيُ a date-stone (n.)

★ ن ي ل ★

يَنَالُ (imperf. 3 p. m. sing.) w.v.
~reaches

فَالْ يَنَالُ تَبْلًا (ف)

to obtain, attain, reach

لَا يَنَالُ عَمَلِي الثَّالِثِينَ

My covenant shall not reach
the wrongdoers. [2:124]

يَنَالُ (imperf. 3 p. f. sing.) w.v.
~reaches

وَأَنَّى لَهُمُ التَّنَاقُشُ 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 قَوْصًا وَمَنَاصًا (ن) - عَن
to flee away from,
to evade, shun, to retreat

★ ن و ق ★

النَّاقَةُ a she camel (f. n.)

★ ن و م ★

النَّوْمُ <the sleep (v. n.)

نَامَ يَنَامُ نَوْمًا وَنِيَامًا (ف)

to sleep, slumber, become
calm

النَّمَامُ dream (1) v. mim.

يُبَيِّنُ لِي أَنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْهَبُكَ

O my son! I have seen in
a dream that I am slaught-
ering thee. [37:102]

sleeping (2)

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ

And of His signs are your
sleeping by night and by
day. [30:23]

they could
not reach

juss.

لَمْ يَنَالُوا

(imperf. 2 p.m. plu.) w.v.
ye shall reach

تَنَالُوا

(imperf. 3 p.m. plu.) w.v.
they reach or attain

يَنَالُونَ

ye shall not reach
(or) attain

لَنْ تَنَالُوا

they reach or
attain not

لَا يَنَالُونَ

w.v. juss.

يَنَالُوا

an attainment

(v.n.)

يَنَالًا

(imperf. 3 p.m. plu.)
they reach

★★★

كتاب الهاء

هَآؤُمْ أَقْرَبُ وَأَكْثَرُ

Here you are! read my book
[69:19]

★ ت ي ★

(perate. 2 m. plu.) هَاتُوا

<bring up

a world of caution هَا

shortened هَا of هَاتُوا being

a demonstrative pronoun acc. هَاتَيْنِ
for dual feminine (these
two women)

a demonstrative pronoun هَآذَانِ
for dual masculine (these
two men)

justlike this (comp.) هَكَذَا

word of caution { هَا
similarity { كَ
that { ذَا

★ ★ ا ★

a letter used as تَنِيَّةٌ
caution, prefixed to demons-
trative pronouns, such as,

(مَا أُولَآءِ) مُؤَلَّاهُ (هَآذَا) هَآذَا

also prefixed to a nomi-
native pronoun as,

هَآئِنَّكُمْ فَوَلَّاهُ حَاجِبَكُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ

Lo! ye are those who fell to
contending respecting that
whereof ye had (some)
knowledge. [3:66]

★ ا ا ★

take (com.) هَآؤُمْ (هَآ وَتُمْ)
thou this

a letter used in imperative
هَآ form rendering the mean-
ing of خُذْ take! and تُمْ
for 'O you'

< هَجَرَ يَهْجُرُ هَجْرًا وَهَجْرَانًا (ن)

- (1) to desert, forsake, leave,
renounce, abandon
(2) to separate oneself from,
depart, quit
(3) to rove' deliriously, to
talk nonsense

مُسْتَكْبِرِينَ بِهِ سِرًّا تَهْجُرُونَ

In scorn thereof. Nightly did
ye rave together. (Pic.) In
arrogance: talking non-
sense (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.) هَجَرَ

(perate. m. plu.) هَجَرُوا
depart, leave (alone)

act of departing (v.n.) هَجْرًا
or leaving SS

(act. plc. m. sing.) acc. مَهْجُورًا
taken as foolish, nonsense,
of no account

يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

O my Lord! verily my own
people make this Quran
of no account (or) they
regarded Quran as non-
sense. [25:30]

(perf. 3 p. m. sing.) ill هَاجَرَ

< هَاجَرَ - هَاجَرَ

here هَا + هُنَا com. هَاهُنَا
here. in this place

ه ب ط ★

(imperf. 3 p.m. sing.) هَبَطَ
< هَبَطَ هَبْطًا هَبْطًا هَبْطًا
to descend, fall, to cause to
come down

(perate. m. sing.) هَبَطَ
get down!

(perate. m. dual.) هَبَطَا
get (you twain) down

(perate. m. plu.) هَبَطُوا
get (you) down

ه ب و ★

dust (n.) هَبَاءٌ
fling in the air, atoms
of dust

ه ج د ★

(perate. m. sing.) هَجَّدَ
keep the vigil

< هَجَّدَ هَجْدًا هَجْدًا هَجْدًا
to keep v, awake, night-long watch,
(pray at night)

ه ج ر ★

(imperf. 2 p.m. plu.) هَجَرُونَ
you talk nonsense, rave

(Ap-der. f. plu.) iii مَاهِجَرَاتٍ

women who left their home
in the way of Allah

★ ج ع ★

(imperf. 3 p.m. plu.) يَهْجُرُونَ

< they sleep

جَمَعَ يَهْجُرُ جُمُوعًا (ف)

to sleep calmly or quietly

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجُرُونَ

Little of the night they were
wont to slumber (i.e., they
used to spend greater part
of the night in prayer).

[51:17]

★ د د ★

(v.n.) ass. acc. هَدَا

action of falling down in
pieces (a mountain or a
building)

< هَدَّيْتُهُ هَدَا (ن)

to break, put down, demolish,
to fall down in pieces

★ د م ★

(perf. 3 p. f. sing.) ii هَدَمَتْ

~ was demolished

(would have demolished هَدَمْتُ)

to demolish هَدَمَ ii, هَدَمَ

< < هَدَمَ يَهْدِمُ هَدْمًا (ض)

to overturn

iii مَاهِجَرُ مَاهِجَرَةٍ

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 مَاهِجَرُوا
they migrated(perf. 3 p. f. plu.) iii مَاهِجَرْنَ
they (women) migratediii, juss. يَاهِجِرْ
(imperf. 3 p.m. sing.) ~emigratesiii, juss. يَاهِجِرُوا
(imperf. 3 p. m. plu.)
that they migrateiii, juss. نَاهِجِرُوا
(imperf. 2 p. m. plu.)
ye migrate(Ap-der. m. sing.) iii مَاهِجِرٌ
one who leaves his homeland
for the sake of Islamic
cause(Ap-der. m. plu.) iii, acc. الْمَاهِجِرِينَ
those who migrate from
their home for Islamic
cause

أَوَلَمْ يَهْدِ

Did't He guide? (juss.)

[7:100]

(imperf. 3 p. m. plu.) w.v. يَهْدُونَ
they guide(imperf. 2 p. m. sing.) تَهْدِي
thou guide(imperf. 1st. p. sing.) اَهْدِي
I shall guidew.v. f.d. اَمِدْ
(imperf. 1st. p. sing.)
I would guidew.v. f.d. تَهْدُوا
(imperf. 2 p. m. plu.)
that ye may guide(imperf. 1st. p. plu.) هَدِيْ
we guidee.m.p. w.v. لَتَهْدِيَنَّ
(imperf. 1st. p. plu.)
we shall certainly guide(perate. m. sing.) هَدِ
guide !

(guide us اِهْدِنَا)

(perate. m. plu.) هَدُوا
lead !فَاَهْدُوهُمْ إِلَىٰ سَبِيلِ النَّارِ
Lead them on to the path of
flaming fire. [37:23](pp. 3 p. m. sing.) هُدِيَ
~ was guided(pp. 3 p. m. plu.) هُدُوا
they were guided

★ ★ ★ ★

a hoopoe (n.) اَلْهُدُودُ

★ د ي ه

(perf. 3 p.m. sing.) هَدَى
< ~guided (1)هَدَى يَهْدِي هَدًى وَ هُدًى وَ هِدًى
to lead in (ض) وَ هَدًى
right path, guide, conduct
one, point out, show

وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ

And though it was a hard
(test) save for those whom
Allah guided. [2:143]

directed (2)

وَجَدَكَ ضَالًّا فَهَدَى

Did he not find thee wander-
ing then directed (thee).
[93:7](perf. 2 p.m. sing.) هَدَيْتَ
thou hast guided(perf. 1st. p. plu.) هَدَيْنَا
we have guided(imperf. 3 p.m. sing.) يَهْدِي
~guidesw.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. يَهْدُونَ
(imperf. 3 p. m. plu.)
they find the right path

viii, w.v. تَهْدِي
(imperf. 3 p. f. sing.)
she finds the truth

viii, n.d. w.v. يَهْدُوا
(imperf. 3 p. m. plu.)
they will find the way
that shall never لَنْ يَهْدُوا
find the right way

viii, w.v. l.c. لَيَهْدِي
(imperf. 1st. p. plu.)
we would have been guided

مَا كُنَّا لَنَهْدِي
We were not such as to find
guidance. [7:43]

viii, w.v. f.d. الْمُهْتَدِ / مُهْتَدٍ
(Ap-der. m. sing.)
one who found guidance

(Ap-der. m. plu.) viii, w.v. { مُهْتَدُونَ
those who found
guidance

acc. { الْمُهْتَدِينَ
better guided relative w.v.
(than others) أَهْدَى

guidance (v.n.) w.v. هَدَى
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

هَدًى also belongs to the
form iii أَفْعَالٌ ; it is taken
as a changed form of يَهْدِي
through assimilation.
has occurred only once in
the Quran.

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ
أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ 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. أَهْدَى
~ followed the right path

(perf. 3 p. m. plu.) viii, w.v. أَهْدَوْا
they followed the right path

(perf. 1st. p. sing.) viii, w.v. أَهْدَيْتُ
I followed or found the right
path

(perf. 2 p. m. plu.) viii, w.v. أَهْدَيْتُمْ
ye found the right path

(pp. 3 p.m. sing.) h.v. x اسْتَهْزِئُ
~were mocked

x, اسْتَهْزَأَ اسْتَهْزِئُ اسْتَهْزَأَ
to mock at, to laugh at

(imperf. 3 p.m. sing.) h.v. x يَسْتَهْزِئُ
~mocks

اللَّهُ يَسْتَهْزِئُ بِهِمْ

Allah mocketh (back) at
them [2:15]

(imperf. 3 p.m. plu.) h.v. x يَسْتَهْزِئُونَ
they mock at

(imperf. 2 p.m. plu.) h.v. x تَسْتَهْزِئُونَ
ye mock at

(pip. 3 p.m. plu.) h.v. x يُسْتَهْزِئُ
~being mocked

(perate. m. plu.) h.v. x اسْتَهْزِئُوا
mock on !

(Ap-der m. plu.) { مُسْتَهْزِئُونَ
mockers
(Ap-der. m. plu.) acc. { الْمُسْتَهْزِئِينَ
mockers

★ ز ز ★

(perate. f. sing.) assim. هَزَنَ
<shake !

(assim. ن. ن) هَزَزَ هَزَزَ
to shake, brandish

assim. viii اهْتَزَّتْ
(perf 3 p.f. sing.)
thrilled (land)

viii, اهْتَزَّ اهْتَزَّ اهْتَزَّ

to be moved, shaken, to be
thrilled, to stir (to life)

a gift, a present (n.) هَدِيَّةٌ

★ ر ب ★

flight (v.n) acc. رَهَبًا

رَبَّ يَهْرَبُ رَهَبًا وَ هُرُوبًا (ن)
to run away, flec, escape

★ ر ع ★

(pip. 3 p.m. plu.) يَهْرَعُونَ
< rushing on
(as they were driven)

هَرَعَ 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 أ ★

(v.n.) هُزُوا
jest, a laughing stock, a
mockery

هَزَا / هَزَى يَهْزَأُ هُزُوءًا وَ هُزَاةً
to make h.v. (ض، س)

sport of, mock at one, ridi-
cule, deride, the verbal
noun هُزُوءٌ is shaped
as هُزُوءًا

★ ه ش م

(act. 2 pic. m. sing.)
< dry sticks or stuble

acc. هَشِيمٌ
هَشِمَ يَهْشِمُ هَشْأً (ن)
to crush, break (dry sticks)

★ ه ض م

هَضْمًا (v.n. acc.)
begrudging (withholding of that which is due)

< هَضَمَ يَهْضِمُ هَضْمًا (ض)
to break, digest, to oppress,
attack, to do wrong, invade
the rights of one

لَا يَخْشَى ظُلْمًا وَلَا هَضْمًا
He fears not injustice nor
begrudging. [20:112]

(act. 2 pic. m. sing.) هَضِيمٌ
thin and smooth

(as the spathe of the palm
with flowers)

وَزُرُوعٍ وَخَلٍّ طَلْعُهَا هَضِيمٌ
And corn-fields and plam
trees whereof the spathes
are fine. [26:148]

★ ه ط ع

(Ap-der. m. plu.) iv هَاطِمِينَ
those who hasten forward

assim viii

(imperf. 3 p. f. sing.)

~ wriggles (a serpent)

هَزَزَ

★ ه ز ل

الهَزْلُ a joke, frivolity (v.n.)

< هَزَلَ يَهْزِلُ هَزَلًا (ض)
to speak or make a joke or
act in a jesting way

★ ه ز م

هَزَمُوا (perf. 3 p.m. plu.)
they routed

< هَزَمَ يَهْزِمُ هَزْمًا وَهَزِيمَةً (ض)
overcome, rout, defeat, put
to flight

سَيَبْزَمُ (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

(pact. pic. m. sing.) هَزُومٌ
routed or defeated one

★ ه ش ش

أَهَشَّ (imperf. 1st p. sing.) assim.v.
I beat down

< هَشَّ يَهْشُ هَشًّا (ن) (assim)
to beat down the leaves of a
tree (with a stick)

surely (3)

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ
شَيْئًا مَّا يُذَكَّرُ

Surely there hath come upon
man a space of time when
he was not a thing worth
mentioning. [76:1]

هَلْ here has the significa-
tion of قَدْ (Qurtubi).

★ ل ع ★

هَلْوَاً < anxious, ints. acc.
very impatient

هَلَجَ يَهْلَجُ هَلْوَاً (س)
to be very anxious, impatient

★ ل ك ★

هَلَكَ (perf. 3 p. m. sing.)
~perished, died

< هَلَكَ يَهْلِكُ هَلَاكاً وَ مَلَكاً (ض)
to perish, die, be lost, des-
troyed, spoilt

(imperf. 3 p.m. sing.) e.l. لَيَهْلِكُ
~might/would die,
~might/would perish

لَيَهْلِكَنَّ مَن هَلَكَ عَنْ بَيِّنَةٍ
That he who perished might
perish by a clear proof.
[8:42]

perishable (act. pic. m. sing.) هَالِكٌ

مَطَعَ يَمْطَعُ مَطْأً وَ مُطْوَعاً (ف)

to hasten, to iv, مَطَعَ
run forward with the
eyes fixed in horror

★ ل ★

هَلْ (an interrogative particle)
is there? shall I? does he?
weather? etc.

the Quranic usages of his
particle are as below :

to determine (1)
the certainty of a thing

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ
They await but the hour.
[43:66]

or

هَلْ يُجِزُّنَ الْإِنْمَاكَ تُبَسِّلُونَ
They shall be requited not
save for that which they
wrought. [7:147]

to deny (2)
(implied meaning)

فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ
Repeat (thy) look, beholdst
thou any creak? (i.e., thou
cannot find any creak).
[67:3]

(Ap-der. m. sing.) iv **مُهْلِكٌ**
one who destroys

(Ap-der. m. plu.) iv, gen. f. d. { **مُهْلِكُوا**
those who destroy

(Ap-der. m. plu.) iv, gen. f. d. { **مُهْلِكِينَ**

(pis. pic. m. plu.) iv, acc. **الْمُهْلَكِينَ**
those are died, perished

★ ل ل ه

(pp. 3 p. m. sing.) iv **أَمَلَّ**
~ is invoked

iv **أَمَلَّ إِمْلَالًا**
appearance of a (1)
new moon.

to invoke (2)

the Name of Allah upon
an animals in slaughtering

وَمَا أَمِلَ بِهِ إِلَّا اللَّهُ

And that over which any
name other than Allah has
been invoked (is forbidden).

(i.e., all that has been dedica-
ted or offered in sacrifice
to an idol or a saint or a
person considered to be
divine. The pagans used
to slaughter animals in
the name of their various
deities. [2:173]

< new moons (n. p.) **الْأَمَلَّةُ**

crescent (sing.) **الْمِلَالُ**

(act. pic. m. plu.) acc. **مَالِكِينَ**
those who are dead

(n. p. t.) **مَهْلِكٌ**
time or place of destruction

perdition (v. n.) **الْمَهْلَكَةُ**

(perf. 3 p. m. sing.) iv **أَهْلَكَ**
~ caused to perish

iv **أَهْلَكَ إِهْلَاكًا**
to destroy, cause to perish,
waste

(perf. 1st. p. sing.) iv **أَهْلَكْتُ**
I have wasted

يَقُولُ أَهْلَكَ مَا لَأَبْنَاءَ

He says. I have wasted
riches plenteous. [90:6]

(perf. 3 p. m. sing.) iv **أَهْلَكْتَ**
~ destroyed

(perf. 2 p. m. sing.) iv **أَهْلَكْتَ**
thou hast destroyed

(perf. 1st. p. plu.) iv **أَهْلَكْنَا**
we have destroyed

(imperf. 2 p. m. sing.) iv **تَهْلِكُ**
thou destroy

(imperf. 1st. p. plu.) iv **تَهْلِكُ**
we destroy

(imperf. 3 p. m. sing.) iv **يُهْلِكُ**
~ destroys

(imperf. 3 p. m. plu.) iv **يُهْلِكُونَ**
they destroy

(pp. 3 p. m. sing.) ii **أُهْلِكُوا**
they have been perished

(pip. 3 p. m. sing.) w. v. ii **يُهْلِكُ**
~ would be destroyed

مَرَّ يَهْمُرُ مَرًّا (ن، ض)

to backbite, defame, push
back with a blow

a defamer *ints.* مَرَّةً

Note : According to Raghīb

Isphahani مَرَّ، مَرَّةً

and مَرَّ are used in
the sense of defaming and
back-biting.

whispering (*n.p.*) مَرَاتٍ
suggestions

★ م س

low, indistinct noise (*v.n.*) مَسًا
of a speech, whisper,
humble voice

< مَسَّ يَمَسُّ مَسًّا (ض)

to wisper, utter an indistinct
word

(*assim*)

★ م م م

(*perf. 3 p.m. sing.*) مَمَّ
minded, intended

(*assim*) مَمَّ يَمُومُ مَمًّا وَ مَهْمَةً (ن) - ه

to interest, regard
concern, worry, care

to have in mind, ب -

to be about to do some-
thing, to desire

(*perf. 3 p. f. sing.*) مَمَّتْ
she desired

(*perf. 3 p. m. plu.*) مَمَّوْا
they intended

700

★ م ل ه

هَلُمَّ come ! (*comp. v*)

look + get ready (هَلُمَّ + هَا)

i.e. come or bring

وَالْقَائِلِينَ لِإِخْوَانِهِمْ مَلُؤُوا إِلَيْنَا

And those who say unto their
brethren: Come ye
hither into us. [33:18]

come, bring (2)

قُلْ مَلُؤُوا شُهَدَاءَكُمْ

Say: come, bring your
witnesses. [6:150]

★ م د

(*act. pic. m. sing.*) هَامِدَةً
< lifeless, barren (land)

مَدَّ يَمُدُّ مَدًّا (ن)

to go out, extinguish, put
out, to die, to be barren
or lifeless

★ م ر

(*Ap-der. m. sing.*) VII مُمْهِرٌ
< pouring forth

مَرَّ يَهْمُرُ مَرًّا (ن) وَ أَهْمَرَ

to pour forth

★ م ز

< a defamer *ints.* مَرَّ

★ ن ا ه

(act. 2 pic. m. sing.) h.v. acc. **هَيِّنَا**
may it be wholesome or
profitable, much good may
it do to you

(h.v.) **هَيِّنَا هَذَا (س)**
to make the food wholesome,
easy to digest, do good.
promote health, sustain
(food)

★ و د ه

(perf. 3 p.m. plu.) w.v. **هَادُوا**
< who are Judised

(see Jid. p. 1, n. 274.)

هَادَ يَهْدُ هَادًا (ن)
to return to **إِلَى** -
one's duty, to become a
Jew, to be guided

(perf. 1st. p. plu.) w.v. **هَدَانَا**
we have been guided

a Jew (n.) w.v. **هَوْدًا**

★ و ر ه

< crumbling, weak (adj.) **هَارَ**
w.v. **هَارَ يَهْوُ هَوْرًا (ن)**
to fall in ruins, to be about
to fall, to crumble

(perf. 3 p. m. sing.) vii **هَانَا**
crumbled

(perf. 3 p. f. sing.) iv **أَمَّتْ**
~cared for

وَلَا يَفْعَلُ مَا أَفْعَلُوا أَنْفُسَهُمْ
Whereas a group cared for
itself. [3:154]

★ م ن ه

(Ap-der. m. sing.) (quad.) **الْمُتَبَيِّنُ**
one who determines what
is true and false

to watch (quad.) **< مَبِينٌ مَبِينَةً**
over, control

One of the excellent names
of Allah.

(Ap-der. m. sing.) quad. acc. **مَبِينًا**
determiner of what is true
and what is false

★ ★ ★ ★

(comp.) **هَآلِكَ**
there in **هَآ** + here **هَآ**
that place, at that time

here, in the place **هَآ**

here, in this place **هَآ**

(comp.) to behold here

they, them, **هَآ** or **هَآ**
their

(An indeclinable pronoun
3 p. f.; for details see LLQ)

★ و ي ★

(perf. 3 p.m. sing.) w.v. هَوَى
~set (1)

< هَوَى يَهْوِي هَوِيًّا (ض) w.v.

- (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 آمِنَةٌ مِنَ النَّاسِ يَهْوِي إِلَىٰ يَهُودَ
Make thou, therefore, the hearts of some mankind to yearn toward them.
[14:37]

to blow (2)

فَتَحَطَّطُ الْكَلْبُ لَا يَهْوِي بِهِ الرِّيحُ

فِي مَكَانٍ سَوِيٍّ

And the birds had snatched him or the wind had blown him to a place remote.
[22:31]

★ و ن ★

meekness, quietness (v.n.) w.v. هَوْنًا

مَا نَ يَهُونُ هَوْنًا وَ هَوَانًا وَ هَمَانَةً (ن)

to be despised, w.v.
contemptible, quiet

يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

They walk upon the earth meekly. [25:63]

contempt, ignominy (n.) الْمَوْنُ

light, easy (adj.) مَيْنٌ

more easy ints. أَهْوَنُ
than~

(perf. 3 p.m. sing.) v. w.v. أَهَانَ
despised

أَهَانَنِي (com.) أَهَانَ + نِي

~despised me

(imperf. 3 p. m. sing.) vi. w.v. يَهِينُ
~has despised

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ

And whosoever Allah despiseth none can honour.
[22:18]

(Ap-der. m. sing) w.v. مُهِينٌ
that renders contemptible, shameful

(pis. pic. m. sing.) w.v. مُهَانٌ
despised one

(perate. m. sing.) (w. & h.v.) هَوَىٰ
thou may arrange ! prepare !

form, figure, likeness (n.) هَيْئَةً

★ ه ي ت

(an odd. w.v.) هَبْتَ
(perate. m. sing.)
come ! come forth, come on !

the only pattern of imperative case is used with ل prefixed to pronoun

ك 2 p. m. or f. sing.

★ ه ي ج

(imperf. 3 p.m. sing.) w.v. يَبِغِ
< withereth

هَاجَ يَبِغِ مَبِغًا وَهَبِغَانًا وَهَيَّاجًا (ض)

to be moved, agitated, excited, wither, fad (plant)

★ ه ي ل

(pis. pac. f. sing.) (w.v.) مَبِيلًا
< poured out

w.v. مَالَ يَبِيلُ مَبِيلًا (ض)
to pour out, heap up (earth)

★ ه ي م

(imperf. 3 p.m. plu.) w.v. يَتَمَوَّنُونَ
they wander about

(imperf. 3 p. f. sing.) w.v. هَوَىٰ
< ~ desires

هَوَىٰ يَهْوِي هَوًى (س)

to love, to desire

أَفَلَمْ يَأْتِكُمْ رَسُولٌ مِنْ أَنْتُمْ أَنْ تَقُولُوا لِقَوْمِكُمْ

Then so often as there came unto you an apostle, with that which your hearts desired not ye grow arrogant. [2:87]

desire, love (n.) الْمَوَىٰ

(his desire) هَوَاهُ

desire (n.p.) أَهْوَاهُ

void (n.) هَوَاً

وَأَفَادَتْهُمْ هَوَاهُ

And their hearts are void. [14:43]

the lowest pit of Hell (n.) هَاوِيَةٌ

(perf. 3 p.m. sing.) iv, w.v. أَهْوَىٰ
overthrew

(perf. 3 p. m. sing.) x, w.v. اِسْتَهْوَتْ
infatuated, beguiled

★ ه ي ا

(imperf. 3 p. m. sing.) (w.h.v.) يَجِي
will prepare

ii, < مَبَا يَجِي مَبْنَةً

to make ready, to prepare

<< مَاءَ يَمَاءَ هَيَاءً (ف)

to long for

an additional هـ (haa)
 suffixed to indicate the
 final letter's vocalization
 (Mjj.)

★ ★ ★ ★

away! (n.) هَيَّاتْ

هَيَّاتْ هَيَّاتْ لِمَا تُوعَدُونَ

Away, away with that where-
 with ye are promised.

[23:36]

w.v. < مَامَ يَمِينُ مَبَامَا (ض)

to wander about without any
 purpose

to love SS passionately

a thirsty she-camel (n.) اَلْمَيْمِ

(sing.) < مَبَاءُ

a she-camel raging with
 thirst from disease (LL.)

★ • ي هـ

(comp.) مِنْهُ

a personal pronoun of
 the 3 p. fem. sing. هِيَ

★★★

كتاب الواو

الْوَبْرُ لِلْإِبِلِ مَا يَتَلَوُّ أَجْسَادَهَا كَالصَّوْفِ
لِلنَّعَمِ وَالشَّعْرِ لِلْعَزِ (نَاجِ)

الْوَبْرُ (*alwabr*) hair on the
camel's skin, both wool
as hair of sheeps or hair
of goats

★ و ب ق

يُؤَبِّقُ ~destroyeth *iv*, *w.v.*

to destroy *iv*, أَؤَبِّقُ إِبِلًا

< < وَبِقَ يَبِقُ وَ يَبِقُ وَبِقًا (ح) *w.v.*
to perish

مَوْبِقًا place of destruction (*n. pt.*)

★ و ب ل

وَابِلٌ (*act. pic. m. sing.*) *w.v.*
heavy rain

★ و أ د

المَوْدَّةُ *w. & h.v.*

(*pact. pic. f. sing.*)

(girl) buried alive

< وَادَّ يَدُّ وَادًّا (ض) *w. & h.v.*
to bury alive

★ و أ ل

مَوَلَا escape, *n. pt. w. & h.v.*

(a place to betake them-
selves to)

< وَالَّ بِلُّ وَالَّا (ض) *w. & h.v.*
to seek refuge

★ و ب ر

أَوْبَارُ furs *n. p. w.v.*

وَتَرَىٰ وَثَرًا وَثِرَةً (ض) w.v.

(1) to hate, defraud SS,

(2) to be single, odd

وَاللَّهُ مَعَكُمْ وَتَنَزَّلُ الْمَلَائِكَةُ

And Allah is with you, and
He will not defraud you.

[47:35]

single, odd (v.n.) w.v. وَثَرٌ
(of number)

one after (n.) (for وَثَرِي) تَتَرَىٰ
another, successively

★ و ت ن

the main artery of (n.) الْوَيْثِنُ

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, أَوتَقَ إِنْيَاقًا <

<< وَتَقَ يَتَّقُ يَتَّقَةً (ض) (R.F.)

to place trust in any one

a bond (n.) الْوَتَاقُ

a compact, (v. mim.) acc. مَوْتَقًا

bond, a solemn pledge (Asad),
undertaking (Pic.), a solemn
oath (Y. Ali), assurance
(Jid.).

وَبَلَّ يَلُّ وَبَلًّا وَوَبُولًا (الْمَطَرُ) (ض)

w.v.

(1) to pour forth rain in
large drops

(2) to pursue eagerly

وَيْلًا (act. 2 pic. m. sing.) (w.v. acc.)
painful, a heavy blow, chastisement

< وَبُلٌ يَوْبُلُ وَبَالَةً وَوَبَالًا (ك) (w.v.)

to be heavy and unwhole-
some as air, food

ill effect, (v.n.) وَبَالٌ

gravity, grievousness

★ و ت د

stakes (n. p.) أَوْتَادٌ

a stake (sing.) وَتْدٌ <

وَفِرْعَوْنُ ذِي الْأَوْتَادِ

And Fir'awn, owner of the
stakes. [89:10]

(the epithet, in Arabic idiom,
is expressive of power,
arrogance and obstinacy;
the stakes may also refer
to those to which the
tyrant bound his victims
LL.)

stakes n. p. acc. أَوْتَادًا

★ و ت ر

(imperf. 3 p.m. sing.) w.v. acc. يَتَرِي

<~will defraud

وَجَدَ يَجِدُ وَجَدَانَا وَ وَجُودًا (ض)

to find, w.v.

find what was lost

(perf. 3 p. m. dual.) وَجَدَا
the twain found(perf. 3 p. m. plu.) وَجَدُوا
they found(perf. 2 p. m. plu.) وَجَدْتُمْ
ye find

ye find them وَجَدْتُمُوهُمْ

(the additional *waw* has
been suffixed before a per-
sonal pronoun *م* to ease
pronunciation)

I found (perf. 1st. p. sing.) وَجَدْتُ

(perf. 3 p. m. plu.) وَجَدْنَا
we found(imperf. 3 p.m. sing.) juss. يَجِدْ
~finds

did not find لَمْ يَجِدْ

did he not find thee? أَلَمْ يَجِدْكَ

(imperf. 2 p.m. sing.) يَجِدْ
thou find

thou shall find me سَتَجِدُنِي

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا

Thou will find me, if Allah
will, patient. [18:69](imperf. 3 p. f. sing.) يَجِدْ
~will finda covenant, treaty, (n. ints.)
bond

يُنَاقُ

firm (ints. f.) الْوُثْقَى

الْمَرْقُومَةُ الْوُثْقَى لَا أَنْفَصَامَ لَهَا

The firm cable whereof there
is no giving way. [2:256](perf. 3 p. m. sing.) iii وَاتَّقِ
~entered into a compact
or treaty with SS

★ و ث ن

<idols (n. p.) الْأَوْثَانُ

(sing.) idol وَثَنٌ

★ و ج ب

(perf. 3 p. f. sing.) وَجَبَتْ
<(they) fell down

وَجَبَ يَجِبُ وَجْبًا وَ وَجْبَةً (ض)

(1) to fall down dead

(2) to be indispensable, be
incumbent

وَإِذَا مَجِبَتِ جُوبَهَا أَفْكُوا مِنْهَا

Then when they fall down
(after they are slaught-
ered) on their sides eat
thereof. [22:36]

★ و ج د

(perf. 3 p. m. sing.) وَجَدَ
<~found

لَتَكُونَنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْهِكُمْ
Lodge them wheresoever ye
lodge (yourselves) accord-
ing to your means. [65:6]

★ و ج س

أَوْجَسَ (perf. 3 p. m. sing.)
< ~conceived

أَوْجَسَ يُوجِسُ إِنْجَاسًا - مِنْ
to conceive in the mind (fear,
suspicion)

★ و ج ف

وَأَجْفَ (act. pic. f. sing.)
< throbbing, palpitating

وَجَفَ يَجِفُّ وَجْفًا وَ وَجِيفًا (ض)
to be agitated, to be in a
most disturbed condition

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
Hearts on that day will be
throbbing. [79:8]

أَوْجَفْتُمْ (perf. 2 p. m. plu.) iv
to make iv, إِنْجَافًا
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 مُنْظَرًا
The day whereon each soul
shall find presented what-
soever it hath worked.

[3:30]

لَتَجِدَنَّ (imperf. 2 p. m. sing.) e. m. p.
surely thou wilt find

(سَ + يَجِدُونَ)

سَتَجِدُونَ (imperf. 2 p. m. plu.)
ye will find

يَجِدُوهُ (يَجِدُونَ + هُ)

(noun. dropped.)
thou wilt find it or him يَجِدُوهُ

يَجِدُونَ (imperf. 3 p. m. plu.)
they will find

لَا يَجِدُونَ they will not find

يَجِدُوا they (will) find (n. d.)

لَا يَجِدُوا they should not find

أَجِدُ I find (imperf. 1st p. sing.)

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 وَجَدَ فِي رَحْلِهِ فَهُوَ حَبْرٌ أَوْ

In whose pack it is found
shall (himself) be recom-
pense thereof. [12:75]

وَجْدٌ means (n.)

اسْمُهُ السَّيِّحُ عِنْدَ ابْنِ مَرْيَمَ

وَجْهًا 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. الْقَسَمُ عَلَى وَجْهِهِ

[12:96]

the word وَجْهٌ face is used
in some other meanings, as
countenance (2)

فَاَيُّهَا الَّذِي تَوَجَّهَ إِلَيْهِ اللَّهُ

Withersoever you turn there
is the countenance of
Allah. [2:115]

(according to Zamkhshari
and Tabri وَجْهٌ الله

means: Qibla

الْجِهَةُ الَّتِي رَضِيَهَا وَ أَمَرَهَا ،
أَيُّ الْقِبْلَةِ

the direction

He agreed with and ordered
people to turn their face in
the prayer i.e., Qibla)

heart & soul, oneself (3)

يَا أَيُّ مَنِ اسْتَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ

Aye whosoever submitteth
himself unto Allah and he
is well-doer his hire is
with his Lord. [2:112]

وَجَلَّ يَوْجَلْ وَجَلَّ (س)

to fear, to feel quick, vibrati-
on of the heart-beat, fear

(perate. neg. m. sing.) لَا تَوْجَلْ
fear not

those who feel fear (s. plu.) وَجِلُونَ

< felt with fear (adj. f.) وَجِلَةٌ
adj. masc. وَجِلٌ

و ج هـ ★

(perf. 1st. p. sing.) ii وَجَّهْتُ

I turned or set

ii, < وَجَّهْتُ يَوْجَهُ تَوَجَّهْتُ

(1) to set or turn (face)
towards ل

(2) to send (some one for
something)

إِلَى وَجْهَتِكَ وَجَّهْتُ

I have turned (or) I have set
firmly my face. [6:79]

ii, (juss.) يَوْجَهُ

(imperf. 3 p.m. sing.)

~sends

(perf. 3 p.m. sing.) v تَوَجَّهَ

< ~turned face, proceed

to set out, v, تَوَجَّهَ تَوَجَّهْتُ

proceed (towards some
place) with (towards) تَلَقَّاهُ

وَجِيهًا (الْوَجِيهَةُ) acc.

worthy of regard (illustrious)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

lonely (without any *adj.*) وَجِدًا
helper)

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا

Let Me alone with him whom
I created lonely. [74:11]

alone وَحْدًا

he or him alone وَحْدَهُ

★ و ح ش

الْوَحْشُ (n. p.)

< وَحْشٌ (sing.)

★ و ح ي

وَحْيٌ (n.) a sign, revelation,

w.v. < وَحَىٰ بِمُوسَىٰ وَخَافَا (ض)

وَ أَوْحَىٰ بِتُونِسِيِّ إِنْجَامًا - إِلَىٰ ب - iv,

to reveal, indicate, to inform,
inspire

الْوَحْيُ the divine inspiration

لَئِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

It is but a revelation revealed. [53:4]

قُلْ إِنَّمَا أَنذَرُكُمْ بِالْوَحْيِ

Say thou: I only warn you
by the revelation. [21:45]

break or appear as part (4)

وَأُمُّ الْيَوْمِ أَنْزَلَ عَلَى الَّذِينَ آمَنُوا

وَجْهَ النَّهَارِ وَالْأَمْرَ الْخَوَافِ

Believe in that which hath
been sent down unto those
who have believed at the
break of day (first or
appearing as part of day
i.e., morning) and disbe-
lieve at the close thereof.

[3:72]

in accordance (5)
with a fact

ذَلِكَ أَذَىٰ أَنْ يَأْتِيَنَّكَ الشَّهَادَةُ عَلَىٰ وَجْهِهَا

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 لَوَجْهِ اللَّهِ

We feed you only for the
sake of Allah. [76:9]

وُجُوهُ (n. p.) faces, countenances

وَجْهَةٌ (n.) a direction

★ و ح د

وَاحِدٌ (a cardinal. number.) }
one single

acc. } وَاحِدًا

وَاحِدَةٌ (one *adj.*)

(an adjective to a feminine
noun)

assigned (4)

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

And He assigned to each
heaven its duty and com-
mand. [41:12]

(perf. 1st. p. sing.) iv, w.v. **أَوْحَىٰ**
I inspired

وَلَاذْ أَوْحَيْتُ إِلَى الْمَوَدِّعِينَ أَن يُؤْمِنُوا بِي وَيَرْسُلُوا

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

وَالصَّالِحِينَ مِنْ بَعْدِهِ

Verily We have reveled unto
thee as We reveled unto
Nuh and the prophets after
him. [4:163]

inspired (2)

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَن 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 إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

One to another whisper glit-
tering half truths meant to
delude the mind. [6:112]

direction or inspiration (2)

وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا

And make thou the ark
under Our eyes and under
Our revelation. (i.e.,
under our inspection and
according to our revela-
tion). [11:37]

iv, w.v. **أَوْحَىٰ - إِلَّ -**

(perf. 3 p. m. sing.)

he revealed

the revelation to the (1)
apostles through angels or
other means

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ

Whereupon their Lord reve-
led to them His (Apostles):
most certainly shall We
destory those evil-dores.

[14:13]

inspired (2)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

And thy Sustainer has ins-
pired the bee. [16:68]

signified (3)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ

أَن سَبِّحُوا بِحَمْدِ رَبِّكَ وَغَسَّيْنَا

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]

- لَوْ - لَوْ أَنَّ

he wished ... لَوْ

he wished he had لَوْ أَنَّ لَهُ

وَكَايَرُ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ

مِنْ بَعْدِ إِسْلَامِكُمْ

A number of the people of the Book wish that they could turn you (people) back to infidelity after ye have believed [2:109]

(perf. 3 p. f. sing.) (assim.) وَدَّتْ
(a group) wished

(perf. 3 p. m. plu.) (assim.) وَدُّوا
they love to

(imperf. 3 p. m. sing.) (assim.) يَوَدُّ
~wishes

(imperf. 3 p. f. sing.) (assim.) تَوَدُّ
~wants

(imperf. 2 p. m. plu.) (assim.) تَوَدُّونَ
ye long to

f.d. assim. يَوَدُّوا
(imperf. 3 p. m. plu.)
they wish they had

love, affection v.n. (assim.) وَدًّا

loving, affectionate (n.) ints. وَدُودٌ

the most loving الْوَدُودُ
one of the excellant names of Allah

love (v. mim.) مَوَدَّةٌ

inspires (2)

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ

When thy Lord inspired the angels: Verily I am with you. [8:12]

reveals (3)
(to the apostles)

فَإِن كُنْتُمْ فِي شَكٍّ مِنْ رَبِّي

And if I am rightly-guided it is because of that which my Lord hath revealed unto me. [34:50]

(imperf. 3 p. m. plu.) e.l. لَيُوحِيَنَّ
they whisper

(imperf. 1st p. plu.) ii, w.v. نُوحِي
we reveled

(pp. 3 p. m. sing.) iv, w.v. أُوْحِيَ
was reveled

(pip. 3 p. m. sing.) iv, w.v. يُوحَى
~is reveled

(pip. 3 p. m. sing.) w.v, juss. يُوْحَ
is inspired

لَمْ يُوحَ إِلَيْهِ شَيْءٌ

He was not inspired in aught [6:93]

و د د ★

(perf. 3 p. m. sing.) assim. وَدَّ
<~loved, wished, liked

وَدَّ يَوَدُّ وَدًّا وَ مَوَدَّةً وَ وَدًّا (ف)

(w.&assim. v)
to love, wish for, desire

no perfect or other form
in use)

وَلَا تُطِيعُوا الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَذٰعَ اٰذُنُهُمْ

And defer not to (the likes
and dislikes) the deniers of
the truth and the hypocri-
tes and disregard their
hurtful talks. [33:48]

(perf. 3 p. m. sing.) w.v. ذَعَّ

lit, left, departed, has for-
saken

وَذَعَّ يُودَعُ تَوْدِئًا

to leave

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَّ

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.) الْوَدَقُ

(any kind of the rain, heavy
or light)

w.v. < وَدَقَ يَدُقُ وَدَقًا (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, < وَادَّ يُوَادُّ وَدَادًا وَ مَوَادَّةً

to befriend

to form a mutual love

Wadd p.n. (acc.) وَدَّ / وَدَا

(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 Mohamamad'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. ذَعَّ

lit. leave!

w.v. < وَدَعَّ يَدَعُّ وَدَعًا (ف)

to leave, (imperative : ذَعَّ

imperfect : يَدَعُّ ; there is

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ

Verily if Thou should leave
them they will mislead
Thy bondmen. [71:27]

(imperf. 2 p. m. plu.) w.v. تَذَرُونَ
ye leave

n.d, w.v. تَذَرُوا
(imperf. 2 p.m. plu.)
in order to leave

(imperf. 1st. p. plu.) acc. w.v. نَذَرُ
that we should leave

(imperf. 1st. p.m. plu.) nom. نَذَرُ
we shall let~

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We shall let them wan-
der their exorbitance per-
plexed. [6:110]

(imperf. 3 p.m. sing.) w.v. يَذَرُ
to leave

(imperf. 3 p.m. sing.) v.w. يَذَرُ
~will leave

he let them~ (acc.) يَذَرُ

(imperf. 3 p. m. plu.) w.v. يَذَرُونَ
they leave

(perate. m. sing.) w.v. ذَرُ
let~ leave !

(perate. m. plu.) w.v. ذَرُوا
let~leave (ye)

★ و ر ث

(perf. 3 p. m. sing.) w.v. وَرِثَ
<~inherited

valleys (n. p.) أَوْدِيَةٌ

(sing.) وَادٍ

★ و ذ ر

(imperf. 3 p. m. sing.) w.v. يَذَرُ
(that he may) leave, forsake

< وَذَرِ يَذَرُ وَذَرًا (ف) (w.v.)
to leave, forsake, neglect

(imperative: ذَرُ ; no per-
fect tense in use)

(imperf. 2 p. m. sing.) w.v. تَذَرُ
thou will leave

وَقَالَ الْمَلَأَيْنِ قَوْمِ فِرْعَوْنَ أَتَنْتَدِمُونَ وَقَوْمَهُ

وَالْيُسُفُفِ وَأَفِي الْأَرْضِ وَيَذَرُكَ وَالْهَتَاكَ
And the chiefs of the people
of Fir'awn said : Wilt thou
leave Musa and his people
to act corruptly in the
land and to leave alone
thee and thy gods. [7:127]

(imperf. 3 p. f. sing.) w.v. تَذَرُ
~leaves

لَا أَشْقِي وَلَا تَذَرُ

It shall not spare nor leave.
[74:28]

(perate neg. m. sing.) w.v. لَا تَذَرُ
leave not !

e.m.p. w.v. لَا تَذَرْنَ
(perate neg. m. plu.)
ye shall not leave

(imperf. 2 p. m. sing.) l.c, w.v. تَذَرُ
thou leave

(imperf. 3 p.m. sing.) iv, w.v. **يُورِثُ**
 ~make inherit, causeth SS
 to inherit

(imperf. 1st p. plu.) iv, w.v. **نُورِثُ**
 we cause SS to inherit

(pp. 2 p.m. plu.) iv, w.v. **أُورِثْتُمْ**
 you were given inheritance

you are given that **أُورِثْتُمُوهَا**
 (as inheritance)

(pp. 2 p.m. plu.) iv, w.v. **أُورِثُوا**
 they were given as an
 inheritance

heritage (n.) **الْثَّرَاثُ**

(in **وَرَاثٍ** + **و** is inter-
 changed by **ت**)

inheritance (n.) **مِيرَاثٌ**

★ و ر د

(perf. 3 p.m. sing.) **وَرَدَ**
 ~came, arrived

w.v. **وَرَدَ يَرِدُ وَرُودًا (ض)** <

(1) to be present, arrived at
 (properly at river bank or
 at any water to drink
 thereof)

(2) to go down into

(perf. 3 p.m. plu.) w.v. **وَرَدُوا**
 they came (down)

لَوْ كَانُوا هَؤُلَاءِ إِلَهًا مَا وَرَدُوهَا

If those had been gods they
 would not have come thi-
 ther (down to the Hell).

[21:99]

وَرِثَ يَرِثُ وَرَثًا وَ إِزْنًا
 w.v. **وَ إِزْنَةً وَ وَرَاثَةً (ح)**

(1) to inherit
 (2) to be heir to anyone
 (3) to survive, to be owner or
 sustainer of SS after
 someone

(perf. 3 p.m. plu.) w.v. **وَرِثُوا**
 they inherited

(imperf. 2 p.m. plu.) n.d. acc. **يَرِثُوا**
 ye inherit

لَا يَحِلُّ لَكُمُ أَنْ 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. **أَوْرَثَ**
 ~caused SS to inherit

(perf. 1st p. plu.) iv, w.v. **أَوْرَثْنَا**
 we caused SS to inherit

(perf. 3 p. m. sing.) iv, w.v. **أَوْرَدَ**
 <~led into

to lead one into **أَوْرَدَ إِيْرَادًا**

فَأَوْرَدَهُمُ النَّارَ

And he led them to the fire.

[11:98]

a rose (single) (n.) **وَرْدَةٌ**

(collective noun) **وَرْدٌ**

the jugular vein (n.) **الْوَرِيدُ**

★ ر ر ق

(collective noun) **وَرَقٌ**
 leaves, (1)

a single leaf **وَرَقَةٌ**

money, coin (2) (n.) **وَرِقٌ**

فَأَبْعَثْ أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ

Now send one of you with
 this your coin into the
 city. [18:19]

★ ر ي

(pp. 3 p.m. sing.) iii, w.v. **وَرِيَ**

(or written as **وُورِيَ**)

~was hidden

to hide, iii **وَارَى يُوَارِي مَوَارَاةً**
 conceal

iii w.v. **يُوَارِي**

(imperf. 3 p. m. sing.)

hides

how to hide **كَيْفَ يُوَارِي**

716

(act. pic. m. sing.) **وَارِدٌ**

one who goes down (1)

فَلَنْ يَنْتَكِرَ إِلَا وَارِدُهَا

There is not one of you but
 he shall approach it (or
 shall pass over it i.e., the
 Hell) [19:71]

water drawer (2)

(one who goes before a
 caravan to draw water)

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً

And there came a caravan,
 and they sent their water-
 drawer. He let down his
 pail (into the pit) [12:19]

(act. pic. m. plu.) **وَارِدُونَ**

those who ل _ (3)
 go down

حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ

Fuel of hell, thereunto ye
 will go down. [21:89]

(act. pic. m. sing.) **الْمَوْرُودُ**

descended into

watering place (1) (n.) **الْوَرْدُ**

يُشَى الْوَرْدُ الْمَوْرُودُ

Ah, hapless is the watering
 place (whither they are
 led!) [11:98]

those who come (2)
 to water

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدًا

And we will drive the guilty
 into Hell (as cattle are
 driven to water). [19:86]

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer of burden shall
bear another's burden.

[6:164]

(act. pic. f. sing.) وَازِرَةٌ

a bearer of load

a burden, heavy weight, (n.) وَزْرٌ
load

burdens, loads (n. p.) أَوْزَارٌ

(the word وَزْرٌ 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 الْقِيَمَةِ وِزْرَهُ

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)
burden imposed by war

حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

Till the war lay down its
burdens. [47:4]

iii. w.v.

(imperf. 1st p. sing.)

أُوَارِي

I hide

(perf. 3 p. f. sing.) iv, w.v.

<disappeared

(i.e., the sun)

تَوَارَتْ

to hide vi تَوَارَى بِتَوَارِي
oneself

(imperf. 3 p. m. sing.) vi, w.v.

~hides himself

يَتَوَارَى

beyond, behind that (n.) وَرَاءُ
is behind, beside

iv w.v.

(imperf. 2 p. m. plu.)

<ye strike out

تُؤْرُونَ

to strike أُوْرِي يُورِي لِإِزَامًا
out fire

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُؤْرُونَ

Have ye observed the fire
which ye strike out.

[56:71]

(Ap-der. m. plu.) iv w.v.

the strikers (of fire)

الْمُؤْرِبَاتِ

★ و ز ر

(imperf. 3 p. m. plu.) w.v.

<they bear

يَزْرُونَ

وَزَرَ يَزِرُ وَزْرًا (ض) w.v.

to bear a load, to carry a
burden

(imperf. 3 p. f. sing.) w.v.

thou bear (a load)

زِرْ

وَاِذَا كَانُوا لَهُمْ اَوْدَدٌ تُؤْثَرُونَ

And if they measure unto them, or weigh for them, they cause them loss.

[83:3]

weigh ! (parate. m. plu.) w.v. **وَزَنُوا**

وَزَنُوا بِالْقِسْطِ اِلَآئِ شَتَاتٍ

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 تُؤْثِرُهُمُ يَوْمَ الْقِيَمَةِ وُزْنًا

And on the Day of Resurrection We assign no weight to them (i.e., they will deserve no respect).

[18:105]

weight (1) (n. ints.) **الْمِيزَانُ**

وَاَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

And give full measure and full weight in justice.

[6:152]

balance (2)

اِنَّهٗ الَّذِي اَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

Allah it is Who hath revealed the scripture with truth and balance. [42:17]

(act. 2 pic. m. sing.) **وَزِيرٌ**

one who bears the burdens of state, as a minister, counsellor or assistant to a prophet so as to carry on his duty of preaching (Razi).

a place of refuge (n. place.) **وَزَّرَ**

an inaccessible mountain **الْجَبَلُ الْمُنِيعُ**

و ز ع

(pip. 3 p.m. plu.) w.v. **يُوزَعُونَ**

<they will be set in battle order, or in their ranks

وَزَعَ يَزَعٌ وَزَعًا (ف)

to keep back, to keep (men) in their ranks according to the battle order

(parate. m. sing.) v.w.

<arouse ! inspire !

to incite, **اُوزِعَ اِزَاعًا**

put into the mind, inspire

رَبِّ اُوزِعْنِي اَنْ اَشْكُرَ نِعْمَتَكَ

My lord ! arouse me to be thankful for thy favour.

[27:19]

و ز ن

(perf. 3 p.m. plu.) w.v. **وَزَنُوا**

<they weigh

وَزَنَ يَزِنُ وَزْنًا (ض) - ل

(1) to weigh

(2) to weigh out for anyone

وَسَطَ يَسِطُ وَسْطًا (ض) (w.v.)

to be in the midst, penetrate
into the midst

وَسَطْنَ بِهِ جَمْعًا

And penetrate forthwith into
the midst. [100:5]

وَسْطًا (acc.) وَسْطًا middle

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus We have appointed you
a middle nation. [2:143]

أَوْسَطُ (relative. > وَسْطًا) average

مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ

On a scale of average of that
wherewith ye feed your
own folk (or families).

[5:89]

the best one (2)

among others

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

The best among them said :
Said I not unto you : Why
glorify ye not Allah.

[68:28]

the midmost, (relative. f.) أَوْسَطِي
the middle one

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى

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]

المَوَازِينَ (n.p.) balances (1)

وَوَضَعَ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ

نَفْسٌ شَيْئًا

And We set a just balance
for the Day of Resurrection
so that no soul is wronged
(i. e., recompensed) in
aught. [21:47]

scale (2)

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْفَاقِحُونَ

As for those whose scale is
heavy they are successful.

[7:8]

مَوْزُونٌ (pic. pac. m. sing.) w.v.
evenly and equally balanced

و س ط ★

وَسَطْنَ (perf. 3 p. m. plu.) w.v.
<they (f.) penetrated into
the midst

لَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ

He hath not been given an amplitude of wealth.

[2:247]

ampleness (2)

يَجِدُنِي فِي الْأَرْضِ مُرْعَاً كَثِيراً وَاسِعَةً

Shall find in the earth plentiful refuge and ampleness.

[4:100]

bountiful (3)

يُخْرِجُ اللَّهُ كُلًّا 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 أَرْضُ اللَّهِ وَاسِعَةً

Was not Allah's land wide.

[4:97]

(Ap-der. m. sing.) iv, w.v.

< the rich

الْمُزَيِّعُ

(the middle prayer, according to the majority of the commentators, is the afternoon prayer, (**الْمَغْرُورُ**)

وَسَطًا acc. (**وَسَطٌ**)

between two extremes, justly balanced

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

And in this wise, We have made you a community justly balanced. [2:143]

و س ع ★

(perf. 3. p. m. sing.) w.v. **وَسِعَ**

<comprehended

وَسِعَ بَيْعُ يَمَّةٍ وَ سَمَةِ (س)

to be ample, to take in, comprehend, to embrace

وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ

His Throne comprehended the heavens and the earth.

[2:255]

(perf. 3 p. m. sing.) (w.v.) **وَسِعَتْ**
embraces

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My mercy embraces all things. [7:156]

(perf. 2 p.m. sing.) w.v. **وَسِيتَ**
thou comprehended

amplitude (v.n.) w.v. **سَعَةٌ**

و س ل ★

< means of access, (n.) **الْوَسِيلَةُ**
way of approach, access
(no verbal root of this verb)

و س م ★

< we shall brand w.v. **سَمِّمَ**
وَسَمَّ بِسَمِّ وَسْمًا وَ سَمَّةً (ض)
to brand

سَمِّمَهُ عَلَى الْخُرْطُومِ
We shall brand him on the
nose. [68:16]

(Ap-der. m. plu.) v, w.v. **مُتَوَسِّمِينَ**
those who read the signs,
intelligents

و س ن ★

< slumber (n.) **سِنَةٌ**
وَسَنَّ يَوْمًا وَسَنًا وَ سِنَةً (ف)
to be in slumber, sleep

لَا تَلْبَسُهُ سِنَةٌ وَلَا نَوْمٌ
No slumber can seize Him
nor sleep. [2:255]

و س و س

(guard.) **وَسَّوَسَ**
(perf. 3 p. m. sing.)
< ~whispered

to iv. **أَوْسَعَ بَوَاسِعًا**
to enlarge, widen

(i.e., one who enlarges, or
makes of large extent, one
who is in easy circumstan-
ces)

(Ap-der. m. plu.) iv, w.v. **مُؤَسِّعُونَ**
maker the vast extent

capacity ! scope (n.) **وُسْعٌ**

لَا يَخْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah taketh not a soul ex-
cept (or beyond) its capa-
city (or scope). [2:286]

و س ق ★

(perf. 3 p.m. sing.) w.v. **وَسَّقَ**
<drove together

وَسَّقَ بَيْقًا وَسَقًّا (ض)
to gather together, collect
what is scattered, as night
gets together what was
scattered at the day

< completed iv, w.v. **اتَّقَى**
to be com- iv, **اتَّقَا**
plete or in perfect order

وَاللَّيْلِ وَمَا وَسَقَ وَالْقَمَرِ إِذَا اتَّقَى

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 السَّحَرِ

someone achieved the knowledge of magic

(imperf. 3 p. f. sing.) w.v. تَصِفُ
~expound

وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ

And their tongues expound the lie. [16:62]

(imperf. 2 p. m. plu.) w.v. تَصِفُونَ
ye describe

وصف description, act of (n.)
attributing or ascribing

و ص ل

(imperf. 3 p.m. sing.) w.v. يَصِلُ
~reaches (1)

وَصَلَ يَصِلُ وَصَلًا وَصِلَةً (ض) - إِلَى

to reach a place, to

arrive at, to come to hand

to join, or seek friendship

(imperf. 3 p. f. sing.) w.v. تَصِلُ
~reaches

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ 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. يَصِلُونَ
they join

وَسَوَسَ يُوَسْوِسُ وَسْوَسًا

to whisper evil, (quard.)
make evil suggestions

(quard.) يُوَسْوِسُ
(imperf. 3 p. m. sing.)
~whispers

(quard.) تُوَسْوِسُ
(imperf. 3 p. f. sing.)
~whispers

الْوَسْوَسَ (v.n.) (quard.)

و ش ي

شِبَّةٌ <a spot, mark (n.)
وَشَّى يَشِّي وَشْيًا وَشِبَةً (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. وَصَبَ يَصِبُ وَصُوبًا (ض)
to be perpetual

(act. pic. m. sing.) acc. وَاصِبًا
for ever

و ص ف

(imperf. 3 p.m. plu.) w.v. يَصِفُونَ
~they ascribe

وَصَفَ يَصِفُ وَصْفًا (ض) (w.v.)
(1) to describe, good or bad

al-Wasilatu, a she camel that used to give birth to camel first, then a she camel. The she camel was to be presented to idols. It was termed "Wasila" because she gave birth to a male and female both. Thus she caused to join both sexes of camel. (Ibn Kathir)

★ و ص ي

(*perf. 3 p. m. sing.*) ii w.v. **وَصَّى**
 < ~bequeathed, enjoined

w.v. **وَصَّى بِصَيٍّ وَصِيًّا (ض)** - ب
 to join to, be joined, be degraded after exaltation

وَصَّى يُوصِي تَوْصِيَةً لِفُلَانٍ - ب
 to bequeath

إِلَى فُلَانٍ - ب
 to commit to command

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ

And Ibrahim enjoined his sons the same. [2:132]

(*perf. 1st p. plu.*) ii, w.v. **وَصَّيْنَا**
 we enjoined

(*v.n.*) ii, w.v. **تَوْصِيَةً**
 disposition (of affairs)

(*perf. 3 p. m. sing.*) iv, w.v. **أَوْصَى**
 < ~enjoined

w.v. iv **أَوْصَى يُوصِي إِيمَاءً**
 to enjoin, to command, to bequeath

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ

Excepting those who join a people (except those who seek refuge with a people—*Pic.*), between whom and you there is a covenant.

[4:90]

(*pip. 3 p. m. sing.*) w.v. **يُوصَلُ**
 is to be joined

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And they break that which Allah ordered to be joined.
 [2:27]

(*perf. 1st p. plu.*) ii, w.v. **وَصَّلْنَا**
 < we have caused to reach

وَصَّلَ تَوْصِيًّا
 to cause ii to reach, cause to join

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ

And verily We have caused the word to reach them.

[28:51]

wasila p.n. **وَصِيلَةٌ**

Note: Wasila—a she camel or awe. The pagan Arabs were wont to observe certain superstitions in honour of their idols; (Penrice > Sale) Wasila was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition. (*Jid.* > *Palmer*)

و ض ع ★

(perf. 3 p.m. sing.) w.v. **وَضَعَ**
 < ~ set, put (1)

وَضَعَ يَضَعُ وَضْأً وَ مَوْضِعاً (ف)

to put, set,

to put off, remove, to
 appoint, to put down

وَضَعَتْ تَضَعُ وَضْأً (ف)

to deliver, to give birth (to
 a child), laydown

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the heaven! He hath
 elevated it and hath set
 the balance. [55:7]

appointed (2)

وَالْأَرْضَ وَضَعَهَا 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 اِنِّیْ وَضَعْتُهَا اُنْثٰی

And when she gave birth,
 she said, my Lord I gave
 birth to a female. [3:36]

رَاَوْضَعْنِیْ بِالْقَلْبَةِ وَالزَّكَاةِ مَا دُمْتُ حَیًّا

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. **یُؤْصِنُ**
 enjoins

(imperf. 3 p. f. plu.) iv, w.v. **یُؤْصِنَ**
 they (f.) bequeath

(imperf. 2 p.m. plu.) iv, w.v. **تُؤْصُونَ**
 ye bequeath

(pip. 3 p.m. sing.) iv, w.v. **یُؤْصَى**
 (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. **تُؤْصَوْنَ**
 they enjoin upon (1)
 each other

وَتُؤْصَوْنَ بِالْحَقِّ وَتُؤْصَوْنَ بِالصَّبْرِ

And (they) enjoin upon each
 other the truth, and (they)
 enjoin upon each other
 endurance. [103:3]

they bequeathed (2)
 each other

اَتُؤْصَوْنَ بِبَنِّیْ هُمْ قَوْمٌ طَاغُوْنَ

Have they bequeathed it
 unto each other? Nay
 they are a people contu-
 macious. [51:53]

legacy, bequest (n.) **الْوَصِيَّةُ**

iv, w.v. e.l.

(perf. 3 p.m. plu.)

<they hurried

to hurry, **أَوْضَعَ: أَسْرَعَ**

to drive a camel quickly

وَلَا أَوْضَعُوا خِلَافَكُمْThey would have hurried to
and fro among you. [9:47]places n. p. **مَوَاضِعُ****مِنَ الَّذِينَ هَادُوا يُخَوِّنُونَ الْكُوفَةَ عَنْ مَوَاضِعِهِ**Some of those who are Jews
change words from their
context (places). [4:46]

و ض ن ★

(pic. pac. f. sing.) w.v. (gen.) **مَوْضُوعٌ**

<encrusted

(with gold and precious
stones)w.v. **وَضَنَ بَضْنًا وَضْنًا (ض)**to plate or fold a thing with
one part over another**عَلَى سُورٍ مَوْضُوعَةٌ**On couches inwrought (with
gold and precious stones).

[56:15]

و ط ا ★

(w.&h.v.) **يَطْوُونَ**

(imperf. 3 p.m. plu.)

<they step, tread

(i.e., they enter into enemy's
land) (Baidawi)

to put off, remove (4)

(perf. 1st. p. plu.) w.v.

I took off

وَوَضَعْنَا عَنْكَ وِزْرَكَAnd 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)**وَجِينَ 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 - عَنْ**
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. **مَوْضُوعَةٌ**
ready placed ones

إِنْ نَاشِئَةً أَيْلَ هِيَ أَسَدُّ وَطْأً وَأَقْوَمُ قِيلًا
Verily the rising by night! it
is most curbing and most
conducive to (right)
speech. [73:6]

(n. place.) acc. مَوَاطِنًا
a trodden place

i.c., w.&h.v. iii لِيُؤَاطِنُوا
<that they may make up
iii, وَاِطْأَ مَوَاطِنًا
to make equal or make up

و ط ر ★

وَطْرًا (n.)
purpose, formality, needful

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطْرًا زَوَّجْنَاهَا

Then when Zaid had performed (his) purpose concerning her, We wedded her to thee. [33:37]

و ط ن ★

مَوَاطِنُ (fields) (n. p.)
<places (fields) (n. p.)
(sing.) وَطْنٌ
place, land, homeland, field

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

Assuredly Allah hath succoured you on many fields.
[9:25]

وَطِئَ بَطْأً وَطْأً (س)

to tread upon, walk on, trample on, to press the ground or anything beneath the feet, meta. to destroy, to enter the enemy's land

(w&h.v.) (juss.) تَطْئُوا
(imperf. 2 p. m. plu.)
ye have trodden

وَأَرْضًا لَّمْ تَطْئُوهَا

And land ye have not trodden (i.e., entered). [33:27]

(w&h.v.) acc. تَطْئُوا
(imperf. 2 p. m. plu.)
that ye may trample on

رَبُّوْا لِرَجَالٍ مُّؤْمِنُونَ وَنِسَاءً مُّؤْمِنَاتٍ

لَمْ تَعْلَمُوهُنَّ أَنْ تَطْئُوهُنَّ

And had it not been (for) believing men and believing women whom ye know not (and) that ye might have trampled on them.
[48:25]

(Baidawi observed, that the correlative proposition (جَوَابُ لَوْ) is ellipsis here, that is, لَمَّا كَفَّ أَيْدِيَكُمْ '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

وَعَدَهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا

And promise unto them, and Satan promiseth not but to delude (to deceive).

[17:64]

(pp. 3 p. m. sing.) (w.v.) وَعِدَ

~has been promised

(pp. 1st. p. plu.) w.v. وَعِدْنَا
we have been promised

(pip. 3 p. m. plu.) w.v. يُوعَدُونَ
they were threatened

(pip. 2 p. m. plu.) w.v. تُوعَدُونَ
you are promised

(Note : according to the context the rendering is changed either to threatening or promising)

promise (n.) وَعْدٌ

it is a promise acc. وَعْدًا

وَعْدًا عَلَيْهِمْ حَقًّا

A promise due thereon (the ellipsis is explained by commentators such as Baidawi who took it as

[9:111]
وَعْدَهُ وَعْدًا حَقًّا

He promised in quite truth; others as Ibn Hisham observe that there is no ellipsis here, it is a way of Arabic expression for emphasising.)

(pic. pact. m. sing.) w.v. الْمَوْعُودُ
promised

و ع د ★

(perf. 3 p. m. sing.) w.v. وَعَدَ
<~promised

وَعَدَ بَعْدُ وَعْدًا وَاعِدَةً

وَمَوْعِدًا (ض)
to promise,
give one's word, to promise
good, to threaten (وَعِيدٌ)

(pref. 2 p. m. sing.) w.v. وَعَدْتَ
thou promised

(perf. 1st. p. sing.) (w.v.) وَعَدْتُ
I promised

(perf. 3 p. m. plu.) w.v. وَعَدُوا
they promised

(perf. 1st. p. plu.) w.v. وَعَدْنَا
we promised

(imperf. 3 p. m. sing.) w.v. يَعِدُ
~promise (1)
(for plural)

إِنَّ يَعِيدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

Nay! the wrong-doers promise one another only to deceive. [35:40]

threaten (2)

الشَّيْطَانُ يَعِدُكَ الْفَقْرَ

The Satan threatens you with poverty. [2:268]

(perate. m. sing.) w.v. عِدْ
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 **مَوْعَدٌ**) w.v. **الْمِيعَادُ**
tryst

و ع ظ ★

(act. pic. m. plu.) w.v. **الْوَاعِظِينَ**
those who preach,
<admonisher

وَعَظَ بَيْظًا وَعَظًا وَعِظَةً (مُز)
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. **يُعِظُ**
~exhorts (1)

وَرَأَى لُحْمَانٌ لِبْنِهِ وَهُوَ يُعِظُهُ
And when Luqman said to
his son while he was
exhorting him. [31:13]

admonishes (2)

إِنَّ اللَّهَ نَبَأُ يَعْظُمُكُمْ
Lo! comely is this which
Allah admonisheth you.
[4:58]

iv, w.v. **تَوَعَّدُونَ**
(imperf. 2 p.m. plu.)

ye menace

iv, **أَوْعَدَ بَوَعْدٍ إِبْعَادًا**
to threaten, to menace

(imperf. 1st. p. plu.) iii, w.v. **وَأَعَدْنَا**
<we appointed (1)

وَأَعَدَّ بَوَاعِدٍ مِبْعَادًا
to appoint a fixed time or
place for anyone, to plight
faith to anyone

وَلَقَدْ وَعَدْنَا مُمُوتَىٰ أَنْ يَكُونَ لَيْلَةً
And when We appoint for
Musa forty nights. [2:51]

we made covenant (2)

وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ
And We made a covenant
with you on the right side
of the mount. [20:80]

(from the right hand side of
Musa (Tabri)

(for some others: **الْأَيْمَنِ** is
blessed or holy)

w.v. **تَوَاعَدْتُمْ**
(perf. 2 p.m. plu.) vi,
ye have mutually appointed

vi, w.v. **لَا تَوَاعِدُوا**
(perate. neg. m. plu.)
do not appoint (mutually)

لَا تَوَاعِدُوا مِنْ بَيْنِكُمْ إِلَّا مَا تَعْلَمُونَ
But do not make a secret
contract with them except
ye say a reputable saying.
[2:235]

وَعَىٰ بَيْنَ رَغَبًا (ض)

to preserve in the memory, to contain, to keep in mind, to retain

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَنَعْيَهَا أَذْنًا وَاعِيَةً

And We might make it unto you a remembrance and that ears (that is, preservers of remembrance) retain its memory. [69:12]

(act. pic. f. sing.) w.v. وَاعِيَةً
that which retains in memory

(perf. 3 p.m. sing.) iv, w.v. أَوْعَى
~withheld
~hoarded (wealth)

وَجَمَعَ فَأَوْعَى [70:18]

they hide, they iv, w.v. يُوْعُونَ
preserve (in their heart)

وَاللَّهُ أَعْلَمُ بِمَا يُؤْعُونَ

Whereas Allah knows best that which they cherish. [84:23]

وَعَاءٌ a hiding place, bag (n.)

أَوْعِيَةً bags (n.p.)

< وَعَاءٌ (sing.)

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. عِظْ
admonish!

فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ

So turn thou from them, and admonish them. [4:63]

(perate. m. plu.) w.v. عِظُوا
admonish

(addressed to men, plural)

(pip. 3 p.m. sing.) w.v. يُوعِظُ
is exhorted or admonished

Note: Admonition and exhortation are the direct functions of the prophetic offices).

(pip. 3 p. m. plu.) w.v. يُؤْعِظُونَ
they are exhorted to

مَوْعِظَةً admonition (n.)

أَوْعِظْتَ thou admonished iv, w.v.

< أَوْعِظُ إِيْمَاظًا
preach, exhort, admonish

(For the perfect tense instead of triliteral وَعِظْتَ, an added pattern of iv, is used)

و ع ي ★

w.v. acc. يَّعِي
(imperf. 3 p. p. m. sing.)
< that might retain

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ 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)

تُوجَّاهُ وَيَحْلِفُونَ عَلَى اللَّهِ وَإِنْ آرَوْا آلَا

إِحْسَانًا وَتَوْفِيقًا

And then they come to thee swearing to Allah: we meant naught save kindness and concord. [4:62] success in the task, (2)

Allah's inspiration to act as he wishes

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

And my success (in my task) can only come from Allah. [11:88]

Note: no accurate rendering of the sense of تَوْفِيقٌ is possible in English therefore translators have selected the following expressions to bring the reader nearer to the Quranic sense of the verse.

reconciliation—Sale

success—Arbery, Yusuf
Ali, Jid.

hope—Pickthall

accomplishment—Pensic

730

وَقَدْ يَفِيدُ وَفْدًا وَوُفْدًا (ض)

to call upon a king w.v.
as an ambassador

و ف ر ★

(pas. pic. m. sing.) w.v. مَوْفُورًا
ample, full

< وَفَرَ بَغْرَةً (ض)

to be plentiful

و ف ض ★

(imperf. 3 p.m. plu.) iv, w.v. يُوَفِّضُونَ
< they are hurrying

iv. وَفَضَ بَفِضٍ (ض) وَ أَوْفَضَ

to hasten, run

و ف ق ★

(v.n.) iii, acc. وِفَاقًا

< the act of suiting or becoming fit

وَفَّقَ يَفِّقُ وَفَقًا (ح)

to find suitable, fit, useful

وَأَفَّقَ يَوَافِقُ وَفَاقًا

to agree or accord with, yield to, be in accordance with one's wishes, to be suitable, fit

(imperf. 3 p.m. sing.) ii, w.v. يُوَفِّقُ

~causes reconciliation between two persons or groups

findeth Allah with himself
and He payeth him his
account in full. [24:39]

Note: As often observed
in many cases the render-
ing requires to translate
past tense form in present
or future tense; the same
thing can be seen in the
above quoted verse and
its translation.

(imperf. 3 p. m. sing.) ii, w.v.
~ pays (or) will pay in full

e.m.p. ii, w.v.

(imperf. 3 p.m. sing.)

he certainly shall repay in
full

(pp. 3 p. f. sing.) ii, w.v.
~ was paid in full

(pip. 3 p. f. sing.) ii, w.v.
~ will be paid in full

(pip. 2 p. m. plu.) ii, w.v.
you will be paid in full

(pip. 3 p.m. sing.) ii, w.v.
~ will be paid in full

(Ap-der. m. plu.) ii, w.v.
they payers in full

وَأَنَّا لَكُونُوهُمْ غَيْرَ مُنْقَرَضِينَ

And verily We shall pay them
their whole due unabated.
[11:109]

(perf. 3 p.m. sing.) iv, w.v.
< ~ fulfilled

أَوْفَى يَوْفَى بِإِيمَانٍ - ب
to fulfil a covenant

و ف ي ★

أَوْفَى / الْأَوْفَى (relative)

< the best fulfiller (1)

وَفَى بَيْنَ وَفَاءً (ض) وَ أَوْفَى بِإِيمَانٍ - ب
to keep one's

promise, fulfil one's en-
gagement, pay a debt

وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ

Who is fulfiller of his cove-
nant better than Allah.

[9:111]

fullest (2)

ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَى

And afterward he will be
repaid it with fullest pay-
ment. [53:41]

(perf. 3 p.m. sing.) ii, w.v.
< ~ fulfilled

وَفَى يَوْفَى تَوْفَى

to give ii. one his full due, pay the
whole debt, to discharge
obligation completely

وَأَبْرَاهِيمَ الَّذِي وَفَّى

And of Ibrahim who (faith-
fully) fulfilled (the com-
mandment of Allah. [53:37])
paid in full (2)

حَتَّىٰ إِذَا جَاءَهُ لَوْ صَيِّدُهُ شَيْئًا وَ

وَحَدَّ اللَّهُ عَنْدَهُ قَوْلُهُ 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 طَالِيْنَ 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. **تَوَفَّيْتْ**
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. **تَتَوَفَّى**
~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

وَمَوْتًا مَعَ الْكَافِرِ
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 triliteral root form
an elative or superlative
form which means most
fulfiller; here **أَوْفَى** as in
3/76 is a perfect tense of iv.
that means: he, she or
it fulfilled

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ
Nay! but (the chosen of
Allah is he) who fulfilleth
his pledge and wardeth
off (evil); for verily Allah
loveth those who ward off
evil. [3:76]

f.d. iv, w.v. **أَوْفِي**
(imperf. 1st. p. sing.)
(thus) I will fulfil

(imperf. 1st p. sing.) iv, w.v. **أَوْفِي**
I give full

(imperf. 3 p.m. plu.) iv, w.v. **يُؤْفَوْنَ**
they fulfil

(imperf. 3 p.m. plu.) e.l. iv, w.v. **يُؤْفَوْنَ**
they should pay in full

وَلْيُؤْفَوْا نَذْوَهُمْ
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. **الْمُؤْفَوْنَ**
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]

مِيقَاتُ (for مَوَاقِدُ) *n. p.t.*

an ordained time or place

مَوَاقِدُ <fixed time (*n. p.t. plu.*)

مِيقَاتُ (*sing.*)

مَوْقُوتُ (*pac. pic. m. sing.*)

that of which the time is
fixed or ordained

أُفْتُتَ (*pp. 3 p. f. sing.*) *ii*

~is given time

وَقَّتَ وَقْفًا أَفْتُتَ وَقْفًا

to fix a time, to give appoint-
ment

وَلَمَّا الرُّسُلُ أُفْتُتَ

And when the messengers
are brought unto their time
appointed. [77:11]

و ق د

وَقُودُ <fuel (*n.*)

وَقَدَّ يَقْدُ وَقْدًا وَوَقْدًا (*ض*)

to set

iv وَأَوْقَدَ إِبْنَادًا

fire to, to kindle

أَوْقَدُوا (*perf. 3 p. m. plu.*) *iv, w.v.*

they light a fire
lit. they lit a fire

يُسْتَوْفَى (*pp. 3 p. m. sing.*) *v, w.v.*
has died

يُسْتَوْفُونَ (*pip. 3 p.m. plu.*) *v, w.v.*
they die

مُتَوَفَّى (*Ap-der. m. sing.*) *v, w.v.*
one who makes someone die

إِذْ قَالَ اللَّهُ لِعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

(Recall) what Allah said:

O 'Isa! verily I shall make
thee die, and am lifting
thee. [3:55]

يَسْتَوْفُونَ (*perf. 3 p.m. plu.*) *x, w.v.*
they take exactly the full

<استَوْفَى الشَّيْءُ
to receive exactly
in full

و ق ب

وَقَبَ (*perf. 3 p. m. sing.*) *w.v.*

<overspread

وَقَبَ يَقُبُ وَقْبًا وَوُقُوبًا (*ض*)

to set (sun), come upon,
overspread, disappear
(sun or moon)

مِنْ شَرِّ عَاسِقٍ إِذَا وَقَبَ

(I seek refuge with the Lord
and) from the evil of
darkness when it is over-
spread. [113:3]

و ق ت

الْوَقْتُ (*time (n.)*)

Note: a majority of the commentators observe the sense of وَقَارٌ in majesty but A.Y.A. has translated this word as kindness and long-suffering

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

What aileth you that ye hope not in Allah's majesty (*Jid.*) toward Allan for dignity (*Pic.*)

What is the matter with you, that ye place not your hope for kindness and long-suffering in God. (A.Y.A.) [71:13]

act. ii, w.v. 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) - عَلٍ

to fall, fall
down, befall

to come to pass عَلٍ -
to be confirmed

وَلَمَّا دَفَعْنَا عَلَيْهِمُ الْبُيُوتَ

And when a plague fell on them. [7:134]

(imperf. 3 p. m. plu.) iv, w.v. يُوْقِدُونَ
they kindle

(imperf. 2 p. m. plu.) iv, w.v. تُوْقِدُونَ
ye kindle

(perate. m. sing.) iv, w.v. أَوْقَدَ
light (thou) !

(pip. 3 p. m. sing.) iv, w.v. يُوقَدُ
is lit

(pis. pac. f. sing.) iv, w.v. الْمُؤَقَّدَةُ
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. الْمُؤَقَّدَةُ
< dead through beating

وَقَدْ يَقِذُ وَفْدًا (ض)

to beat to death, beat severely

و ق ر ★

< deafness v.n. وَفَرٌ

وَقَرٌ يَقِرُّ وَقَرًا (ض) w.v.
to be heavy, deaf, heaviness
in the ear

burden (of the rain) وَقَرٌ acc.

(v.n.) w.v. وَقَارٌ acc.

< majesty

وَقَرٌ يَقِرُّ وَقَارًا وَوَقَارَةً (ض)

to be gentle, gracious, respected much (*Lis*) LL.

that is befalling **ب** - (2)

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُوَ رَاجِعٌ يَوْمَ

Thou seest the wrong-doers
fearful of that which they
have earned, and it is
befalling them (it will be-
fall them). [42:22]

that is coming (3)
to pass

لَإِنَّ 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. **يُوقِعُ**
brings about

iv. **< أَوْقَعَ يُوقِعُ إِيقَاعًا**
to bring about, excite enmity

prevailed, vindication (2)

تَوَقَّعَ 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 **عَلَى** -

وَوَقَّعَ الْقَوْلُ عَلَيْهِمْ بِمَا كَانُوا

And the word (will be) ful-
filled concerning them
because they did wrong.
[27:85]

(perf. 3 p. f. sing.) w.v. **وَقَعَتْ**
~has befallen

(imperf. 3 p. f. sing.) w.v. **تَقَعُّ**
~befalls

(perate. m. plu.) w.v. **قَعُوا**
fall dawn!

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

فَقَعُوا لَهُ السَّجْدَ

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. **وَأَقِعَ**
that going to fall on (1)

وَوَقَّعَ اللَّهُ رَأْيَهُمْ

And imagined that it was
going to fall on them.

[7:171]

فَوَقَّاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا

Whereof Allah protected him
from the ills they plotted.
[40:45]

(imperf. 3 p. f. sing.) w.v.
~ protect

وَجَعَلَ لَكُم مِّنْ أَيْمَنِ تَقِيكُمْ الْحَرَّ
وَمِنْ أَيْمَنِ 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 لَّنِ 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!

وَنُنَاصِيكَ الْعَذَابَ النَّارِ

And save us from the tor-
ment of the fire. [2:201]

(perate. m. plu.) w.v.
protect!

وَأَنفُسَكُمْ 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 يَفِئْتُمْ وَقُفَا (ض)
to stand, to make someone
stand

(perate. m. plu.) w.v.
make stand

make them to stand قُفُّوا

(pact. pic. m. plu.) w.v.
those who are brought up or
made to stand, are held

و ق ي ★

(perf. 3 p. m. sing.) w.v.
~ saved, protected, pres-
erved, ward off

وَقَى يَقِي وَيَقِيَّةً وَ وَقَا (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 يَتَّقِي

(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

أَمَنْ يَتَّقِي بِوَجْهِهِ يَوْمَ الْعَذَابِ يَوْمَ الْقِيَامَةِ

Is he then who will strike his
face against the awful
doom upon the Day of
Resurrection (is he who
doeth right?). [39:24]

(perate. m. sing.) viii, w.v.

fear!

fear Allah اَتَّقِ اللَّهَ

(perate. m. plu.) viii, w.v.

dread! fear (ye)!

فَاتَّقُوا النَّارَ الَّتِي ذُرِيَّتُهَا النَّاسُ وَالْحِجَارَةُ

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 يُوقِ شَئْنَهُ نَفْسَهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is preserved
from his own avarice, such
are they who are success-
ful. [59:9]

(for وَاَقِ) w.v.

(act. pic. m. sing.)

a protector or saviour

(perf. 3 p. f. sing.) viii, w.v.

< has fear

اَتَّقِ يَتَّقِ اَتَّقُوا

to fear, to be pious, to ward
off (evil), to be conscious
of God, to keep duty to-
wards God

(perf. 3 p. m. plu.) viii, w.v.

they fear (Allah)

(perf. 2 p. f. plu.) viii, w.v.

ye (fem.) fear or ye are pious

إِنْ أَتَيْتُمْ فَلَا تَخْضَعْنَ بِالْقَوْلِ

If ye are God-fearing so be
not soft in speech. [33:32]

(imperf. 2 p.m. plu.) viii, w.v.

ye (are) God-fearing

Ye may become
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 :

abstinence (1)

وَتَزِدُّوا قَانَ خَيْرَ الرَّالِ التَّقْوَى

And take provision for the journey, for verily the best provision is abstinence. [2:197]

piety (2)

وَلَنْ تَعْمُرُوا قَرْبَ الْمُتَّقِينَ

And that ye should forego is nigher unto piety. [2:237]

fear (3)

هُوَ اَمْلُ التَّقْوَى بِاهْلِ السُّعُورِ

He is the fount of fear. He is the fount of Mercy.

[74:56]

protection (4)
(against evil)

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآثَرَهُمْ 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** (**ن** + **تَقْوَى** com.))
fear me !

(*perate. f. plu.*) viii, w.v.
fear (O women)

addressed to women : **اتَّقِينَ اللَّهَ**
fear Allah

(*Ap-der.m. plu.*)(w.v.)nom.
those who fear Allah

(*Ap-der.m. plu.*)(w.v. acc.)
those who fear Allah
or those who are pious

most pious (*relative w.*) **الْأَتَقَى / أَتَقَى**

most pious
among you **أَتَقَاكُمْ**

(*act. pic. m. sing*) **تَقِيَّ** (*acc.*)
God-fearing

fearing v.n. **تَتَّقَى**

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 تَوْكِيلاً

to appoint one keeper or guardian over, or entrust one with the care of anything

<< وَكَّلَ يَكْلُ وَكْلاً (ض) - إِلَى w.v.

to confide in, entrust another with one's affairs, commit to

وَكَّلَ - بَ (pp. 3 p. m. sing.) ii, w.v. بَ
~ is given charge

قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ

Say: the Angel of death, who is given charge concerning you. [32:11]

(perf. 1st. p. sing.) v, w.v. تَوَكَّلْتُ
< I have put my trust

تَوَكَّلَ تَوْكَلًا v,

to put trust in Allah

(perf. 1st. p. plu.) v, w.v. تَوَكَّلْنَا
we have put our trust

(perate. m. sing.) v, w.v. تَوَكَّلْ
put thy trust!

(perate. m. plu.) v, w.v. تَوَكَّلُوا
put (O men) your trust!

v, w.v. juss. يَتَوَكَّلْ

(imperf. 3 p.m. sing.)

puts trust, entrusts

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ

Whosoever putteth his trust in Allah (will find) verily Allah is Mighty, Wise.

[8:49]

★ و ك أ

أَتَوَكَّلًا w.& h.v. v

(imperf. 1st. p. sing.)

< I lean

R. F. is not used وَكَا

وَ أَتَوَكَّلًا viii أَزَوَكًا iv وَ تَوَكَّلًا v

to lean, recline upon

(w.& h.v.) viii
(Ap-der. m. plu.)

مَتَكُونُونَ

those who are acc. reclining upon

مَتَكِينِينَ

(n. p. t.) (h.w.v. viii)

مَتَكَا

a cushioned couch

★ و ك د

< assertion (v.n.) ii, w.v. تَوَكَّيْتُ

وَكَّدَ يَكِدُ (ض) وَ وَكَّدَ تَوَكَّدًا

to stand still, to ii
confirm, assert

★ و ك ز

وَكَّرَ (perf. 3 p. m. sing.) w.v.

~struck (with fist)

وَكَّرَ يَكِّرُ وَكَرًّا (ض)

to strike with the fist

★ و ك ل

(perf. 1st. p. plu.) ii, w.v.

< we entrusted

وَكَّلْنَا

★ و ل ج

(imperf. 3 p. f. sing.) w.v.
< penetrates

يَلْجُ

وَلَجَ يَلْجُ وَلُجًا (ض) - في
to enter, penetrate in, go,
pass through

(imperf. 3 p.m. sing.) iv, w.v.
makes pass into

يُؤَلِّجُ

(imperf. 2 p. m. sing.) iv, w.v.
thou causes to pass into

تُؤَلِّجُ

(act. 2 pic. f. sing.) w.v.
intimate friend, familiar, ally

وَلِجَةٌ

★ و ل د

(perf. 3 p. m. sing.) w.v.

وَلَدَ

~ has begotten

وَلَدَ بِلَدٍ وَلَادَةً وَ وَلَادًا وَ مَوْلِدًا (ض)

(1) to beget (male) w.v.

(2) to give birth, bear (female)

أَلَا أَنَّهُمْ زُرْنَا بِالْكَذِبِ كَيْفَ تُلَاقُونَ

وَلَدَ اللَّهُ وَأَنَّهُمْ لَكَاذِبُونَ

Lo! verily it is of their
falsehood that they say:
God hath begotten, verily
they are the liars.

[37:151-52]

(perf. 3 p. m. plu.) w.v.
they (fem.) gave birth

وَلَدْنَ

they gave
birth to them

وَلَدْنَهُمْ

v, w.v. el.

(imperf. 3 p.m. sing.)

~ let or put trust

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

In Allah let believers put
their trust. [3:160]

(imperf. 1st. p. plu.) v, w.v.
we put our trust

نَتَوَكَّلُ

(Ap-der. m. plu.) v, w.v.
those who put their
trust (in Allah)

الْمُتَوَكِّلُونَ

(act. 2 pic. m. sing.) w.v.
one who takes care of a
thing for another, trust-
tee, the witness to bargain,
guardian

الْوَكِيلُ

وَكُنْ بِاللَّهِ وَكِيلًا

And Allah is sufficient as
Trustee. [4:81]

★ و ل ت

w.v., (juss)

(imperf. 3 p. m. sing.)

< ~ diminish

يَلْتِ

وَلَتَ يَلْتِ وَلْنَا (ض)

to withhold, diminish

وَأَن تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلَيْتُ خُفْرِينَ

أَعْمَالِكُمْ شَيْئًا

And if ye obey Allah and
His apostle He shall not
diminish from you aught
of your deeds. [49:14]

children (in the (3)
sense of a collective noun)

إِنْ قَرَّبْتَنِي أَنَا أَتَقَلُّ 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 الْوَالِدَانِ / الْوَالِدَيْنِ

their parents وَالِدَيْكَ

his parents وَالِدَيْهِ

my parents وَالِدَيَّ

youths (*n. p.*) وَلَدَانٌ

يَطُوفُونَ عَلَيْهِمْ وَلَدَانٌ مُخَلَّدُونَ

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. وَلِدَ
he was born

(*pp. 1st. p. sing.*) w.v. وَلِدْتُ
I was born

w.v. يَلِدُ
(*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. يُولَدُ
he was begotten

he was not لَمْ يُولَدْ
begotten

a child (1) (n.) وَلَدٌ

قَالَتْ رَبِّ أَتَى بَعْنِي لِي وَلَدًا وَكَمْ يَمْسِي بَعْنِي

She said : my Lord how can
I have a child when no
man hath touched me.

[3:47]

a son (2)

إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ...

If he hath a son, if he hath
no son... [4:11]

(perf. 2 p.m. sing.) ii, w.v. وَلَيْتَ
thou hast turned

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
If thou had observed them
closely thou had assuredly
turned away from them.

[18:18]

(perf. 3 p.m. plu.) ii, w.v. وَلَوْ - إِلَى
they turned to

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرِبًا أَوْ مَدْخَلًا لَوَلَّوْا
إِلَيْهِ وَهُمْ يَجْمَعُونَ

Could they find a place of
refuge or caverns or retre-
ating hole they would turn
round thereto rushing
headlong. [9:57]

(perf. 2 p. m. plu.) ii, w.v. وَلَيَّمْ
ye turned

(imperf. 3 p. m. sing.) ii, w.v. يُولَّى
~turns

وَمَنْ يُولِهِمْ يُؤْسِسْ دُبْرًا

And whosoever turneth his
back to them on such a
day. [8:16]

ii, w.v. e.m.p. يُولُّونَ
they would turn

وَلَكِنْ نَصَرُوهُمْ لَيُولَّيْنِ الْأَدْبَارَ
If they succoured them they
would turn their backs.
[59:12]

(imperf. 3 p.m. plu.) ii, w.v. يُولُّونَ
they will turn

they will not turn لَا يُولُّونَ

< وَلِيَّ بَيْنَ وَ وَلِيَّ بَيْنَ وَلِبَا وَ وِلَايَةً

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)

وَلَّى بُولَى تَوَلَّى - عَنْ
w.v., ii, 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 مُدْبِرًا وَكَرِهَ يَحُوبَ

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 وَلَّهُمْ 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)

Note: the verb **وَلَّى** signifies
'to turn away' when it has
a direct object or with
عَنْ in case of direct, it
is supposed that **عَنْ** is
elliptical (*Rgb.*). In case of
transative to another ob-
ject the verb denotes the
sense of 'to be close.'

(perf. 3 p.m. sing.) v, w.v.
~turned away (1)

to turn away **وَلَّى تَوَلَّى**

وَلَّى تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

And when he turneth away,
he speedeth through the
land that he may act cor-
ruptly therein. [2:205]

~undertook or (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ

And who undertook on him-
self 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 يُضِلُّهُ

Against whom it is prescri-
bed that whosoever taketh
him for friend, he verily
will mislead him. [22:4]

وَلَّوْا

(f.d.) ii, w.v.
(imperf. 3 p. m. plu.)
they shall turn

(imperf. 2 p.m. sing.) ii, w.v.
ye turn

(f.d.) ii, w.v.
(imperf. 2 p.m. plu.)
ye will turn

(perate neg. m. plu.) ii, w.v.
turn not !

(imperf. 1st. p. plu) ii, w.v.
we shall keep close (1)

وَلَكِنَّكَ نُؤْتِي بَعْضَ الظَّالِمِينَ بَعْضًا

And thus We shall keep some
of wrong-doers close to
others. [6:129]

< we cause to turn (2)
(trans.)

ii, w.v. e.m.p.
(imperf. 1st. p. plu.)
we surely cause to turn

فَلَنُؤَلِّمَنَّكَ وَجْهَ تَرْضَاهَا

Wherefor We assurdly cause
thee to turn toward the
Qibla which shall please
thee. [2:144]

I will let SS follow (3)
(trans.) i.e., to make close
(as a follower)

نُؤَلِّمُ مَا تَوَلَّى

We shall let him follow to
which he hath turned.
[4:115]

(perate. m. sing.) ii, w.v.
turn ! (thee)

يُؤَلِّوْا

تُؤَلِّوْنَ

تُؤَلِّوْا

لَا تُؤَلِّوْا

نُؤَلِّى

لَنُؤَلِّمَنَّ

وَلَّى

(f.d. after. مَن) v, w.v. يَتَوَلَّوْا

(imperf. 3 p. m. sing.)

take for friend (1)

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَرْبَ

اللَّهُ هُمُ الْغَالِبُونَ

And whoso taketh Allah and his messenger and those who believe for friend (will know that), Lo ! the party of Allah, they are the victorious. [5:56]

turneth back (2)

وَمَنْ يَتَوَلَّ يَصُدُّهُ عَذَابُ الْآلِيمِ

And whose turneth back, him will He punish with a painful doom. [48:17]

(imperf. 3 p.m. plu.) v, w.v. يَتَوَلَّوْنَ

they turn away (1)

لَّمْ يَتَوَلَّوْا مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ

بِالْمُؤْمِنِينَ

Yet even after that they turn away, such (folk) are not believers. [5:43]

they make friends (2)

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا

Thou seest many of them making friends with those who disbelieve. [5:80]

(f.d.) v, w.v. يَتَوَلَّوْا

(imperf. 3 p. m. plu.)

they turn away

(perf. 3 p. m. plu.) v, w.v. تَوَلَّوْا

they turned away (1)

وَلَنْ تَوَلَّوْا أَكْثَرَهَا مَوْنِي شِقَاقٍ

But if they turn away, then they are in cleavage.

[2:137]

they take for friend (2)

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُوا فِي الدِّينِ وَأَخْرَجُواكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ

أَنْ تَوَلَّوْهُمْ

Allah forbiddeth you only those who warred against you on account of religion and have driven you out of your homes and helped to drive you out, that ye make friends of them.

[60:9]

(perf. 2 p. m. plu.) v, w.v. تَوَلَّيْتُمْ

ye turned away

(imperf. 3 p.m. plu.) v, w.v. يَتَوَلَّوْا

turns away (1)

(for group, turn away)

ثُمَّ يَتَوَلَّوْا 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 الْغُلَامِينَ

And He protects the rightous. [7:196]

وَلِيٌّ acc. وَلِيٌّ

protecting friend, (1)
defender

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

Allah is Protecting Friend of
those who believe. [2:257]

وَكُفِيَ لِلَّهِ وَلِيًّا

And Allah is sufficient as a
Friend. [4:45]

هُوَ الْوَلِيُّ الْحَيِّدُ

He is the Protecting Friend,
the Praiseworthy. [42:48]

heir, or successor (2)

وَكَاثِبَ امْرَأَتِي فَإِنَّهُ بِي مِنْ ذُنُوبِكُمْ وَلِيًّا

Since my wife is barren, give
me from Thy presence a
successor (or a heir). [19:5]

a guardian (3)

فَلْيُتْلَ عَلَيْهِ بِالْعَدْلِ

Then let the gurdian of his
interest dictate in (tems
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]

أَوْلِيَاءُ (n.p.)

< protectors, friends, part-
ners, heirs

وَلِيٌّ (sing.)

وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَنْقُلُوا أَعْدَاءَكَ آمِنًا

مِنْ قَبْلُ وَيَتَوَلَّوْا هُمْ فَرِحُونَ

And if calamity befall thee, (O Muhammad) they
say, we took precaution,
and they turn away well
pleased. [9:50]

they make friend (2)

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ 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.
turn not away!

لَا تَتَوَلَّوْا

(f.d.) r.f. w.v.

وَالِيٌّ

(act. pic. m. sing.)

defender, protector, friend

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ

They have not any defender
besides Him. [13:11]

closer (2)

الَّذِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

That Prophet is closer to the
believers than themselves.
[33:6]

woe ل (3)

أَوَّلَىٰ لَكَ فَأَوَّلَىٰ شَرَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ

Woe unto thee, woe ! Again
woe unto thee, woe !
[75:34-35]

(also) see 74:20)

(dual) elative, w. الْأَرْبَابِ

nearest ones

(Ap-der. m. plu.) iv, w.v. مَوْلَىٰ / المَوْلَىٰ
patron (1)

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَىٰ الَّذِينَ آمَنُوا

That is because Allah is the
Patron of those who be-
lieve. [47:11]

friend (2)

يَوْمَ لَا يُغْنِي عَنْكَ مَوْلَىٰكَ شَيْئًا

A day when friend can in
naught avail a friend.
[44:41]

owner (3)

أَحَدُهُمْ أَتَمُّ عَلَىٰ ذُنُوبِهِمْ عَلَىٰ نَفْسِهِمْ وَهُوَ 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 لَكَ الْوَلَايَةُ بِاللَّهِ الْحَقِّ

Herein is all protection from
Allah, the True. [18:44]

inheritance (2)

وَالَّذِينَ آمَنُوا وَلَمْ يَلْحَقُوا بِهِم مِّنَ الْكُوفِرِينَ وَلَا الَّذِينَ آمَنُوا

And those who believed but
emigrated not they have
naught of inheritance.
[8:72]

It could also be translated in
its literal meaning 'protec-
tion' as done by other com-
mentators, while Tabri
observed that it is a term
used for Muhajreen (emi-
grants) 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.

أَوَّلَىٰ

nearer to thou, (1)
the nearest one

إِنَّ أَوَّلَىٰ الْكَافِرِينَ بِإِبْرَاهِيمَ لَآئِمٌّ

Verily the nearest of mankind
to Ibrahim are those who
followed him. [3:68]

★ و ن ي

(parate. neg. n. dual.) v.w. لَا تَنِيَا
<slacken not (ye twain)

وَفِي بَنِي وَنِيَا (ض) - فِي v.v.
to be slack or negligent

إِذْ هَبَّ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي
Go, thou and thy brother,
with My signs, and slacken
not in remembrance of
Mine. [20:42]

★ و ه ب

(perf. 3 p. m. sing.) w.v. وَهَبَ
<~has granted

وَهَبَ يَهَبُ وَهْبًا وَهَبَةً (ف)
to grant, give as a gift, dedi-
cate, offer as a present, to
bestow on

(perf. 3 p. f. sing.) w.v. وَهَبَتْ
~(she) dedicated

وَأَمْرًا تُؤْتِيهِ مِنْ وَهَبَتْ نَفْسَهَا
And any believing woman
who dedicates her soul.
[33:50]

(perf. 1st. p. plu.) w.v. وَهَبْنَا
we granted

(imperf. 3 p. m. sing.) w.v. يَهَبُ
~grants

(imperf. 1st. sing.) w.v. آهَبُ
I give

protector, owner, (4)
friend, benefactor

أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
Thou, our Protector (Master,
Owner) and give us victory
over the disbelieving folk.
[2:286]

(n. p.) مَوَالِي / الْمَوَالِي
<inheritors (1)

(sing.) مَوْلَى
وَلِكُلِّ جَعَلْنَا مَوَالِيَّ وَمِمَّا تَرَكُوا لِلْأُولَادِ وَالْأَقْرَبِينَ
And unto each We have
appointed inheritors of
that which parents or the
near of him leave behind.
[4:33]

kinsfolk (2)
لَا يَأْتِي خِفْتُ الْمَوَالِيَّ مِنْ وَرَآءِي
Lo ! I fear my kinsfolk after
me. [19:5]

clients (3)
فَإِنْ كُنْتُمْ تَعْلَمُونَ آبَاءَهُمْ وَأَوْلَادَهُمْ فِي
الدِّينِ وَمَوَالِيَهُمْ
And if ye know not their
fathers, then (they are)
your brethren in the faith,
and your clients. [33:5]

(Ap-der. m. sing.) ii, w.v. مَوْلًى
one who turns to SS

وَلِكُلِّ وَجْهَةٌ مَوْمِرًا
And each one hath a goal
toward which he turneth.
[2:148]

(perf. 3 p. m. plu.) w.v. وَهَتُوا
they fainted

فَمَا وَهَتُوا إِلَيْنَا 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 / وَهَنًا

وَهْنًا عَلَى وَهْنٍ

Weakness upon weakness,

[31:14]

(n.) (relative) أَوْفَرُ
weakest, frailest

(Ap-der. m. sing.) iv, w.v. مُؤْمِنٌ
one who makes SS weak

و ه ي ★

(Ap-der. f. sing.) w.v. وَاجِبَةٌ
< torn, rent

وَمَيِّ / وَمَيِّ يَمُوتُ وَمَيِّ (ض، ح)

to be weak, frail, burst, torn

و ي ★ ★

An interjection regarded by
some commentators (such
as Baidawi) as an abbrevi-
ation of (وَبَيْتٌ woe to).

It is always suffixed to كَ
of the 2nd p. personal pro-
noun and is translated as
'woe unto thee!'

لَا هَبَّ لَكَ مِنْكَ لَكُنَّا نَكُونُ

That I may bestow on thee
a faultless son. [19:19]

(perate. m. sing.) w.v. هَبَّ
bestow

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً

And bestow upon us mercy
from Thy presence. [3:81]

(n.) ints. الرَّحَّابُ
the bestower, one of the ex-
cellant names of Allah

★ و ه ج ★

(n.) ints. acc. وَهَّابًا
< dazzling, glowing

w.v. وَهَّجَ بَيْعٌ وَهَّجًا (ف)
to blaze, burn, glow, dazzle

★ و ه ن ★

(perf. 3 p. m. sing.) w.v. وَفَنَ
< has waxen feeble

وَمَنْ بَيْنَ وَهْنًا / وَمَنْ يَوْمَهُ وَمَا
(ض، ك)

to be weak, w.v.

feeble, faint, infirm, lang-
uid, remiss

قَالَ رَبِّ إِنِّي وَفَنَ الْعَظْمُونِ

He said: O my Lord! verily
the bones of me have
waxen feeble. [19:4]

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ

هَذَا مِنْ عِنْدِ اللَّهِ

Therefore woe be unto those who write the Scripture with their hands and then say, this is from Allah.

[2:79]

sometimes (2)

a pronoun ل with preceeds the word to emphasize the misfortune as :

وَلَكُمْ الْوَيْلُ بِمَا تَصِفُونَ

And yours will be woe for that which ye ascribe (unto Him). [21:18]

وَيْلٌ + كَ (comp.)

woe unto thee or alas for thee

alas for us يَا وَيَلَنَا

alas for you وَيَلَكُمْ

<woe unto me

وَيْلٌ = ي + وَيْلٌ

(is also read وَيَلَا wailataa)

Woe is me or alas my shame! [11:72] يَا وَيَلَى

وَيْلَكَ

وَيْلَى

In the approved Quranic calligraphy it is written as one word وَيَلَان. In this case it is to be considered as composed of the interjection وَى 'Oh! or Ah!' and كَانَ 'as if'. According to some وَيْلٌ is equivalent to اعْلَمُ 'know!' (LL).

وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ

Ah! Allah expendeth the provision for whomsoever He will of His bandmen.

[28:82]

و ی 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.) يَشْنُ
<despaired

يَشْنُ يَبْأَسُ وَ يَبْأَسُ يَأْسًا وَ يَأْسَةً

to despair, (س، ح)
give up hope,

to pass the age يَشْنُ الْمَرْأَةُ
of fertility

(perf. 3 p.m. plu.) (h.&w.v.) يَشْنُوا
they have despaired

(perf. 3 p. f. plu.) h.&w.v. يَشْنُنَ
they (f.) despaired

وَأُولَئِكَ يَهْجُرْنَ مِنَ الْمَرْجُومِ

And those women who des-
paired of menstruation.

[65:4]

h.&w.v.

(imperf. 3 p. m. sing.)

~despaires

يَبْأَسُ

(yaa)

ي

1. A pronominal suffix of the
1st p. sing.; me, my

e.g. my Lord رَبِّي

my prayers صَلَاتِي

2. After a verb a "nun ن" is added before ي e.g.
هَدَانِي He guided me.

3. The ي is sometimes voca-
lized with "Fatha"
(a—vowel) as, 'my life-
time نَحْيَايَ

4. The ي is omitted when
the proceeding ن occurs
at the end of a sentence.
The following verse illus-
trates all these cases:

إِنَّ مَعَ رَبِّي بَيْتًا زَوْدِي

Verily My Lord is with me.
He will guid me. [26:62]

ی ت م ★

acc.

(act. 2 pic. m. sing.)
an orphan

< بَتَّمْ بَتَّمْ بَتَّمْ (ف)

to become an orphan

(act. pic. 2 m. dual.) بَتِّمْتَيْنِ
two orphans

< بَتَّامُ / الْبَتَّامُ (n. p.)

(sing.) بَتِّمٌ

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 يَدَيْنِ

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا مِّنْ يَدَيْ رَحْمَتِهِ

And it is He who sendeth for the heralding wind before His mercy. [7:57]

< hands (n. p.) أَيْدِي / الْأَيْدِي

(sing.) يَدٌ

ی س ر ★

(perf. 3 p. m. sing.) ii, w.v. بَتَّرَ
~made easy

h.&w.v. لَا تَبْأَسُوا

(perate, neg. m. plu.)
despair not

وَلَا تَأْسَوْا مِمَّنْ تَدْعُ اللَّهُ إِلَهُهٖ لَا يَنْصُرُ

مِنْ دَعْوِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ

And despair not from the mercy (comfort of spirit) of Allah, verily none despairs of the mercy of Allah except a people disbelieving. [12:87]

(x, h.&w.v.) اسْتَبَّسَ

(perf. 3 p. m. sing.)

< ~despaired

as R.F. x اسْتَبَّسَ
to despair

(x, h.&w.v.) اسْتَبَّسُوا

(perf. 3 p. m. plu.)

they despaired

(n.) ints. يَتَّوَسُّمُ

very despairing person

ی ب س ★

(v.n.) w.v. acc. يَبَسَّ / يَبَسَا

< dry

يَبَسَ يَبْسُ وَيَبَسَ يَبْسَا وَيَبَسَا

to dry up (ح, س)

طَرِيقًا فِي الْبَحْرِ يَبَسًا

A dry path in the sea. [20:77]

dry (act. pic. m. sing.) w.v. يَابَسَ

(act. pic. f. plu.) w.v. يَابَسَاتِ
dry ones

easiness (n.p.t.) مَيْسَرَةٌ

وَإِنْ كَانَ دُورُكُمْ فَتَحْتَ إِلَى 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.) بَقِيعٌ
(or a kind of gourd)

ي ق ظ ★

< awake (n.p.) acc. أَبَاقًا
(sing.) يَقِظًا

ي ق ن ★

(imperf. 3 p.m. plu.) w.v. iv
they are certain

< يَقِنَ بَعِيْنًا يَقْنَأُ (ح)
to be certain, sure of

(imperf. 3 p.m. plu.) w.v. vi,
ye are certain

iv, << أَبَقْنَ يُوقِنُ إِيقَانًا
to believe firmly,

to hold as undoubtedly
true

ii, يَسِّرَ تَيْسِيرًا

to make easy, facilitate

(perf. 1st. p. plu.) ii, w.v. يَسَّرْنَا
we made easy

(imperf. 1st. p. plu.) ii, w.v. نَيْسِرُ
we shall ease

وَنُيَسِّرُكَ لِلْيُسْرَى

And We shall ease thy way
unto the state of ease.

[87:8]

(perf. 3 p.m. sing.) v, w.v. تَبَسَّرَ
~became easy

فَاقْرَأْ وَامَّا تَتَسَوِّرَ مِنَ الْقُرْآنِ

Receite, then, of the Quran
which is easy (for you).

[73:20]

< got easily x. w.v. اسْتَبَسَّرَ
to get easily, x, اسْتَبَسَّرَ
to be easy

easy, ease acc. الْبَسْرُ / يَسْرًا

acc. بَسِيرًا / يَسِيرًا

(act. pic. 2 m. sing.)
easy to bear, light, small

ذَلِكَ كَيْلٌ كَيْسِيرٌ

This is a light measure.

[12:65]

case (relative. w. f.) الْيُسْرَى
(used as an adjective)

(pact. pic. m. sing.) acc. مَيْسُورًا
gentle, easy

فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

Then speak to them an easy

(i.e., a gentle or reason-
able) speech. [17:28]

ي م م ★

(perate. m. plu.) v, w.v. تَيْمَّمُوا
<lit. intend!

to intend, v, تَيْمَّمُ وَ تَيْمَّمُ
to go towards

term. do Tayammum (1)

تَيْمَّمُ a process of ablution
with clean dust, by clapping
palms of hands on it and passing them over
the hands up to elbows
and face as if they were
washed by water.

v, w v. لَا تَبْتَغُوا
(perate. neg. m. plu.)
seek not (2)

وَلَا تَبْتَغُوا الْبَدْنَ مِنْهُ تَتَفَعَّلُونَ
And seek not bad (with in-
tent) to spend thereof.
[2:267]

السَّمَاءُ
sea, river (n.)

ي م ن ★

right hand (n.) الْيَمِينُ / الْيَمِينِ

<right hands (1) (n.p.) أَيْمَانُ
(sing.) يَمِينٌ

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ
Or that your right hands
possess (the captives).
[4:3]

(perf. 3 p.m. sing.) w.v. x اسْتَيْقَنَ
~has firm belief

x, اسْتَيْقَنَ
to believe firmly

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ
And they denied them,
though their souls were
convinced thereof. [27:14]

(imperf. 3 p.m. sing.) w.v. x يَسْتَيْقِنُ
~has firm belief

in order to be certain of لَيْسَتَيْنِ
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)

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

Lo! would that ye know
(now) with the surety of
knowledge. [102:5]

(Ap-der. m. plu.) iv, nom. مُؤَقِّنُونَ

(Ap-der. m. plu.) iv acc. مُؤَقِّنِينَ
those who are certain
(or) convinced

(Ap-der. m. plu.) x, acc. مُسْتَقِينِ
convinced

ي و م ★

today	اليَوْمَ
a day	يَوْمًا
your day	يَوْمَكُمْ
their day	يَوْمَهُمْ
two days (<i>dual. acc.</i>)	يَوْمَيْنِ
days (<i>n. p.</i>)	أَيَّامٌ
(<i>comp.</i>)	يَوْمَشْنِي
then + day	يَوْمَ إِذْ
then on that day	

oaths (2)

وَلَا تَجْعَلُوا لِلّٰهِ عُرْضَةً لِأَيْمَانِكُمْ

And make not Allah, by
your oaths, a hindrance.

[2:214]

right (*adj.*)

الْأَيْمَنُ

جَانِبُ الطُّورِ الْأَيْمَنِ

Right slope of the mount.

[19:52]

people of the right hand

الْمُيَمَّنَةُ

ي ن ح ★

يَنْعَ < ripening (*v.n.*) w.v.
يَنْعَ يَنْعَ يَنْعَ يَنْعَ يَنْعَ (ف)
to ripen, reach maturity

THE END

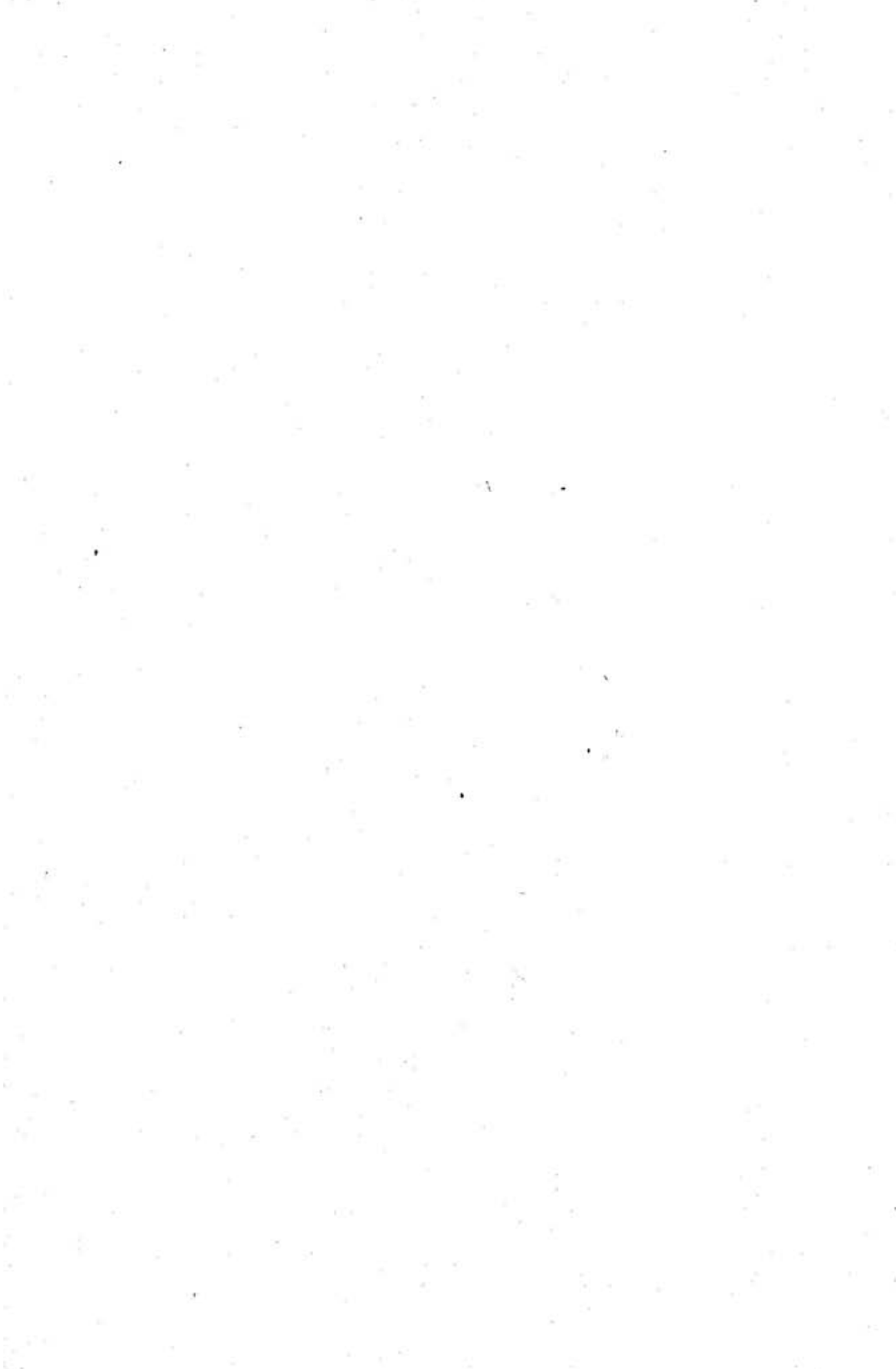
APPENDIX - 1

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» ت , «Ya» ي , «Noon» ن , «Lam» ل , and «Meem» م .

الألف



ROOTS OF WORDS

Root	Word	Root	Word
ب ل ع	أَبْلَى	ب ت ر	أَبْرَ
ب ي ض	أَبْضَ / أَيْضَتْ	ب ج س	أَبْجَسَتْ
ب ل غ	أَبْلَغَ / أَلْبَغْتُمْ	ب د ع	أَبْدَعُوا (هَا)
د د د	أَبْلَغُوا / أَلْبَغُهُ	ب د ل	أَبْدَلَهُ
ب ل و	أَبْلَوْا / أَبْلَى	د د د	أَسْتَبْدَال
ب ن و	أَبْنَى ، أَبْنَى ، أَبْنَى	ب ر أ	أَبْرَأَ
د د د	أَبْنَاءَ	ب ر ر	أَبْرَارَ
ب و ب	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	أَبَارِقَ	ب ص ر	أَلْأَبْصَارَ
ب ع ث	فَأَبْصَحُوا	د د د	أَبْصَارِمْ / أَبْصَارِمْ
ب غ ي	أَبْغَى / أَبْغَاهُ	ب ق ي	أَبْقَى
د د د	أَبْغَيْتَ / أَبْغَاهُ	ب ك ر	أَبْكَارَ / 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	آمُوا	ب ن و	ابْتَعَا
ث ب ت	فَاتَّبَعُوا	ت ب ع	اَتَّبَعَ
ث خ ن	اَتَّخَذْتُمُ	د د د	اَتَّبَعْتُ
ث ق ل	اَتَّخَذْتُ	د د د	اِتِّبَاع
د د د	اَتَّخَذْتُمْ	د د د	اَتَّبِعْ
د د د	اَتَّخَذَ	د د د	اَتَّبَعْتُمْ
ث م ر	اَتَّمَر	ت ب ر	اَتْرَاب
ث ن ي	اَتَّانِ	د د د	اَتْرَابًا
ث ن ي	اَتَّانِي	ت ر ك	اَتْرَكَ
د د د	اَتَّانَا عَشْرَ	ت ق ن	اَتَّقِنَ
د د د	اَتَّقِ عَشْرَ	و ق ي	اَتَّقَاكُمْ
د د د	اَتَّقِيْنِ	و ق ي	اَلَا تَتَّقِيْ
د د د	اَتَّنَا عَشْرَةَ	ت ل و	اَتْلُ
د د د	اَتَّقِ عَشْرَةَ	د د د	اَتْلُوْا
ث و ر	اَتَّارُوا	ت م م	اَتَّعْتُ
د د د	اَتَّرَنَ	د د د	اَتَّعْنَاهَا
ج ب ي	اَجْنَبَاكُمْ	د د د	اَتَّهَى
د د د	اَجْنَبَاهُ	د د د	اَتَّيْمَ

ROOTS OF WORDS

Root	Word	Root	Word
ج ل د	فَاجِلِدُوا	ج ب ی	اجْتَنِبُوا
ج م ع	أَجْمُوا	د د د	اجْتَنِبْنَا
د د د	اجْتَمَعَتْ	د د د	الجَوَابُ
د د د	اجْتَمَعُوا	ج ث ث	اجْتَسَتْ
د د د	أَجْمُونَ	ج د ث	الْأَجْدَاثُ
د د د	أَجْمِينَ	ج د ر	أَجْدَرُ
ج ن ب	اجْتَنِبِي	ج د ل	أَجْدِلُوتِي
د د د	اجْتَنِبُوا	ج ر ح	اجْدِرُوا
ج ن ح	فَاجِعَ	ج ر م	أَجْرَمْنَا
د د د	أَجِنَعِ	د د د	أَجْرُمُوا
ج ن ن	أَجَنَّةُ	د د د	إِجْرَائِي
ج ه ر	اجْهَرُوا	ج س م	أَجْسَامُهُمْ
ج و ب	أَجَبُ	ج ع ل	اجْعَلْ
د د د	أَجِيبُ	د د د	اجْعَلْنَا
د د د	أَجِيزُوا	د د د	اجْعَلِينِي
د د د	أَجِيبَتْ	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	فَأَسْتَجِبْكُمْ
د د د	أَحْذَرُوا	د د د	فَأَسْتَجِبْنَا
ح ر ص	أَحْرَصَ	د د د	أَسْتَجِبْ
ح ر ق	فَأَحْرَقَتْ	د د د	اسْتَجِيبُوا
ح س س	أَحْسَ	د د د	اسْتَجِيبْ
د د د	أَحْزَا	ج و ر	فَأَجِزْهُ
ح س ن	أَحْسَنَ	د د د	اسْتَجَارَكَ
د د د	أَحْسَنَ	ج ي أ	فَأَجَاءَهَا
د د د	أَحْسَنْتُمْ	ح ب ب	أَحَبَّ
د د د	أَحْسِنُوا	د د د	أَحْيَيْتُ
د د د	إِحْسَانٍ	د د د	أَجِبَاؤُهُ
ح ش ر	أَحْشَرُوا	د د د	اسْتَحْجُوا
ح ص ر	أَخْصَرُكُمْ	ح ب ر	الْأَخْبَارُ
د د د	أَخْصِرْتُمْ	ح ب ط	فَأَخِطْ
د د د	أَخْصِرُوا	ح ج ج	أَتَمَّاجُوتَنَا
ح ص ن	أَخْصَتِ	ح د ث	أُحْدِثُ
د د د	أُحْصِنَ	د د د	أَتَعِدُّوهُمْ
ح ص ي	أَحْصَى	د د د	أَحَادِيثَ

ROOTS OF WORDS

Root	Word	Root	Word
ح ل ل	أَحْلَتَ	ح ص ي	أَحْصَاهُ
ح ل م	أَحْلَامَ	د د د	أَحْصَيْنَاهُ
ح م د	أَحَدَ	د د د	أَحْصَوْا
ح م ل	أَحِلُّ	ح ض ر	أَحْضِرَتْ
د د د	أَحْلِكُمْ	ح ف ظ	أَحْفَظُوا
د د د	أَحْمَلُ	د د د	أَسْتَحْفِظُوا
د د د	أَحْمَلُوا	ح ق ب	أَحْقَابًا
د د د	الْأَحَالِ	ح ق ف	بِالْأَحْقَافِ
ح و ذ	أَسْتَحْوَذَ	ح ق ق	أَحَقُّ
ح و ط	أَحَاطَ	د د د	أَسْتَحَقَّ
د د د	أَحَاطَتْ	د د د	أَسْتَحَقَّا
د د د	أَحَطْتُ	ح ك م	فَأَحْكُمُ
د د د	أَحَطْنَا	د د د	أَحْكُمُ
د د د	أَحِيطَ	د د د	أُحْكِمَتْ
ح و ي	أَحْوَى	ح ل ل	وَأَحْلَلُ
ح ي ي	أَحْيَا	د د د	أَحِلَّ
د د د	أَحْيَاكُمْ	د د د	أَحْلَنَّا
د د د	أَحْيَيْنَا	د د د	أَحْلَوْا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ق	أَخْرَقَهَا	ح ي ي	أَحِينَا
خ ز ي	أَخْرَى	د د د	أَخْنِي
د د د	أَخْرَيْتَهُ	د د د	أَحْيَاءُ
خ س ا	أَخْسَوْا	د د د	اسْتَحْبُوا
خ س ر	الْأَخْصَرُونَ	د د د	اسْتَحْبَاءُ
د د د	الْأَخْصِرِينَ	خ ب ت	أَخْبَتُوا
خ ش ي	أَخْشَوْهُمْ	خ ب ر	أَخْبَارُكُمْ
د د د	وَ أَخْشَوْا	خ د د	الْأَخْذُودُ
د د د	وَ أَخْشَوْنَ	خ د ن	أَخْدَانُ
د د د	فَأَخْشَوْهُمْ	خ ر ج	أَخْرَجَ
خ ص م	أَخْصَمُوا	د د د	أَخْرِجُوا
خ ض ر	الْأَخْضَرُ	د د د	أَخْرِجْ
خ ط ا	أَخْطَأْتُمْ	د د د	أَخْرِجَتْ
د د د	أَخْطَأْنَا	د د د	أَخْرِجْنِي
خ ف ض	أَخْفِضْ	د د د	أَخْرِجْنَهُ
خ ف ف	فَأَسْتَحَفَّ	د د د	إِخْرَاجُ
خ ف ي	أَخْفِي	د د د	إِخْرَاجُكُمْ
د د د	أَخْفَيْتُمْ	خ ر ج	اسْتَخْرَجَهَا

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	أَعَافُ	خ ف ي	أَخْفِيَا
خ و ل	أَخْوَالِكُمْ	خ ل د	أَخْلَدَ
خ و ن	أَخْنَهُ	د د د	أَخْلَدَ
خ ي ر	الْأَخْبَارَ	خ ل ط	أَخْطَطَ
د د د	اخْتَارَ	خ ل ع	فَاخْلَعْ
د د د	اخْتَرْتُكَ	خ ل ف	أُخَالِكُمْ
د د د	اخْتَرْنَاكُمْ	د د د	فَاخْلُقْنَكُمْ
د ب ر	أَدْبَارَ	د د د	أَخْلَقْنَا
د د د	أَدْبَارِكُمْ	د د د	أَخْلَقُوا
د د د	أَدْبَرَ	د د د	اخْتَلَفَ
د خ ل	أَدْخَلَ	د د د	اخْتَلَفْتُمْ
د د د	أَدْخَلَا	د د د	اخْتَلَفُوا
د د د	أَدْخِلِي	د د د	اخْتِلَافٌ
د د د	أَدْخُلُوا	د د د	اسْتَخْلَفَ
د د د	أَدْخَلْنَاهُمْ	د د د	اخْلُقْنِي
د د د	أَدْخِلْ	خ ل ق	أَخْلُقْ
د د د	أَدْخِلِي	د د د	اخْتِلَاقٌ
د ر ا	قَادَرُهُ وَآ	خ ل ل	الْأَخْيَلَاءُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ل ل	أَدْلُكُمْ	د ر أ	فَادَّارَانُمْ
د ل و	أَدْلَا	د ر ك	أَذْرَكَ
د ن و	أَذْنَا	د د د	أَذَارَكَ
د ه ي	أَذَى	د د د	أَذَارَكُوا
د و ر	الذَّارُ	د ر ي	أَذِيرَ
د د د	الذَّوَارِ	د د د	أَذِيرِي
ذ ب ح	أَذْبَحَكَ	د د د	أَذْرَاكَ
ذ ق ن	الْأَذْقَانِ	د د د	أَذْرَانُكُمْ
ذ ك ر	أَذْكُرْكُمْ	د ع و	أَذْهَوْا
د د د	أَذْكُرْ	د د د	أَذْهَوْكُمْ
د د د	أَذْكُرْنِ	د د د	أَذْعُ
د د د	أَذْكُرْنِي	د د د	أَذْهَنَ
د د د	أَذْكُرُوا	د د د	أَذْهَوْا
د د د	أَذْكُرْهُ	د د د	أَذْهَبَانُكُمْ
ذ ل ل	أَذَلَّ	د د د	أَذْهَبَانِهِمْ
د د د	الْأَذَلُّ	د ف ع	أَذْفَعَ
د د د	الْأَذَلِّينَ	د د د	أَذْفَسُوا
ذ ه ب	أَذْهَبَ	د ل ل	أَذْلَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ر ب ب	أَرْبَابًا	ذ ه ب	أَذْهَبَ
ر ب ع	أَرْبَعَةٌ	د د د	أَذْهَبُوا
د د د	أَرْبَعُ	ذ و ق	فَأَذَاقَهَا
د د د	أَرْبَعِينَ	د د د	أَذَقْنَا
ر ب و	أَرْبَى	ذ ي ع	أَذَاعُوا
ر ج و	أَرْجَاهُ	ر ا ي	أَرَأَيْتَكَ
ر ج ع	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	أَرَبْنَاكَ
ر ج و	أَرْجُوا	د د د	أَرَبْنَكُمْ
د د د	أَرْجِنَ	د د د	أَرَانَا
د د د	أَرْجَانَهَا	د د د	أَرِنِي
ر ح م	أَرْحَمَ	د د د	أَرُونِي
د د د	أَرْحَمْنَا	د د د	أَرَبْنَاكُمْ
د د د	الْأَرْحَامَ	ر ب ب	أَرْبَابَ

VOCABULARY OF THE HOLY QURAN

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	فَارْتَدَّ
د د د	أَرْضَعْنَ	د د د	أَرْتَدُّوا
د د د	أَرْضَعْنَكُمْ	ر د ي	أَرْدَاكُمْ
د د د	أَرْضِيْنِه	ر ذ ل	أَرْدَلِ
ر ض و	أَرْضَعِي	د د د	الْأَرْدَلُونَ
ر ع ي	أَرْعُوا	د د د	أَرَادِلُنَا
ر غ ب	فَارْغَبْ	ر ز ق	أَرْزُقْ
ر ق ب	فَارْتَقِبْ	د د د	أَرْزُقْنَا
د د د	أَرْتَقِبُوا	د د د	أَرْزُقُوهُمْ
د د د	فَارْتَقِبْهُمْ	ر س ل	أَرْسِلْ
ر ك ب	أَرْكَبْ	د د د	أَرْسَلَتْ
د د د	أَرْكَبُوا	د د د	أَرْسَلْنَا
ر ك س	أَرْكَبُوا	د د د	فَارْزُقُوا
د د د	أَرْكَبُهُمْ	د د د	أَرْسِلْهُ
ر ك ض	أَرْكُضْ	د د د	فَارْزُقُونِ
ر ك ع	أَرْكَبُوا	د د د	أَرْسَلْتُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ز ك و	أَزَكَّى	ر ك ع	أَرْكَبِي
ز ل ف	أَزَلْنَا	ر ه ب	فَارْهَبُونِ
د د د	أَزَلْتِ	د د د	اسْتَرْهَبُوهُمْ
ز ل ل	فَأَزَلَّمَا	ر ه ق	سَأَرْهِفُهُ
د د د	اسْتَرْهَمُوا	ر و د	أَرَادَ
ز ل م	الْأَزْلَامُ	د د د	أَرَادَنِي
ز و ج	أَزْرَاجُ	د د د	أَرَادُوا
د د د	أَزْرَاجِنَا	د د د	أَرَدْتُ
د د د	أَزْرَاجِهِنَّ	د د د	أَرَدَنَ
ز ي د	أَزِيدَ	د د د	أَرَدْنَاهُمْ
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	أَسْأَلَكَ	د د د	أَرْتَابَتْ
د د د	أَسْأَلُ	د د د	أَرْتَابُوا
د د د	أَسْأَلُوا	د د د	أَرْتَبْنَاهُمْ
د د د	فَأَسْأَلُوهُمْ	ز ج ر	أَزْدِجِرْ
د د د	فَأَسْأَلُوهُنَّ	د د د	الزَّاجِرَاتِ

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Root	Word	Root	Word
س ر ب	أَسْرَفُوا	س ب ب	أَسْبَابَ
د د د	إِسْرَافًا	س ب ط	الْأَسْبَاطَ
د د د	إِسْرَافًا	س ب غ	أَسْنَخَ
س ر ق	اسْتَرْقَى	س ب ق	اسْتَبَقَا
س ر و - س ر ي	أَسْرَى	د د د	فَاسْتَقِيمُوا
د د د	أَسْرَى	د د د	اسْتَقِيمُوا
س ط ر	أَسَاطِيرُ	س ج د	اِجْعُدْ
س ع ي	فَاسَعُوا	د د د	اِجْعُدُوا
س ف ر	أَسْفَرَ	د د د	اِجْعِدْ
د د د	أَسْفَارًا	س ح ر	مَا لَآلِئَاحْجَارَ
د د د	أَسْفَارِنَا	س خ ط	أَشْجَطَ
س ف ل	أَسْفَلَ	س ر ح	أُسْرَحُكُنَّ
د د د	الْأَسْفَلِينَ	س ر ر	أَسَرَ
س ق ط	فَاسْقِطْ	د د د	أَسْرَرْتُ
س ق ي	أَسْقِنَاكُمْ	د د د	أَسْرُوا
د د د	فَاسْقِنَاكُمُوهُ	د د د	إِسْرَارًا
د د د	اسْتَسْقَى	س ر ع	أَسْرَعُ
د د د	اسْتَسْقَاهُ	س ر ف	أَسْرَفَ

ROOTS OF WORDS

Root	Word	Root	Word
س م ع	اسْمَعُوا	س ك ن	اسْكُنْ
د د د	فَاسْمَعُونَ	د د د	اسْكُنُوا
د د د	اسْتَمَعَ	د د د	أَسْكَنْتَ
د د د	اسْتَمِعُوا	د د د	فَأَسْكَنَاهُ
س م و	اسْمُ	د د د	أَسْكِنُوهُمْ
د د د	أَسْمَاءُ	س ل ح	أَسْلَحْنَكُمْ
د د د	أَسْمَاءُهُ	س ل خ	أَسْلَخَ
س و ا	أَسَاءَ	س ل ف	أَسْلَفْتُ
د د د	أَسَاءْتُمْ	د د د	أَسْلَفْتُمْ
د د د	أَسَاءُوا	س ل ك	فَأَسْلَكْنِي
د د د	أَسَوَّأَ	د د د	أَسْلَكَ
س و د	الْأَسْوَدُ	س ل م	أَسْلَمَ
د د د	أَسْوَدَّتْ	د د د	أَسْلَمْتُ
س و ر	أَسْوَرَةُ	د د د	أَسْلَمْنَا
د د د	أَسَاوَرُ	د د د	أَسْلَوْا
س و ق	الْأَسْوَاقِ	د د د	الْإِسْلَامَ
س و ي	أَسْتَوَى	د د د	إِسْلَامَكُمْ
د د د	أَسْتَوَتْ	س م ع	أَسْمِعْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ش ر ك	أَشْرَكَتَ	س و ي	اسْتَوَيْتَ
د د د	أَشْرَكْتُمْ	د د د	اسْتَوَيْتُمْ
د د د	أَشْرَكْتُمُونِ	س ي ل	أَسْلَمْنَا
د د د	أَشْرَكْنَا	ش ت ت	أَسْتَأْتَانَا
د د د	أَشْرَكُوا	ش ح ح	أَسِئَةً
د د د	أَشْرِكُهُ	ش د د	أَشِدَّاءُ
ش ع ر	أَشْعَارِهَا	د د د	أَشَدُّ
ش ع ل	أَشْتَمَلُ	د د د	أَشُدُّكُمْ /
ش ف ق	أَشْفَقَنَ	د د د	أَشَدُّدُ
د د د	أَأَشْفَقْتُمْ	د د د	أَشَقَّدْتُ
ش ق ق	أَشَقَّ	ش ر ب	أَشْرَبُوا
د د د	أَشَقَّتْ	د د د	أَشْرَبِي
د د د	أَشَقَّ	ش ر ح	أَشْرَحَ
ش ق ي	أَلْأَشَقُ	ش ر ر	أَلْأَشْرَارُ
د د د	أَشْفَاَمَا	ش ر ط	أَشْرَاطُهَا
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	اَصْبَرُ	ش م ا ز	اَشْمَزَتْ
د د د	اَصْبِرُوا	ش م د	اَشْهَدُ
د د د	اَضْطَرُّ	د د د	اَشْهَدُوا
ص ب و	اَصْبُ	د د د	الْاَشْهَادُ
ص ح ب	اَصْحَابُ	د د د	اَشْهَدُكُمْ
ص د ع	فَاَصْدَعُ	د د د	اَسْتَشْهِدُوا
ص د ق	اَصْدَقْتُ	ش م ر	اَشْهَرُ
د د د	اَمْدَقُ	ش م و	اَشْتَهَتْ
د د د	فَاَصَدَّقَ	ش ي ه	اَشَاءُ
ص ر ر	اَصَرُّوا	د د د	اَشْبَاءُ
ص ر ف	سَاَصْرِفُ	ش ي ع	اَشْبَاعُكُمْ
د د د	اَصْرِفُ	د د د	بِاَشْبَاعِهِمْ
د د د	اَنْصَرَفُوا	ص ب ع	اَصَابَهُمْ
ص غ ر	اَصْنَرُ	ص ب ح	الْاِصْبَاحُ
ص ف ح	فَاَصْفَحَ	د د د	اَصْحَحَ
د د د	اَصْفَحُوا	د د د	اَصْبَحَتْ
ص ف د	الْاَصْفَادُ	د د د	اَصْبَحْتُمْ
ص ف و	اَصْفَاكُمْ	د د د	اَصْبَحُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	أَصَابَ	ص ف و	اِصْطَفَىٰ
د د د	أَصَابَتْ	د د د	اِصْطَفَاكَ
د د د	أَصَابَتْهُمْ	د د د	اِصْطَفَيْتَكَ
د د د	أَصَبْتُمْ	د د د	اِصْطَفَيْنَا
د د د	أَصَبْنَاكُمْ	ص ل ب	أَصْلَابِكُمْ
د د د	أَصِيبُ	ص ل ح	أُصْلِحَ
ص و ت	الْأَصْوَاتُ	د د د	أُصْلِعَا
د د د	أَصْوَاتُهُمْ	د د د	أُصْلِحْنَا
ص و ف	أَصْوَابُهَا	د د د	أُصْلِحُوا
ص و م	الصَّائِمَاتِ	د د د	أُصْلِحْ
د د د	الصَّائِمِينَ	د د د	إِصْلَاحٌ
ص ي د	فَأَصْطَادُوا	د د د	إِصْلَاحًا
ض ح ك	أَضْحَكَ	ص م م	أَصْنَمَهُمْ
ض ر ب	أَضْرَبَ	د د د	الْأَصْنَمَ
د د د	فَأَضْرَبُوا	ص ن ع	أَصْنَعَ
د د د	أَضْرَبُوهُنَّ	د د د	اِصْطَفَيْتَكَ
د د د	أَفْضَرِبُ	ص ن م	أَصْنَامُ
ض ر ر	أَضْطَرُّهُ	د د د	أَصْنَامَكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ض ر ا	أَضَات	ض ر ر	اضطّر
ض ي ع	أَضَاعُوا	د د د	اضطّررتم
د د د	أُضِيعَ	ض ع ف	اسْتَضَعَفُونِي
ط ر ح	أَطْرَحُوهُ	د د د	اسْتَضَعِفُوا
ط ر ف	أَطْرَافَ	د د د	أَضَفَ
ط ع م	أَطْعَمَهُ	د د د	أَضَاعَا
د د د	أَطْعَمَهُمْ	ض غ ث	أَضْفَاثُ
د د د	أَطْعِمُوا	ض غ ن	أَضْفَانَكُمْ
د د د	اسْتَطْعَمَا	ض ل ل	أَضَلَّ
د د د	إِطْعَامُ	د د د	أَضَلَّانَا
ط غ و ا ي	أَطْفَى	د د د	أَضَلَّتُمْ
د د د	أَطْفَيْتُهُ	د د د	أَضَلَّنَ
ط ف ا	أَطْفَأَهَا	د د د	أَضَلَّنَا
ط ف ل	الْأَطْفَالُ	د د د	أَضَلَّنِي
ط ل ع	أَطْلَعَ	د د د	أَضَلُّوا
د د د	أَطْلَعَتِ	د د د	أَضَلُّونَا
ط ل ق	أَطْلَقَ	ض م م	اضْمَمَ
د د د	فَأَطْلَقُوا	ض و ا	أَضَاءَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط و ع	اسْتَطَعْتُمْ	ط ل ق	اَنْطَلَقْتُمْ
ط و ع	اَطِيعُوا	ط م س	اطْمِئْنِ
د د د	اَطِيعُونَ	ط م ع	اَطْمَعُ
د د د	اَطْمَنَ	د د د	اَفْتَطَمُّوْنَ
ط ي ر	اَطْمَنَّا	ط م ن	اطْمَانًا
ظ ف ر	اَظْفَرَكُمْ	د د د	اطْمَأْنَنْتُمْ
ظ ل م	اَظْمَ	د د د	اطْمَأْنَوْا
ظ ن ن	اَظَنَّ	ط ه ر	فَاَظْهَرُوا
ظ ه ر	اَظْهَرَهُ	د د د	اَظْهَرُ
ع ب د	اعْبُدْ	ط و ر	اَطْوَارًا
د د د	فَاعْبُدْنِي	ط و ع	اَطَاعَ
د د د	اعْبُدُوا	د د د	اَطَاعُونَا
د د د	فَاعْبُدُونِ	د د د	اَطَعْتُمْ
ع ب ر	فَاَعْبُدُوا	د د د	اَطَعْتُمُوهُمْ
ع ت د	اَعْتَدْتُ	د د د	اَطَعْنَا
د د د	اَعْتَدْنَا	د د د	اَسْتَطَاعَ
ع ت ل	فَاعْتَلَوْهُ	د د د	اَسْتَطَاعُوا
ع ث ر	اَعْتَرَانَا	د د د	اَسْتَطَعْتُ

ROOTS OF WORDS

Root	Word	Root	Word
ع د و	اَعْدَبْنَا	ع ج ب	اَسَجِنَ
د د د	فَاعْتَدُوا	د د د	اَهَبَ
د د د	اَعْدَاءُ	د د د	اَعْجَبَكُمْ
د د د	بِاَعْدَائِكُمْ	ع ج ز	اَفْجَازُ
ع ذ ب	اُعَذِّبُهُ	د د د	اَهْجَرْتُ
ع ر ب	الْاَعْرَابُ	ع ج ل	اَهْلَكَ
ع ر ج	الْاَعْرَجُ	د د د	اَعْلَمْتُ
ع ر ض	اَعْرَضَ	د د د	اَسْتَعْجَلْتُمْ
د د د	اَعْرَضُوا	د د د	اَسْتَعْجَلْتُمْ
د د د	اَعْرَضْتُمْ	ع ج م	اَعْجِئْ
د د د	اِعْرَاضًا	د د د	اَعْجِبْنَا
ع ر ف	الْاَعْرَافُ	د د د	الْاَعْجَمِينَ
د د د	فَاعْرِفْنَا	ع د د	اَعَدَّ
د د د	اعْرِفُوا	د د د	اَعِيدُوا
ع ر ي	اَعْرَاكَ	د د د	اُعِيدَتْ
ع ز ز	اَعَزُّ	ع د ل	اَعْدِلُوا
د د د	اَعِزَّةٌ	ع د و	اَعْتَدَى
ع ز ل	اَعْدَتْكُمْ	د د د	اَعْتَدُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ل م	كَالْأَعْلَامِ	ع ز ل	فَاعْتَرِلُوا
ع ل ن	أَعْلَنْتُ	د د د	فَاعْتَرِلُونِ
د د د	أَعْلَنْتُمْ	ع ص ر	أَعَصِرْ
ع ل و ا ي	اسْتَعْلَى	د د د	إِعْصَارٌ
د د د	الْأَعْلَى	ع ص م	اِعْتَصِمُوا
د د د	الْأَعْلَوْنَ	د د د	اِنْتَصِمَ
ع م ر	اسْتَعْمِرَكُمْ	ع ص ي	أَعْيَى
د د د	اعْتَمَرَ	ع ط و	أَعْلَى
ع م ل	أَعْمَالٌ	د د د	أَعْطَيْنَاكَ
د د د	أَعْمَالُنَا	د د د	أَعْطُوا
د د د	اعْمَلْ	ع ظ م	أَعْظَمُ
د د د	اعْمَلُوا	ع ف و	اعْفُ
ع م م	أَعْمَايَكُمْ	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	فَاغْرَيْنَا	ع ن ق	أَعَانَهُمْ
غ س ل	فَاغْلُوا	ع ه د	أَعَدَّ
غ ش ي	اسْتَغْفُوا	ع و د	أَعِيدُوا
د د د	فَاغْشِينَاهُمْ	ع و ذ	أَعُوذُ
د د د	أَغْشَيْتُ	د د د	أَعِذُّمَا
غ ض ض	أَغْضَضُ	د د د	فَأَسْتَعِذُّ
غ ط ش	أَغْطَشَ	ع و ن	أَعَانَهُ
غ ف ر	اسْتَغْفَارُ	د د د	فَاغْنُونِي
د د د	اسْتَغْفِرُ	د د د	اسْتَغْنُوا
د د د	أَسْتَغْفِرُ	ع ي ب	أَعِيهَا
د د د	اسْتَغْفِرُوا	ع ي ن	أَعِينُ
د د د	أَغْفِرُ	د د د	أَعِينَنَا
د د د	اسْتَغْفِرِي	د د د	أَعِينُنَّ
غ ف ل	أَغْلَنَّا	ع ي ي	أَفْسَيْنَا
غ ل ظ	أَغْلُظُ	غ د و ي	أَعْدُوا
د د د	اسْتَغْلَظُ	غ ر ف	أَغْرَفُ
غ ل ل	أَغْلَلَّا	غ ر ق	أَغْرَقْنَا
غ ن ي	أَغْوُ	د د د	أُغْرِقُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف ر غ	أَفْرَغَ	غ ن ي	أَغْنَتْ
ف ر ق	فَأَفْرَقَ	د د د	أَغْنَاهُمْ
ف ر ي	أَقْرَى	د د د	اسْتَفَى
د د د	أَقْرَأَ	د د د	أَغْنِيَاءَ
د د د	أَقْرَبَهُ	غ و ث	اسْتَغْنَتْ
د د د	أَقْرَبَنَا	غ و ي	أَغْرَيْنِي
ف ز ز	اسْتَفْزِزْ	د د د	أَغْرَيْنَا
ف س ح	فَأَفْضَحُوا	د د د	فَأَغْرَيْنَاكُمْ
ف س د	أَفْضَدُوا	ف د د	أَقْدَمَ
ف ص ح	أَفْضَحَ	د د د	أَقْدَمَهُمْ
ف ص م	أَفْضَمَ	ف ت ح	أَفْضَحَ
ف ض ض	أَفْضَوْا	د د د	اسْتَفْضَوْا
ف ض أ	أَفْضَى	ف ت ي	أَفْضَى
و ق ت	أَقْتَتَ	د د د	أَفْضُونِي
ف ط ر	أَفْطَرَتْ	د د د	فَأَسْتَفْهِمِ
ف ع ل	أَفْلَ	ف ج ر	فَأَفْجَرَتْ
د د د	أَفْلَوْا	ف د ي	أَفْذَى
ف ل ح	أَفْلَحَ	د د د	أَفْذَتْ

ROOTS OF WORDS

Root	Word	Root	Word
ق ت ل	اَقْتَلُوا	ف ل ق	اَتَقَلَقَ
ق ح م	اَقْتَحَمَ	ف ن ن	اَتَقَانِ
ق د م	اَلْاَقْدَمُونَ	ف و ج	اَفْوَجَا
د د د	الْاِقْدَامَ	ف و ز	فَاَفْوَزَ
د د د	اَقْدَامَنَا	ف و ض	اَفْوَضَ
ق د و	اَقْدَمَ	ف و ق	اَفَاقَ
ق ذ ف	اَقْذِفْهُ	ف و ه	اَفْوَاحَكُمْ
ق ر ا	اَقْرَأْ	ف ي ه	اَفَاءَ
د د د	اَقْرَأُوا	ف ي ض	اَفَاضَ
ق ر ب	اَقْرَبَ	د د د	اَفِضُوا
د د د	اَقْرَبَتْ	د د د	اَفْضَمَ
د د د	اَقْرَبَ	ق ب ر	اَقْرَبَهُ
د د د	اَلْاَقْرَبُونَ	ق ب ل	اَقْبَلَ
د د د	اَلْاَقْرَبِينَ	د د د	اَقْبَلَتْ
ق ر ر	اَقْرَرْتُمُ	د د د	اَقْبَلْنَا
د د د	اَقْرَرْنَا	د د د	اَقْبَلُوا
د د د	اَسْقَرَّ	ق ت ل	اَقْتُلْ
ق ر ف	اَقْرَرْتُمُوهَا	د د د	اَقْتُلُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق ل ل	أَقْلَتَ	ق س ط	أَقِطُوا
د د د	أَقَلَّ	د د د	أَقْطُ
ق ل م	أَقْلَامٌ	ق س م	أَقْسَمُ
ق ن ت	أَقْنِي	د د د	أَقْسَمُوا
ق ن ي	أَقْنَى	د د د	أَقْسِمُ
ق و ت	أَقْوَاتَهَا	ق ص د	أَقْصِدْ
ق و ل	أَقْلَ	ق ص ص	فَأَقْصُصْ
د د د	أَقُولُ	ق ص و	الْأَقْصَى
د د د	الْأَقَاوِيلُ	ق ض ي	فَأَقْصِ
ق و م	أَقَامَ	د د د	أَقْضُوا
د د د	أَقَامُوا	ق ط ر	أَقْطَارَ
د د د	أَقْتَتَ	ق ط ع	فَأَقْطَعُوا
د د د	أَقْتَمُ	ق ع د	أَقْعُدُوا
د د د	أَقِمَ	ق ف ل	أَقْصَاهَا
د د د	أَقِنَ	ق ل ب	أَقْلِبْ
د د د	أَقِيمُوا	د د د	أَقْلِبُوا
د د د	اسْتَقَامُوا	د د د	أَقْلِبْتُمْ
د د د	اسْتَقِمَ	ق ل ع	أَقْلِبِي

ROOTS OF WORDS

Root	Word	Root	Word
ك ت ر	أَكْذَرُوا	ق و م	اسْتَفْبَاهَا
د د د	اسْتَكْذَرْتُ	د د د	اسْتَقْبَمُوا
د د د	اسْتَكْذَرْتُمْ	د د د	أَقَوْمٌ
د د د	أَكْذَرُ	د د د	إِقَامٌ
ك د ر	أَتَكْذَرْتُ	ك ب ر	أَكْبَرُهُ
ك د ي	أَكْدَى	د د د	اسْتَكْبَرُ
ك ر م	الْأَكْرَمُ	د د د	أَسْتَكْبَرْتُ
د د د	الْأَكْرَامُ	د د د	اسْتَكْبَرْتُمْ
د د د	أَكْرَمِي	د د د	اسْتَكْبَرُوا
د د د	أَكْرَمِي	د د د	اسْتِكْبَارًا
د د د	أَكْرَمَهُ	د د د	أَكْبَرُ
ك ر ه	أَكْرَمَتَا	د د د	أَكْبَرُ
د د د	أُكْرِهَ	ك ت ب	فَأَكْتَبَهَا
د د د	إِكْرَاهَ	د د د	اِكْتَبَ
د د د	إِكْرَاهِي	د د د	فَاِكْتَبْنَا
ك س ب	اِكْتَسَبَ	د د د	فَاِكْتَبُوهُ
د د د	اِكْتَسَبَتْ	د د د	اِكْتَبَهَا
د د د	اِكْتَسَبَنَ	ك ت ر	أَكْثَرَتْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ي د	اَكْبَدُ	ك س ب	اَكْتَسَبُوا
ك ي ل	اَكْتَالُوا	ك س و	وَاكْتُومُوا
ك ي ن	اَسْتَكَنُوا	ك ش ف	اَكْهَفْ
ل ب ب	اَلْاَبَابِ	ك ف ر	اَكْفُرْ
ل ح د	بِالْحَادِ	د د د	اَكْفُرُوا
ل ح ف	اِلْحَافًا	ك ف ل	اَكْطَلِبْنَهَا
ل ح ق	اَلْحَقْمَةُ	ك ل م	اَكْلَمَ
د د د	اَلْحَقْنَا	ك م ل	اَكْمَلْتُ
د د د	اَلْحَقْنِ	ك م م	اَلْاِمَامَ
ل د د	اَللَّهُ	ك م ه	اَلْاَمَى
ل ز م	اَلزَمَاءُ	ك ن ن	اَكِنَّةً
د د د	اَلزَمَهُمْ	د د د	اَكْتَنَانَا
د د د	اَللَّزِمُوهَا	د د د	اَكْتَنْتُمْ
ل ع ن	اَلنَّهْمُ	ك و ب	اَنكَبَاتٍ
ل غ و	اَلنَّوَا	ك و د	اَكَادُ
ل ف ف	اَلنَّفْعُ	ك و ن	اَكْ
د د د	اَلْفَاةَا	د د د	اَكُنْ
ل ف ي	اَلْفَوَا	د د د	اَكُونْ

ROOTS OF WORDS

Root	Word	Root	Word
ل ق ي	الْقِيَاءُ	ل ف ي	الْقَبَا
ل م س	الْقِسْمُ	د د د	الْقَبَا
ل ه م	قَالَمَهَا	ل ق ب	الْقَابِ
ل ه و	الْقَامُ	ل ق ط	قَالَقَطَةُ
ل و ح	الْقَوَاحِ	ل ق م	الْقَمَّةُ
ل و ن	الْقَوَانِ	ل ق ي	الْقَوَا
د د د	الْقَوَانِ	د د د	الْقَوَا
ل ي س	الْقَبَسِ	د د د	الْقَوَا
د د د	الْقَبَسِ	د د د	الْقَبَسِ
ل ي ن	الْقَبَا	د د د	الْقَبَا
م ت ع	الْقَبَسِ	د د د	الْقَبَسِ
د د د	الْقَبَسِ	د د د	الْقَبَسِ
د د د	الْقَبَسِ	د د د	الْقَبَا
د د د	الْقَبَسِ	د د د	الْقَبَا
د د د	الْقَبَسِ	د د د	الْقَبَا
م ث ل	الْقَبَسِ	د د د	الْقَبَا
د د د	الْقَبَسِ	د د د	الْقَبَا
م ح ن	الْقَبَسِ	د د د	الْقَبَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ش ج	أَمْشَاجٍ	م ح ن	أَمْتَحِنُوهُمْ
م ش ي	أَمْشُوا	م د د	أَمَدَّكُمْ
م ض ي	أَمْضَى	د د د	أَمَدَدْنَاكُمْ
د د د	أَمْضُوا	د د د	أَمِيدُونِ
م ط ر	أَمْطَرْنَا	م ر أ	أَمْرًا
د د د	فَأَمْطِرْ	د د د	أَمْرُو
د د د	أَمْطَرَتْ	د د د	أَمْرِي
م ع ي	أَمْعَمَهمْ	د د د	أَمْرًا
م ك ث	أَمْكُوا	د د د	أَمْرَانِي
م ل أ	أَمْتَلَيْتِ	د د د	أَمْرَانَانِ
م ل ق	إِمْلَانِي	د د د	أَمْرَانَيْنِ
م ل ك	أَمْلِكْ	م ر ر	أَمْرًا
م ل و	أَمْلِي	م س ح	أَمْسُوا
د د د	أَمْلَيْتِ	م س ك	أَمْسَكَ
م ن ن	فَأَمْنِ	د د د	أَمْسَكَ
م ن ي	أَمْنِيهِم	د د د	فَأَمْسِكُوهُمْ
د د د	أَمَّاكَ	د د د	إِمْسَاكَ
د د د	أَمَانِيكُمْ	د د د	أَمْسِكْ

ROOTS OF WORDS

Root	Word	Root	Word
ن ب ت	أَنْبَتَكُمْ	م ه ل	أَمْهَلَهُمْ
ن ب ذ	فَانِذْ	م و ت	أَمْوَتْ
د د د	أَنْبَذَتْ	د د د	أَمَاتَ
ن ث ر	أَنْبَذَتْ	د د د	أَمَاتَهُ
ن ج و	أَنْجَانًا	د د د	أَمَاتَا
د د د	أَنْجَاكُمْ	د د د	أَمِيتُ
د د د	أَنْجَيْتَنَا	د د د	أَمْوَاتُ
د د د	أَنْجَبْنَا	م و ل	الْأَمْوَالُ
ن ح ر	وَأَنْحَرْ	م ي ز	أَمْأَزُوا
ن د د	أَنْدَادًا	ن ب أ	أَنْبَتَكُمْ
د د د	أَنْدِ	د د د	أَنْبَاكَ
د د د	أَنْذَرْتُكُمْ	د د د	أَنْبِئِهِمْ
د د د	أَنْذَرْنَاكُمْ	د د د	أَنْبِئُونِي
د د د	أَنْذَرُوا	د د د	أَنْبَاءُ
ن ز ل	أَنْزِلْ	د د د	أَنْبَاكُمْ
د د د	أَنْزَلْتُ	د د د	الْأَنْبِيَاءُ
د د د	أَنْزَلْنَا	ن ب ت	أَنْبَتَتْ
د د د	أَنْزِلُنِي	د د د	أَنْبَتْنَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ص ر	انْصَرَفَ	ن س ب	اَنْصَابَ
د د د	انْصَرَوْا	ن س ي	اَنْسُكُمُ
د د د	اَنْصَارُ	د د د	اَنْصَابُهُ
د د د	اَنْصَارِي	د د د	فَاَنْصَاهُ
د د د	اَنْصَرَّ	ن ش ا	اَنْشَأَ
د د د	انْصَرَوْا	د د د	اَنْشَأْتُمْ
د د د	اَسْتَنْصَرَهُ	د د د	اَنْشَأْنَا
د د د	فَاَنْصَرَّ	د د د	اَنْشَأْنَاهُ
د د د	اَسْتَنْصَرُوْكُمْ	د د د	اَنْشَأْنَا مَنْ
ن ط ق	اَنْطَقَ	د د د	اِنْشَاءَ
د د د	اَنْطَقْنَا	ن ش ر	اَنْشَرْنَا
ن ظ ر	اَنْظَرُ	د د د	اَنْشَرَهُ
د د د	اَنْظَرْنَا	د د د	فَاَنْتَشِرُوا
د د د	اَنْظَرُوا	ن ش ز	اَنْشَرُوا
د د د	اَنْظَرُونَا	ن ص ب	اَلْاَنْصَابُ
د د د	فَاَنْظُرِي	ن ص ت	اَنْصِتُوا
د د د	اَنْظُرْ	ن ص ح	اَنْصَحْ
د د د	اَنْظَرُوا	ن ص ر	اَنْصَرْنَا

ROOTS OF WORDS

Root	Word	Root	Word
ن ق ص	أَقْصَرُ	ن ع م	أَنْعَمَ
ن ق ض	أَقْصَرَ	د د د	أَنْمَتُ
ن ق م	أَنْقَمْنَا	د د د	أَنْمَنَا
د د د	أَنْقَمَ	د د د	الْأَنْعَامُ
ن ك ث	أَنْكَأْنَا	ن ف خ	فَانْفَخَ
ن ك ح	فَانْكِهُوا	د د د	أَنْفَخُوا
د د د	فَانْكِهُوا مِنْهُ	ن ف ذ	فَانْفَذُوا
د د د	أَنْكَحَكَ	ن ف ر	أَنْفَرُوا
د د د	أَنْكَحُوا	ن ف س	الْأَنْفُسُ
ن ك ر	أَنْكَرَ	د د د	أَنْفَسْنَا
ن ك ف	أَسْتَنْكَفُوا	د د د	أَنْفَسْمُ
ن ك ل	أَنْكَالًا	ن ف ق	أَنْفَقَ
ن م ل	الْأَنْمَالُ	د د د	أَنْفَقَتْ
ن ه ر	أَنْهَارًا	د د د	أَنْفَقْمُ
ن ه ي	أَنْهَكُمُ	د د د	أَنْفَقُوا
د د د	أَنْهَكَ	د د د	الْإِنْفَاقُ
د د د	أَنْهَانَا	ن ف ل	الْأَنْفَالُ
د د د	فَانْهَى	ن ق ذ	أَنْفَذَكُمْ

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Root	Word	Root	Word
ه د ي	اٰتَدَبْتُ	ن ه ي	اٰتَهَوْا
د د د	اٰتَدَبْتُمْ	ن و ب	اٰتَابَ
ه ز ا	اٰسْتَمَرُّوْا	د د د	اٰنَابُوْا
د د د	اٰسْتَمَرُّوْا	د د د	اٰنَبْنَا
ه ز ز	اٰهَزَّتْ	د د د	اٰنَبْتُ
ه ش ش	اٰهَرُّ	د د د	اٰنَبُوْا
ه ل ك	اٰهَلَكَ	ه ب ط	اٰهَطَ
د د د	اٰهَلَكْتُ	د د د	اٰهَطُوْا
د د د	اٰهَلَكْنَا	ه ج ر	فَاَهْرَمَ
د د د	اٰهَلَكِيْ	د د د	وَاَهْرَمْنِيْ
د د د	اٰهَلِكُوْا	د د د	وَاَهْرَمُوْا
ه ل ل	اٰهَلَ	ه د ي	اٰهَدِكَ
د د د	اٰهَلَّةٌ	د د د	اٰهَدِيْكَ
ه و ر	فَاَهَارَ	د د د	اٰهَدِيْكُمْ
ه و ن	اٰهَوْنُ	د د د	اٰهَدِنَا
د د د	اٰهَانُ	د د د	فَاَهْدُوْهُمْ
ه و ي	اٰهَوَا	د د د	اٰهْدِيْ
د د د	اٰهَوِيْ	د د د	اٰهْدُوْا

ROOTS OF WORDS

Root	Word	Root	Word
و ز ر	أَوْزَارَهَا / آ	ه و ی	اَسْهَوْنَهُ
و ز ع	أَوْزَعْنِي	و ب ر	أَوْبَارَهَا
و س ط	أَوْسَطَ	و ت د	الْأَوْتَادِ
و س ق	اَسَقَ	و ث ن	الْأَوْتَانِ
و ص ی	وَأَوْصَانِي	و ج د	أَجِدُ
و ع ظ	أَوْعَظْتَ	و ج س	أَوْجَسَ
د د د	أَعْظَمَ	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	اَتَّقِ	و ر د	فَأَوْرَدَهُمْ
د د د	اَتَّقُوا	و ر ی	فَأَوْرَى
د د د	اَتَّقِينَ	و ز ر	أَوْزَارِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ی س ر	اسْتَيْسَرَ	و ق ی	اَتَّقِ
ی ق ظ	اَيَقَظًا	د د د	اَتَّقُونَ
ی ق ن	وَاَسْتَيْقِنَتْهَا	د د د	اَتَّقِينَ
ی م ن	الْاِيْمَانُ	د د د	الْاَتَّقِي
د د د	اِيْمَانِهِمْ	د د د	اَتَّقَاهُمْ
د د د	الْاِيْمَانِ	و ك ا	اَتَوْكَا
ی و م	اَيَّامٌ	و ل د	الْاَوَّلَٰدِ
		و ل ی	اَوَّلًا
*	*	د د د	الْاَوَّلِيَّانِ
		د د د	اَوَّلِيَّاهُ
		د د د	اَوَّلِيَّاكُمْ
		و ه ن	اَرَاهَنَ
		ی ا س	اَسْتَبَاسَ
		د د د	اَسْتَبَاسُوا
		ی د د	اَبْسَدَ
		د د د	اَيَدِي
		د د د	اَيَدِيهِمَا
		د د د	اَيَيْنَيْنِ

التاء

ROOTS OF WORDS

Root	Word	Root	Word
أ د ي	تَوَدُّوا	أ ب ي	تَابَى
أ ذ ي	تَوَدُّوا	أ ت ي	تَابَى / تَابَيْكُمْ
د د د	تَوَدُّونَ	د د د	تَابَيَا / تَابَيْنِمْ
أ ز ز	تَوَدُّ (م)	د د د	تَابُوا
أ س ر	تَأْسِرُونَ	د د د	تَوَدُّونَ
أ س ي	تَأْسُوا	د د د	تَأْمُونُ / تَأْمُونَا
د د د	تَأْسَ	د د د	تَوَدُّ / تَابَيْنِمْ
أ ف ك	تَوَكَّلُونَ	أ ث م	تَأْنِمْ
د د د	تَأْتِكُنَا	د د د	تَأْنِيَا
أ ك ل	تَأْكُلُونَ	أ ج ر	تَاجِر (ف)
د د د	تَأْكُلُ	أ خ ذ	تَوَاحِدُ
د د د	تَأْكُلُوا	د د د	تَأْخُذُوا
أ ل م	تَأْمُونُ	د د د	تَأْخُذُ
أ م ر	تَأْمُرُ	د د د	تَأْخُذُونَ
د د د	تَأْمُرُونَ	د د د	تَتَخَذُ
د د د	تَأْمُرِينَ	د د د	تَتَخَذُوا
د د د	تَوَمَّرَ	د د د	تَتَخَذُونَ
د د د	تَوَمَّرُونَ	أ خ ر	تَسْتَخِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د ل	تَسْبِدُونَ	أ م ن	تَأْمَنَّا
ب ذ ر	تُبَذَّرُ	د د د	تَأْمَنَ (هـ)
د د د	تَنْذِيرًا	د د د	تُؤْمِنُ
ب د و	تُبَدُّوا	د د د	تُؤْمِنُوا
د د د	تُبَدُّونَ/هَا	د د د	تُؤْمِنُونَ
د د د	تُبَدُّ	أ ن س	تَسْتَأْنِسُوا
ب ر م	تُبْرَى	أ و ي	تُؤْوِي/تُؤْوِيهِ
د د د	تَبْرَأَ/تَبْرَأَانَا	أ و ل	تَأْوِيلُ
د د د	تَبَرَّأُوا	د د د	تَأْوِيلًا
ب ر ك	تَبَارَكَ	ب أ س	تَبْتَسُّ
ب س ط	تَبْسُطُ (هَا)	ب ش ر	تُبَايِرُوهَنَّ
ب س ل	تُبْسَلْ	ب ت ل	تَبْتَلْ/تَبْتَلًا
ب س م	تَبَسَّمَ	ب خ س	تَبَحَّسْ/تَبَحَّسُوا
ب ص ر	تَبْصِرَةً	ب خ ل	تَبْخُلُوا
ب غ ي	تَبْغِي/تَبْغِ	ب د ل	تَبَدَّلْ
د د د	تَبْعُونَ	د د د	تَبَدَّلْ
د د د	تَبْعُوا/تَبْعُوهُ	د د د	تَبَدَّلًا
ب ق ي	تُبْقِ	د د د	تَبَدَّلُوا

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَتَّبِعُونَا	ب ل ي	تَبْلُو
د د د	التَّابِعِينَ	ب ن ي	تَبْنُونَ
د د د	تَبِينَا	ب و د	تَبْوَى
ت ج ر	تَجَارَةً	د د د	تَبَوَّأُوا
ت ر ب	تُرَابٌ	ب و ا	تَبَوَّأُوا
د د د	التَّرَابِ	ب ي ع	تَبَايَعْتُمْ
ت ر ق	التَّرَاقِي	ب ل و	تَبْلُو
ت ر ك	تَنْزَكُوا	ب ي ن	تَبَيَّنَ
د د د	تَنْزَكُونَ	د د د	تَبَيَّنَتْ
د د د	تَارِكٌ	د د د	فَتَبَيَّنُوا
د د د	تَارِكُوا الْمَتَى	د د د	تَسْقِينَ
د د د	تَارِكِي	د د د	تَبَيَّنَا
د د د	تَنْزَكُ	ت ب ر	تَبَيَّرَ
ت ل ل	تَلَّهْ	ت ب ع	تَبَّعَهَا
ت ل و	تَلَامَا	د د د	تَبَّعَ
د د د	تَلَّوْا	د د د	تَلَّيْعَانِ
د د د	تَلَيْتَ	د د د	تَلَّيْنِ
د د د	تَلَّى	د د د	تَلَّوْا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ج ز ي	يُجْزَوْنَ	ت ل و	يَلَاوَةٌ
ج س س	وَلَا يَحْشَوْنَ	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	تَتَجَافَى	ث ب ت	ثَيْنًا
ج ل ا	يَجْلَى	ث ر ب	قَرِيبَ
ج م ع	يَجْمَعُوا	ث ق ف	تَقْتَفِيهِمْ
ج ن ب	يَجْنِبُوا	ث و ر	يُنِيرُ
ج ه د	يُجَاهِدُونَ	ج ا ر	يَتَجَارَبُوا
ج ه ر	يَجْهَرُ	د د د	يَتَجَارَوْنَ
د د د	يَجْهَرُوا	ج د ل	يُجَادِلُكَ
ج ه ل	يَجْهَلُونَ	د د د	يُجَادِلُوا
ج و ب	تَسْتَجِيبُونَ	د د د	يُجَادِلُ
ج و ع	يُجْمَعُ	ج ر م	يُجْرِمُونَ
ح ب ب	يُجْبَوْنَ	ج ر ي	يَجْرِي
د د د	يُجْبُونَ	د د د	يَجْرِيَانِ
ح ب ر	يُجْبَرُونَ	ج ز ي	يُجْرَى

ROOTS OF WORDS

Root	Word	Root	Word
ح س س	تَحْسِبُونَهُمْ	ح ب س	تَحْسِبُونَهُمْ
د د د	تَحْسِبُ	ح ب ط	تَحْبَطُ
د د د	تَحْسِبُوا	ح ج ج	تَحْجُونَ
ح س ن	تَحِينُوا	ح د ث	تَحْدُثُ
ح ش ر	تَحْشَرُونَ	ح ذ ر	تَحْذَرُونَ
ح ص ن	تَحْصِنُونَ	ح ر ث	تَحْرُثُونَ
د د د	تَحْصِنَا	ح ر ر	تَحْرِثُ
ح ص ي	تَحْصُوهُ	ح ر ص	تَحْرِصُ
د د د	تَحْصُومًا	ح ر ك	تَحْرُكُ
ح ض ض	تَحَاضُّونَ	ح ر م	تَحْرُمُ
ح ك م	تَحْكُمُوا	د د د	تَحْرُمُوا
د د د	تَحْكُمُونَ	ح ر ي	تَحْرُوا
ح ل ق	تَحْلِقُوا	ح ز ن	تَحْزَنُ
ح ل ل	تَحْلِلُ	د د د	تَحْزِنُوا
د د د	تَحْلِلُوا	د د د	تَحْزِنُونَ
د د د	تَحِيلَةً	ح س ب	تَحْسَبُ
ح م ل	تَحْمِلُ	د د د	تَحْسِبُنَ
د د د	تَحْمِلُهُ	ح س د	تَحْشُدُونَهَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ج	يُخْرِجُهُمْ	ح م ل	يُحْمَلُونَ
خ ر ر	يُخْرِجُهُ	د د د	يُحْمَلْنَ
خ ر ص	يُخْرِصُونَ	ح ن ث	يُحْنَتُ
خ ز ي	يُخْرِزْنَ	ح و ر	يُخَاوِرُكَ
د د د	يُخْرِزِي	ح و ط	يُحِيطُ
د د د	يُخْرُونَ	د د د	يُحِيطُوا
خ س ر	يُخْسِرُوا	ح و ل	يُخَوِّلَا
د د د	يُخْسِرِي	ح ي د	يُحِبُّ
خ ش ع	يُخْشَعُ	ح ي ي	يُحِبُّونَ
خ ش ي	يُخْشَى	د د د	يُحْيِي
د د د	يُخْشَاهُ	د د د	يُحْيِيَةً
د د د	يُخْشَوُا	د د د	يُحْيِيَهُمْ
د د د	يُخْشُونَ	خ ب ت	فُتِحَتْ
خ ص م	يُخْصِمُونَ	خ ر ج	يُخْرِجُ
د د د	يُخْصِمُوا	د د د	يُخْرِجُوا
د د د	يُخْصِمُ	د د د	يُخْرِجُونَ
خ ض ع	يُخْضَعُ	د د د	يُسْتَخْرِجُوا
خ ط ب	يُخْطَبِي	د د د	يُسْتَخْرِجُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	تَخَافُونَ	خ ط ط	تَخْطُوهُ
د د د	تَخَافِي	خ ط ف	فَتَخْطِفُهُ
د د د	تَخَفَ	خ ف ت	تَخَافَتْ
د د د	تَخَوَّبَا	خ ف ف	تَخَيَّفَ
د د د	تَخَوَّفِي	د د د	تَسْتَخَوِّنَهَا
خ و ن	تَخَوَّنَا	خ ف ي	تَخَفَا
د د د	تَخَافُونَ	د د د	تَخَفُوا
خ ي ر	تَخَيَّرُونَ	د د د	تَخَفُونَ
د خ ل	تَدْخُلُوا	خ ل د	تَخْلُدُونَ
د د د	تَدْخِلْ	خ ل ط	تُخَالِطُهُمْ
د ر س	تَدْرُسُونَ	خ ل ف	تُخَلِّفُ
د ر ك	تُذَكِّرُكَ	د د د	تُخَلِّفُونَ
د د د	تُذَكِّرُهُ	خ ل ق	تُخَلِّقُ
د د د	تَذَكَّرَ	د د د	تُخَلِّقُونَ
د ر ي	تُذَكِّرِي	خ ل و	تُخَلِّقُ
د د د	تَذَكَّرُونَ	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	تَدْعُو
د ع و	تَذَكَّرُوا	د ع و	تَدْعُوا
د ع و	فَسَتَذْكُرُونَ	د ع و	تَدْعُونَ
د ع و	سَتَذْكُرُونَهُنَّ	د ع و	تَدْعُونَنَا
د ع و	فَتَذَكَّرْ	د ع و	تَدْعُونَنِي
د ع و	تَذَكِّرُنِي	د ع و	تُدْعَى
د ع و	تَذْكِرَةٌ	د ع و	تُدْعُونَ
د ع و	تَذَكَّرْ	د ع و	تُدْعُونَ
د ع و	تَذَكَّرُوا	د ل و	تُدُلُّوْا
د ع و	تَذْكُرُونَ	د ع و	فَتَدُلُّ
د ع و	فَتَذْكُرُونَ	د م ر	تُدْمِرُ
ذ ل ل	تَذِلُّ	د ع و	تَذْمِيرًا
د ع و	تَذِيلًا	د ع و	تُدَوِّرُ
ذ ه ب	تَذْهَبُ	د ع و	تُدِيرُونَهَا
د ع و	تَذْهَبُوا	د ي ن	تَدَايَنْتُمْ
د ع و	تَذْهَبُونَ	ذ ب ح	تَذْهَبُوا
ذ ه ل	تَذْهَلُ	د خ ر	تَذْخِرُونَ
ذ و د	تَذْوَدَانِ	ذ ر و	تَذْرُوهُ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج ع	رَجَعُوا	ذ و ق	ذُوقُوا
د د د	رَجَعُ	ر ا ی	رَی
د د د	رَجْعُونَ	د د د	رَی
ر ج ف	رَجِفُ	د د د	رَای
ر ج م	رَجْمُونَ	د د د	قَرَأَ
ر ج و	رَجَوْا	د د د	قَرَنَ
د د د	رَجُونَ	د د د	قَرَوَا
د د د	رَجَوْهَا	د د د	قَرَوْنَ
د د د	رَجِی	د د د	قَرِیْنَ
ر ح م	رَحِمْنَا	د د د	قُرِیْ
د د د	رَحِمِی	د د د	قَرَأَی
د د د	رَحْمُونَ	د د د	قَرَأَتْ
ر د د	رَدَّ	ر ب ص	رَبَّصْمُ
د د د	رَدُونَ	د د د	رَبَّصُونَ
د د د	رَدُّوا	د د د	رَبَّصُوا
ر د ی	رَدِّی	د د د	رَبَّصُ
ر ز ق	رَزَقُ	ر ت ل	رَزَقُوا
د د د	رَزَقَاهُ	ر ج ع	رَجَعُونَهَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ك ن	تَرَكُونَا	ر ض ع	تَسْتَرْضِعُوا
ر م ي	تَرْمِي	ر ض و	فَسْتَرْضِعُ
ر ه ب	تَرْمِيهِمْ	ر ض و	تَرْضَى
ر ه ب	تَرْمِيَهُنَّ	ر ض و	تَرْضَاهُ
ر ه ق	تَرْمِيَهَا	ر ض و	تَرْضَوُا
ر ه ق	تَرْمِيْنِي	ر ض و	تَرْضَوْنَ
ر و ح	تَرْمِيْهُمْ	ر ض و	تَرَاٰنَا
ر و د	تَرْدَنَ	ر ض و	تَرَاٰنِيْمَ
ر و د	تَرِيْدُ	ر ض و	تَرَاٰنِ
ر و د	تَرِيْدُوْنَ	ر غ ب	تَرْغَبُوْنَ
ر و د	تَرَاوِدُ	ر ف ع	تَرْفَعُ
ر ي ب	تَرْتَابُوا	ر ف ع	تَرْفَعُوا
ز ر ع	تَزْرَعُوْنَ	ر ق ب	تَرْقُبُ
ز ر ي	تَزِدْنِيْ	ر ق و	الترَاقِي
ز ع م	تَزْعُمُوْنَ	ر ق ي	تَرْقَى
ز ك و	تَزْكُوا	ر ك ب	تَرْكَبُوْنَ
ز ك و	تَزْكِيْهِمْ	ر ك ض	تَرْكُضُوا
ز ل ل	تَزَلَّ	ر ك ن	تَرْكَنُ

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْمِعُ	ز ه ق	زَهَقَ
د د د	تَسْبِحُونَ	ز و د	زَوَّدُوا
د د د	تَسْفِیْحَةٌ	ز و ر	زَاوَرُ
س ب ق	تَسْقِیُّ	ز و ل	زَوَّلَا
س ت ر	تَسْرِوْنَ	ز ی د	زَرَدَ
س ج د	تَسْجُدَ	د د د	زَرَقْنِی
د د د	تَسْجُدُوا	د د د	زَرَدَادَ
س ح ر	تَسْحَرُونَ	ز ی غ	زَرِغَ
س خ ر	تَسْخَرُوا	ز ی ل	زَالَ
د د د	تَسْخَرُونَ	د د د	زَلُّوا
س ر ح	تَسْرَحُونَ	س ا ل	تَسَالَنَ
د د د	تَسْرِجُ	د د د	تَسَالَنِی
س ر ر	تُسْرِئُ	د د د	تَسَالَوْا
د د د	تُسْرِوْنَ	د د د	تَسَالُ
س ر ف	تَسْرِقُوا	د د د	تَسَالُونَ
س ع ی	تَسْمِی	د د د	تَسَالُونَ
س ف ك	تَسْفِكُونَ	س م	تَسَامُوا
س ق ط	تَسْقُطُ	س ب ب	تَسْبُوا

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	تَسْوَى	س ک ن	تَسْكُونُ
ش ب ه	تَشَابَهَ	د د د	تَسْكَنُ
د د د	تَشَابَهَ	س ل م	تَسَلَّوْا
ش خ ص	تَشَخَّصَ	د د د	تَسْلِيًا
ش ر ب	تَشْرَبُونَ	د د د	تَسْلُونَ
ش ر ك	تُشْرِكُ	س م ع	تَسْمَعُ
د د د	تُشْرِكُوا	د د د	تَسْمَعُوا
د د د	تُشْرِكُونَ	د د د	تَسْمَعُونَ
ش ط ط	تُشْطِطُ	د د د	تَسْمِعُونَ
ش ع ر	تَشْعُرُونَ	س م و	تَسْمَى
ش ق ق	تَشْقَى	د د د	تَسْمِيَةً
د د د	تَشْقَى	س ن م	تَسْنِمُ
د د د	تُشَاقُّونَ	س و د	تَسْوَكُمْ
ش ك ر	تَشْكُرُوا	س و د	تَسْوَدُّ
د د د	تَشْكُرُونَ	س و ر	تَسْوَرُّوا
ش ك و	تَشْكِنُ	س و م	تَسِيمُونَ

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	تَصَدَّى	ش ه و	تَشْفِي
د د د	تَصَدِيَّةٌ	د د د	تَشْهَبُ
ص ر ف	تَصْرِفُ	ش ي ء	تَفَاهُ
د د د	تَصْرِفُونَ	د د د	تَفَاوَنَ
د د د	تَصْرِيفٌ	ش ي ع	تَشِيْعٌ
ص ع د	تُصَيِّدُونَ	ص ب ح	تُصَبِّحُ
ص ع ر	تَصَرَّ	د د د	تُصَيِّحُونَ
ص ف ح	تَصَفَّحُوا	د د د	تُصَيِّحُوا
ص ل ح	تُصَلِّحُوا	ص ب ر	تَصْرِ
ص ل و	تُصَلِّ	د د د	تَصْرِوَا
ص ن ع	تَصَنُّونَ	د د د	تَصْرِوَنَ
ص و ب	تُصَبِّكُ	ص ح ب	تُصَاحِبِي
د د د	تُصَبِّمُ	ص د د	تَصَدُّونَ
د د د	تُصَيِّبَا	د د د	تَصَدُّوْنَا
د د د	تُصَيِّنُ	ص د ق	تَصَدِّقُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط ل ع	طَلَعُ	ص و ب	نُصِيبُوا
د د د	نَطْلَعُ	ص و م	نَصُومُوا
ط م ن	تَطْلِينُ	ص ي ر	نَصِيرُ
ط ه ر	تَطِيرُ	ض ح ك	نَضْحَكُونَ
د د د	تَطِيرُونَ	ض ح و	نَضْحَى
د د د	تَطِيرُوهُمْ	ض ر ب	نَضْرِبُوا
ط و ع	نَطِيعُ	ض ر ر	نَضْرُونَهُ
د د د	نُطِيعُهَا	د د د	نَضَارَ
د د د	نُطِيعُوا	د د د	نَضَارُوهِنَّ
د د د	نُطِيعُوهُ	ض ر ع	نَضْرَعُهَا
د د د	نَطْلَوْعُ	د د د	نَضْرَعُوا
د د د	نَسْطِيعُ	ض ل ل	نَضْلِيلُ
د د د	نَسْطِيعُ	د د د	نَضِلَ
د د د	نَسْطِيعُ	د د د	نَضَلُوا
د د د	نَسْطِيعُوا	ط ر د	نَطْرُدُ
د د د	نَسْطِيعُونَ	د د د	نَطْرُدُهُمْ
ط و ل	نَطْلَاوَلُ	ط ع م	نُطِيعُونَ
ط ي ر	نَطِيرْنَا	ط غ و ا ي	نَطُونَا

ROOTS OF WORDS

Root	Word	Root	Word
ع ج ل	تَمَجَّلَ	ظ ل م	تَظَلَّمَ
د د د	تَمَجَّلَ	د د د	تَظَلَّلُوا
د د د	تَسَمَّجِلَ	د د د	تَظَلَّلُوا
د د د	تَسَمَّجِلُونَ	ظ م م	تَظَلَّمَا
د د د	تَسَمَّجِلُوهُ	ظ ن ن	تَظَنُّ
ع د د	تَعُدُّونَ	د د د	تَظُنُّونَ
د د د	تَعُدُّوا	ظ ه ر	تَظَاهَرُوا
د د د	تَعُدُّوهُمَا	د د د	تُظْهِرُونَ
ع د ل	تَعْدِلَ	د د د	تَظَاهَرَا
د د د	تَعْدِلُوا	ع ب ث	تَبَيَّنُوا
ع د و	تَعَدُّ	ع ب د	تَبَدَّدَ
د د د	تَعَدُّوهُمَا	د د د	تَبَدَّدُوا
د د د	تَعَدُّوا	ع ب ر	تَبَيَّرُوا
د د د	تَعَدُّوا	ع ث أ	تَعَمَّرُوا
ع ذ ب	تُعَذِّبَ	ع ج ب	تَعَجَّبَ
د د د	تُعَذِّبُهُمْ	د د د	تَعَجَّبُوا
ع ذ ر	تَعَذَّرُوا	د د د	تُعِجِّبُكَ
ع ر ج	تَعْرِجُ	د د د	

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Root	Word	Root	Word
ع ل م	تَعْلَمُونَ	ع ر ض	تُعْرِضُونَ
، ، ،	تَعْلَمُوا	، ، ،	تُعْرِضُونَ
، ، ،	فَسَتَعْلَمُونَ	، ، ،	تُعْرِضُونَ
، ، ،	تُعَلِّمِينَ	، ، ،	تُعْرِضُوا
، ، ،	تَعْلَمُونَهُنَّ	ع ر ف	تَعْرِفُ
ع ل ن	تُعَلِّمُونَ	، ، ،	فَتَعْرِفُونَهَا
ع ل و ا ي	تَعْلَمُوا	، ، ،	تَعْرِفُهُمْ
، ، ،	تَعَالَوْا	ع ز ر	تُعَزِّدُوهُ
، ، ،	فَتَعَالَيْنَ	ع ز ز	يُعَزِّزُ
، ، ،	تَعَالَى	ع ز م	تَعَزَّزُوا
ع م د	تَعَمَّقَتْ	ع س ر	تَعَاَسَرْتُمْ
ع م ل	تَعْمَلُ	ع ض ل	تَعْمَلُونَهُنَّ
، ، ،	تَعْمَلُونَ	ع ط و	فَتَعَاطَى
ع و د	تَعَوَّدُوا	ع ف ف	التَّعَفُّفِ
، ، ،	تَعَوَّدُونَ	ع ف و	تَعَفُّوا
ع و ل	تَعَوَّلُوا	ع ق ل	تَعْقِلُونَ
ع و ن	تَعَاوَنُوا	ع ل م	تَعْلَمُ
غ ب ن	التَّغَابُنِ	، ، ،	تَعْلَمَهَا

ROOTS OF WORDS

Root	Word	Root	Word
غ ي ظ	تَغَيَّرَ	غ ر ب	تَغَرَّبَ
ف ت ا	تَفَتَّرَ	غ ر ر	تَغَرَّرَ
ف ت ح	تَفَتَّحَ	غ س ل	تَغَسَّلُوا
د د د	تَسْتَفْهِمُوا	غ ش ي	تَشَّاهَا
ف ت ي	تَسْتَفْتِي	د د د	تَشَّى
د د د	تَسْتَفْتِيَانِ	غ ف ر	تَغْفِرَ
ف ج ر	تَفْجِرُ	د د د	تَغْفِرُوا
د د د	تُفَجِّرَ	د د د	تَسْتَفْهِرَ
ف خ ر	تَفَاخَرُ	د د د	تَسْتَفْهِرُونَ
ف د ي	تَفَادَوْا	غ ف ل	تَغْلَوْا
ف ر ح	تَفَرَّحَ	غ ل ب	تَغْلِبُوا
د د د	تَفَرَّحُوا	د د د	تَسْتَغْلِبُونَ
د د د	تَفَرَّحُونَ	غ ل و	تَغْلَوْا
ف ر ر	تَفَرَّوْنَ	غ م ض	تَغْمِضُوا
ف ر ض	تَفَرَّضُوا	غ ن ي	تَغْنَى
ف ر ق	تَفَرَّقَ	د د د	تَغْنَى
د د د	تَفَرَّقُوا	غ و ث	تَغْنَمُونَ
د د د	تَفَرَّقُوا	غ ي ض	تَغْنَمُ

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Root	Word	Root	Word
ف ل ح	تَفْلِحُوا	ف ر ي	تَفَرَّوْنَ
د د د	تَفْلِحُونَ	د د د	تَفَرَّوْا
ف ن د	تَفَنَّدُونَ	ف س ح	تَفَسَّحُوا
ف و ت	تَفَاوَتْ	ف س د	تَفَسَّدُوا
ف و ر	تَفَوَّرَ	ف س ق	تَفَسَّقُونَ
ف ي ء	تَفَيَّ	ف ص ل	تَفَصَّلَ
ف ي ض	تَفَضَّضَ	د د د	تَفَصَّلَا
د د د	تَفَضَّلُونَ	ف ض ح	تَفَضَّحُونَ
ق ب ل	تَقَبَّلَ	ف ض ل	تَفَضَّلَا
د د د	تَقَبَّلُوا	ف ع ل	تَقَلَّلَ
ق ت ل	تَقَلَّجَ	د د د	تَقَلَّلُوا
د د د	تَقَلَّلُوا	د د د	تَقَلَّلُونَ
د د د	تَقَلَّلُونَ	ف ق د	تَقَقَّدَ
د د د	تَقَاتَلُوا	د د د	تَقَفَّدُونَ
د د د	تَقَاتَلُوا	ف ق ه	تَقَفَّهَ
د د د	تَقَبَّلَا	ف ك ر	تَتَكَّرُوا
د د د	تَقَابَلَا	د د د	تَتَكَّرُونَ
د د د	تَقَاتَلُونَ	ف ك ه	تَتَكَّبُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ق ط ع	تَقَطَّعُوا	ق د ر	تَقَدَّرُوا
د د د	تَقَطَّعُوا	د د د	تَقَدَّرُوا
د د د	تَقَطَّعُوا	ق د م	تَقَدَّمَ
د د د	تَقَطَّعُوا	د د د	تَقَدَّمُوا
ق ع د	تَقَدَّدُوا	د د د	تَقَدَّدُوا
د د د	تَقَدَّدُوا	ق ر ب	تَقَرَّبَا
ق ف و	تَقَفَّ	د د د	تَقَرَّبُوا
ق ل ب	تَقَلَّبُوا	د د د	تَقَرَّبُوا
د د د	تَقَلَّبُوا	د د د	تَقَرَّبُوا
د د د	تَقَلَّبُوا	ق ر ر	تَقَرَّرَ
د د د	تَقَلَّبُوا	ق س ط	تَقَسَّطُوا
ق ن ط	تَقَطَّطُوا	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	تَقَشَّعُوا
د د د	تَقَوَّلَ	ق ص ر	تَقَصَّرُوا
د د د	تَقَوَّلُوا	ق ص ص	تَقَصَّصُوا
د د د	تَقَوَّلُوا	ق ض ي	تَقَضَّضُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ر ه	مَنكِرَةٌ	ق و م	نَقَمَ
ك س ب	نَكِيبٌ	د د د	نَقُومَ
د د د	نَكِيسُونَ	د د د	نَقُومُوا
ك ف ر	نَكَفَرُوا	د د د	نَقُومُوا
د د د	نَكَفَرُوا	د د د	نَقُومُوا
د د د	نَكَفَرُوا	ك ب ر	نَكَفَرُوا
ك ل ف	مَنكَفَتٌ	د د د	نَكَفَرُوا
ك ل م	مَنكَمٌ	د د د	نَكَفَرُوا
د د د	مَنكَمَنَا	ك ت ب	نَكَفَرُوا
د د د	نَكَفَرُوا	ك ت م	نَكَفَرُوا
د د د	مَنكَفَرُونَ	د د د	نَكَفَرُوا
ك ن ز	نَكَفَرُونَ	د د د	نَكَفَرُوا
ك ن ن	نَكَفَرُونَ	ك ذ ب	نَكَفَرُونَ
ك و ن	نَكَفَرُونَ	د د د	نَكَفَرُونَ
د د د	نَكَفَرُونَ	د د د	نَكَفَرُونَ
د د د	نَكَفَرُونَ	د د د	نَكَفَرُونَ
د د د	نَكَفَرُونَ	ك ر م	نَكَفَرُونَ
د د د	نَكَفَرُونَ	ك ر ه	نَكَفَرُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ل م ذ	تَلَيَّزُوا	ك و ن	تَكُونُوا
ل م و	تَلَهُمُ	د د د	تَكُونُونَ
د د د	تَلِيهِمْ	ك و ي	تَكُونِي
د د د	تَلَهُ	ل ب ث	تَلَبَّسُوا
ل و م	تَلَوُّمُونِ	ل ب س	تَلَبَّسُوهُنَّ
ل و ي	تَلَوُّوا	د د د	تَلَبَّسُوا
د د د	تَلَوُّونَ	ل ذ ذ	تَلَدَّ
ل ي ن	تَلَيْنَ	ل ط ي	تَلَطَّ
م ت ع	تَمَتَّعُونَ	ل ف ح	تَلَفَّحَ
د د د	تَمَنَعَ	ل ق ف	تَلَفَّفَ
د د د	تَمَتَّعُوا	ل ق ي	تَلَفَّوهُ
م ث ل	تَمَلَّ	د د د	تَلَفَّوْنَ
د د د	التَّمَايَلُ	د د د	تَلَفَّى
م ر ح	تَمَرَّحُونَ	د د د	تَلَفَّى
م ر ر	تَمَرَّ	د د د	تَلَفَّوْهُ
د د د	تَمَرَّوْنَ	د د د	تَلَفَّامُ
م ر ي	تَمَارَ	د د د	تَلَفَّاءَ
د د د	تَمَارُونَ	د د د	التَّلَافِي

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ن ن	نَمَّارَى	م ر ي	نَمَّارَى
د د د	نَمَّارَى	د د د	نَمَّارَى
م ن ي	نَمَّارَى	د د د	نَمَّارَى
د د د	نَمَّارَى	م س س	نَمَّارَى
د د د	نَمَّارَى	د د د	نَمَّارَى
د د د	نَمَّارَى	د د د	نَمَّارَى
د د د	نَمَّارَى	م س ك	نَمَّارَى
م ه د	نَمَّارَى	د د د	نَمَّارَى
م و ت	نَمَّارَى	م س ي	نَمَّارَى
د د د	نَمَّارَى	م ش ي	نَمَّارَى
د د د	نَمَّارَى	د د د	نَمَّارَى
د د د	نَمَّارَى	د د د	نَمَّارَى
م و ر	نَمَّارَى	م ك ر	نَمَّارَى
م ي د	نَمَّارَى	م ل ك	نَمَّارَى
م ي ز	نَمَّارَى	د د د	نَمَّارَى
م ي ل	نَمَّارَى	م ل ي	نَمَّارَى
ن ب ا	نَمَّارَى	م ن ح	نَمَّارَى
ن ب ت	نَمَّارَى	م ن ن	نَمَّارَى

ROOTS OF WORDS

Root	Word	Root	Word
ن س ي	تَسَّ	ن ب ت	تَمَنُّوا
د د د	تَسَّى	ن ب ز	تَمَذَّوْا
د د د	تَسَّوْ	ن ج و	تَمَجَّجَكُمْ
د د د	تَسَّوْنَ	د د د	تَمَاجِجُمْ
ن ش ر	تَشَرُّوْنَ	د د د	تَمَاجَوْا
ن ص ر	تَصَرُّوْا	د د د	تَمَاجَوْا
د د د	تَصَرُّوْهُ	ن ح ت	تَمَحِّوْنَ
د د د	تَصَرُّوْنَ	ن د ي	التَّادِ
د د د	تَاصَرُّوْنَ	د د د	تَمَادَوْا
د د د	تَنَصَّرَانِ	ن ذ ر	تَمَذَّرْ
ن ط ق	تَطْلُقُوْنَ	ن ز ع	تَمْدَحْ
ن ظ ر	تَنْظُرْ	د د د	تَمَازَعُمْ
د د د	تَنْظُرُوْنَ	د د د	تَمَازَعُوا
ن ف خ	تَفْتَحْ	ن ز ل	تَمَزَلْ
ن ف د	تَفْدَ	د د د	تَمَزِيلْ
ن ف ذ	تَفْدُوا	د د د	تَمَزِيلًا
د د د	تَفْدُوْنَ	د د د	تَمَزَلَتْ
ن ف ر	تَفَرُّوْا	د د د	تَمَزَلْ

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Root	Word	Root	Word
ن ف س	تَنَزَّلُوا	ن ف س	تَنَزَّلَ
ن ف ع	تَنَزَّلُوا	ن ف ع	تَنَزَّلَ
ن ف ع	تَنَزَّلُوا	ن ف ع	تَنَزَّلَ
ن ف ع	تَنَزَّلُوا	ن ف ع	تَنَزَّلَ
ن ف ق	تَنَزَّلُوا	ن ف ق	تَنَزَّلَ
ن و ش	تَنَزَّلُوا	ن و ش	تَنَزَّلَ
ن ي ل	تَنَزَّلُوا	ن ي ل	تَنَزَّلَ
ن ق ص	تَنَزَّلُوا	ن ق ص	تَنَزَّلَ
ن ق ض	تَنَزَّلُوا	ن ق ض	تَنَزَّلَ
ن ق م	تَنَزَّلُوا	ن ق م	تَنَزَّلَ
ن ق م	تَنَزَّلُوا	ن ق م	تَنَزَّلَ
ن ك ح	تَنَزَّلُوا	ن ك ح	تَنَزَّلَ
ن ك ر	تَنَزَّلُوا	ن ك ر	تَنَزَّلَ
ن ك ص	تَنَزَّلُوا	ن ك ص	تَنَزَّلَ
ن ك ل	تَنَزَّلُوا	ن ك ل	تَنَزَّلَ
ن ه ر	تَنَزَّلُوا	ن ه ر	تَنَزَّلَ

ROOTS OF WORDS

Root	Word	Root	Word
و ص ف	تَصِفُ	ه و ي	هَوَى
د د د	تَصِفُونَ	و ت ر	تَنَزَّى
و ص ل	تَحِلُّ	و ج د	يَجِدُ
و ص ي	تَوَصَّى	د د د	يَجِدُوا
د د د	تُوصُونَ	د د د	سَتَجِدُونَ
د د د	تَوَاصَوْا	د د د	يَجِدُوهُ
و ض ع	تَضَعُ	و ج ل	تَوَجَّلَ
د د د	تَضَعُوا	و ج ه	تَوَجَّهَ
د د د	تَضَعُونَ	و د د	تَوَدَّ
و ط أ	تَطْلُوها	د د د	تَوَدُّونَ
د د د	تَطْلُوهُمْ	و ذ ر	تَلَدَّ
و ع د	تَعِدُّنَا	د د د	تَلَدَنَّ
د د د	تُوْعِدُونَ	د د د	تَلَدَنِي
د د د	تَوَاعِدُهُمْ	د د د	تَلَدُونَنَ
د د د	تَوَاعِدْتُمْ	و ر ث	رَوَّاهُ
و ع ي	يَعْبَاهَا	و ر ي	تَوَارَتْ
و ف ق	تَوَفَّقَا	د د د	تُورُونَ
د د د	تَوَفَّقِي	و ز ر	زَرَّ
و ف ي	يُوفِّ	و س و س	تُوسِسُ

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	تَوَلَّجْ	د د د	تَوَفَّيْنِي
و ل ي	تَوَلَّوْا	د د د	تَوَفَّاهُمْ
د د د	تَوَلَّوْنَ	د د د	تَوَفَّاهُ
د د د	تَوَلَّى	د د د	تَوَفَّيْنِي
د د د	تَوَلَّاهُ	و ق د	تَوَفَّيْهِمْ
د د د	تَوَلَّوْا	و ق ر	تَوَفَّوْهُ
د د د	تَوَلَّيْنَاهُمْ	و ق ع	تَوَفَّعَ
د د د	تَوَلَّوْا	و ق ي	تَوَفَّيْ
د د د	تَوَلَّى	د د د	تَوَفَّيْكُمْ
و ن ي	تَوَلَّى	د د د	تَوَفَّوْا
و ه ن	تَوَلَّوْا	د د د	تَوَفَّوْنَ
ي ا س	تَوَلَّوْا	د د د	تَوَفَّوْاهَا
ي س ر	تَوَلَّوْا	د د د	تَوَفَّاهُ
ي ق ن	تَوَلَّوْا	د د د	تَوَفَّاهُ
ي م م	تَوَلَّوْا	و ك د	تَوَكَّلْ

إلى



ROOTS OF WORDS

Root	Word	Root	Word
أ د ي	يُودِّ	أ ب ي	بَابُ
أ ذ ن	يَأْذَنُ	أ و ل	بَابِلُ
د د د	يَسْتَأْذِنُ	أ ت ي	بَائِي
د د د	يَسْتَأْذِنُونَ	د د د	بَاتِ
أ ذ ي	يُؤْذِنُ	د د د	بَائُونُ
د د د	يُؤْذِي	د د د	بَائِينَ
ب ت ك	أَفْلَا يَبْتَكَنَّ	د د د	بَائِيَانَهَا
أ ف ك	يُؤْمَكُونُ	د د د	بَائِيَكُمْ/بَائِيَكُمْ
أ ك ل	يَأْكُلُ	د د د	يُؤْنُوا
د د د	يَأْكُلَانِ	د د د	يُؤْنِي
د د د	يَأْكُلْنَ	د د د	يُؤْنِي
د د د	يَأْكُلُوا	أ ث ر	يُؤْمَرُ
د د د	يَأْكُلُونَ	أ خ ذ	يَأْخُذُ
أ ل ف	يُؤَلِّفُ	د د د	يُؤَاخِذُ
أ ل م	يَأْلَمُونَ	د د د	يَأْخُذُونَ
أ م ر	يَأْمُرُونَ	أ خ ر	يُؤَخَّرُ
د د د	يُؤَمَّرُونَ	د د د	يَتَأَخَّرُ
د د د	يَأْمُرُونَ	د د د	يَسْتَأْخِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د و	يُدِيرْنَ	أ م ن	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	يَصْرُونَ (م)	أ ن ي	يَأْنِ
د د د	يَصِرُ	أ ي د	يُؤَيِّدُ
د د د	يَصِرُونَ	ب ح ث	يَبْحَثُ
ب ط ش	يَبْطِشُ	ب خ س	يَبْخَسُ
د د د	يَبْطِشُونَ	د د د	يَبْخَسُونَ
ب ط ل	يَبْطُلُ (سَيِّطْلُهُ)	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	يَبْغَانِ	د د د	يَبْدُلَانَا
د د د	يَبْنِي	د د د	يَبْدُلُ
د د د	يَبْنُونَ	ب د و	يَبْدِي (هَ)
د د د	يَبْنِي	د د د	يَبْدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	يَتَّبِعُهَا	ب ق ي	يَتَّقِ
د د د	يَتَّبِعُ	ب ك ي	يَتَّكُونَ
د د د	يَتَّبِعُونَ	ب ل غ	يَتَّلَفُوا / يَلْفَا
د د د	يَتَّبِعُونَ	د د د	يَتَّلَفْنَ
ت ل و	يَتَّلَوْهُ / يَتَّلُوا	د د د	يَتَّلَفُوا
د د د	يَتَّلُوا	ب ل ي	يَتَّلَوْهُ (كَمْ)
د د د	يَتَّلُونَ	د د د	يَتَّلُوا
ت م م	يَتَّبِعُهُ	ب و ا	يَتَّبِعُوا
ت ي ه	يَتَّبِعُونَ	ب ي ت	يَتَّبِعُونَ
ث ب ت	يَتَّبِعَتْ	د د د	يَتَّبِعُونَ
د د د	يَتَّبِعْتُ	ب ي ع	يَتَّبِعُكُمْ
ث خ ن	يَتَّبِعْنَ	د د د	يَتَّبِعْنَ
ث ق ف	يَتَّبِعُوكُمْ	د د د	يَتَّبِعُونَ
ث ن ي	يَتَّبِعُونَ	د د د	يَتَّبِعُونَكَ
د د د	يَتَّبِعُونَ	ب ي ن	يَتَّبِعُونَ
ج ا ر	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
ج ب ي	يَتَّبِعُوا	د د د	يَتَّبِعُونَ
د د د	يَتَّبِعُوا	ت ب ر	يَتَّبِعُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ج	يَجْمَعُونَ	ج ب ي	بِجَنَّتِكَ
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	يَجْرُوهُ
ج ه د	يُجَاهِدُ	ج ر ع	يَجْرَعُهُ
د د د	يُجَاهِدُوا	ج ر م	يَجْرِ مَنكُمُ
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	يَجْزِيهِمْ
د د د	يَسْتَجِيبُوا	د د د	يَجْزِيهِمْ
د د د	يَسْتَجِيبُ	د د د	يَجْزُونَ
د د د	يَسْتَجِيبُونَ	ج ع ل	يَجْعَلُ
ج و ر	يُجَاوِرُونَكَ	د د د	يَجْعَلُونَ
د د د	يُجْرِمُكُمْ	د د د	يَجْعَلُوهُ
د د د	يُجِيرُكُمْ	ج ل أ	يَجْلِبُهَا

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ف	يُحَرِّقُونَ	ج و ر	يُجَارُّ
ح ر م	يُحَرِّمُ	ح ب ب	يُجِبُّ
د د د	يُحَرِّمُونَ	د د د	يُجِنِّمُ
ح ز ن	يُحَرِّزُ	د د د	يُجِبُّونَ
د د د	يُحَرِّزُونَ	د د د	يَسْتَجِبُونَ
د د د	يُحَرِّزُكَ	ح ب ر	يُحْبِرُونَ
ح س ب	يُحْسِبُ	ح ب س	يُحْسِبُهُ
د د د	يُحْسِبَنَّ	ح ب ط	يُسَبِّطُ
د د د	يُحَاسِبُ	ح ج ج	يُحَاجُّونَ
د د د	يُحْتَسِبُوا	د د د	يُحَاجُّوكُمْ
د د د	يُحْتَسِبُ	د د د	يَتَحَاجُّونَ
د د د	يُحْتَسِبُونَ	ح د ث	يُحِثُّ
ح س د	يُحْسِدُونَ	ح د د	يُحَادِدُ
ح س ر	يَسْتَحْصِرُونَ	د د د	يُحَادِدُونَ
ح س ن	يُحْصِنُونَ	ح ذ ر	يُحْذِرُ
ح ش ر	يُحْشِرُهُ	د د د	يُحْذِرُونَ
د د د	يُحْشِرُ	د د د	يُحْذِرُكُمْ
د د د	يُحْشِرُوا	ح ر ب	يُحَارِبُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ل ل	فَيَجْلُوا	ح ش ر	يَحْشُرُونَ
د د د	يُجْلُوهُ	ح ض ر	يَحْضُرُونَ
ح م د	يُحْمَدُونَ	ح ض ض	يَحْضُضُ
ح م ل	يَحْمِلُ	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	يَحْمَدُونَ	ح ف ي	يَحْكُمُكُمْ
ح و ي	يَحْمِي	ح ق ق	يَحْكُمُ
ح و ر	يَحْوِرُ	ح ك م	يَحْكُمُكُمْ
د د د	يَحَاوِرُهُ	د د د	يَحْكُمَانِ
ح و ط	يَحْطُوا	د د د	يَحْكُمُونَ
د د د	يَحْطُونَ	د د د	يَحْكُمُوكَ
د د د	يُحَاطَ	د د د	يَتَحَاكَمُوا
ح و ل	يَحُولُ	ح ل ف	يَحْلِفُونَ
ح ي ض	يَحْضَنَ	ح ل ل	يَحِلُّ
ح ي ف	يَحْيِفَ	د د د	يَحِلَّ
ح ي ق	يَحْيِي	د د د	يَحِلُّونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ ر ج	يَخْرُجَانِ	ح ي ي	يَحْيَا
د د د	يُخْرِجَنَّكَ	د د د	يُحْيِي
د د د	يَسْتَخْرِجَانِ	د د د	يُحْيِيكُمْ
خ ر ر	يَخْرُورَا	د د د	يُحْيِيَنَّ
د د د	يَخْرُورُونَ	د د د	يُحْيِيكَ
خ ر ص	يَخْرُصُونَ	د د د	يَسْتَحْيُونَ
خ ز ي	يَخْزِمُ	د د د	يَسْتَحْيِي
د د د	يَخْرِشُ	خ ب ط	يَبْخِطُهُ
د د د	يَخْرِبُهُ	خ ت م	يَخْتِمُ
د د د	يَخْرِبُهُمْ	خ د ع	يَخْدَعُوكَ
خ س ر	يَخْصِرُ	د د د	يَخْدَعُونَ
د د د	يَخْصِرُونَ	د د د	يَخْدَعُونَ
خ س ف	يَخْصِفُ	خ ذ ل	يَخْذُلُكُمْ
خ ش ي	يَخْشَى	خ ر ب	يَخْرِبُونَ
د د د	يَخْشَى	خ ر ج	يَخْرُجْنَ
د د د	يَخْشَاهَا	د د د	يَخْرُجُوا
د د د	يَخْشَوْنَ	د د د	يَخْرُجُونَ
خ ص ص	يَخْصَصُ	د د د	يَخْرِجُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ل ف	بَسَّخَفَ	خ ص ف	يَخْصِفَانِ
د د د	بَسَّخَفَكُمْ	خ ص م	يَخْصِمُونَ
خ ل ق	يَخْلُقُ	د د د	يَخْصِمُونَ
د د د	يَخْلُقُوا	خ ط ف	يَخْطَفُ
د د د	يَخْلُقُونَ	د د د	يَبْخَلِفُكُمْ
خ ل و	بَخَلَّ	د د د	يَبْخَلِفُ
خ و ض	يَخْضُونَ	خ ف ت	يَبْخَافُونَ
د د د	يَخْضُونَ	خ ف ف	يَخْجَفُ
خ و ف	يَخَافُ	د د د	بَسَّخَفَكَ
د د د	يَخَافُهُ	خ ف ي	يَخْفَى
د د د	يَخَافُوا	د د د	يَخْفُونَ
د د د	يَخَافُونَ	د د د	يُخَفِّينَ
د د د	يُخَفِّفُ	د د د	بَسَّخَفُونَ
د د د	يُخَفِّفُونَكَ	خ ل د	يَخْلَدُ
خ و ن	يَخْتَلُونَ	خ ل ف	يَخْلِفُونَ
خ ي ر	يَخْتَارُ	د د د	يَخْلِفُهُ
د د د	يَخْتَارُونَ	د د د	يَبْخَلِفُوا
خ ي ل	يَخْلِلُ	د د د	يَخْلِفُونَ

ROOTS OF WORDS

Root	Word	Root	Word
د ع و	يَدْعُ	د ب ر	يَدْبِرُو
د د د	يَدْعَا	د د د	يَتَدَبَّرُونَ
د د د	يَدْعُوا	د د د	يَدْبِرُوا
د د د	يَدْعُونَ	د خ ل	يَدْخُلُونَ
د د د	يَدْعُوْنَ	د د د	يَدْخُلُهَا
د د د	يَدْعُوْنِي	د د د	يَدْخُلُ
د د د	يَدْعُوْكَ	د د د	يَدْخُلُهُ
د د د	يَدْعِي	د د د	يَدْخُلُ
د د د	يَدْعُونَ	د ر ا	يَدْرَأُ
د ف ع	يُدْفِعُ	د د د	يَدْرُونَ
د م ن	يُدْمِنُ	د ر س	يَدْرُسُونَهَا
د ي ن	يَدِينُونَ	د ر ك	يَدْرِكُكُمْ
د ب ح	يَذْبَحُونَ	د د د	يَدْرِكُهُ
د د د	يَذْبَحُ	د د د	يَدْرِكُ
د ر ا	يَذْكُرُكُمْ	د ر ي	يَذْكُرُكُمْ
د ك ر	يَذْكُرُ	د س س	يَذْسُ
د د د	يَذْكُرُهُمْ	د ع ع	يَذْعُ
د د د	يَذْكُرُوا	د د د	يَذْعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ا ی	بَرَوَا	ذ ك ر	يَذْكُرُونَ
د د د	بَرَوَنَ	د د د	يَذْكُرُ
د د د	بُرَيْكُمُ	د د د	يَسْتَذْكُرُ
د د د	بِرَافِقُونَ	د د د	يَسْتَذْكُرُونَ
د د د	بُرَيْكُمُومُ	د د د	يَذْكُرُ
ر ب ص	بَرَبَصُ	د د د	يَذْكُرُونَ
د د د	بَرَبَصَنَ	ذ ه ب	يَذْهَبُ
د د د	بَرَبَصُونَ	د د د	يَذْهَبَا
ر ب و	بَرَوُوا	د د د	يَذْهَبُوا
د د د	بَرِي	د د د	يُذْهِبَنَ
ر ت ع	بَرَّعَ	د د د	يُذْهِبَنَّ
ر ج ع	بَرَّجِعُ	ذ و ق	يَذُوقُوا
د د د	بَرَّجِعُونَ	د د د	يَذُوقُونَ
د د د	بَرَّاجِعَا	د د د	يُذِيقَ
ر ج م	بَرَّجُمُومُ	ر ا ی	يَرَى
ر ج و	بَرَّجُو	د د د	يَرَى
د د د	بَرَّجُونَ	د د د	يَرَاكَ
ر ح م	بَرَّحِمُ	د د د	يَرَاهُ

ROOTS OF WORDS

Root	Word	Root	Word
ر ض و	رَضُونَكُمْ	ر ح م	رَحِمَكُمْ
د د د	رَضَوْهُ	د د د	رَحْنًا
ر غ ب	رَغَبُ	ر د د	رَدُّكُمْ
د د د	رَغَبُوا	د د د	رَدُّ
ر ف ع	رَفَعُ	د د د	رَدُّونَ
ر ق ب	رَقِبُوا	د د د	رَدَّدُونِ
د د د	رَقِبُونَ	د د د	رَدَّدُ
د د د	رَقَبُ	د د د	رَدَّدَ
ر ك ب	رَكِبُونَ	ر ذ ق	رَذِي
ر ك ض	رَكُضُونَ	د د د	رَذُّكُمْ
ر ك ع	رَكْعُونَ	د د د	رَذُّونَ
ر ك م	رَكَعَ	ر س ل	رَسَلُ
ر م ي	رَمِ	ر ش د	رَشَدُونَ
د د د	رَمَوْنَ	ر ض ع	رَضِعْنَ
ر ه ب	رَهَبُونَ	ر ض و	رَضُوا
ر ه ق	رَهَقُ	د د د	رَضَهُ
د د د	رَهَقَهَا	د د د	رَضَوْهُ
ر و د	رَوَدَ	د د د	رَضَيْنَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ز ی د	يَزِدْكُمْ	ر و د	يُرْدَنَ
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 ی غ	يَزِغُ	ر ی ب	يُرْتَابُ
د د د	يَزِيعُ	د د د	يُرْتَابُوا
ز ی ل	يَزَالُ	ز ج و	يُزْجِي
د د د	يَزَالُونَ	ز ح م	يُزْهِوْنَ
س ا ل	يَسْأَلُ	ز ف ف	يُزْفِقُونَ
د د د	يَسْأَلُكُمْ	ز ك و	يُزَكُّونَ
د د د	يَسْأَلُونَ	د د د	يُزَكِّي
د د د	يَسْأَلُونَ	د د د	يُزَكِّكُمْ
س ء م	يَسْأَلُ	د د د	يُزَكِّي
د د د	يَسْأَلُونَ	د د د	يُزَكِّي
س ب ب	يَقْسِبُوا	ز ن ی	وَلَا يَزْنُونَ
س ب ت	يَسْتَبِشُونَ	د د د	وَلَا يَزْنِينَ
س ب ح	يَسْبَحُونَ	ز و ج	يُزَوِّجُهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
س ر ف	بَسِرُوا	س ب ح	يَسْحَ
د د د	بَسِرَف	د د د	يَسْبَحَنَّ
س ر ق	بَسِرَق	د د د	يَسْبَحُونَ
د د د	بَسِرِقَ	س ب ق	يَسْقُونَ
س ر و / ي	بَسِرَ	س ج د	يَسْجُدُ
س ط ر	يَسْطُرُونَ	د د د	يَسْجُدَانِ
س ط و	يَسْطُونَ	د د د	يَسْجُدُوا
س ع ي	يَسْعَى	د د د	يَسْجُدُونَ
د د د	يَسْعُونَ	س ج ر	يَسْجَرُونَ
س ف ك	يَسْفِكُ	س ج ن	يَسْجَنَ
س ق ي	يَسْقَى	س ح ب	يَسْجُونَ
د د د	يَسْقُونَ	س ح ت	فَيَسْجَنُكُمْ
د د د	يَسْقِينَ	س خ ر	يَسْخَرُ
س ك ن	يَسْكُنَ	د د د	يَسْخَرُونَ
س ل ب	يَسْلَبُهُمْ	د د د	يَسْخَرُونَ
س ل ط	يَسْلُطُ	س خ ط	يَسْخُطُونَ
س ل ك	يَسْلُكُ	س ر ر	يَسْرُونَ
د د د	يَسْلُكُهُ	س ر ع	يَسَارِعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س و ی	يَسْتَوِي	س ل ل	يَسْتَلُونَ
د د د	يَسْتَوِيَانِ	س ل م	يَسْتَلُوا
س ی ر	يَسْتَوُوا	د د د	يُسَلِّمُ
د د د	يُسَبِّحُكُمْ	د د د	يُسَلِّوْنَ
ش ر ب	يَشْرَبُ	س م ع	يَسْمَعُ
د د د	يَشْرَبُونَ	د د د	يَسْمَعُهَا
ش ر ح	يَشْرَحُ	د د د	يَسْمَعُوا
ش ر ك	يُشْرِكُ	د د د	يَسْمَعُونَ
د د د	يُشْرِكُونَ	د د د	يَسْتَمِيعُ
د د د	يُشْرِكِي	د د د	يَسْتَمِيعُونَ
ش ع ر	يَشْعُرُونَ	د د د	يَسْمَعُونَ
د د د	يُشْعِرُكُمْ	س م ن	يُسْمِنُ
د د د	يُشْعِرُونَ	س ن ه	يَسْتَنَّهُ
ش ف ع	يَشْفَعُونَ	س و غ	يُسَبِّحُهُ
د د د	فَيَشْفَعُوا	س و ق	يُسَاقِرُونَ
د د د	يَشْفَعُ	س و م	يُسَوِّمُهُمْ
ش ف ی	يُشْفِئُ	د د د	يُسَوِّمُونَكُمْ
د د د	يُشْفِئِينَ	س و ی	يَسْتَوُونَ

Root	Word	Root	Word
ص ح ب	يُصْحَبُونَ	ش ق ق	يَشْقُقُ
ص د د	يَصْدُونَ	د د د	يُشَاقُّ
د د د	يَصَدِّكَ	د د د	يُشَاقِقُ
د د د	يَصَدِّكُمْ	ش ق ق	يَشْقَى
ص د ر	يَصْدُرُ	ش ك ر	يَشْكُرُ
ص د ع	يَصَدِّعُونَ	د د د	يَشْكُرُونَ
ص د ف	يَصْدِفُونَ	ش ه د	يَشْهَدُ
ص د ق	يَصْدُقُ	د د د	يَشْهَدُونَ
د د د	يَصْدُقُونَ	ش ه و	يَشْهَوْنَ
د د د	يَصْدُقُوا	ش و ي	يَشْوِي
ص ر خ	يَسْتَصْرِخُ	ش ي ء	يَشَاءُ
د د د	يَصْطَرِّخُونَ	د د د	يَشَاوُونَ
ص ر ر	يُحِيرُ	د د د	يَشَأُ
د د د	يُحِيرُوا	ص ب ب	يُحِبُّ
د د د	يُحِيرُونَ	ص ب ح	يُحِبِّحُ
ص ر ف	يَصْرِفُ	د د د	يُحِبِّحُوا
د د د	يَصْرِفُهُ	ص ب ر	يَصْرِ
د د د	يَصْرِفُونَ	د د د	يَصْرِوْا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	يُصْبَأُ	ص ع د	يَصْعَدُ
د د د	يُصْبِنَا	د د د	يَصْعَدُ
ص و ر	يُصَوِّرُكُمْ	ص ع ق	يَصْمُقُونَ
ض ح ك	يَضْحَكُونَ	ص ف ا	يَضْلِقُ
ض ر ب	يَضْرِبُ	ص ل ب	يُضَلِّبُ
د د د	يَضْرِبَنَّ	د د د	يُضَلِّوْا
د د د	يَضْرِبُونَ	ص ل ح	يُضْلِحُ
ض ر ر	يَضْرِبُهُ	د د د	يُضْلِحُونَ
د د د	يَضْرِكُ	د د د	يُضْلِحَا
د د د	يَضْرِكُكُمْ	ص ل و	يُضِلُّ
د د د	يَضْرِكُنَا	د د د	يُضِلُّوْا
د د د	يَضْرِكُوا	د د د	يُضِلُّونَ
د د د	يَضْرُونَ	و ص ل	بِضِلُونِ
د د د	يُضَارَّ	ص ن ع	يَصْنَعُ
ض ر ع	يَضْرَعُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرَعُونَ	ص م ر	يَصْرُ
ض ع ف	يَسْتَضِفُّ	ص و ب	يُضِيبُ
د د د	يَسْتَضِفُّونَ	د د د	يُضِيبُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ط ف ا	يُطْفِئُونَ	ض ع ف	يُضَاعِفُ
ط ل ب	يَطْلُبُ	د د د	يُضَاعِفُهَا
ط ل ق	يَتَطَلَّقُ	ض ل ل	يَضِلُّ
ط م ث	يَطْمِئِنُّ	د د د	يَضِلُّونَ
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	يُطَهِّرُ	ض ه ي ا	يُضَاهِئُونَ
د د د	يَتَطَهَّرُونَ	ض و ا	يُضَيِّقُ
د د د	يَتَطَهَّرُوا	ض ي ع	يُضَيِّقُ
ط و ع	يُطَاعُ	ض ي ف	يُضَيِّقُونَهَا
د د د	يُطِيعُ	ض ي ق	يَضِيقُ
د د د	يُطِيعُونَ	ط ب ع	يَطْبَعُ
د د د	يَسْتَطِيعُ	ط ع م	يَطْمَعُهُ
د د د	يَسْتَطِيعُ	د د د	يُطْمِئِنُّ
د د د	يَسْتَطِيعُونَ	د د د	يُطْمِئِنُّ
ط و ف	يَطْوِفُ	د د د	يُطْمِئِنُّونَ
د د د	يَطْوِفُونَ	ط غ و ا ي	يُطْفِئُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	يَعْبُدُ	ط و ف	جَلَّافٌ
د د د	يَعْبُدُونَ	د د د	يَعْلَوَفٌ
د د د	يَعْبُدُوا	ط و ق	يُطِيقِرُهُ
د د د	يَعْبُدُونَنِي	د د د	سَبَطَوْفُونٌ
ع ت ب	يَسْتَعْبِدُوا	ط ي ر	يَعْلِيَرٌ
د د د	يُسْتَعْبَدُونَ	د د د	يَعْلِيَرُونَ
ع ج ب	يُعْجِبُ	ظ ل ل	فَيُظْلَلَنَّ
د د د	يُعْجِبُكَ	ظ ل م	يُظْلِمُ
ع ج ز	يُعْجِزُونَ	د د د	يُظْلِمُونَ
ع ج ل	يُعْجِلُ	د د د	يُظْلِمُهُمْ
د د د	يَسْتَعْجِلُ	ظ ن ن	يُظُنُّ
د د د	يَسْتَعْجِلُونَ	د د د	يُظُنُّونَ
ع د ل	يَعْدِلُونَ	ظ ه ر	يُظَاهِرُونَ
ع د و	يَعْدَدُ	د د د	يُظَاهِرُونَ
د د د	يَعْدُونَ	د د د	يُظَاهِرُوا
د د د	يَعْدُونَ	د د د	يُظَاهِرُ
ع ذ ب	يُعَذِّبُ	د د د	يُظَاهِرُوا
د د د	يُعَذِّبُنَا	ع ب د	يَعْبَأُ

ROOTS OF WORDS

Root	Word	Root	Word
ع ص م	بَعِثَ	ع ذ ب	بَعِثَ
ع ص ي	بَعِثَ	ع ذ ر	بَعِثَ
د د د	بَعِثَ	ع د ج	بَعِثَ
د د د	بَعِثَ	د د د	بَعِثَ
ع ض ض	بَعِثَ	ع ر ض	بَعِثَ
ع ط و	بَعِثَ	د د د	بَعِثَ
د د د	بَعِثَ	د د د	بَعِثَ
د د د	بَعِثَ	ع ر ف	بَعِثَ
ع ظ م	بَعِثَ	د د د	بَعِثَ
د د د	بَعِثَ	د د د	بَعِثَ
ع ف ف	بَعِثَ	د د د	بَعِثَ
ع ف و	بَعِثَ	د د د	بَعِثَ
د د د	بَعِثَ	ع د ب	بَعِثَ
د د د	بَعِثَ	ع ذ ل	بَعِثَ
ع ق ب	بَعِثَ	ع ش ا	بَعِثَ
ع ق ل	بَعِثَ	ع ص ر	بَعِثَ
د د د	بَعِثَ	ع ص م	بَعِثَ
ع ك ف	بَعِثَ	د د د	بَعِثَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع و ذ	يَعُوذُونَ	ع ل م	يَعْلَمُ
ع ي ي	يَعْنِي	• • •	سَيَعْلَمُ
غ د ر	يُعَادِرُ	• • •	يَعْلَمُونَ
غ ر ر	يَعْرِزُكَ	• • •	يَعْلَمُوا
• • •	يُعَزِّكَ	• • •	سَيَعْلَمُونَ
غ ر ق	يُعْرِقُكُمْ	• • •	يَعْلَمُكَ
غ ش ي	يُعْشَى	• • •	يُعْلَمَانِ
• • •	يُعْشَاءُ	• • •	يَعْلَمُونَ
• • •	يُعْشِيَكُمْ	ع ل ن	يُعْلَمُونَ
• • •	يَسْتَعْشُونَ	ع م ر	يَعْمُرُ
غ ض ض	يَعْضُونَ	• • •	يَعْمُرُوا
• • •	يَعْضُوا	ع م ل	يَعْمَلُ
• • •	يَعْضَضْنَ	• • •	يَعْمَلُونَ
غ ف ر	يَعْفِرُ	ع م •	يَعْمَهُونَ
• • •	يَعْفِرُونَ	ع و د	يَعْوِدُوا
• • •	يَعْفِرُوا	• • •	يَعْوِدُونَ
• • •	يَسْفِرُ	• • •	يَعِيدُ
• • •	يَسْفِرُونَ	• • •	يَعِيدُنَا

ROOTS OF WORDS

Root	Word	Root	Word
غ و ص	يَعْمُرُونَ	غ ف ر	يَسْتَفِرُّوْنَ
غ و ي	يُعْرِيكُمْ	غ ل ب	يَغْلِبُ
غ ي ب	يَنْتَبِ	د د د	يَغْلِبُوا
غ ي ر	يَعْرِ	د د د	يَغْلِبُونَ
د د د	يَعْرِوْا	د د د	يَسْتَغْلِبُونَ
د د د	يَنْغَرِ	غ ل ل	يَغْلُ
غ ي ظ	يَغْظُ	د د د	يَغْلُ
ف ت ح	يَفْضَحُ	غ ل ي	يَغْلُ
د د د	يَسْتَفْضِحُونَ	غ م ز	يَغْمَزُونَ
ف ت ر	يَفْزِرُ	غ ن ي	يَغْنُوا
د د د	يَفْزِرُونَ	د د د	يَغْنِي
ف ت ن	يَفْتَنُونَ	د د د	يَغْنِيَا
د د د	يَفْتَنُكُمْ	د د د	يَغْنِيهِ
د د د	يَفْتِنُكُمْ	د د د	يَغْنِي
د د د	يَفْتِنُونَكَ	د د د	يَغْنِيَكُمْ
ف ت ي	يَفْتِيَكُمْ	غ و ث	يَغْنُوا
د د د	يَسْتَفْتُونَكَ	د د د	يَسْتَغْنِيَانِ
ف ج ر	يَفْجَرُ	د د د	يَسْتَغْنِيُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف س د	بُفْسِدُ	ف ج ر	يُفَجِّرُونَهَا
د د د	بُفْسِدُونَ	ف د ي	بُفْسِدِي
ف س ق	بُفْسُقُونَ	ف ر ح	يُفْرَحُ
ف ص ل	بُفْصِلُ	د د د	يُفْرَحُوا
ف ض ض	يُفَضُّوا	د د د	يُفْرَحُونَ
ف ض ل	يُفَضِّلُ	ف ر ر	يُفِرُّ
ف ط ر	يُفْطَرُونَ	ف ر ط	يُفَرِّطُونَ
ف ع ل	يُفْعَلُوا	د د د	يُفَرِّطُ
د د د	يُفْعَلُ	ف ر ق	يُفَرِّقُونَ
د د د	يُفْعَلُونَ	د د د	يُفَرِّقُ
ف ق ه	يُفْقَهُوا	د د د	يُفَرِّقُوا
د د د	يُفْقَهُونَ	د د د	يُفَرِّقَا
ف ك ر	يُفَكِّرُوا	د د د	يُفَكِّرُونَ
د د د	يُفَكِّرُونَ	ف ر ي	يُفَكِّرِي
ف ل ح	يُفْلِحُ	د د د	يُفَكِّرُونَ
د د د	يُفْلِحُونَ	د د د	يُفَكِّرِينَ
ف ي ه	يُفَيِّدُو	ف ز ز	يُسْتَفِيدُ
ق ب ض	يُفِيضُ	ف س ح	يُفْسَحُ

ROOTS OF WORDS

Root	Word	Root	Word
ق ذ ف	بَذِفَ	ق ب ض	بَمِضَنَ
د د د	بَذَقُونَ	د د د	بَمِضُونَ
ق ر ا	بَذَرَاوَنَ	ق ب ل	مَبْلُ
ق ر ب	بَذَرَبُوا	د د د	بَمَبْلُ
ق ر ف	بَذَرَفَ	ق ت ر	بَذَرَرُوا
د د د	بَذَرَقُونَ	ق ت ل	بَمَلُ
ق س م	بَسِمُونُ	د د د	بَمَلَنَ
د د د	بَسِمُ	د د د	مَبَلُوا
د د د	بَسِمَانِ	د د د	بَمَلُونَ
ق ص ر	بَصِرُونَ	د د د	مَبَانِ
ق ص ص	بَصُصُ	د د د	مَبَانِلُوا
د د د	بَصُصُونَ	د د د	مَبَانِلُونَ
ق ض ض	بَنَضَضَ	د د د	يَمَنِلَانِ
ق ض ي	بَضِي	ق د ر	بَمِدِرُ
د د د	بَضُونَ	د د د	بَمِدِرُونَ
ق ط ع	بَطَطَعَ	ق د م	بَقْدُمُ
د د د	بَطَطَمُونَ	د د د	بَقْدَمَ
ق ل ب	بَلَبُ	د د د	يَسْتَقْدِمُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق و م	يَسْتَقِيمُ	ق ل ب	يَقْلِبُ
ك ب ت	يَكْسِمُ	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	يَقْنُتُ
د د د	يَسْتَكْبِرُونَ	ق ن ط	يَقْنَطُ
د د د	يَسْتَكْبِرُ	د د د	يَسْتَقْلِبُونَ
ك ت ب	يَكْتَسِبُ	ق و ل	يَقْلُ
د د د	يَكْتَسِبُونَ	د د د	يَقُولُ
ك ت م	يَكْتُمُ	د د د	يَقُولَا
د د د	يَكْتُمْنَ	د د د	يَقُولُوا
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	يَكْرَهُنَّ	د د د	يَقُومُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ك ل م	يَتَكَلَّمُونَ	ك س ب	يَكْسِبُونَ
ك ن ز	يَكْذِبُونَ	د د د	يَكْسِبُ
ك و د	يَكَادُ	ك ش ف	يَكْشِفُ
د د د	يَكَادُونَ	ك ف ر	يَكْفُرُ
د د د	يَكْنُ	د د د	يَكْفُرُونَ
ك و ر	يَكْوَرُ	د د د	يَكْفُرُونَ
ك و ن	يَكُ	ك ف ف	يَكْفُفُ
د د د	يَكُنْ	د د د	يَكْفُفُوا
د د د	يَكُونُ	د د د	يَكْفُفُونَ
د د د	يَكُونُوا	ك ف ل	يَكْفُلُ
د د د	يَكُونُوا	د د د	يَكْفُلُونَ
د د د	يَكُونُونَ	ك ف ي	يَكْفِي
ك ي د	يَكِيدُوا	د د د	يَكْفِيكُمْ
د د د	يَكِيدُونَ	ك ل ا	يَكْلُمُونَ
ل ب ث	يَلْبِسُوا	ك ل ف	يَكْلِفُ
د د د	يَلْبِسُونَ	ك ل م	يَكْلِمُ
ل ب س	يَلْسُونَ	د د د	يَكْلِمُنَا
د د د	يَلْسُوا	د د د	يَكْلِمُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ل ق ي	يَلْقَى	ل ح د	يُلْحِذُونَ
د د د	يَلْقَى	ل ح ق	يُلْحِقُوا
د د د	يَلْقِيَانِ	ل ع ب	يَلْعَبُ
ل م ز	يَلِزُكَ	د د د	يَلْعَبُوا
د د د	يَلِزُونَ	د د د	يَلْعَبُونَ
ل ه ث	يَلْهَثُ	ل ع ن	يَلْعَنُ
ل ه و	يَلْهَمُ	د د د	يَلْعَنُهُمْ
ل و م	يَلَاؤُمُونَ	ل ف ت	يَلْفِتُ
ل و ي	يَلْوُونَ	ل ف ظ	يَلْفِظُ
ل ي ت	يَلْنِكُمْ	ل ق ط	يَلْقِطُهُ
م ت ع	يَمْنَعُكُمْ	ل ق ي	يَلْقَى
د د د	يَمْنَعُونَ	د د د	يَلْقَوْنَ
د د د	يَمْنَعُوا	د د د	يَلْقَاهُ
د د د	يَمْنَعُونَ	د د د	يَلْقَوْنَهُ
م ح ص	يَمْحَصُ	د د د	يَلْقَاهَا
م ح ق	يَمْحَقُ	د د د	يَلْقَوْنَ
م ح و	يَمْحُ	د د د	يَلْأَقُوا
د د د	يَمْحُوا	د د د	يَلْقُوا

ROOTS OF WORDS

Root	Word	Root	Word
م ل ك	يَمْلِكُ	م د د	يَمْدُدُ
د د د	يَمْلِكُونُ	د د د	يَمْدُدُونَهُمْ
م ل ل	يُمِلُّ	د د د	يَمْدُدُكُمْ
م ن ع	يَمْنَعُونَ	م ر و	يَمْرُونُ
م ن ن	يَمْنِي	م ر ي	يَمْرُونُ
د د د	يَمْنُونَ	د د د	يُمَارُونَ
م ن ي	يَمْنِيهِمْ	م س س	يَمْسِكُ
د د د	يَمْنِي	د د د	يَمْسِكُ
د د د	يَمْنُونَهُ	د د د	يَمْسِكُ
د د د	يَمْنُونَهُ	د د د	يَمْسِكُ
م ه د	يَمْدُونَ	م س ك	يَمْسِكُونَ
م و ت	يَمُوتُ	د د د	يَمْلِكُ
د د د	يَمُوتُوا	م ش ي	يَمْنِي
د د د	يَمُوتُونَ	د د د	يَمْنُونَ
د د د	يَمْنِيَتْ	م ط و	يَمْنَعُ
د د د	يَمْنِيَتْ	م ك ث	يَمْلِكُ
م و ج	يَمْوجُ	م ك ر	يَمْكُرُ
م ي ز	يَمِزُ	د د د	يَمْكُرُونَ

Root	Word	Root	Word
ن د ی	مِنَادِي	م ی ل	فَيَمْلُؤْنَ
د د د	مِنَادِيهِمْ	ن ا ی	يَنَازُونَ
د د د	مِنَادُونَ	ن ب ا	مِنْ بَيْنِكَ
ن ذ ر	يُنْذِرُ	د د د	مِنْ بَيْنِكُمْ
د د د	يُنْذِرُونَ	د د د	مِنَّا
د د د	يُنْذِرُونَكُمْ	د د د	يُنْزِلُوا
ن ز ع	يُنْزِعُ	د د د	يَسْتَسْقُونَكَ
د د د	يُنْزِعُكَ	ن ب ت	مِنْ بَيْنِ
ن ز غ	يُنْزِعُ	ن ب ط	يَسْتَسْقُونَ
د د د	يُنْزِعُكَ	ن ب ع	يُنْزِعُوا
ن ز ف	يُنْزِفُونَ	د د د	يَنَازِعُ
ن ز ل	يُنْزِلُ	ن ج و	مِنْ جَنِّي
د د د	يُنْزِلُ	د د د	مِنْ جَنِّكُمْ
ن س خ	يُنْزِلُ	د د د	يُنْجِبُ
ن س ف	يُنْزِلُهَا	د د د	يَنَازِلُونَ
ن س ل	يُنْزِلُونَ	ن ح ت	يُنْجُونَ
ن س ی	يُنْزِلُ	ن د ی	يُنَادُونَكَ
د د د	يُنْزِلُكَ	د د د	يُنَادِ

ROOTS OF WORDS

Root	Word	Root	Word
ن ظ ر	بَنْظَرُونَ	ن ش أ	بَنْشَأُ
ن ع ق	بَنْعُقُ	د د د	بَنْعُقُ
ن غ ض	بَنْضُونَ	ن ش ر	بَنْشُرُ
ن ف خ	بَنْفَخُ	د د د	بَنْشُرُونَ
ن ف و	بَنْفَدُ	ن ص ر	بَنْصَرُ
ن ف ر	بَنْفَرُوا	د د د	بَنْصَرَكَ
ن ف ح	بَنْفَحُ	د د د	بَنْصَرْنَا
د د د	بَنْفَعُكُمْ	د د د	بَنْصَرْنِي
د د د	بَنْفَعْنَا	د د د	بَنْصَرُونَ
د د د	بَنْفَعُوكُمْ	د د د	بَنْصَرُونَكُمْ
ن ف ق	بَنْفِقُ	د د د	بَنْصَرُونَ
د د د	بَنْفِقُوا	د د د	بَنْصَرُوهُمْ
د د د	بَنْفِقُونَ	ن ط ق	بَنْطِقُ
ن ف ي	بَنْفُوا	د د د	بَنْطِقُونَ
ن ق ذ	بَنْقِدُونَ	ن ظ ر	بَنْظَرُ
د د د	بَسَنْقِدُونَ	د د د	بَنْظَرُوا
ن ق ص	بَنْقَصُ	د د د	بَنْظَرُونَ
د د د	بَنْقَصُوكُمْ	د د د	بَنْظَرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ه ي	يَتَأَمَّرُونَ	ن ق ض	يَنْقُضُونَ
ن و ب	يُنِيبُ	ن ق م	يَنْقِمُ
ن ي ل	يَسْأَلُ	ن ك ث	يَنْكُثُ
د د د	يَنَالُهُمُ	د د د	يَنْكُثُونَ
د د د	يَنَالُوا	ن ك ح	يَنْكِحُ
د د د	يَنَالُونَ	د د د	يَنْكِحْنَ
ط ب ه	يَنْبِطُ	د د د	يَنْكِحُنَّ
ج ر	يُهَاجِرُ	د د د	يَسْتَنْكِحُنَّ
د د د	يُهَاجِرُونَ	ن ك ر	يَنْكِرُ
ج ع	يَهْجَعُونَ	د د د	يَنْكِرُونَهَا
د د ي	يَهْدِي	ن ك ف	يَسْتَنْكِفُ
د د د	يَهْدِيهِ	ن ه ي	يَهْدِي
د د د	يَهْدُونَ	د د د	يَهْدِيكُمْ
د د د	يَهْدُونِي	د د د	يَهْدِيكُمْ
د د د	يَهْدِيَنِ	د د د	يَهْدُونَ
د د د	يَهْدُوا	د د د	يَهْدُوا
د د د	يَهْدُونَ	د د د	يَهْدُوا
د د د	يَهْدِي	د د د	يَهْدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
و ج د	يَجِدُونَ	ه ر ع	يَهْرَعُونَ
ه ج ه	يُوجِبُهُ	ه ر ا	يَسْتَرْي
و ح ي	يُوحِي	د د د	يَسْتَرْقُونَ
د د د	يُوح	د د د	يَسْتَرْأ
د د د	يُوحِي	م د م	يَسْتَرْم
و د د	يُودُّ	ه ل ك	يَهْلِكُ
د د د	يُودُّوْا	د د د	يَهْلِكُنَا
د د د	يُودُّونَ	د د د	يَهْلِكُونَ
و ذ ر	وَيَذَرُكَ	ه و ن	يُنِ
د د د	فَيَذَرُهَا	ه ي ا	يَبْقَى
د د د	يَذَرُونَ	ه ي ج	يَبْنِي
و ر ث	يَرِثُ	ه ي م	يَبْنِمُونَ
د د د	يَرِثُنِ	و ب ق	يُوقِنُ
د د د	يَرِثُونَ	و ت ر	يَبْرِكُ
د د د	يُورِثُ	و ث ق	يُوقِ
د د د	يُورِثُهَا	و ج د	يَحْدِ
و ر ي	يُورِثُ	د د د	يَحْدِكُ
د د د	يُورِثُ	د د د	يَحْدُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ع ظ	يَعْظُمُ	و ز ر	يَزِدُّونَ
د د د	يُوعِظُ	و ز ع	يُوزَعُونَ
د د د	يُوعِظُونَ	و س و س	يُوسَّسُ
و ع ي	يُوعُونَ	و ص ف	يَصِفُونَ
و ف ض	يُوفِضُونَ	و ص ل	يَصِلُ
و ف ق	يُوفِّقُ	د د د	يَصِلُوا
و ف ي	يُوفِّيهِمْ	د د د	يَصِلُونَ
د د د	يُوفِّتُ	د د د	يُوصَلُ
د د د	يُوفِّتُ	و ص ي	يُوصِي
د د د	يُوفِّونَ	د د د	يُوصِيكُمْ
د د د	يُوفِّتُ	د د د	يُوصِينَ
د د د	يُوفِّتُكُمْ	و ض ع	يَضَعُ
د د د	يُوفِّتُكُمْ	د د د	يَضَعْنَ
د د د	يُوفِّتُكُمْ	و ط ا	يَطْلُونَ
د د د	يُوفِّتُونَ	و ع د	يَعِدُ
د د د	يُسَوِّفُونَ	د د د	يَعِدُّكُمْ
و ق د	يُؤَيِّدُونَ	د د د	يُؤَعَّدُونَ
د د د	يُوقِدُ	و ع ظ	يُعْظِمُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
و ل ی	بَوَّلَ	و ق ع	مَوَفِّعٌ
د د د	بَوَّلًا	و ق ی	مَوَّنَ
د د د	بَوَّلُوا	د د د	مَبَّيَّنَ
د د د	بَوَّلُونَ	د د د	مَبَّيَّنَ
و م ب	يَهَبُ	د د د	مَبَّيَّنُونَ
ی ا س	يَأْسُ	د د د	مَبْنَدٌ
ی و م	يَوْمَنَدٍ	و ك ا	مَبْكُونٌ
		و ك ل	مَبْكُولٌ
		د د د	مَبْكُولُونَ
		و ل ج	مَبْلُجٌ
		د د د	مَبْجُولٌ
		و ل د	مَبْلَدٌ
		د د د	مَبْلَدُونَ
		د د د	مَوْلَدٌ
		و ل ی	مَبْلُونَكُمْ
		د د د	مَوْلَمٌ
		د د د	مَوْلُونَكُمْ
		د د د	مَوْلُونَ

النون



ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	نَبِّعُ	ا ت ي	نَاتٍ
د د د	نَبِّعُكُمْ	د د د	نَاتِي
د د د	نَبِّعُهُمْ	د د د	نَاتِي
ت ر ك	نَبِّعُكَ	ا خ ذ	نَاتِي
ت ل و	نَبِّعُوكَ	ب ل و	نَبِّعُوكُمْ
ث ب ت	نَبِّعُتْ	ا خ ر	نَبِّعُوكُمْ
ج ز ي	نَبِّعُوكُمْ	ا ك ل	نَبِّعُوكُمْ
د د د	نَبِّعُوكُمْ	ا م ن	نَبِّعُوكُمْ
د د د	نَبِّعُوكُمْ	ب د ل	نَبِّعُوكُمْ
ج ع ل	نَبِّعُوكُمْ	ب ر ا	نَبِّعُوكُمْ
د د د	نَبِّعُوكُمْ	د د د	نَبِّعُوكُمْ
ج و ب	نَبِّعُوكُمْ	ب ش ر	نَبِّعُوكُمْ
ج و ز	نَبِّعُوكُمْ	ب ط ش	نَبِّعُوكُمْ
ح ش ر	نَبِّعُوكُمْ	ب غ ي	نَبِّعُوكُمْ
د د د	نَبِّعُوكُمْ	د د د	نَبِّعُوكُمْ
ح ف ظ	نَبِّعُوكُمْ	ب ه ل	نَبِّعُوكُمْ
ح و ذ	نَبِّعُوكُمْ	ب و ه	نَبِّعُوكُمْ
ح ي ي	نَبِّعُوكُمْ	ب ي ن	نَبِّعُوكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ر ج	سَلَسَلَدِرِجَمٌ	ح ی ی	مُحِی
د ر ی	نَدْرِی	د د د	نَسْتَحِی
د ع و	نَدْعُ	خ ت م	نَحِیْمُ
د د د	سَدَعُ	خ ر ج	نَحْرِجُ
د د د	نَدْعُو	خ ر ق	نَحْرِقُ
د د د	نَدْعُوهُ	خ ز ی	نَحْزِی
د ل ل	نَدْلُکُمْ	خ س ف	نَحْیِفُ
د و ل	نَدَاوَلْهَا	خ ش ی	نَحْشِی
ذ ک ر	نَذْکَرُکَ	خ ط ف	نَحْطَفُ
ذ ل ل	نَذَلَا	خ ف ی	نَحْفِی
ذ ه ب	نَذْهَبُ	خ ل ف	نَحْلِفُهُ
ذ و ق	نَذْقُهُ	خ ل ق	نَحْلِقُکُمْ
د د د	نَذِیْقُهُ	خ و ض	نَحْضُ
د د د	نَذِیْقُهُمْ	خ و ف	نَحَافُ
ر ا ی	رَاِیَ	د د د	نَحْوَیْمُ
د د د	رَاَکَ	د خ ل	نَدْخُلْهَا
د د د	رَاَهُ	د د د	نَدْخُلْکُمْ
د د د	رَاِیَ	د د د	نَدْخُلُهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تُسَبِّحُكَ	ر ا ي	رُبِّكَ
س ب ق	تَسْتَقِي	د د د	رُبِّنَاكَ
س ج د	تَسْجُدُ	د د د	رُبِّيْمٌ
س خ ر	تَسْتَرْ	ر ب ص	قَرَّبَ صُ
س ر ع	تُسَارِعُ	ر ب و	رُبِّكَ
س ق ط	تُسْقِطُ	ر د د	رُدَّ
س ق ي	تَسْقِي	ر ز ق	رَزَقَكَ
د د د	تُسَقِّمُ	د د د	رَزَقَهُمْ
د د د	تُسَقِّبُ	ر س ل	رُئِيلُ
س ل خ	تَسْلُخُ	ر و د	رُيْدُ
س ل ك	تَسْلُكُ	د د د	سَرَّادُ
س م ع	تَسْمَعُ	ز ي د	زِدَّ
س و ق	تَسْوِي	د د د	سَيَّرِدُ
س و ي	تَسْوِي	د د د	زَيَّدَكُمْ
د د د	تَسْوِيكُمْ	د د د	زَدَّادُ
س ي ر	تَسِيرُ	س ا ل	نَسَأَلَ
ش ر ح	تَشْرَحُ	د د د	نَسَأَلَ
ش ر ك	تَشْرِكُ	س ب ح	نَسَبُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	نَفِدَ	ش ه د	نَشَدَ
ع ج ز	نَجَزَ	ش ي ه	نَشَأَ
ع د د	نَعَّدَ	د د د	نَفَا
ع ذ ب	نَعَذَ	ص ب ر	نَصَرَ
د د د	نَعَذَهُ	ص ر ف	نَصَرَفَ
ع ف و	نَعَفَ	ص و ب	نَصِيبُ
ع ق ل	نَعَلَ	ض ر ب	نَضْرِبُهَا
ع ل م	نَعَلَمَ	ض ر ر	نَضْرَمُ
ع ل ن	نَعَلَنَ	ض ي ع	نَضِيعُ
ع م ر	نَعْمَرَكُمُ	ط ب ع	نَطَعَ
ع م ل	نَعْمَلُ	ط ع م	نَطِيمُ
ع و د	نَعَوَدَ	د د د	نَطِيمَكُمْ
د د د	نَعَدَ	ط م س	نَطِيسَ
د د د	نَعِدَكُمْ	ط م ع	نَطَمَعَ
د د د	نَعِدُهَا	ط و ي	نَطَوَى
ع و ن	نَعَيْنَ	ظ ل ل	نَطَلَّ
غ د ر	نَعَادِرُ	ظ ن ن	نَطَنُ
غ ر ق	نَعَرَهُمْ	د د د	نَطَنَكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ق ر ر	فَرَّ	غ ف ر	فَرَّغَ
ق ص ص	فَقَصَّ	ف ت ن	فَتَنَهُمْ
د د د	فَقَصَصَ	ف ر غ	سَفَرَعَ
ق ع د	فَقَعْدُ	ف ر ق	فَرَّقَ
ق ل ب	فَقَلَّبَ	ف ص ل	فَقَصَلَ
ق و ل	فَقَوْلُ	ف ض ل	فَقَضَلَ
ق و م	فَقِيمَ	ف ع ل	فَقَلَ
ق ي ض	فَقَبَضَ	ف ق د	فَقَدَّ
ك ت ب	فَكَتَبَ	ف ق ه	فَقَّهَ
د د د	فَسَكَبَ	ق ب س	فَقَبَسَ
ك ت م	فَكَتَمَ	ق ب ل	فَقَبَّلَ
ك ذ ب	فَكَذَّبَ	ق ت ل	فَقَتَلَ
ك س و	فَكَسَّوْهُمَا	د د د	فَقَالُوا
ك ف ر	فَكَفَّرَ	ق د ر	فَقَدَّرَ
ك ل ف	فَكَلَّفَ	ق د س	فَقَدَّسَ
ك ل م	فَكَلَّمَ	ق ذ ف	فَقَذَفَ
د د د	فَكَتَلَّمَ	ق ر ا	فَقَرَّوْهُ
ك و ن	فَكَتَنَ	د د د	سَفَرَنَكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ذ ر	نَذَرُ	ك و ن	يَكُونُ
و ر ث	رَيْثٌ	د د د	يَكُونُ
د د د	مُورِثٌ	ك ي ل	يَكُونُ
و س م	سَلِيمٌ	ل ع ب	يَلْعَبُ
و ض ع	فَضَعُ	ل ع ن	يَلْعَنُ
و ع د	فَعِدٌ	ل ق ي	يَلْقَى
و ف ي	تَوَفَّيَكَ	م ت ع	يَمُتُّ
و ك ل	تَوَكَّلْ	م د د	يَمُتُّ
و ل ي	وَلَّوْهُ	د د د	يَمُتُّ
د د د	وَلَّوْهُ	م ل و	يَمُتُّ
ي س ر	يَسْرَكَ	م ن ع	يَمْنَعُ
د د د	فَسَّيْسِرُهُ	م و ت	يَمُوتُ
		م ي ر	يَمُوتُ
		ن ب ا	يَنْبَغِي
		ه ل ك	يَهْلِكُ
		و ج د	يَجِدُ
		و ح ي	يُوحِي
		د د د	يُوحِي



السلام



ROOTS OF WORDS

Root	Word	Root	Word
ب ل و	لَيْتَنِي (كَمْ)	ا ك ل	لَا يَكُونُ
د د د	لَيْتَنِي	د د د	لَا يَكُونُ
ب و ء	لَيْتَنِي	ا م ن	لَا يَكُونُ
ب ي ت	لَيْتَنِي (هـ)	د د د	لَا يَكُونُ
ب ي ن	لَا يَكُونُ	د د د	لَا يَكُونُ
د د د	لَيْتَنِي	ب ت ك	لَا يَكُونُ
د د د	لَيْتَنِي	ب د ل	لَا يَكُونُ
د د د	لَيْتَنِي	ب د و	لَا يَكُونُ
د د د	لَيْتَنِي	ب ش ر	لَا يَكُونُ
د د د	لَيْتَنِي	ب ط هـ	لَا يَكُونُ
د د د	لَيْتَنِي	ب ع ث	لَا يَكُونُ
ب و ا	لَا يَكُونُ	د د د	لَا يَكُونُ
ث ب ت	لَا يَكُونُ	ب ك ي	لَا يَكُونُ
ج د ل	لَا يَكُونُ	ب ل غ	لَا يَكُونُ
ج ز ي	لَا يَكُونُ	ب ل و	لَا يَكُونُ
د د د	لَا يَكُونُ	د د د	لَا يَكُونُ
ج ع ل	لَا يَكُونُ	د د د	لَا يَكُونُ
د د د	لَا يَكُونُ	د د د	لَا يَكُونُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ل	لَيَحْمِلُنَّ	ج ع ل	لَيَنْحَلَّهٗ
، ، ،	لَيَحْمِلُوا	، ، ،	لَيَأْخُذْنَ
ح ن ك	لَا حَتَّكَ	ج م ع	لَيَجْمَعَنَّكُمْ
ح ي ي	لَيُحْيِي	ح ب ط	لَيَحْبِطَنَّ
، ، ،	لَيُحْيِيَهُ	ح ج ب	لَيُحْجِرُونَّ
، ، ،	لَيُحْيِيَنَّ	ح ر ق	لَيُحَرِّقَنَّ
خ ر ج	لَيُخْرِجَنَا	ح ز ن	لَيُحْزَنَ
، ، ،	لَيُخْرِجَنَا	، ، ،	لَيُحْزَنُ
، ، ،	لَيُخْرِجُوا	ح س ن	لَيُحْشِنَنَّ
، ، ،	لَيُخْرِجَكُمْ	ح ش ر	لَيُحْشِرَهُمْ
خ ز ي	لَيُخْزِي	ح ص ن	لَيُحْصِنَكُمْ
خ س ر	لَيُخْزِرُونَّ	ح ض ر	لَيُحْضِرَهُمْ
خ ف ي	لَيُخْضِفُوا	ح ك م	لَيُحْكَمْ
خ ل ف	لَيُخْضِفَهُمْ	، ، ،	لَيُحْكَمَنَّ
ح ض	لَيُحْضِرُوا	ح ل ف	لَيُخْلِفَنَّ
د خ ل	لَيَدْخُلَنَّ	ح ل ل	لَا حِلَّ
، ، ،	لَيَدْخُلُوا	ح م ل	لَيَحْمِلَنَّ
، ، ،	لَا دَخْلَكُمْ	، ، ،	لَيَحْمِلَهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج م	لَا رَحِمَكَ	د خ ل	لَنْدَحِلَهُمْ
د د د	لَنْزُجَنِّكُمْ	د ی ن	لَمَدِينُونَ
د د د	لَرَأَدُوكَ	ذ ب ح	لَا ذِئْبَهُ
د د د	لَمَزِدُّوْونَ	ذ ك ر	لَيَذْكُرُوا
ر د ی	لَتُرْدِيَنِ	ذ و ق	لَذَالِقُوا / الْمَذَابِ
ر ز ق	لَيَرْزُقُهُمْ	د د د	لَا ذِقَاكَ
د د د	لِرِزْقَانَا	د د د	فَلْيَذِيقَنَّ
ر س ل	لَتُرْسِلَنَّ	د د د	لَيَذِيقَهُمْ
د د د	لَمُرْسَلُونَ	د د د	لَيَذِيقَكُمْ
ر ض و	لَيَرْضَوُهُ	د د د	لَيَذُوقُ
د د د	لَيَرْضَوْكُمْ	ر ا ی	رَأَيْتُهُ
ر ق ی	لِرُقْبِكَ	د د د	لَتَرَوْنَ
د د د	فَلْيَرْقُبُوا	د د د	لَرَأَاهَا
ر ك ب	لَتَرْكَبَنَّ	د د د	لَيُرِيَهُ
د د د	لَتَرْكَبُوا	د د د	لَيُرِيَكُمْ
ز ل ق	لَيَرْلِقُونَكَ	د د د	لَيُرِيَهُمَا
ز و ل	لَتَزُولَ	د د د	لَيُرُوا
ز ی د	لَا زِيدَنَّكُمْ	ر ج م	رَجَمَكَ

Root	Word	Root	Word
س ل ك	يَسْلُكُوا	ز ي د	يَزِدَادُوا
س ل م	يَسْلِمُ	د د د	يَزِيدَنَّ
س م ع	يَسْمَعَنَّ	ز ي ن	لَا زِيدَنَّ
س م و	يَسْمُونَ	س ا ل	لَسَانًا
س ن ن	يَسْتَبَا	د د د	وَلَسْأَلُوا
س و ه	يَسْؤُونَ	د د د	لَسَانًا
س و ي	يَسْتَوُوا	د د د	لِيَسْأَلُوا
ش ر ب	لِلشَّارِبِينَ	س ج د	لِلْأَجْعَدِ
ش ر ذ م	لِفِرْذَمَةٍ	س ج ن	لِيَسْجَنَّهُ
ش ر ك	لِشْرَكَائِهِ	د د د	لِيَسْجَنَنَّ
ش ق ي	يَشْقَى	س ح ر	يَتَشَحَّرَنَا
ش ه د	يَشْهَدُوا	س ر ق	لَسَارِقُونَ
ش و ب	لَشَوْبًا	س ف ع	لَتَسْفَعَا
ش و ي	لِلشَّوَى	س ق ي	لَا تَقِينَاكُمْ
ص ب ح	لَيَصْبَحَنَّ	س ك ن	يَتَسَكَّنُوا
ص ب ر	لَيَصْبِرَنَّ	د د د	يَتَسَكَّنُ
ص د د	لَيَصُدُّوا	د د د	لَتَسْكُتَنَّكُمْ
د د د	لَيَصُدُّوهُمْ	س ل ط	لَسَاطِمِهِمْ

ROOTS OF WORDS

Root	Word	Root	Word
ط و ف	وَلَبَّوْهُ	ص د ق	لَصَادِقُونَ
د د د	لِلْمَالِغِينَ	د د د	لَصَدَقَ
ظ ن ن	لَا ظَنُّكَ	ص ر ف	لِنَصْرِفَ
د د د	لَا ظَنُّهُ	ص ر م	لِنَصْرِمَهَا
ظ ه ر	لِيُظْهِرَهُ	ص غ أ	لِنُصْفِي
ع ب د	لِيَعْبُدُونِ	ص ف ح	وَلِنُصَفِّحُوا
د د د	لِلْعَيْدِ	ص ل ب	لَأَصْلَبَنَّكُمْ
ع د ل	لِأَعْدِلَ	ص ن ع	لِنُصْنَعِ
ع د و	لِيَتَعَدَّوْا	ص و م	فَلْيَصْنَعْهُ
ع ذ ب	لَعَذَابَنَا	ض ح ك	فَلْيَضْحَكُوا
د د د	لَعَذَابِهِمْ	ض ر ب	وَلِيَضْرِبَنَّ
د د د	لِأَعَذَّبْنَاهُ	ض ل ل	لِيُضِلَّنَا
ع ر ف	فَلَمَّزْنَاهُمْ	د د د	لِيُضِلُّوْا
د د د	لِنَمَارِقُوا	د د د	لَأُضِلَّيَهُمْ
د د د	لَتَعْرِفَنَّهُمْ	ض ي ق	لِنُضَيِّقُوا
ع ز ل	لَمَفْزُؤُونَ	ط ل ع	لِيُطْلِمَكُمْ
ع س ر	لِلْعُسْرِ	ط م ن	لِيُطْمِنَنَّ
ع ف ف	فَلْيَسْتَغْفِفْ	ط ه ر	لِيُطْهِرَكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
غ ي ظ	لَعَاظِلُونَ	ع ف و	وَلْيَقْتُلُوا
ف ت ن	لِفَنَائِهِ	ع ل م	لَعَلَّيْهٖ
ف ج ر	لَيَفْجُرَنَّ	، ، ،	لَنَعْلَنَ
ف د ي	لَاَقْدُوا	، ، ،	لَبَعْلَنَ
، ، ،	لَيَفْتَدُوا	، ، ،	لَيَعْلَمَ
ف ر ح	فَلْيَفْرَحُوا	، ، ،	لَيَعْلَمَهُ
ف ر ي	لَيَفْغَرِي	ع ل و ي	لَنَعْلَنَ
ف ز ز	لَيَسْفِرُوكَ	، ، ،	لَمَّا كَ
ف س د	لَفَسَدَا	ع م ر	لَمَمْرُوكَ
، ، ،	لَنُفْسِدَنَّ	ع و د	لَمَّا دُوا
، ، ،	لَنُفْسِدَ	، ، ،	لَنُفْسِدُونَ
، ، ،	لَيُفْسِدُوا	غ ر ق	لَيُفْرَقَ
ف ق ه	لَيَنْفَقُوا	غ ر م	لَمُفْرَمُونَ
ق ت ل	لَاَقْتُلَكَ	غ ر و	لَنُفْرِتَكَ
، ، ،	لَاَقْتُلَكَ	غ ف ر	لَاَسْتَغْفِرَنَّ
ق ر ا	لَيَقْرَأْ	غ ل ب	لَاَعْلَبَنَّ
ق ر ب	لَيَقْرَبُونَا	غ و ي	لَاَعْرَبَهُمْ
ق ر ف	وَلَيَقْرِفُوا	غ ي ر	فَلْيَقْرِفُوا

ROOTS OF WORDS

Root	Word	Root	Word
ك ي د	لَا كِيدَنَّ	ق ص ص	فَلْيَقْصِرَنَّ
ل ح ي	لِحَيْثُ	ق ض ي	لَيَقْضِ
ل ط ف	وَلْيَتَلَطَّفْ	د د د	لَيَقْضُوا
ل ف ت	لَيَلْفِتَا	ق ط ع	لَا تَطْمَنَّ
ل ق ي	لَتَلْقَى	ق ع د	لَا تَقْدَنَّ
د د د	فَلْيَلْقِهِ	ق و ل	لَيَقُولَنَّ
م س خ	لَسَخَّامٌ	د د د	لَيَقُولَنَّ
م س س	لَيَمَسَنَّ	ق و م	لَيَقْرِمَكَا
د د د	لَيَمَسَنَّكُمْ	ك ب ر	لَيَكْبُرُوا
م س ك	لَا مَسَكُمْ	ك ت م	لَيَكْتُمُونَ
م ك ر	لَيَكْمُرُوا	ك ف ر	لَا كُفِّرَنَّ
م ل ا	لَا مَلَانَ	د د د	لَيَكْفُرَنَّ
م ل ل	وَلَيَمْلَأَنَّ	ك م ل	لَيَكْمُلُوا
م ن ي	وَلَا مَنِيهِمْ	ك ن د	لَيَكْنُدُ
ن ب ا	فَلْيَنْبِئَنَّ	ك و ن	لَا كُونَنَّ
د د د	لَيَنْبِئَنَّكَ	د د د	لَيَكُونَنَّ
ن ب ذ	لَيَبْذُرَنَّ	د د د	لَيَكُونُوا
ن ب ذ	لَيَبْذُرَنَّ	د د د	لَيَكُونَنَّ
ن ج و	لَيَنْجِبَنَّ	ك ي ●	لَيَكْبَلَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و س ع	لَا تُؤْمِنُونَ	ن ذ ر	لَا تُؤْمِنُونَ
و س م	لَا تُؤْمِنُونَ	ن ز ر	لَا تُؤْمِنُونَ
و ض ع	لَا تُؤْمِنُونَ	ن ر ف	لَا تُؤْمِنُونَ
و ط ا	لَا تُؤْمِنُونَ	ن ص ر	لَا تُؤْمِنُونَ
و ف ي	لَا تُؤْمِنُونَ	ن د د	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	ن ظ ر	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	ن ع م	لَا تُؤْمِنُونَ
و ق ت	لَا تُؤْمِنُونَ	ن ف س	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	ن ك ب	لَا تُؤْمِنُونَ
و ق ع	لَا تُؤْمِنُونَ	ن و ا	لَا تُؤْمِنُونَ
و ق ي	لَا تُؤْمِنُونَ	م د م	لَا تُؤْمِنُونَ
و ل ي	لَا تُؤْمِنُونَ	م د ي	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	د د د	لَا تُؤْمِنُونَ
و ه ب	لَا تُؤْمِنُونَ	ل ك	لَا تُؤْمِنُونَ
ي ق ن	لَا تُؤْمِنُونَ	د د د	لَا تُؤْمِنُونَ
ا ت ي	لَا تُؤْمِنُونَ	و ج د	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	د د د	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	و ح ي	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	و ذ ر	لَا تُؤْمِنُونَ

الميم

ROOTS OF WORDS

Root	Word	Root	Word
أ م ن	مُؤَيَّنُونَ	أ ت ي	مَاتِيَا
د د د	مُؤَيَّنِينَ	د د د	الْمُؤَيَّنُونَ
د د د	مُؤَيِّنَةً	أ ج ل	مُؤَجَّلًا
د د د	مُؤَيِّنَاتُ	أ خ ذ	مُتَّحِدَةً
أ ن س	مُسْتَأْنِسِينَ	د د د	مُتَّحِدِينَ
أ و ي	مَاتَبُ / مَاتَابَا	د د د	مُتَّحِدَاتٍ
أ و ب	مَاتَوِي / مَاتَوَاكُمْ	أ خ ر	الْمُتَّحِرِينَ
د د د	مَاتَوَاهُ / مَاتَوَاهُمْ	أ ذ ن	مُؤَدَّنٌ
ب ث ث	الْمُتَّبِثُ	أ ر ب	مَاتَرَبُ
د د د	مُتَّبِثَةٌ	أ و ص د	مُؤَصَّدَةٌ
د د د	مُتَّبِثًا	أ ف ك	مُؤْتَفِكَاتُ
ب د و	مُبْدِيهِ (هـ)	د د د	الْمُؤْتَفِكَةَ
ب ر أ	مُبَرِّهُونَ	أ ك ل	مَاتَكُولُ
ب ر ك	مُبَارَكٌ	أ ل ف	الْمُؤَلَّفُ
د د د	مُبَارَكُو	أ م ن	مَامِنٌ (هـ)
ب س ط	مُبْسُطَتَانِ	د د د	مَامُونِ
ب ش ر	مُبَشِّرًا	د د د	الْمُؤَمِّنِ
د د د	مُبَشِّرِينَ	د د د	مُؤَمِّنًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب ي ن	مِين	ب ش ر	مُتَّبِعَةٌ
د د د	مِينَك	ب ص ر	مُبْصِرَةٌ
د د د	مِينَات	د د د	مُبْصِرًا
د د د	مِينَا	د د د	مُبْصِرُونَ
ر ب ت	مَبْرُوءٌ	د د د	مُتَّبِعِينَ
ت ب ع	مَتَابِعِينَ	ب ط ل	مُطْلُونَ
د د د	مُتَّبِعُونَ	ب ع ث	مَبْعُوثُونَ
ت ب ر	مُتَّبِعَةٌ	د د د	مَبْعُوثِينَ
ت م م	مِيمٌ	ب ع د	مَبْعُودُونَ
ث ب ر	مَبْرُورًا	ب ل س	مَبْلُوسُونَ
ث ق ل	مُتَقَلَّةٌ	د د د	مَبْلِسِينَ
د د د	مُتَقَلُونَ	ب ل غ	مَبْلَغٌ / مَبْلَغُهُمْ
د د د	مُتَقَالٌ	ب ل و	مَبْلُوكٌ
ث ن ي	مَتَى	د د د	مَبْتَلِينَ
د د د	مَتَانِي	ب ن ي	مَبْتِئَةٌ
ج ذ ذ	مَجْدُودٌ	ب و ع	مَبْوَأٌ
ج ر م	الْمَجْرِمُ	ب ي ن	الْمَيِّنُ
د د د	مَجْرُمُونَ	د د د	الْمُسْقِنُ

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ب	الْمَحْرَابُ	ج ر م	مَجْرِمِينَ
د د د	مَحَارِبَ	د د د	مَجْرِمِينَ
ح ر ر	مَحْرَرًا	ج ل س	الْمَجَالِسَ
ح ر ف	مَتَحَرَّفًا	ج م ع	بِمَجْمُوعٍ
ح ر م	الْمَحْرُومُ	د د د	الْمَجْمُوعُونَ
د د د	الْمَحْرُومُونَ	د د د	بِمَجْمُوعٍ
د د د	مَحْرَمٌ	د د د	بِمَجْمُوعٍ
ح س ر	مَحْشُورًا	ج ن ف	مُنَجَّاتٍ
ح س ن	مُحْسِنٌ	ج ن ن	بِمَجْنُونٍ
د د د	مُحْسِنُونَ	ج د د	الْمُجَاهِدُونَ
د د د	مُحْسِنِينَ	د د د	الْمُجَاهِدِينَ
ح ش ر	مَحْشُورَةً	ج و ب	مُجِيبٌ
ح ص ن	مُحَصَّنٌ	د د د	الْمُجِيبُونَ
د د د	مُحَصِّنِينَ	ج و ر	مُنَجَّاتٍ
د د د	مُحَصِّنَاتٍ	ح ب ب	مَحَبَّةً
ح ض ر	مُحَضَّرًا	ح ج ر	مَحْجُورًا
د د د	مُحَضَّرُونَ	ح د ث	مُحَدِّثٌ
د د د	الْمُحَضَّرِينَ	ح ذ ر	مُحَذَّورًا

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Root	Word	Root	Word
خ ت م	مُخْتَلِفُونَ	ح ض ر	مُخْتَصَرٌ
خ ذ ل	مُخَذَّلُونَ	ح ظ ر	مُخْطَرُونَ
خ ر ج	مُخْرَجًا	د د د	الْمُخْطَرِ
د د د	مُخْرَجٌ	ح ف ظ	مُخْفِوْطٌ
د د د	مُخْرِجُونَ	ح ك م	مُخَكَّمَةٌ
د د د	مُخْرِجِينَ	د د د	مُخَكَّمَاتٌ
د د د	الْمُخْرِجِينَ	ح ل ق	مُخْلَقِينَ
خ ز ي	مُخْزِي الْكَافِرِينَ	ح ل ل	مُحْلٍ
خ س ر	الْمُخْصِرِينَ	د د د	مَحَلَّةٌ
خ ض د	مُخْضَوْدٌ	ح م د	مُخْمُودًا
خ ض ر	مُخَضَّرَةٌ	ح و ز	مُتَحَدِّدًا
خ ف ي	مُتَخَفٍ	ح و ط	مُحِيطٌ
خ ل د	مُخْلَدُونَ	د د د	مُحِيطًا
خ ل ص	مُخْلَصًا	ح ي ص	مُخْبِصٌ
د د د	مُخْلَصُونَ	ح ي ض	الْمُخْبِضِ
د د د	مُخْلَصِينَ	ح ي ي	مُخْبِئًا
خ ل ف	مُخْلِفٌ	د د د	مُخْبِئًا
د د د	الْمُخْلِفُونَ	خ ب ت	الْمُخْبِتِينَ

ROOTS OF WORDS

Root	Word	Root	Word
د ه م	مُدْهَامَتَانِ	خ ل ف	مُخْتَلِفٌ
د ي ن	مَدِينَتَيْنِ	د د د	مُخْتَلِفُونَ
م ع م	مَدُونًا	د د د	مُخْتَلِفِينَ
ذ ب ذ ب	مَدْبُوتَيْنِ	د د د	مُسْتَحْلِفِينَ
ذ ع ن	مُدْعَيْنِ	خ ل ق	مُخْلَقَةٌ
ذ ك ر	مَذْكُورًا	خ م ص	مُخَصَّصَةٌ
د د د	مَذْكُورٌ	خ ن ق	الْمُخْتَفِئَةُ
د د د	مَذْكِرٌ	خ ي ل	مُخْتَالٍ/مُخْتَالًا
ذ م م	مَذْمُومٌ/مَأْمُورٌ	د ب ر	الْمُدْبِرَاتِ
ر ب ص	مَرَبِّصٌ	د د د	مُدْبِرًا
د د د	مَرَبِّصُونَ	د د د	مُدْبِرِينَ
د د د	الْمُرَبِّصِينَ	د ث ر	الْمُدْتَرِكُ
ر ج ع	مَرْجِعُكُمْ	د ح ر	مَدْحُورًا
د د د	مَرْجِعُهُمْ	د ح ض	الْمُدْحَضِينَ
ر ج ف	الْمُرْجِفُونَ	د خ ل	مُدْخَلٌ
ر ج م	الْمَرْجُومِينَ	د د د	مُدْخَلًا
ر ج و	مَرْجُورًا	د ر ر	مِدْرَارًا
د د د	مُرْجُونَ	د ر ك	مُدْرَكُونَ

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Root	Word	Root	Word
ر ض و	مَرَضَاءِ	ر ح م	بِالْمَرْحَةِ
ر د د	مَرَضَائِي	ر د د	مَرَدَّ
ر د د	مَرَضِيًّا	ر د د	مَرَدًّا
ر ع ي	الْمَرْعَى	ر د د	مَرْدُودٍ
ر د د	مَرَعَاهَا	ر د ف	مُرْدِفِينَ
ر غ م	مُرَاعَاهَا	ر س ل	مُرْسِلٍ
ر ف د	الْمُرْفُودُ	ر د د	مُرْسِلُونَ (النَّاقَةُ)
ر ف ع	الْمَرْفُوعُ	ر د د	مُرْسِلِينَ
ر د د	مَرْفُوعَةٍ	ر د د	مُرْسِلَةً
ر ف ق	مِرْقَا	ر د د	الْمُرْسَلُونَ
ر د د	الْمَرَاقِي	ر د د	الْمُرْسَلَاتِ
ر د د	مِرْقَقًا	ر س و	مُرْسَاهَا
ر ق ب	مُرْقِبُونَ	ر ش د	مُرْشِدًا
ر ق د	مَرْقِدَانَا	ر ص د	مَرْصِدٍ
ر ق م	مَرْقُومٌ	ر د د	الْمُرْصَادِ
ر ك ب	مُرَّاكِبًا	ر ص ص	مَرْصُوصٌ
ر ك م	مَرْكُومٌ	ر ض ع	مَرْضَعَةٍ
ر ي ب	مُرْتَابٌ	ر د د	الْمُرَاضِعِ

ROOTS OF WORDS

Root	Word	Root	Word
س ح ر	المُسَحَّرِينَ	ر ي ب	مُرَبِّبٌ
س خ ر	المُسَخَّر	ز ج ر	مُرْدَجِرٌ
د د د	مُسَخَّرَات	ز ج و	مُرْجَاةٌ
س ر ر	مُسَرُّورًا	ز ح ز ح	يُمَرِّزِرُهُ
س ر ف	مُسْرِفٌ	ز م ل	الزَّمَلُ
د د د	مُسْرِقُونَ	ز ي د	مَزِيدٌ
د د د	مُسْرِقِينَ	س ا ل	مَسْؤُلًا
س ط ر	مَسْطُورٌ	د د د	مَسْئُولُونَ
د د د	مَسْطَرٌ	س ب ح	المُسَبِّحُونَ
س غ ب	مَسْبِيَةٌ	د د د	المُسَبِّحِينَ
س ف ح	مَسْفُوحًا	س ب ق	مَسْبُوقِينَ
د د د	مَسَالِحِينَ	س ت ر	مَسْتَوْرًا
د د د	مَسَالِحَات	س ج د	مَسْجِدٌ
س ف ر	مُسْفِرَةٌ	د د د	مَسَاجِدُ
س ك ب	مَسْكُوبٌ	س ج ر	المَسْجُورِ
س ك ن	مَسْكُونَةٌ	س ج ن	المَسْجُورِينَ
د د د	مَسْكِنُهُمْ	س ح ر	مَسْحُورًا
د د د	مَسَاكِينُ	د د د	مَسْحُورُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ش ع م	الْمَشَامَةُ	س ك ن	الْمَشْكَةُ
ش ب هـ	مُشْنِبًا	د د د	مُسْكِبٌ
د د د	مُشَابِهٌ	د د د	مَسَاكِينُ
د د د	مُتَشَابِهَاتٌ	س ل م	مُسْلَةٌ
ش ح ن	الْمُشْعُونُ	د د د	مُسْلِيًا
ش ر ب	مَشْرَبُهُمْ	د د د	مُسْلِينَ
د د د	مَشَارِبُ	د د د	مُسْلِيَاتٍ
ش ر ق	الْمَشْرِقُ	د د د	مُسْتَلِيمُونَ
د د د	الْمَشْرِقَيْنِ	س م ع	مُسَيِّعٌ
د د د	مَشَارِقِي	د د د	مُسَيِّعُهُمْ
د د د	مُشْرِقِينَ	د د د	مُسَيِّمُونَ
ش ر ك	مُشْرِكٌ	س م و	مُسَيِّئٌ
د د د	مُشْرِكُونَ	س ن ن	مُسْتَوْنٍ
د د د	مُشْرِكِينَ	س و هـ	الْمُسَيِّئُ
د د د	مُشْرِكَةٍ	س و د	مُسَوِّدًا
د د د	الْمُشْرَكَاتِ	د د د	وَسَوَّاهُ
د د د	مُفْتَرِكُونَ	س ر م	مُسَوِّمِينَ
ش ع ر	الْمُشْعِرَ	د د د	وَسَوَّاهُ

Root	Word	Root	Word
ص ر خ	بِمَصْرِحِكُمْ	ش ف ق	مُشْفِقُونَ
د د د	بِمَصْرِحِيَّ	د د د	مُشْفِقِينَ
ص ر ف	مَصْرِفًا	ش ك ر	مَشْكُورًا
د د د	مَصْرُوفًا	ش ك س	مُتَشَاكِمُونَ
ص ف ر	مُصَقَّرًا	ش ك و	كِفَاةً
ص ف ف	مُضْفَوَّةً	ش ه د	مَشْهَدٌ
ص ف و	مُصَنِّئًا	د د د	مَشْهُودٌ
د د د	الْمُصَنِّئُ	ش ي د	مَشِيدٌ
ص ل ح	الْمُصْلِح	د د د	مُشَبِّدٌ
د د د	مُصْلِحُونَ	ص ب ح	مُضِيحِينَ
د د د	الْمُصْلِحِينَ	د د د	مِضْبَاحٌ
ص ل و	مُصَلِّئًا	د د د	بِمَصَابِيحَ
د د د	الْمُصَلِّئُ	ص د ع	مُتَصَدِّعًا
ص ن ع	مَصَانِعَ	ص د ق	مُصَدِّقٌ
ص و ب	مُضِيئًا	د د د	الْمُتَصَدِّقِينَ
د د د	مُضِيئَةً	د د د	الْمُتَصَدِّقِينَ
ص و ر	الْمُصَوِّرُ	د د د	الْمُتَصَدِّقَاتِ
ص ي ر	الْمَصِيدُ	د د د	الْمُتَصَدِّقَاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط م ن	مُطَهَّرِينَ	ص ي ر	مَصِيرَكُمْ
ط ه ر	مُطَهَّرَةٌ	ض ج ع	الْمَضَاجِعِ
ط ه ر	الْمُطَهَّرُونَ	ض ر ر	مَضَاجِعِهِمْ
ط ه ر	الْمُطَهَّرِينَ	ض ر ر	الْمُضْطَرَّ
ط ه ر	الْمُطَهَّرِينَ	ض ر ر	مُضَارًّا
ط و ع	مُطَاعٍ	ض ع ف	مُسْتَضْفُونَ
ط و ع	الْمُطَوِّعِينَ	ض ع ف	مُسْتَضْمِنِينَ
ط و ي	مُطَوِّبَاتٌ	ض ع ف	مُضَاعَفَةً
ط ي ر	مُسْتَخِيرًا	ض ع ف	الْمُضْمِعُونَ
ظ ل م	مُظْلِيًا	ض ل ل	مُضِلٌّ
ظ ل م	مُظْلِمُونَ	ض ل ل	الْمُضِلِّينَ
ظ ل م	مُظْلَمًا	ط ف ف	لِلطُّفَيْنِ
ع ت ب	الْمُعْتَبِينَ	ط ل ب	الْمَطْلُوبُ
ع ج ز	مُعَاجِزِينَ	ط ل ع	مَطْلَعٍ
ع ج ز	مُعْجِزٍ	ط ل ع	مُطْلَعُونَ
ع ج ز	مُعْجِزَى	ط ل ق	الْمُطَلَقَاتِ
ع ج ز	مُعْجِزِينَ	ط م ن	مُطْمَئِنَّةً
ع د د	مَعْدُودٍ	ط م ن	مُطْمَئِنِّينَ

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Root	Word	Root	Word
ع ر ف	مَعْرُوفَةٌ	ع د د	مَعْدُودَةٌ
ع ز ل	مَعَزِلٌ	د د د	مَعْدُودَاتٌ
ع ش ر	مِعْشَارٌ	ع د ر	مُعَدِّ
د د د	مَعْفَرٌ	د د د	الْمُعْدُونُ
ع ص ر	الْمُعْصِرَاتِ	د د د	الْمُعْصِدِينَ
ع ص ي	مُعْصِفٌ	ع ذ ب	مُعْذِّبُهُمْ
ع ط ل	مُعْطَلَةٌ	د د د	مُعْذَّبُوهَا
ع ق ب	مُعَقَّبٌ	د د د	مُعْذِّبِينَ
د د د	مُعَقَّاتٌ	ع ذ ر	مُعْذِرَةٌ
ع ك ف	مَعْكُوفًا	د د د	مَعَاذِيرُهُ
ع ل ق	كَالْمُعْلَقَةِ	د د د	الْمُعْذِرُونَ
ع ل م	مَعْلُومٌ	ع ر ج	مَعَارِجٌ
د د د	مَعْلُومَاتٌ	ع ر ر	مَعْرَةٌ
د د د	مَعْلَمٌ	د د د	الْمُعْتَرِ
ع ل و ا ي	الْمُعَالِ	ع ر ض	مُعْرِضُونَ
ع م د	مُعَمِّدًا	د د د	مُعْرِضِينَ
ع م ر	مُعْمِرٌ	ع ر ف	مَعْرُوفٌ
د د د	الْمُعْمَرِ	د د د	مَعْرُوفًا

Root	Word	Root	Word
غ ف ر	مَغْفِرَةٌ	ع ر د	مَمَادٍ
د د د	الْمُسْتَغْفِرِينَ	ع و ذ	مَمَادًا
غ ل ب	مَغْلُوبٌ	ع و ق	الْمُتَوَقِّينَ
غ ل ل	مَغْلُولَةٌ	ع و ن	الْمُسْتَعَانُ
غ ن م	مَغَانِمَ	ع ي ش	مَعَاشًا
غ ن ي	مُغْنُونَ	د د د	مَيْقَسَةً
غ و ر	مَغَارَاتٍ	د د د	مَعَايِشَ
د د د	الْمُغِيرَاتِ	ع ي ن	مَعِينٍ
غ ي ر	مُغِيرًا	غ ر ب	الْمُغْرِبِ
د د د	فَالْمُغِيرَاتِ	د د د	الْمُغْرِبِينَ
ف ت ح	مُفْتَحَةً	د د د	الْمُغَارِبِ
د د د	مَفَاتِحُ	غ ر ق	مُغْرَقُونَ
ف ت ن	الْمُفْتُونُ	د د د	الْمُغْرِقِينَ
ف ر ر	الْمُفْرَدِ	غ ر م	مُفْرَمٍ
ف ر ض	مُفْرَضًا	غ س ل	مُفْتَلٌ
ف ر ق	مُفْتَرَقٌ	غ ش ي	الْمُغْشِي
د د د	مُفْتَرَقُونَ	غ ض ب	الْمُضْطَرَبِ
ف ز ي	مُفْتِرٍ	د د د	مُغَاضِبًا

ROOTS OF WORDS

Root	Word	Root	Word
ق ب ض	مَقْبُوضَةٌ	ف ر ي	مُقَرَّرُونَ
ق ب ل	مُقَابِلِينَ	د د د	مُقَرَّرَى
د د د	مُسْتَقْبِلٌ	د د د	مُقَرَّرِينَ
ق ت ر	الْمُقَرَّرِ	د د د	مُقَرَّرَاتٍ
ق ح م	مُقْتَحِمٌ	ف س د	الْمُقْسِدَ
ق د ر	مَقْدُورًا	د د د	مُقْسِدِينَ
د د د	مِقْدَارٌ	د د د	مُقْسِدُونَ
د د د	مُقَدِّرٌ	ف ص ل	مُقَصِّلًا
د د د	مُقَدِّرُونَ	د د د	مُقَصِّلَاتٍ
ق د س	الْمُقَدَّسِ	ف ط ر	مُنْفَطِرٌ
د د د	الْمُقَدَّسَةِ	ف ع ل	مُنْفُولا
ق د م	الْمُسْتَقْدِمِينَ	ف ك ك	مُنْفَكِينَ
ق د ر	مُقَدِّمُونَ	ف ل ح	الْمُقْلِحُونَ
ق ر ب	مُقَرَّبَةٌ	د د د	الْمُقْلِحِينَ
د د د	الْمُقَرَّبُونَ	ف و ز	مَقَارًا
د د د	الْمُقَرَّبِينَ	د د د	مَقَارِفٍ
د د د	مُسْتَقَرٌّ	ق ب ح	الْمُقْبِرِينَ
د د د	مُسْتَقَرًّا	ق ب ر	الْمَقَابِرَ

Root	Word	Root	Word
ق ل ب	مُنْقَلَبٌ	ق ر ف	مُقَرَّفُونَ
د د د	مُنْقَلِبُونَ	ق ر ن	مُقَرَّنِينَ
د د د	مُنْقَلَبُكُمْ	د د د	مُقَرَّنِينَ
ق ل د	مَقَالِيدُ	ق س ط	الْمُقْسِطِينَ
ق م ح	مَقْمُورُونَ	ق س م	مَقْسُومٌ
ق م ع	مَقَامِعُ	د د د	فَالْمُقْسِمَاتِ
ق ن ع	مُقْنِعِي	د د د	الْمُقْسِمِينَ
ق و ت	مُقِنَّا	ق ص د	مُقْتَصِدٌ
ق و م	مَقَامٌ	د د د	مُقْتَصِدَةٌ
د د د	مَقَائِنُ	ق ص ر	مَقْصُورَاتٌ
د د د	الْمَقَامَةُ	د د د	مُقَصِّرِينَ
د د د	مُقِيمٌ	ق ض ي	مَقْضِيًّا
د د د	الْمُقِيمِينَ	ق ن ط ر	الْمُقْطِرَةَ
د د د	مُسْتَقِيمًا	ق ط ع	مَقْطُوعٌ
ق ر ي	الْمُقَوِّينَ	د د د	مَقْطُوعَةٌ
ق ي ل	مَقِيلًا	ق ع د	مَقْعِدٌ
ك ب ب	مَكْبَأٌ	د د د	مَقَاعِدَ
ك ب ر	مُسْكَبَرٌ	ق ع ر	مُنْقَرٍ

ROOTS OF WORDS

Root	Word	Root	Word
ك و ن	مَكَانٍ	ك ب ر	الْمُتَكَبِّرِينَ
د د د	مَكَاتِبِكُمْ	د د د	مُسْتَكْبِرًا
ك ي د	الْمَكِيدُونَ	د د د	مُسْتَكْبِرِينَ
ك ي ل	الْمَكِيلَ	د د د	مُسْتَكْبِرُونَ
م ل ك	مَلَكٌ	ك ت ب	مَكْتُوبًا
د د د	مَلَكِينَ	ك ذ ب	مَكْذُوبٌ
د د د	الْمَلَأْمَكَةُ	د د د	الْمُكْذِبُونَ
ل ج ا	مَلَجَأٌ	د د د	الْمُكْذِبِينَ
ل ح د	مُلْتَحِدًا	ك ر م	مُكْرِمٌ
ل ع ن	مَلْعُونٍ	د د د	مُكْرِمًا
د د د	الْمَلْعُونَةُ	د د د	مُكْرِمُونَ
ل ق ي	مُلَاقِي	د د د	مُكْرِمِينَ
د د د	مَلَاقُوا	ك ر ه	مُكْرِهًا
د د د	مُلَاقِيكُمْ	ك ظ م	مُكْظَمٌ
د د د	مُلْقُونَ	ك ل ب	مُكَلِّبِينَ
د د د	الْمُلْقِينَ	ك ل ف	الْمُتَكَلِّفِينَ
د د د	الْمُلْقِيَاتِ	ك ن ن	مُكْنُونٌ
د د د	الْمُلْقِيَانِ	ك و ن	مَكَانًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن س ا	مَنَاسَاةٌ	م ا ج ج	مَاجُوجَ
ن س ك	مَنَسَكَا	م ا ي	مَآئِهٖ
د د د	مَنَاسِكُكُمْ	د د د	مَآئِنِ
ن س ي	مَنَسِبَا	م د د	مُحَدِّثُكُمْ
ن ش ا	الْمُنَشِّوْنَ	م ر د	مُحَرِّدٌ
د د د	الْمُنَشَّاتُ	م ر ر	مُسْتَعِمِّرٌ
ن ش ر	مُنَشِّرَةٌ	م ر ي	الْمُتَعَرِّضِينَ
د د د	مُنَشِّرِينَ	م س ك	مُسْتَمْسِكُونَ
د د د	مُنَشِّرٌ	ن ث ر	مُنْشَرَا
ن ص ر	الْمُنْصَوْرُونَ	ن ج و	مُنْجُوكَ
د د د	مُنْصِرٌ	د د د	مُنْجُوهُمْ
د د د	مُنْصِرِينَ	ن د ي	الْمُنَادِ
ن ض د	مُنْضَوِدٌ	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	مُنْتَظِرُونَ	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	مُسْتَفِرٌّ
د د د	مُنِيبِينَ	ن ف س	الْمُسْتَفِضُونَ
ن و ر	الْمُنِيرُ	ن ف ش	الْمُنْقُوشِ
ن و ص	مَنَاصِ	ن ف ع	مَنَافِعُ
ن و م	مَنَام	ن ف ق	الْمُنْقِنِ
د د د	مَنَامِهَا	د د د	الْمَنَاقِصَاتِ
د ج ر	مُهَاجِرٌ	د د د	الْمُهَاجِرُونَ
د د د	مُهَاجِرَاتِ	د د د	الْمُهَاجِرِينَ
د د د	الْمُهَاجِرِينَ	ن ق ص	مُنْقُوصِ
د د ي	مُنْهَدٍ	ن ق م	مُسْتَمُونِ
د د د	مُهْتَدُونَ	ن ك ب	مَنَاقِبُهَا
د د د	الْمُهْتَدَى	ن ك ر	مُنْكَرَةٌ
د د د	الْمُهْتَدِينَ	د د د	الْمُنْكَرِ
د ز أ	مُسْتَهْزِئُونَ	د د د	الْمُنْكَرُونَ
د د د	الْمُسْتَهْزِئِينَ	ن د ج	مِهَاجَا
د ز م	مَهْزُومٌ	ن د ي	الْمُهْزُومِ
د ط ع	مُهْطِئِينَ	د د د	مَنْهَامَا
د ل ك	مِهْلَكٌ	د د د	مُسْتَهْزِئُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ز ن	مَوْزُون	ه ل ك	مُهْلِكُوا
د د د	الْمِيزَان	د د د	مُهْلِكِينَ
د د د	الْمَوَازِين	د د د	الْمُهْلِكِينَ
و س ع	المَوْصِيع	ر م ه	مُهِيرٍ
و ص ي	مَوْصِي	ن م ه	الْمُتِمِّينَ
و ض ع	مَوْضُوعُهُ	و ن ه	مُهَيِّنٌ
د د د	مَوَاضِيهِ	د د د	مُهَيِّئًا
و ض ن	مَوْضُونُو	د د د	مُهَيِّئًا
و ط أ	مَوْطِئًا	ه ي ل	مِهْيَلًا
و ط ن	مَوَاطِنَ	و ب ق	مُوقِفًا
و ع د	مَوْعِدٌ	و ث ق	مُوقِفًا
د د د	مَوْعِدًا	د د د	مِيثَاقٌ
د د د	مَوْعِدُكُمْ	د د د	مِيثَاقَهُ
د د د	مَوْعِدُهُ	و د د	مَوَدَّةٌ
د د د	مَوْعِدِي	و د ع	مُسْتَوْدَعٌ
د د د	المَوْعُودِ	و ر ث	مِيرَاثٌ
د د د	الْمِبْسَادُ	و ر د	المَوْزُودُ
و ع ظ	مَوْعِظَةٌ	و ر ي	فَالْمُورِيَّاتِ

ROOTS OF WORDS

Root	Word	Root	Word
و ل د	مَوْلُودٌ	و ف ر	مَوْفُورًا
و ل ی	المَوْلَى	و ف ی	المَوْفُونَ
د د د	مَوْلَاكُمْ	د د د	مَوْفِكَ
د د د	مَوْلَانَا	و ق ت	مَوْفُونَا
د د د	مَوْلَاهُ	د د د	مِيقَاتُ
د د د	مَوَالِی	د د د	مَوَاقِيتُ
د د د	مَوَالِیکُمْ	و ق د	المَوْقِدَةُ
و ه ن	مَوْهِنٌ	و ق ذ	المَوْقِدَةُ
ی س ر	مِیسُورًا	و ق ع	مَوَاقِصُهَا
د د د	مِیسْرَةٌ	د د د	بِمَوَاقِعِ
د د د	المِیسْرِ	و ق ف	مَوْفُوفُونَ
ی ق ن	مَوْقِفُونَ	و ق ی	المُتَقُونَ
د د د	مَوْقِفِينَ	د د د	المُتَقِينَ
د د د	بِمُسْقِفِينَ	و ک ا	مُنْكِئُونَ
ی م ن	المُنْصِفَةِ	د د د	مُنْكِئِينَ
		د د د	مُنْكَأً
(*****)	(*****)	و ک ل	المُتَوَكِّلُونَ
		د د د	المُتَوَكِّلِينَ

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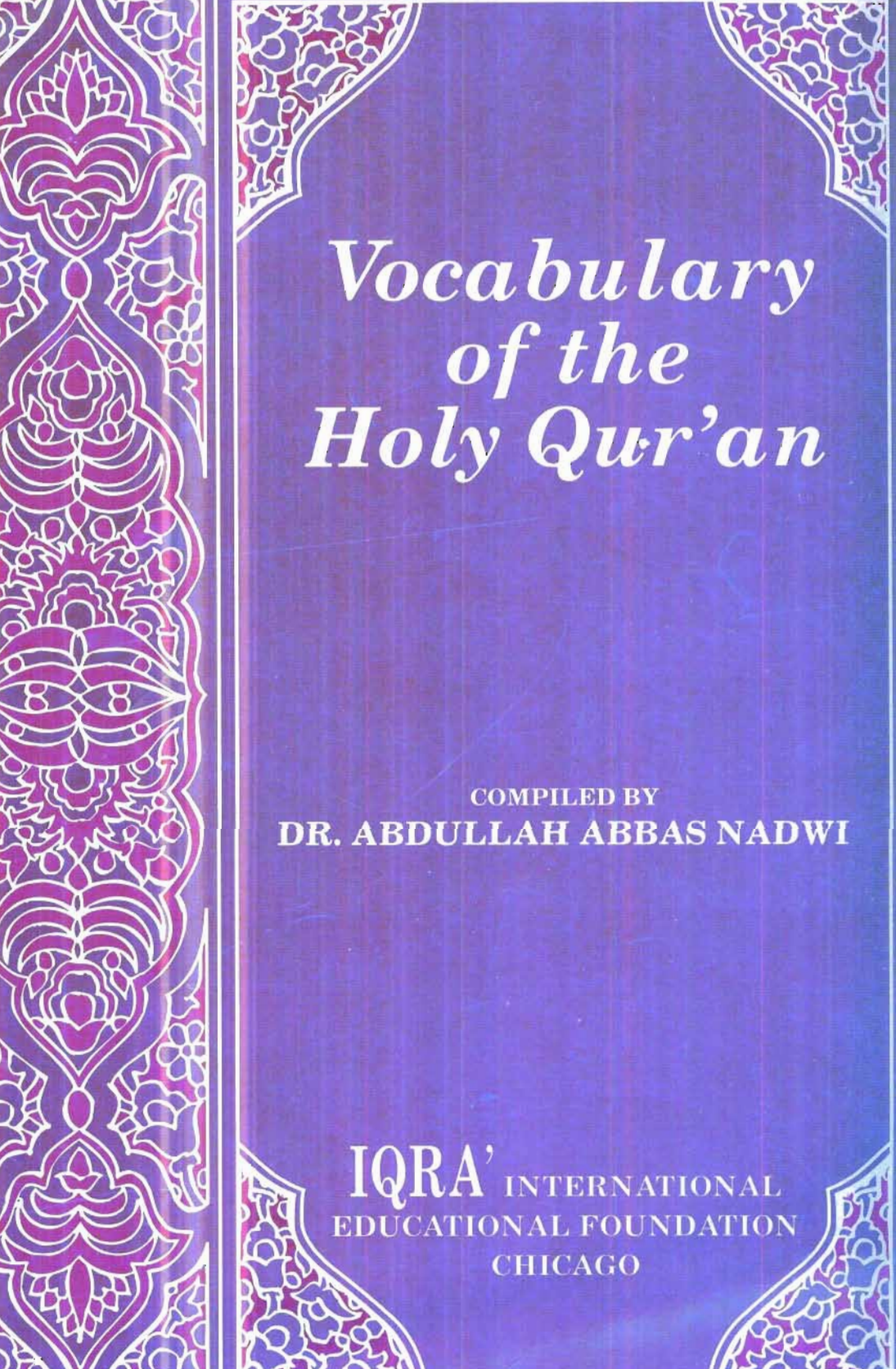
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