

until ye have **حَتَّى تَغْتَسِلُوا**
washed yourselves

(*pis. pic. m. sing.*) **مُتَسَّلٍ**
place for washing (*Rgh.*),
water (*Jid.*), spring (*Pic.*)

Note. Etymologically the
passive participle from a
derived stem stands also
as the noun for place and
time.

corruption (*n.*) **غَشَلِينَ**
i.e., what flows from
the bodies of the damned

غ ش ی

(*parf. 3 p. m. sing.*) (*w. v.*)
< ~ overcome, covered

عَشَى يَغْشَى غَشَاءً وَ غَشَاوَةً (س)
to cover conceal

فَكَرَّسَهُمْ مِنَ اللَّيْلِ مَا غَشِيَهُمْ

And, then covered them with
that which did cover them
of sea. [20:78]

(*imperf. 3 p. m. sing.*) (*w. v.*) **يَغْشَى**
covers

overcomes (with **يَغْشَى**
when attached to a pronoun)

وَاللَّيْلِ إِذَا يَغْشَى

Be the Night when it covereth.
[92:1]

to **غَرَا يَغْرُو غَرَوًا (ن)**
go forth, to raid on
enemy's land

act pic. sing.

p. b. **غُرَى**

noun. **غَرَوَاتٌ** *plu.* **غَرَوَةٌ**

غ س ق

< dark (*v. n.*) **عَسَقَ**

عَسَقَ يَغْشِقُ غَشَقًا (ض)
to become very dark (night)

(*act. pic. m. sing.*) **غَامِقٌ**
darkness, darker

(*ints.*) **عَسَاقٌ / عَسَاقًا**

corruption (*Jid.*) (flowing
from the bodies of the
damned)

paralysing cold (*Pic.*)

غ س ل

(*perate. m. plu.*) **فَاغْسِلُوا**
< (you) wash!

غَسَلَ يَغْسِلُ غَسَلًا غَسَلًا (ض)
to wash, purify

(*imperf. 2 p. m. plu.*) *f. d.* **تَغْسِلُوا**
< you wash

to wash one- *viii* **اغْتَسَلَ**
self

as R. F. to cover **نَفْسًا تَغْتَابُ**
oneself

(written **تَغْتَابُ** when attached to a pronoun)

وَلَمَّا تَغْتَابَهَا حَمَلَتْ خِفَاءً خَفِيفًا

And when he covered her, she bore a light burden.

[7:189]

(*perf. 3 p.m. plu.*) w.v. x **اسْتَعْتَبُوا**
< they covered themselves

to get oneself under x, **اسْتَعْتَبُ**
cover, or cover oneself

w.v. x **يَسْتَعْتَبُونَ**
(*imperf. 3 p.m. plu.*)
they cover themselves

w.v. **غَاشِيَةٌ / الْغَاشِيَةُ**
(*act. pic. f. sing.*)
overwhelming covering
lit. a thing that covers.

the day of Resurrection (1)

هَلْ أَتَاكَ خَبْرُ الْغَاشِيَةِ

Hath there come unto thee the story of the covering events? (*i.e.*, Resurrection, because it will overwhelm with its terror). [88:1]

an overwhelming (2)
torment

أَفَلَمْ يَأْتُوا الْغَاشِيَةَ مِنْ عَذَابِ اللَّهِ
Are they secure then against (that) there may come upon them an overwhelming of Allah's torment.

[12:107]

وَاللَّيْلِ إِذَا يَغْشَىٰهَا

And the night when it covereth it (the world). [91:4]

Note: The personal pronoun is either for the world or the darkness.

(*imperf. 3 p. f. sing.*) w.v. **تَغْتَابُ**
covers, with cover

(*perf. 3 p.m. sing.*) w.v. ii **عَشِيَ**
< ~covered

as R. F. **عَشِيَ تَغْيِبَةً**

(*imperf. 3 p.m. sing.*) w.v. ii **يُعْشَىٰ**
covers

(*perf. 1st. p. sing.*) w.v. iv **أَغْشَيْنَا**
we have covered

to cover, **أَغْشَىٰ إِغْشَاءً**
to draw a veil, to cause to cover

(*imperf. 3 p.m. sing.*) w.v. iv **يُعْشَىٰ**
~ covers

(3 p. f. sing.) p. p. iv **أَغْشِيَتْ**
was covered over (with ~)

(3 p. m. sing.) *pip.* iv **يُعْشَىٰ**
is covered, over upon him
(*i. e.*, he faints)

تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ

Their eyes rolling about—like (the eyes of) him who fainteth unto death. [33:19]

(*perf. 3 p. m. sing.*) w.v., v **تَغْتَابُ**
~ covers

غ ض ب ★

(perf. 3 p.m. sing.) غَضِبَ
< ~ was angry with
غَضِبَ يَغْضِبُ غَضَبًا (س)
to be angry with, to be
wrath with

anger, rage (v.n.) غَضَبٌ / الْغَضَبُ
(pact. pic.) الْمَغْضُوبُ - عَلَيْهِ
an object of anger

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

None of those on whom is
indignation brought down.
(Jid.) [1:7]

Not (the path) of those who
earn Thine anger. (Pic.)

Not those upon whom wrath
is brought down. (M.A.)

Not of those against whom
Thou art incensed. (Sale)

Not of those against whom
Thou art wrathful. (Arberry)

< indignant, angry, (n.) غَضَبَانٌ
enraged

(plu.) غَضَابٌ

(pis. pic.) acc. iii مَغْضَابًا
< in state of anger

غَضَبًا مَغْضَابًا وَغَضَابًا
to make angry, irritate

غ ض ض ★

(imperf. 3 p.m. plu.) (assim) يَغْضُونَ
< they lower (voice)

fainted one w.v./pis. pic. الْمَغْسِيُّ
(one who is made to faint)

< coverings n.p./w.v. غَوَاشٍ

(sing) غَاشِيَةٌ

covering (n.) غِشَاوَةٌ

غ ص ب ★

< taking something (v.n.) غَضَبًا
from someone unjustly
or by force

غَضَبَ يَغْضِبُ غَضَبًا - عَلَى (ض)
to force

to take by مِنْ -
violence, unjustly

وَكَانَ وَرَاءَهُمْ تِلْكَ يَأْخُذُ كُلَّ سَفِينَةٍ غَضْبًا
There was before them a king
who taketh every boat by
force. [18:79]

غ ص ص ★

< anything by which (n.) غَضَّةٌ
one is choked (food etc.)

(plu.) غَضَصٌ

<< غَمَسَ يَغْمَسُ غَمَسًا (ن)
to be choked, be choked
with wrath, be grieved

وَلَطْعَامًا ذَا غَضَصَةٍ

And food that choketh.

to forgive, pardon ل غَفِرَانَا (ض) -

(perf. 1st p. plu.) غَفِرْنَا
we have forgiven

(imperf. 3 p. m. sing.) يَغْفِرُ
forgives

will forgive juss. (l.c.) يَغْفِرْ

(imperf. 3 p. m. plu.) يَغْفِرُونَ
they forgive

let them forgive acc. يَغْفِرُوا

(imperf. 2 p. m. sing.) (juss.) تَغْفِرْ
thou forgive

(imperf. 2 p. m. plu.) acc. تَغْفِرُوا
ye pardon, forgive

(imperf. 1st p. plu.) juss. نَغْفِرْ
we will forgive

(perate. m. sing.) اَغْفِرْ
forgive, thou may forgive!

(3 p. m. sing.) pip. يَغْفَرُ
will be forgiven

سَيَغْفِرُنَا

It will be forgiven us. [7:169]

forgiveness (v. mim) مَغْفِرَةٌ

forgiveness (v. n.) غَفْرَانٌ

غَفْرَانِكَ رَبَّنَا

Thy forgiveness, our Lord.
[2:285]

(act. ple. m. sing.) غَافِرٌ
forgiver

452

غَضَّ يَغْضُ غَضًّا (ن)

to lower the voice or eye

they may/shall lower acc. يَغْضُوا
(eyes)

(imperf. 3 p. f. plu.) يَغْضُنَّ
they female (should) lower
(eyes)

(perate. m. sing.) اَغْضُنْ
lower! (voice)

★ غ ط ء

غِطَاءٌ see غ ط و

★ غ ط ش

(perf. 3 p. m. sing.) iv اَغْطَسَ
~ he made dark

< اَغْطَسَ اِغْطَاسًا

to make SS dark,

<< غَطَسَ يَغْطِسُ غَطْسًا (ض)
to be dark

★ غ ط و

< veil (n.) غَطَاءٌ

غَطَّ يَغْطُو غَطْوًا (ن)
to cover, to put a veil

★ غ ف ر

(perf. 3 p. m. sing.) غَفَرَ
< ~ forgave, hath forgiven

غَفَّرَ يَغْفِرُ غَفْرًا (ض)
to cover, veil

- (epl.) لَا اسْتَغْفِرُونَ
(imperf. 1st p. sing.)
I shall surely ask forgiveness
- (perate. m. sing.) x اسْتَغْفِرْ
thou (a man) ask forgiveness!
- (perate. f. sing.) x اسْتَغْفِرِي
thou (a woman) ask forgiveness!
- (perate. m. plu.) x اسْتَغْفِرُوا
(you) ask forgiveness!
- (Ap-der. m. plu.) x اسْتَغْفِرُونَ
those who ask forgiveness
- asking forgiveness (v.n., x) اسْتَغْفَارًا

غ	ف	ل	★
---	---	---	---

- (imperf. 2 p.m. plu.) تَغْفُلُونَ
ye neglect
- < غَفَلَ بِغَفْلٍ غَفْلَةً وَ غَفْلًا (ن)
to be heedless, neglectful,
inattentive
- (perf. 1st p. plu.) iv أَغْلَنَّا
ve made neglect,
we made unmindful
- < أَغْفَلْ إِغْفَالًا
to make iv unmindful, neglect
- (act. pic. m. sing.) غَافِلٌ
neglectful
- unaware acc. غَافِلًا
- nom. غَافِلُونَ / الْغَافِلُونَ
(act. pic. m. plu.)
unaware ones
- unaware ones acc. غَافِلِينَ / الْغَافِلِينَ

- (act. pic. m. plu.) الْغَافِرِينَ
forgivers
- (ints.) غَفُورًا / الْغَفُورُ
most forgiving one
(one of the excellent
names of Allah)
- forgiving one acc. غَفُورًا
- most forgiving one (ints.) غَفَّارًا
(one of the excellent names
of Allah)
- (perf. 3 p.m. sing.) x اسْتَغْفَرَ
asked forgiveness
- (perf. 2 p. m. sing.) x اسْتَغْفَرْتَ
thou asked forgiveness
- (perf. 3 p.m. plu.) x اسْتَغْفَرُوا
they asked forgiveness
- (imperf. 3 p.m. sing.) juss. يَسْتَغْفِرْ
asks forgiveness
- ثُمَّ اسْتَغْفِرَ لِلَّهِ
Then he beggeth the forgive-
ness of Allah. [4:110]
(verb in jussive receives
كَتْرَةً when it is to be
assimilated to the follow-
ing word)
- (imperf. 2 p. m. sing.) juss. تَسْتَغْفِرْ
thou ask forgiveness
- (imperf. 2 p.m. plu.) تَسْتَغْفِرُونَ
ye ask forgiveness
- (imperf. 3 p.m. plu.) يَسْتَغْفِرُونَ
they ask forgiveness
- let them ask acc. يَسْتَغْفِرُوا
forgiveness

(imperf. 2 p.m. plu.)
ye (may) overcome

(3 p.m. sing.) pp.
has been overcome

(3 p.m. plu.) pp.
they were overcome

(3 p.m. plu.) pip
they shall be overcome

(2 p.m. plu.)
ye shall be overcome

(act. pic. m. sing.)
dominant (1)

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ
And Allah is dominant in
His purposes. [12:21]

overcomer (2)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ
If Allah succoureth you there
is none that can over-
come you. [3:160]

(act. pic. m. plu.)
overcomers

overcomers acc. غَالِبِينَ

one who is (pic. pac.)
overcome (by SS) مَغْلُوبٌ

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ
Thereupon he prayed unto
his Lord, verily I am over-
come so vindicate me.

[54-10]

overcoming (v.n.)
thick (with trees) غَلَبٌ

(act. pic. f. plu.)
unaware women غَائِلَاتٌ

negligence, (v. n.)
unawareness غَفْلَةٌ

غ ل ب *

(perf. 3 p.f. sing.)
< ~ prevailed (Jid.) over-
came, vanquished, gain-
ed victory غَلَبَتْ

غَلَبَ يَغْلِبُ غَلْبًا وَغَلَبَةً (ض)
to overcome, conquer, to gain
victory

كُوفِينَ وَنِدْمَةَ وَلِيَّائِهِمْ وَنِدْمَةَ كُوفِرِهِمْ
How after a small party hath
overcome a large party.
[2:249]

(perf. 3 p.m. plu.)
prevailed غَلَبُوا

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَيْمِهِمْ
Those who prevailed in their
affair said. [18:21]

(imperf. 3 p.m. sing.) juss.
overcomes يَغْلِبُ

(imperf. 1st. p. sing.) epl.
I certainly will overcome أَغْلِبَنَّ

(imperf. 3 p.m. plu.)
they will overcome يَغْلِبُونَ

they shall overcome سَيَغْلِبُونَ

(imperf. 3 p.m. plu.) acc.
that they overcome,
they will overcome يَغْلِبُوا

rigid (3)

وَأَخَذَنَّا مِنْكُمْ مِيثَاقًا غَلِيظًا

And they have obtained from you a rigid bond. [4:21]

stern (4) (n. p.) غَلَاظٌ

(sing.) غَلِيظٌ

عَلَيْهَا مَلَائِكَةٌ غَلَاظٌ

Over which are angels, stern. (i.e., not tender towards the inmates of hell). [66:6]

sternness (opp. tenderness) غَلْفَةٌ (n.)

غ ل ف ★

<uncircumcised (v.n.) غُلْفٌ

(sing.) أَغْلَفْتُ

غَلَفْتُ يَغْلِفُونَ غَلْفًا (ن)

to furnish with a covering

(or covered with غِلَافٌ)

وَقَالُوا لَوْلَا نُزِّلَتْ

They said: our hearts are uncircumcised (so that they do not learn or they are covered from hearing for accepting the-truth). [2:88]

غ ل ق ★

(perf. 3 p. f. sing.) ii غَلَقْتُ

<~locked

< luxuriant. (n) acc. غُلْبًا

(sing.) أَغْلَبُ

وَحَدَائِقَ غُلْبًا

And enclosed gardens luxuriant. [80:30]

غ ل ظ ★

(perf. 3 p.m. sing.) x اسْتَغْلَظُ

<<~become thick, strong

غَلَّظَ يَغْلِظُ وَغَلَّظَ يَغْلِظُ غَلْظًا

وَغِلَاطَةٌ (مض، ك)

to be thick, bulky, big, coarse, to be hard, uncivil

(perate. m. sing.) أَغْلَظُ

be hard! (treat severely!)

وَأَغْلَظْ عَلَيْهِمْ

And be severe unto them. (Jid.)

Be firm against them. (Ali)

(i.e., against hypocrites)

[9:73]

(act. 2 pic. m. sing.) meta. (1) غَلِيظٌ

vehement (terrible) acc. غَلِيظًا

وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ

And behind him is a torment terrible (or vehement).

[14:17]

hard (2)

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ

And wert thou rough, hard-hearted. [3:159]

which he had hidden away.
[3:161]

(3 p. p. sing.) *assim. pp.*
~ is fettered

(pic. pic. m. sing.) مَغْلُورَةٌ
fettered one

وَقَالَتِ الْيَهُودُ وَيَدُ اللَّهِ مَغْلُورَةٌ غَلَّتْ أَيْدِيَهُمْ
And the Jews said : the hand
of God is fettered. Fettered
be their own hands
(cursed) (i.e. (meta.) He
has become niggardly and
closefisted-niggardly be
they themselves). [5:64]

(perate. m. plu.) غَلَّوْا
put chain

حُدُودَهُ فَغَلُّوهُ
Lay hold of him (then chain
him). [69-30]

<iron collar for (n.p.)
the neck, shackles
(sing.) غَلٌّ

غ ل م ★

a boy, young (n.) غُلَامٌ

two boys (n. p.) غُلَامَيْنِ

boys (n. p.) غُلَّانٌ

غ ل و ★

(perate. neg. m. plu.) لَا تَغْلُوا
(you) do not exceed (the
bound)

to lock, iii غَلَّقَ تَغْلِيقًا

close (a door)

<< غَلَّقَ يَغْلِقُ غَلْقًا (ف)

to close, bolt, go far into (a
country)

غ ل ل ★

(perf. 3 p. m. sing.) *assim.* غَلَّ
<~ hidden away, deceit,
defraud

غَلَّ يَغْلِي غَلًّا (ن)

to insert

(one thing) in (another),
to cancel, to fraud, to
deceive, to act unfaith-
fully, to put an iron collar
on the neck

(imperf. 3 p. m. sing.) *assim.* يَغْلِي
hides away

(imperf. 3 p. m. sing.) *juss.* يَغْلِي
hides away

(The assimilation is removed
in case of jussive. This
cluster is pronounced sep-
arately).

وَمَا كَانَ لِنَبِيِّ أَنْ يَغْلِي وَمَنْ يَغْلِي
يَأْتِ بِمَا عَلَنَ يَوْمَ الْقِيَامَةِ

And it is not for a prophet
(i.e., it is not conceivable
for a prophet) that he
hides away (or deceiteth),
whoever deceiteth (or
hideth anything away) he
shall bring forth on the
Day of Resurrection that

pangs (of death) (3)

pangs (of death) (n. p.) عَمْرَاتٌ

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي عَمْرٍاءِ الموتِ

Would that thou shouldst see
what time the wrongdoers
are in the pangs of death.
[6:93]

★ غ م ذ ★

(imperf. 3 p.m. plu.) iv بَتَّامِرُونَ
they wink at each other

to make signs تَعَامَرَ تَعَامَرًا <
one to another

<< عَمَزَ يَعْمِزُ عَمْرًا (ض، ن)

to make a sign to (with the
eye or eye brow)

★ غ م ض ★

(imperf. 2 p.m. plu.) تُفَمِّصُونَ
that you disdain, connive at

to iv. أَغْمَضَ إِغْمَاضًا <
shut (the eye or the eye
lids), to connive

وَلَسْتُمْ بِأَخَذِهِمُ إِلَّا أَنْ تَقْبَلُوا فِيهِ

Ye (yourselves) would not
accept such, save you
disdain (or connive at).
[2:267]

★ غ م م ★

< sorrow (n.) عَمٌّ / عَمٌّ

غَلَا يَغْلُو غُلُوًّا (ن)

the proper limit, be excessive

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

O ye people of the Book,
exceed not (the bounds) in
your religion. [4:171]

★ غ ل ي ★

(imperf. 3 p.m. sing.) (w.v.) يَغْلِي
< ~boils

غَلَى يَغْلِي غَلِيًّا وَغَلِيَانًا (ض)

to boil (pot), effervesce (liquor)

boiling v. n. غَلِيٌّ

★ غ م ر ★

< bewilderment (1) (n.) عَمْرَةٌ
lit, water that rises above
the stature of a man

عَمْرٌ يَنْعَمُّ عَمَارَةً وَ عَمُورَةٌ (ن)

to be abundant, to overflow,
submerge (in water)

فَذَرَّهُمْ فِي عَمْرَتِهِمْ حَتَّىٰ حِينٍ

Wherefore leave (thou) them
in their bewilderment (or
flow of their ignoranc. or
error and obstinacy and
perplexity. (LL.) [23:54]

overwhelming, (2)
heedlessness

بَلْ قُلُوبُهُمْ فِي عَمْرَةٍ مِّنْ هَذَا

But! their hearts are in
heedlessness. [23:63]

(perf. 3 p. m. sing.) w.v., iv
< ~enriched (2)

to enrich **أَغْنَاهُ**

to avail some thing **عَنْ** -

to attain **أَغْنَى** - مِنْ

وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى

And that it is He who enricheth and preserveth (property). [53:48]

(the verb **أَغْنَى** is perfect (past tense) but it is used here in the sense of a habitual that has compelled translators to use present tense in their renderings).

وَمَا تَقْتُولُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَطْرِهِ

And they avenged not except for (this) that Allah and His Messenger had enriched them out of His grace. [9:74]

(imperf. 3 p.m. sing.) iv
shall enrich (1)

acc.

juss.

(nom.) **قَسُوفٌ يُغْنِيكُمْ اللَّهُ**

Allah shall enrich you. [9:28]

(acc.) **حَتَّىٰ يُغْنِيَهُمُ اللَّهُ**

Untill Allah enrich them.

[24:33]

أَغْنَى

to cover, (ن) **عَمَّ يَغْمُّ عَمَّا**
veil, grieve, cause to mourn

dubious (n.) **غَمًّا** acc.
clouds (n.) **الغَمَامُ**

غ ن م ★

(perf. 2 p. m. plu.)

< ye obtained (from enemies during war)

غَمَّ يَغْمُّ غَنًّا وَغَنًّا وَغَنِيمَةً (س)
to obtain spoil,

booty, to get a thing without difficulty

<booties, spoils (n. p.)

(sing.) **مَغْنَمًا**

sheep (n.) **غَنَمًا**

غ ن ي ★

(3 p. m. sing.) juss. w.v.

< flourish (I-A)

غَيَّ يَغْيُ غَيًّا وَ مَغْيًا (س)
to inhabit, dwell, to be rich, or in comfort of life

كَأَن لَّمْ يَغْنَبْ بِالْأَرْضِ

As though it had not flourished yesterday (in the earth). [10:24]

dwelt (I-B)

الَّذِينَ كَذَّبُوا شُعْبًا كَأَن لَّمْ يَغْنَبُوا 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 أَوْ مَرِيٍّ وَنَهْمٍ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ
For everybody of them there
would be his own condi-
tion that will make him
indifferent (towards others).
[80:37]

(perf. 3 p.m. sing.) x **اسْتَعْنَى**
~ is self-sufficient

to be self- **أَسْتَعْنَى** <
sufficient, to regard himself
self-sufficient

وَوَلَّوْا وَاسْتَعْنَى اللَّهُ

They turned away and Allah
is above all needs (self-
sufficient). [64:6]

أَمَّا مَنْ اسْتَعْنَى

For him who considers him-
self free from need (self-
sufficient). [80:5]

self-sufficient (n.)

one of the excellant names
of Allah

rich ones (n. p.) **أَغْنِيَاءُ / الْأَغْنِيَاءُ**

(m. plu. ap-der. iv.) w.v. **مُغْنُونَ**
those who avail SS against

هَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ سَخَى وَ
Are you going to avail us
at all against the torment
of Allah? [14:21]

(juss.) **إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ**

If they are poor Allah
will enrich them. [24:32]

< to avail or be (3) **عَنْ - أَغْنَى**
profitable to

مَا أَغْنَى عَنْكُمْ جَمَلُكُمْ

Your multitude availed you
naught. [7:48]

(perf. 3 p. f. sing.) **أَغْنَتْ**
~availed

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ

So their gods availed them
not [11:101]

(imperf. 3 p. m. sing.) **يُغْنِي**
~avails

وَلَا يُغْنِي عَنْكَ شَيْئًا

And that availed thee naught.
[19:42]

(imperf. 3 p. f. sing.) acc. **تُغْنِي**
it/she avails

وَكِنْ تُغْنِي عَنْكُمْ فِدْيَتُكُمْ

And your host shall avail
you not. [8:19]

(imperf. 3 p.m. dual.) (juss.) **يُغْنِيَا**
the twain availed

(imperf. 3 p.m. plu.) acc. **لَنْ يُغْنُوا**
they shall avail (never)

to avail against (4) **مِنْ - <**

وَلَا يُغْنِي مِنَ النَّهَبِ

It will not avail against the
Flame. [77:31]

غَارٌ a cave (n.)

مَغَارَاتٌ < caverns (n. p.)
(sing.) cavern

غ و ص ★

يَغْوُونَ (imperf. 3 p. m. plu.) w.v.
< they diveفَاصَّ بِمَوْصٍ غَوَّاصًا
وَ مَغَاصًا (ن) - فِي

to dive, plunge into water

غَوَّاصٌ a diver (n.)

غ و ط ★

الْمَائِطُ (act. pl. m. sing.)

the privy (n.)

lit. a wide, depressed piece
of ground

< غَامًا يَغْوِطُ غَوَّاطًا (ن)

to dig, excavate

غ و ل ★

غَوْلٌ < headiness, (v. n.)

that deprives one of reason

viii. قَالَ يَغْوِلُ غَوْلًا (ن) وَ أَهْلًا

to cause to perish, seize
unaware

غَالِي الْخَمْرَةِ

(the drunkard) of reason,
caused to perish him

غ و ث ★

يُعَاثِرُونَ (3 p. m. plu.) pip. w.v. x

they shall be responded to
their cry for aidto relieve, أَغَاثَ إِغَاثَةً iv.
to respond to the begging
for aid

وَإِنْ يَسْتَجِيبُوا يَمَّا نَادَى كَالْمُهْلِ

And if they cry for relief
they shall be responded
(or relieved) with water
like the dregs of oil.

[18:29]

اسْتَعَاثَ (perf. 3 p. m. sing.) w.v. x
asked for help, cried for aid

< اسْتَعَاثَ اسْتِغَاثَةً

to bag for or pray for help

w.v. x

(imperf. 3 p. m. dual.)
the twain pray for help

v.w. acc. x.

(imperf. 3 p. m. plu.)
that they pray for help

w.v. x

(imperf. 3 p. m. plu.)
you pray for help

غ و ر ★

< غَوْرًا (n.) acc.

غَارٌ يَغْوِرُ غَوْرًا (ن)

to sink in the ground (water),
to enter the low land

iv. غَابَ يَغِيبُ غَيْبًا (ض) وَ اغْتَابَ

(1) to go away, *viii* وَ غَيَّبَ

to be hidden, secret,
unseen

(2) to slander

(3) to backbite

وَلَا يَغْتَابُ بَعْضُكُم بَعْضًا

Nor backbite one another.

[49:12]

lit. disappeared (v.n.) غَيْبٌ / الْغَيْبُ

one or hidden, absent,
usage in the Holy Quran :

unseen (1)

يُؤْمِنُونَ بِالْغَيْبِ

Who believe in the unseen.

(Jid.) (M.A.) (Arb.) (Pic.)

Who believe in (the existence
of) that which is beyond
the reach of human per-
ception. (Asad) [2:3]

hidden (2)

إِنِّي أَعْلَمُ الْغَيْبَ السَّمَوَاتِ وَالْأَرْضِ

I know the hidden in the
heavens and the earth.

[2:33]

إِنَّمَا الْغَيْبُ لِلَّهِ

The hidden (belongeth) unto
Allah alone. [10:20]

secret (3)

ذَلِكَ لِأَعْلَمَ أَنِّي نَكَرْتُ الْغَيْبَ

(I did that) in order that he
may know that I betrayed
him not in secret. [12:52]

غ و ي ★

(*perf. 3 p.m. sing.*) (w.v.) غَوَى
~erred

غَوَى يَغْوِي غِيًّا (ض)

to err, deviate from the right
way

(*perf. 1st p. plu.*) w.v. غَوَيْنَا
we (ourselves) deviate

(*pref. 2 p.m. sing.*) w.v. iv, غَوَيْتَ
<thou causeth to be erring

to cause to err iv إِغْوَامًا

(*perf. 1st p. plu.*) w.v. iv غَوَيْنَا
we caused to err

w.v. acc. iv

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

~keep astray, that he keeps
SS astray.

(*1st p. sing.*) w.v. epl. iv لَأَغْوِيَنَّ
I will surely mislead

lit. error (v.n.) acc. الْغَيِّءُ / غِيًّا
meta. perdition.

(*act. 2 pic. w.v.*) غَوَى
erring one

إِنَّكَ لَغَوِيٌّ مُبِينٌ

Thou art surely one erring
manifestly. [28:18]

(w.v. act. pic. m. plu.) الْغَاوُونَ

perverted ones غَاوِينَ / الْغَاوِينَ

غ ي ب ★

<~backbite w.v. juss. *viii* يَغْتَابُ

to alter, change غَيَّرَ تَغْيِيرًا

acc. w.v. ii

(imperf. 3 p. m. plu.)

they alter or change

(3 p. f. plu.) emp. ii

they surely alter

وَأْمُرُهُمْ فَلْيَغْيِرْنَ خَلْقَ اللَّهِ

And I will command them so that they will alter the creation of Allah. [4:119]

(3 p. m. sing.) w.v. juss vi

< changes

to be changed تَغَيَّرَ تَغْيِيرًا

(Ap-der. ii acc.)

one who changes

(Ap-der. f. plu. iv)

< the raiders

to make a iv, hostile attack

أَغَارَ إِغَارَةً

(particle.)

other, other than, another, save, but

غ ي ض ★

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

< ~ absorb

غَامَسَ يَغْمِسُ غَمْسًا (ض)

to sink, to become scanty

وَمَا تَعْرِضُ الْأَرْضُ وَمَا تَرْوَدُ

And that which vombs absorb and that which they grow. [13:8]

the intimacy (4)

فَالطَّيَّابَاتُ فِي ذَلِكَ حَظِيظَاتٌ لِّلْغَيْبِ

Thus the righteous women are the devout ones, who guard the intimacy.

[4:34]

(Note : Asad prefers 'what is beyond the reach of human perception' as rendering of غَيْبٌ while others use unseen, secret, absence and hidden according to the contents of of the verses).

< hidden (n.p.) غَيْبٌ

(sing.) غَيْبٌ

(act. pic. m. plu.) غَائِبِينَ / غَائِبِينَ

< absent ones

(sing.) غَائِبٌ

(act. pic. f. sing.) غَائِبَةٌ

an absent one

the bottom (of a well) (n.) غَيْبَةٌ

غ ي ث ★

(3 p.m. sing.) pip. w.v. يَغَاتُ

< ~ will have rain

غَاتَ يَغِيْتُ غَيْثًا (ض)

to cause rain, to make rain fall

rain (n.) غَيْثٌ / الْغَيْثُ

غ ي ر ★

(imperf. 3 p.m. sing.) w.v., ii يَغْيِرُ

< ~ alters

(3 p.m. sing.) el
in order to enrage or he may
enrage

لَيَغِيظُ

rage (n.) غَيْظٌ / الْغَيْظُ

(act. pic. m. plu.)
enraged ones

غَائِظُونَ

<raging, v.n., v.

تَغَيَّبًا

to rage تَغَيَّبًا تَغَيَّبًا

(3 p.m. sing.) w.v. pp.

غِيْبَضٌ

~was sunk

~made to abate

غ ی ظ

(Imperf. 3 p.m. sing.) w.v.

يَغِيظُ

<~makes anger ~enrages

فَاظَّ يَغِيظُ غَيْظًا (ض)

to anger, enrage, provoke

کتاب الفاء

iii junction of two phrases following the particle denoting the result of a condition in the other.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

say : if ye love Allah follow me
[3:31]

(h.v.)

★ ف ه د

heart (n.) قُورَادُ / الْقُورَادُ

< hearts (n. p.) أَقِيدَةُ / الْأَقِيدَةُ

(sing.) قُورَادٌ

(w. & h. n.)

★ ف و ه

< a party, group, (n.) قَسَمَةٌ
band

(plu.) قَسَمَاتٌ

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ف

(a conjunction particle)

then, so, but, then, thus, however, because, so that, and so,

This is a common conjunction which implies a close connection between the sentences before and after it.

This connection may be either definite cause and effect, or a natural sequence of event.

(i) cause and effect :

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

Then Adam learnt from his Lord (certain) words and He repented towards him.
[2:37]

(ii) natural sequence :

الَّذِي خَلَقَ فَسَوَّى

Who hath created and then proportioned. [87:2]

٤٦٤

(*perf. 1st p. plu.*) فَتَحْنَا
we opened

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
Until when we opened upon
them a portal of severe
torment. [23:77]

to give victory (2)
(conquer)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Verily we have given thee a
victory. [48:1]

judges (*imperf. 3 p.m. sing.*) يَفْتَحُ
to judge (3)

سَوْفَ يَفْتَحُ بَيْنَنَا وَالْحَقَّ

Then He shall judge between
us with truth. [34:26]

to grant (4)

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
Whatsoever of mercy Allah
may grant unto mankind
none there is to withhold
it. [35:2]

decide (*perate. m. sing.*) افْتَحَ
to decide (5)

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ

Our Lord! decide then be-
tween us and our people
with truth. [7:89]

(*3 p. f. sing.*) pp. فُتِحَتْ
~be opened (1)

two parties (*dual. nom*) الْفَيْتَانِ

acc. فَيْتَيْنِ

(*h.v.*)

ف ت ح ★

(*imperf. 3 p. m. sing.*) h.v. تَمُوتَا
< thou cease

قَوْنِ بَقَا (بَقُوا) فَتَا (س)

to cease from (always in
negative sense)

قَالُوا تَاللَّهِ تَفْتُوا تَنْ كُرُيُوسُفَ

They said : By Allah Thou
ceases not from remember-
ing Yusuf. [12:85]

ف ت ح ★

(*perf. 3 p.m. sing.*) قَحَّ
opened, disclosed

< قَحَّ يَفْتَحُ قَحًّا (ف)

to open, disclose, to give
victory, conquer, to judge,
to grant, to let out, to
decide

to open (1)

قَالُوا أَلَمْ نَعْبُدِكُمْ يَا قَحَّ اللَّهُ عَلَيْكُمْ

They said: do you inform
them of what Allah has
disclosed to you. [2:76]

(*perf. 3 p.m. plu.*) قَحَّرُوا

they opened

وَلَمَّا فَتَحُوا مَتَاعَهُمْ

And when they opened their
stuff. [12:65]

keys (n. p., ints.) **المفاتيح / مفاتيح**

★ ف ت ر

(imperf. 3 p.m. plu.) **يَفْتَرُونَ**
< they flag

قَدَّرَ يَفْتَرُ فُتُورًا (ن)
to flag, to feel weak or faint **عَنْ** -

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ
And they glorify (Him) night
and day, they flag not.
[21:20]

(3 p. m. sing.) pip. ii **يَفْتُرُو**
< ~ shall not be abated

to abate ii **قَرَّرَ يَفْتُرُ**
a cessation (n.) **قَرَرَةٌ**
(a certain interval of time)

★ ف ت ق

(perf. 1st. p. plu.) **فَتَقْنَا**
< we rent

فَتَقَ يَفْتُقُ فَتَقًا (ف)
to cleave, slit, to rend

★ ف ت ل

(act. 2 pic.) acc. **فُتَيْلًا**
< a thing of no value

فَتَلَّ يَفْتُلُ فَتَلًا (ض)
to twist (a rope, thread)
lit. a small skin in the cleft
of a date-stone

حَتَّىٰ إِذَا جَاءَهُمُ الْمَوْتُ مِمَّا رُبِمُوا

Till, when they arrive thereto
the portals will be opened
[39:71]

~ is let out (2)

حَتَّىٰ إِذَا فُجِعَتْ يَأْجُوجُ وَمَاجُوجُ

Until when Yajuj and Majuj
are let out. [21:96]

(3 p. f. sing.) ii pip **تَفْتَحُ**
< ~ will be opened

as R. F. ii **فَتَحَ تَفْتَحًا**
will not be opened **لَا تَفْتَحُ**

(perf. 3 p. m. plu.) x **اسْتَفْتَحُوا**
< they besought judge

to seek, suc- **اسْتَفْتَحَ**
cour, judgement, to begin

(imperf. 3 p.m. plu.) x **يَسْتَفْتِحُونَ**
they seek victory

(imperf. 2 p.m. plu.) f.d.x **تَسْتَفْتِحُوا**
you seek victory

(v.n.) acc. **فَتَحَ / الفتح / فتحا**
< victory

(plu.) **فُتُوحٌ**

(act. pic. m. plu.) **الْفَاتِحِينَ**
deciders

وَأَنْتَ خَيْرُ الْفَاتِحِينَ

Thou are the Best of Deciders.
[7:89]

(pis. pic. f. sing.) ii **مَفْتَحَةٌ**
opened (ones)

وَلِذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ

And in the same way We tried some of them by means of others. [6:53] (see also 38:34, 44:17, 20:40 & 38:24.)

(imperf. 2 p. m. sing.) acc.
~persecutes (1)

يَفْتِنُ

فَمَا أَمَّنَ لِمُوسَى إِلَّا ذُرِّيَّتَهُ مِنْ قَوْمِهِ عَلَى خَوْفٍ
مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ

Then none believed in Musa save a posterity of his people, through fear of Fir'awn and their chiefs, lest he persecute them. [10:33]

~shall molest (2)

إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا

If ye fear that those who disbelieve shall molest you. [4:101]

(the verb يَفْتِنُ، قَتَنَ in this verse means 'to put in trouble' or 'to slay')

should tempt emp.
should not (neg. emp.)
tempt

يَفْتِنُ
لَا يَفْتِنُ

يَبْنِي آدَمَ لَا يَفْتِنُكُمُ الشَّيْطَانُ

○ children of Adam! let not the Satan tempt you.

[7:27]

ف ت ن ★

(perf. 3 p. m. plu.)

فَتَنُوا

< they persecuted

قَاتَنَ يَفْتِنُ فِتْنًا وَفُتُونًا (ض)

to persecute, to try or prove (as gold in the fire), afflict (by burning), to tempter, lead to temptation, to make an attempt upon, to seduce

to persecute (1)

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Those who persecuted believing men and believing women. [85:10]

(perf. 2 p. m. plu.)

فَتَنْتُمْ

you tempted (2)

قَالُوا بَلْ وَلَكِنَّمْ فَتَنَّا أَنْفُسَنَا

They said (i.e., will say in the Hereafter) yes! but ye tempted your souls.

[57:14]

(perf. 1st p. plu.)

فَتَيْنَا

we tempted

قَالَ وَأَنَا قَدْ فَتَنَّا قَوْمَكَ

He said: verily we have tempted thy people.

[20:85]

(see also verse 29:3)

to try (3)

proved or tested); 'means (whereby the condition of a man is evinced, in respect of good or evil; hence it often means temptation'. (LL.)

فِتْنَةٌ أَيْ إِخْتِبَارٌ وَ بَلَاءٌ

fitna i.e., trial and temptation (P.I., n. 453 *Jid.*); originally فِتْنَةٌ means 'a burning with fire' and then affliction, distress and hardship, slaughter, misleading or causing to err, and seduction from faith by any means (*Lis.*)

إِنَّمَا هُمْ فِتْنَةٌ

We are but a temptation. [2:102]

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And the temptation is more griveous than slaughter or the persecution is worse than slaughter. [2:191]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

And Fight them until there be no temptation (or persecution). [2:193]

وَمَنْ يُرِدْ اللَّهُ فِتْنَتَهُ

And whosoever temptation Allah willeth. (i.e., in consequence of his own will to go astry) [5:41]

(imperf. 3 p. m. plu.) يَفْتِنُونَ
they tempt

(imperf. 3 p.m. plu.) f.d. يَفْتِنُوا
(lest) they tempt

وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ

And beware thou of them lest they tempt thee. [5:49]

(imperf. 1st. p. plu.) el. acc. لِنَفْسِنَ
~in order to try

in order to try them لِنَفْسِنَهُمْ
[72:17]

(com. perate neg.) لَا 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. قُتُونَا

tempters (act. pic. m. plu.) فَاتِنِينَ

مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ

Ye cannot against Him be tempted. [37:162]

<temptation (1) (n.) فِتْنَةٌ / الْفِتْنَةُ
lit. a trial, probation, affliction (whereby one is tried,

(perate. m. sing.) iv
furnish thou explanation!

يُوسُفُ أَيُّهَا الْعَمَلِيُّ اذْهَبْ إِلَىٰ سَبْعِ بَعِيرَاتٍ

Yusuf, O' truthful one! explain
to us seven fat kine.

[12: 46]

(perate. m. plu.) iv
explain (you)!

اَفْتِنِي فِي رُؤْيَايَ

Explain to me my dream.

[12:43]

(imperf. 2 p. m. sing.) x
<thou ask the legal order

اَسْأَلُكَ بِرَأْيِ

opinion or legal order,
to question

(imperf. 2 p. m. dual.) x
(you twain) are asking
(about)

(imperf. 3 p. m. plu.) x
they ask (legal order)

(perate. m. sing.) x
ask ! (the view or opinion)

فَأَسْأَلُهُمْ

Then ask them. [37:4]

a young (n.) w.v.

قَوِيَّ يَقْوَىٰ قَوِيًّا (س)

to be young (the noun appli-
es both to human beings
and animals)

أَفْتِ

excuse, (2)

ثُمَّ لَوْ كُنْ فَتَدَّعَوْهُمُ الرَّازِقُونَ لَوَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

Then their excuse would be
nothing but that they
would say : By Allah, our
Lord ! we were not asso-
ciators. [6:23]

(According to Tabri

فَتْنَةُ
in this verse means الْعُذْرُ

'excuse or الْجَوَابُ answer
—being so called because
of it being a lie')

w.v.

ف ت ي ★

(imperf. 2 p. m. sing.) iv
~ decreeth (1)

يُنْفِقُ

to give a formal اَفْتَىٰ اِنْفَاةً
legal opinion.

to inform the فِي -
legal order,

to issue a decree (divine),

to explain the meaning of
a dream

قُلْ اَللّٰهُ يُفَيِّدُكُمْ فَيُنْفِقُ

Say than : Allah decreeth
a decree unto you con-
cerning them. [4:127]

to pronounce (2)

قُلْ اَللّٰهُ يُفَيِّدُكُمْ فِي الْكَلِمَةِ

Say Allah pronounceth you
in the matter of one with-
out father or child.

[4:176]

قَوِيَّ

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ
Nay man desires to sin in front of him. [75:5]
(imperf. 2 p.m. sing.) acc. **تَفَجَّرَ**
thou causet to gush forth

حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوتًا
Untill thou causet for us to gush forth from the earth a fountain. [17:90]
(perf. 1st. p. plu.) ii **جَرَيْنَا**
< we caused to gush forth to create an outlet ii **جَرَّ تَفْجِيرًا**
or passage, (for water and the like) let water flow, cause water (and the like) to gush forth

(imperf. 2 p.m. sing.) acc. ii **تَفَجَّرَ**
thou causet to gush forth
(imperf. 3 p.m. plu.) ii **يَفْجِرُونَ**
they cause to gush forth
v.n. acc. ii **تَفْجِيرًا**
causing to gush forth (abundantly)

(3 p. f. sing.) pp. ii **جُرَّتْ**
< ~flowed out
(imperf. 3 p.m. sing.) v **يَتَفَجَّرُ**
~gusheth forth
to flow out v, **تَفَجَّرَ تَفَجَّرًا**
(perf. 3 p. f. sing.) vii **أَنْفَجَّرَتْ**
~gushed out
to burst out, to gush out vii **أَنْفَجَّرَ أَنْفَجَارًا**

when attached to a pronominal written with **أَلِف** instead of **ي** as **فَتَاهُ، فَتَاهَا**
meta. boy, man, page, servant

two youngs (n. dual.) **فَتَيَانٍ**
(two men)
< men, youths, (n. p.) **فَتِيَّةٌ**
youngs
(sing.) **فَتَى**
< men, young, youths (n. p.) **فَتَيَانٌ**
< young girls (n. p.) **فَتَيَاتٌ**
(sing.) **فَتَاهٌ**

★ ف ج ج ★

path, way, passage (n.) **فَجٌّ**
lit. broad way between mountains
< paths, passages (n. p.) **فَجَاجٌ**
(sing.) **فَجٌّ**

★ ف ج ر ★

(imperf. 3 p.m. sing.) el **يَفْجُرُ**
< may sin
جَرَّ يَفْجُرُ جَرًّا وَجُورًا (ن)
(1) to s. , to act immorally
(2) to cleave, **جَرَّ جَرًّا**
break up, dig up

adultery (2)

وَالَّذِي يَأْتِيَنَّكَ الْفَاحِشَةَ مِنْ نِسَائِكَ

And for those of your women
who (may) commit adultery.
[4:15]

indecentcy (n.) الْفَحْشَاءُ

<indecentcies (p.n.) الْفَوَاحِشُ

(sing.) فَاحِشَةٌ

★ ف خ ر

<boasting (v.n.) vi تَفَاخَّرَ

self-glorification (Jid.)

natural boasting (IK.)

to rival or vie تَفَاخَّرَ تَفَاخَّرَا
with each other in glory or
excellence as (iii) تَفَاخَّرَ)

<boastful (ints.) تَفَوَّزٌ

تَفَوَّزَ يَفْتَوِّرُ تَفَوَّزًا وَ تَفَوَّزًا (ن)
to glory, boast

pottery (n.) الْفَخَّارُ

★ ف د ي

(perf. 1st. p. plu.) w.v. فَدَيْنَا

<we ransomed
فِدَامًا وَ فِدْيًا وَ قَدَى (ض)
قَدَى يَفْدِي

to redeem, ransom

وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

And We ransomed him with
a mighty victim. [37:107]

dawn (n.) الْفَجْرُ

(act. pic. m. sing.) فَاجِرٌ

sinner, evildoer

<evildoers (b. p.) جَارَةٌ

(sing.) فَاجِرٌ

(ungodly people)

<evildoers (b. p.) جَارٌ

(ungodly people)

(sing.) فَاجِرٌ

wickedness (v.n.) فَجُورٌ

★ ف ج و

a spacious part (n.) w.v. جَوْرَةٌ

lit. an intervening space, or
an intermediate wide space
between two things

★ ف ح ش

(act. pic. f. sing.) فَاحِشَةٌ

<ill-deed (1)

فَحْشٌ يَفْحَشُ فَحْشًا (ك)

to be excessive, immoderate,
unreasonable, befoul, ob-
sceneفَاحِشَةٌ literally signifies 'an
excess', an enormity, any-
thing exceeding the boun-
ds of the rectitude

وَالَّذِينَ إِذَا أَصَابُوا مَأْثَمًا غَاطَسُوا

And those who, when they
have done an ill-deed or
wronged. [3:135]

ii و دی see

فَدِيَّةٌ

و ذ ر see

قَدَرُوْهَا

★ ف ر ت

< sweet (water) (n.)
used as an adjective of water

thirst quenching (LL.) acc.
or very sweet

قُرَاتٌ

قُرَاتًا

★ ف ر ث

excrement, dung faeces (n.)

قَرْتٌ

★ ف ر ج

(3 p.m. sing.) pp
< ~ is cloven

قَرَجَ يَفْرِجُ قَرَجًا (ض)
to open, separate, cleave, spilt

meta. chastity (v.n.)
(private part)

lit. opening, gap

private parts (p. n.)
(of male or female)

قَرَجَتْ

قَرَجٌ

قَرُوجٌ

★ ف ر ح

(perf. 3 p.m. sing.)
< ~ was glad

قَرِحَ يَفْرَحُ قَرِحًا (س)
to be glad, happy, delighted,
rejoice, be cheerful, to exult

(perf. 3 p. m. plu.)
they were glad

قَرِحَ

قَرِحُوا

(imperf. 3 p.m. plu.) iii
< ye ransom

فَادَى مَفَادَاةً وَ فِدَامًا

to receive or give a ransom.
for one to release him

وَ لَئِنْ يَا تُؤْتُوهُمْ أُسْرَى تَفْدُوهُمْ

And if they come as captives
unto you, ye ransom them.

[2:85]

(perf. 3 p.m. sing.) viii ب
~ gave as ransom.

to offer or viii
give ransom

اَفْتَدَى اَفْتِدَامًا

لَنْ يُقْبَلَ مِنْ اَحَدِهِمْ
تِلْ اَلْاَرْضِ ذَهَبًا اَوْ اَفْتَدَى بِهٖ

Not an earthful of gold
shall be accepted from any
such though he were to
give it (in alms or) as
ransom. [3:91]

(perf. 3 p. f. sing.) viii ب
~ ransomed

(perf. 3 p.m. plu.) viii ب
they gave as ransom

(imperf. 3 p.m. plu.) viii ب
~ ransomed

(f. d.) el. viii. ب
(imperf. 3 p.m. plu.)
they may ransom, in order to
give as ransom

(v.n. iii, w.v.)
receiving ransom (or ransom)

رَافِدِيَّةٌ
ransom (n.)

رَبِّ لَا تَذَرْنِي فَرْدًا

My Lord ! leave me not solitary (childless). [21:89]

< single ones (p. n.) فَرَادَى
(sing.) فَرْدٌ

ف ر د س

paradise (n.) الْفِرْدَوْسُ

★ ف ر ر

(perf. 3 p. f. sing.) (assim) فَرَّتْ
< ~ fled

فَرَّ يَفِرُّ فَرًّا وَفِرَارًا وَمَفَرًا (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.) فَرِّوْا
flee !

فُفِرُّوْا إِلَى اللَّهِ

Flee therefore unto Allah.
[51:50]

fleeing v.w. acc. فِرَارًا

(imperf. 3 p. m. sing.) يَفْرَحُ

~ will be glad

(imperf. 3 p. m. plu.) يَفْرَحُونَ
they are glad

they may/will be acc. f. d. يَفْرَحُوا
glad

تَلْفِطُوا

Then let them be glad (or)
let them rejoice. [10:58]

(imperf. 2 p. m. plu.) تَفْرَحُونَ
ye are happy

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ

That is because ye had been
exulting. [40:75]

(perate. neg. m. sing.) لَا تَفْرَحْ
exult not

(perate. neg. m. plu.) لَا تَفْرَحُوا
exult ye not

rejoicing one, exultant (n.) فَرِحٌ
rejoicing ones, exultant p. n. فَرِحُونَ

p. n. (acc.)

(sing.) فَرِحَ / الْفَرِحِينَ

★ ف ر د

alone (1) (n.) فَرْدًا

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِنَا فَرْدًا

And we shall inherit from
him that whereof he spake,
and he shall come to us
alone. [19:80]

meta. solitary (2)
(childless)

<carpets (p.n.) قَرَشٌ

(sing.) قَرَشٌ

★ ف ر ض

< (perf. 3 p.m. sing.) قَرَضَ
~ordained (1)قَرَضَ يَقْرِضُ قَرَضًا (ض)
to ordain, enact (a law), estimate, conceive, to apportion, to impose

مَنْ قَرَضَ فَيَوْمَ الْحَجِّ

Wherefore whosoever ordaineth (unto himself) the pilgrimage therein (i.e., during these months) [2:197]

imposed (2)

إِنَّ الَّذِي قَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ
Verily He who hath imposed the Quran on thee is surely about to bring thee back home. [28:85]

(also see verse 66/2)

decreed (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فَمَا قَرَضَ اللَّهُ لَهُ
No blame there is upon the Prophet in that which Allah hath decreed for him. [33:38]

settled (4)

(perf. 2 p. m. plu.) قَرَضْتُمْ
ye settled

running away الْفَرَارُ

place of refuge (n. p. t.) الْمَقَرَّةُ
whereto approaches a fleeing one from a danger

★ ف ر ش

(perf. 1st. p. plu.) قَرَشْنَا

< we have stretched forth
قَرَشَ يَقْرِشُ قَرَشًا وَ قَرَشًا (ض)
to spread out, extend, stretch forthsmall cattle (n.) acc. قَرَشًا / قَرَشًا
or camelslit. small animals قَرَشٌ of
which flesh is used as food.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَ قَرَشًا

And of the cattle (He hath created) beasts of burden and small (ones) (i.e., and of the cattle He created for work and for the sake of their flesh. (Asd.)

[6:142]

< moths, butterflies (p.n.) الْفَرَّاشُ
(sing.) قَرَّاشَةٌيَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ
A Day whereon mankind shall become as moths scattered. [101:4]

carpet acc. قَرَّاشًا / قَرَّاشًا

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.) فَاْرِضٌ
old (cow), large, thick,
full-grown

★ ف ر ط

(imperf. 3 p. m. sing.) acc. يَفْرُطُ
< ~ may hasten

فَرَطَ يَفْرُطُ فَرَطًا (ن)
to act hastily and
unjustly towards

إِنَّا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا
We fear he may hasten
against us. [20:45]

(imperf. Ist. p. sing.) ii فَرَطْتُ
< I have been remiss

فَرَطَ تَفْرِيطًا
to miss, fall ii
short of, في neglect,
be remiss in, to exceed
bounds, be extravagant

يُحَسِّرُنِي عَلَى مَا قَرَضْتُ فِي جَنْبِ اللَّهِ
Alas! for that I have been
remiss in respect of Allah.
[39:56]

(perf. 2 p.m. plu.) فَرَطْتُمْ
ye have been remiss

(perf. Ist. p. plu.) فَرَطْنَا
we have been remiss, we neglected

قَالُوا لِمَ حَسَرْنَا عَلَى مَا قَرَضْنَا فِيهَا
Alas (who belied us) that we
neglected it (in our life-
time). [6:31]

وَقَدْ قَرَضْتُمْ لَهُمْ قَرِيبَةً

Ye have already settled unto
them a settlement.

[2:237]

(perf. Ist. p. plu.) قَرَضْنَا
we have ordained.

(imperf. 2 p.m. plu.) acc. f. d. تَقْرِضُوا
ye have settled

ordinance (1) (n.) قَرِيبَةً

قَرِيبَةً مِنَ اللَّهِ

(This is) an ordinance from
Allah. [4:11]

settlement (2)

(see above verse 2:237)

stipulation (3) الْقَرِيبَةَ

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَوْنَ مِنْهُ مِنْ بَعْدِ الْقَرِيبَةِ
There will be no blame on
you in regard to aught on
which ye mutually agree
after the stipulation.

[4:24]

(pic. pact. m. sing.) acc. مَفْرُوضًا
a settled one or something
allotted

وَالَّذِينَ تَرَوْنَ تَمَتُّوا أَوْلَادَهُمْ وَالْأَقْرَبُونَ
وَمَا كُنْ مِنْكُمْ مَفْرُوضًا

And unto females shall be a
portion of that which their
parents and other near
of kin may leave whether
it may be small or large a
portion allotted. [4:7]

to be free from ل —
(other things), to apply
on-self exclusively to

فَاذَا فَرَغْتَ فَانصَبْ

Then when Thou becometh
relieved, toil. [94:7]

(imperf. 1st p. plu.) فَرَعُ لَ —
we shall direct (ourselves)

سَتَفْرَعُ لَكُمْ آيَةَ الثَّمَرَيْنِ

Anon (i.e., in the Hereafter)
we shall direct ourselves
to you. O ye two classes.
[55:31]

(act. pic. m. sing.) acc. فارغاً
void, empty

وَأَصْبَحَ قُودًا أَوْ مَرِيًّا فَرِيًّا

And the heart of the mother
of Musa became void.
[28:10]

juss. iv أفرغ
(imperf. 3 p.m. sing.)
<I shall pour

to pour out أفرغ إفراناً

قَالَ أَوْزُقُ أَوْزُقُ عَلَيْنَا قَطْرًا

He said : bring me I shall
pour forth molten copper.
[18:96]

(perate. m. sing.) iv أفرغ
pour forth

الْفَرَحِ عَلَيْنَا صَبْرًا

Pour forth on us patience.
[2:250]

مَا كُنَّا فِي الْكِتَابِ مِنَ كَشْفِ

And we have not been remiss
in respect of aught in the
Book. [6:38]

exceeding (the (acc. v.n.) فُرُطًا
bounds)

وَكَانَ أَمْرُهُ فُرُطًا

And whose affair is exceeding
(the bound). [18:28]

(pis. pic. m. plu.) مَفْرُطُونَ
those who are taken in
hasting; see above R.F.

وَأَلَهُمْ مَفْرُطُونَ

And they will be hastend
(thereto). [16:62]

★ ف ر ع

branch (n.) فَرَعٌ

فَرَعُهُمَا فِي السَّمَاءِ

And its branch(es) (reaching)
unto heaven. [14:24]

★ ف ر غ

(perf. 2 p.m. sing.) فَرَعْتَ
thou becometh relieved

فَرَعٌ يَفْرَعُ | يَفْرَعُ فُرُوعًا وَ فَرَانًا
(ن، ف)

to be empty, vacant to finish
a thing, cease from, be un-
occupied

(3p. m. sing.) pip. **يُفْرِقُ**
~ is separated out

فِيهَا يُفْرِقُ كُلُّ أَمْرٍ حَكِيمٍ

Therein is separated out every affairs of wisdom (or 'is decreed'). [44:4]

(perf. 2 p. m. sing.) ii **فَرَّقْتَ**
thou hast caused a division

to frighten, ii **فَرَّقَ تَفْرِيقًا**
scatter, disperse, separate into many portions, make division

(imperf. 3 p. m. plu.) ii **يُفَرِّقُونَ**
they make division (or they separate)

(imperf. 3 p. m. plu.) f.d. ii **يُفَرِّقُوا**
that they make distinction

يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
They seek to make distinction between Allah and His Messengers. (Plc.)
They would differentiate between Allah and His apostles. (Jid.) (4:150)

(imperf. Ist. p. plu.) ii **تُفَرِّقُ**
we make distinction

we make no distinction **لَا تُفَرِّقُ**

(perate. m. plu.) iii **فَارِقُوا**
< part from

iii **فَارَقَ فِرَاقًا وَ مَفَارَقَةً**
to part from, separate oneself from, abandon, leave

★ ف ر ق

(perf. Ist. p. plu.) **فَرَّقْنَا**
< we separated (1)

فَرَّقَ يَفْرِقُ / يَفْرِقُ فَرَقًا وَ فَرَقَانًا

to separate **بِ وَ بَيْنَ**
between, to divide, distinguish, decide between

وَاذْكُرْ فَرَقْنَا بِكُمُ الْبَحْرَ

And (recall what time) we separated the sea for you. [2:50]

to distinguish (2)

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ

And this is Recitation which we have made distinct that thou mayest recite it unto mankind. [17:106]

(imperf. 3 p. m. plu.) **يُفَرِّقُونَ**
< they fear (3)

فَرَّقَ يَفْرِقُ فَرَقًا (ف)
to fear, dive (into a wave)

لَا تَخْشَوْنَ كَثِيرًا وَذَرْقُونَ

But they are a people who dread. [9:56]

(perate. m. sing.) **أَفْرَقْ**
decide! (4)

فَاذْفُقْ بَيْنَنَا وَبَيْنَ الْغَوَّامِ الْفَاسِقِينَ

So decide between us and this transgressing people. [5:25]

تَنْفَرُوا / لَا تَنْفَرُوا

(perate neg. m. plu.) v
do not be divided

أَنْ أَيْمُوا النَّبِيْنَ وَلَا تَنْفَرُوا فِيهِ

Establish the religion and be
not divided therein.

[42:13]

scattering v.n.

فَرَقًا

part n.

فِرْقًا

party, group n.

فِرْقَةٌ

party, group (act. 2 pic.)

فَرِيقًا

acc.

فَرِيقًا

(act. 2 pic. m. daul.)
two parties or groups

فَرِيقَانِ

acc.

فَرِيقَيْنِ

(Ap-der. m. plu.) v
divers (Pic.)

مَنْفَرِقُونَ

sundry (Jid.) مَنْفَرِقُونَ

مَا أَبْأَبَ مَنْفَرِقُونَ خَيْرًا مِنْ اللَّهِ الْوَاحِدِ الْقَهَّارِ

Are divers (or sundry) lords
better or Allah the one,
the Almighty? [12:39]

different (Ap-der f. sing.) مَنْفَرِقَةٌ

وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

And enter by different gates.
[12:67]

criterion (of right or wrong) n. الْفَرَقَانِ

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أَوْ تَأْتِيَهُمْ مِنْ بَعْضِ دِينِ

Or part from them reputably.
[65:2]

(perf. 3 p.m. sing.) v تَفَرَّقَ

< ~became scattered
~deviatedto become تَفَرَّقًا
separated, scattered

وَلَا تَتَّبِعُوا السَّبِيلَ تَفَرَّقَ بِكُمْ

And follow not other ways
that will deviate you from
His way. (Jid.) Lest ye
be parted from His way.
(Pic.) [6:153]

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ

إِلَّا مِنْ بَيْنِهِمْ مَا جَاءَتْهُمُ الْبَيِّنَاتُ

And those who are vouchsafed
the book divided
(among themselves) not
save after there had come
unto them the evidence.

[98:4]

(perf. 3 p. m. plu.) v تَفَرَّقُوا

they separated themselves

(perate neg. m. plu.) v لَا تَفَرَّقُوا
do not be separated (from
each other)

f. d. v يَتَفَرَّقَانِ

(imperf. 3 p.m. dual.)
the twain separate each
other(imperf. 3 p.m. plu.) v يَتَفَرَّقُونَ
they will be separated

٤٧٨

to forge or اقترأ اقترأ

fabricate (a lie
- against SS) عَلَا

<< قَرَى بِغَرَى قَرِيًّا (ض)
to cut, split, cleave, slander

(the weak letter ی is changed
to اَلِفٌ when the verb
is joined to the following
pronominal, thus اقترأ
becomes اقترأه)

أَمْ يَقُولُونَ افترأ على الله كذبًا

Do they say, he hath fabricat-
ed a lie concerning God.
[42:24]

أَمْ يَقُولُونَ افترأه

Do they say ! he hath fabricat-
ed it ? [10:38]

(perf. Ist. p. sing.) vill اقترأت
I have fabricated (a lie)

(perf. Ist p. plu.) اقترأنا
we have fabricated (a lie)

(imperf. 3 p. m. sing.) vill يقترأ
~fabricateth

(imperf. 2 p.m. sing.) el. لتقترأ
in order to fabricate
(against)

(imperf. 3 p. m. plu.) يقترؤون
they fabricate (a lie against)

(imperf. 2 p.m. plu.) تقترؤن
ye fabricate

that ye in order to el. لتقترؤا
fabricate

٤٧٩

lit. Anything that makes a
separation or distinction
between truth and falsity.
It also means 'proof, evi-
dence, or demonstration'
(LL). It applies on the
Holy Quran as well as the
Divine Book revealed to
the Prophet Musa (see
2:53, 158; 3:4, 41 and
21:48)

distinction n. acc. فُرْقَانًا

إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

O ye who believe ! if ye fear
Allah He will make for
you a distinction. [8:29]

ف ر ه

(act. pic. m. plu.) acc. فَارِهِينَ

<exultantly, skilfully

(sing.) brisk, skilful فَارِهٍ
<< قَرَهُ يَهْرَهُ قَرَاهًا (س)

to exult above measure, to
be brisk, to do SS skilfully

وَتَنْجُونَ مِنَ الْجِبَالِ الَّتِي هِيَ فَارِهِينَ
And hew ye out houses in
the mountains skilfully.

[26:149]

[فَارِهِينَ has occurred as
حالٌ not as adjective for
(IML) يَبُوتٌ

w. v.

ف ر ي

<(perf. 3 p.m. sing.) vill اقترأ
~fabricated (a lie)

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assim

★ ف ز ز

(imperf. 3 p.m. sing.) acc. **يَسْتَفِيزُ**
~maketh unsettled

x **اَسْتَفِيزَا** <
to exite, make active, deceive,
unsettled (fear)

<< **فَزًا يَفْرُ قَرًا (ن)**
to flow as blood from a
wound, to remove, expel

فَارَادَ أَنْ يَسْتَفِيزَهُم مِّنَ الْأَرْضِ
Then he besought to unsettle
them from the land.
[17:103]

(imperf. 3 p. plu.) x **يَسْتَفِيزُونَ**
they unsettle thee

وَأَن كَادُوا لَيَسْتَفِيزُونَكَ مِنَ الْأَرْضِ
And verily they will-nigh
unsettle thee. [17:76]

incite! (perate. m. sing.) x **اَسْتَفِيزُ**

وَأَسْتَفِيزُ مَنْ اسْتَطَعْتَ مِنْهُمْ
And incite whom thou can
of them. [17:64]

★ ف ز ع

(perf. 3 p.m. sing.) **فَزِعَ**
<~was frightend

فَزِعَ يَفْزَعُ قَرَعًا (س)
to be frightend, afraid,
terrified

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(perate. neg. m. plu.) **لَا تَفْتَرُوا**
(you) fabricate not!

(imperf. 3 p. f. plu.) **يَفْتَرِينَ**
they (f.) fabricate

وَلَا يَأْتِيَنَّ بِمِثْلِنَا يُفْتَرِينَا
They (f.) should not produce
a falsehood that they
have fabricated. [60:12]

(3 p. m. sing.) pip. **يَفْتَرَى**
fabricated one

مَا كَانَ حَدِيثًا يُفْتَرَى
It is not a discourse fabrica-
ted. [12:111]

(Ap-der. m. sing.) **مُفْتَرٍ**
one who fabricates lies

(pis. pic. m. sing.) **مُفْتَرَى**
fabricated one

(ap-der. m. plu.) **مُفْتَرُونَ**
<those who fabri-
cate lies

(sing.) < **مُفْتَرٍ**

acc. **مُفْتَرِينَ**
(pis. pic. f. plu.) **مُفْتَرِيَاتٍ**
fabricated ones

(sing.) < **مُفْتَرَاءٌ**

(act. 2 pic.) acc. **قَرِيًّا**
a thing unprecedented or
unheard of

قَالُوا يَا مَرْيَمُ لِمَ جِئْتِ بِشَيْءٍ قَرِيًّا
they said : O Maryam thou
hast brought a thing un-
heard of. [19:27]

٤٨٠

(perate m. plu.) اَفْسَحُوا
make room!

(perate m. plu.) v تَفَسَّحُوا
make room!

★ ف س د

(perf. 3 p.f. sing.) فَسَدَتْ
< ~ were corrupted

فَسَدَ يَفْسُدُ / يَفْسِدُ وَفَسَدَ يَفْسُدُ
فَسَادًا (ن، ض، ك)

to become corrupted, invalid
decomposed, bad, vicious,
wrong

(perf. 3 p.f. dual.) فَسَدَتَا
the twain were corrupted

(perf. 3 p.m. plu.) iv أَفْسَدُوا
< they corrupted

أَفْسَدَ إِفْسَادًا
to corrupt, decompose

(imperf. 3 p.m. sing.) iv يَفْسِدُ
~ will act corruptly.

that he may do el. iv لِيَفْسِدَ
corruption

(imperf. 3 p.m. plu.) iv يَفْسِدُونَ
they will act corruptly or they
will corrupt

that they may el. iv لِيَفْسِدُوا
corrupt

f.d. iv تُفْسِدُوا
(imperf. 2 p.m. plu.)
that ye make corruption

(perf. 3 p.f. plu.) فَرِعُوا
they are terrified

وَوَيْتَرَىٰ إِذْ فَرِعُوا كَلَّا قُوتٌ

And couldst thou see the
time when they shall be
terrified! Then there shall
be no escaping. [34:51]

(3 p.m. sing.) pp. ii فَرِعَ

< عَنْ - fright is taken off

ii فَرِعَ تَفْرِيعًا

to take off the fright, عَنْ

to be free from fear عَنْ فَرِعَ <<

حَتَّىٰ إِذَا فَرِعَ عَنْ قُلُوبِهِمْ قَالُوا
مَاذَا آتَانَا رَبُّكُم

Until when fright is taken
off from their hearts, they
said: what is that your
Lord hath said? [34:23]

terror (v.n.) فَرِعَ

the great terror (الْأَكْبَرُ) الْفَرِعُ

(at the time of the Resurre-
ction)

★ ف س ح

(imperf. 3 p.m. sing.) يَفْسَحُ
< ~ makes room

فَسَحَ يَفْسَحُ فَسْحًا (ف)

to make room or place (in
seating capacity)

(perf. 3 p. m. plu.) فَسَقُوا
they transgress

(imperf. 3 p.m. plu.) يَفْسُقُونَ
they transgress

(imperf. 2 p.m. plu.) تَفْسُقُونَ
ye transgress

abomination (Jid.) (v.n) فَسْقٌ
transgression (LL)

(act. pic. m. sing) acc. فَاسِقًا / فَاسِقٌ
transgressor

acc. { فَاسِقُونَ / فَاسِقِينَ
(act. pic. m. plu.) }
transgressors
acc. { الْفَاسِقُونَ / الْفَاسِقِينَ

wickedness (v.n.) فَسُوقٌ
(sing.)

ف ش ل ★

(perf. 2 p. m. plu.) فَشِلْتُمْ
you became weak-hearted
(or) lose heart, (you flag-
ged—Jid.)

فَشِلَّ فَشِلًّا فَشَلًّا (س) <
to become weak-hearted, co-
ward, flag i.e., to grow
spiritless or languid, be-
come tired, to fail, to lose
heart

حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ
Until you became weak-hear-
ted and disputed about the
command (Pic.) (until you
lost heart. (Asd.) [3:152]

(perate neg. m. plu.) لَا تُفْسِدُوا
act not corruptly

(imperf. 2 p.m. plu.) epl. لَتُفْسِدَنَّ
ye will surely cause corruption

(imperf. 1st. p. plu.) el. إِنْفُسِدْ
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 قَسَرَ تَفْسِيرًا
interpret, discover

ف س ق ★

(perf. 3 p.m. sing.) فَسَقَ
trespassed

فَسَقَ يَفْسُقُ / يَفْسُقُ فَسُوقًا
to trespass (ض، ن)

(the command), transgress,
to break the bounds of
law, violate, to pass be-
yond or over (limits), ex-
ceed

لَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ

Then when Talut set out
with his army. (Pic.)

[2:249]

(perf. 3 p. f. sing.) فَصَلَّتْ

departed

وَلَمَّا فَصَلَتِ الْعِيرُ

And when caravan departed.

[12:94]

(imperf. 3 p. m. sing.) يَفْصِلُ

~will decide ~decides

يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ

On the day of Resurrection,
He will decide between
you.

[60:3]

(perf. 3 p. m. sing.) II فَصَّلَ

<~detailed

to divide فَصَّلَ تَفْصِيلاً
into parts, to expatiate in
to detail, make a statement
or speech clear, distinct

وَكَدَّ فَصَّلَ لَكُمْ تَحْرِيرَ عَلَيْكُمْ

And He hath detailed unto
you that which he hath
forbidden you. [6:119]

(perf. 1st p., plu.) II فَصَّلْنَا

we have detailed

(imperf. 3 p. m. sing.) II يَفْصِلُ

~detail

(imperf. 1st. plu.) II نَفْصِلُ

we detail (or) we make clear

acc. f. d. تَفْشَلَا

(imperf. 3 p. f. dual.)

they (two groups) may lose
heart

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا

(Recall) when two parties
from amongst you were
about to lose heart. (Asd.)

[3:122]

acc. f. d. تَفْشَلُوا

(imperf. 2 p. plu.)

ye lose heart

وَلَا تَسَارِعُوا أَنْ تَفْشَلُوا

And dispute not lest you lose
heart. (fail to gain your
target). [8:46]

★ ف ص ح

(relative) أَفْصَحَ

<more eloquent than

فَصَحَّ يَفْصَحُ فَصَاحَةً (ك)

to be eloquent

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا

And my brother Haroon, he
is more eloquent in speech
than I. [28:34]

★ ف ص ل

(perf. 3 p. m. sing.) فَصَّلَ

<~set out

فَصَّلَ يَفْصِلُ فَصْلًا (ض)

to separate, part, depart,
decide, set out

(pis. pic. m. sing.) acc. مَفَصَّلَاتٌ
detailed (ones)

(pis. pic. f. plu.) مَفَصَّلَاتٌ
distinct, fully detailed

detailling (v.n. ii) تَفْصِيلًا

★ ف ص م

< ~ break, crack v.n. vii انْفِصَامٌ

to break (intrans.) انْفِصَامًا
without being separated,
be much cracked

فَقَدَرْنَا اسْتِسْلَاكًا بِالْمَرْوَةِ الرَّثِيَّةِ لَأَنْفِصَامِهَا
He hath grasped a firm
handhold which hath no
crack (in it) (n.d.) [2:256]

★ ف ض ح

ye disgrace تَفْضِيحُونَ

فَضَحَ بِفَضْحٍ فَضْحًا (ف)

to get disgraced, to make
public one's fault

perate neg. plus لَا تَفْضِحُونِي
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 آيَاتِهِ

A Book whereof the verses
are detailed. [41:3]

distinguishing. (1) (n.) فَصْلٌ

إِنَّهُ لَقَوْلٌ فَصْلٌ

Verily it is a discourse disting-
uishing. [86:13]

decisive (2)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ

And we vouchsafed him wis-
dom and decisive speech.
[38:20]

the decisive
word

judgement (3)

هَذَا يَوْمُ الْقَضِیِّ الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ

This The Day of Judgement
(i.e., the Day of deciding
between what is true and
what is false). which ye
were wont to belie. [37:21]

(act. pic. m. plu.) الْفَاصِلِينَ
deciders

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 تَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

And long not for that where-
with Allah hath preferred
one of you above another.
[4:32]

الرِّجَالُ كَاتِبُونَ عَلَى النِّسَاءِ مَا فَضَّلَ اللَّهُ
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

I preferred above

(perf. 1st p. plu.) ii

we preferred (or) made SS
excel

(imperf. 1st p. plu.) ii

we prefer

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

they have been given prefe-
rence (or who are made
superior)

(imperf. 3 p. m. sing.) v.

makes himself superior

هَذَا الَّذِي كَرِهْتُمْ لَكُمْ أَن تَتَفَضَّلَ عَلَيْهِمْ

This is no other than a human
being like you, he seeketh
to make himself superior
to you. [23:24]

grace, (v.n. r. f.)

<abundance.

فَضْلٌ يَفْضُلُ / فَيْضٌ يَفْضُلُ فَضْلاً (ن، س)

to remain over SS,

exceed, to excel عَلَى -

أَفْضَلَ أَيْفَاضاً

to be vii broken, separated, dispersed

disperse مِنْ -

to flock, run to, إِلَى -

break away

<< فَضَّ يَفِضُّ فَضًّا (ض.)

to break, to break into several
pieces

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا

And when they beheld mer-
chandise or sport, they
flocked thereto. [62:11]

they dispersed مِنْ (2)

وَلَوْ كُنْتَ فَظًّا لَأَنْفَضُوا مِنْ حَوْلِكَ

And had thou been rough,
hardhearted they would
have dispersed from
around thee. [3:159]

(imperf. 3p.m.plu.) vii f.d.

they dispersed

يَفْضُلُوا

★ ★ ★ ★

silver (n.) الْفِضَّةُ / فِضَّةٌ

★ ف ض ل ★

(pip. 3 p. m. sing.) ii

<~preferred

~caused to excel

to prefer, فَضَّلَ تَفْضِلاً

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 **انْفَطَّرَتْ**
< ~ cleft

to be **انْفَطَّرَ 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.

فُطِّرَ لِلَّهِ الَّذِي فَطَّرَ النَّاسَ عَلَيْهَا

(And follow thou) the constitution of Allah according to which He hath constituted mankind. [30:30]

According to some commentators **فِطْرَةٌ** also means religion (*Jalalain*).

(*act. pic. m. sing.*) **فَاطِرٌ**
Creator (the Almighty)

crack (n.) **فُطُورٌ**

هَلْ تَرَى مِنْ فُطُورٍ

Beholdest Thou any crack? [67:3]

gracious **ذُو فَضْلٍ**

grace of Allah **فَضْلُ اللَّهِ**

grace from Allah **فَضْلٌ مِنَ اللَّهِ**

preferment v.n. ii acc. **تَفْضِيلًا**

(w.v.)

★ ف ض و

(*perf. 3 p.m. sing.*) iv **أَفْضَى**

< ~ reached at

iv **أَفْضَى إِفْضَاءً**

to reach at, go into,
to reveal a secret

أَفْضَى بِمَضْئِرِي إِلَى بَيْتِي

(When) one of you hath gone in unto the other. [4:21]

meta. you have gone in unto another as a husband to his wife

★ ف ط ر

(*perf. 3 p.m. sing.*) **فَطَّرَ**

< ~ created

فَطَّرَ يَفْطَرُ فِطْرًا (ن)

to cleave, split, create out of nothing

to break, crack **فَطَّرَ فُطُورًا**

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِينَ فَطَّرَ السَّمَوَاتِ وَالْأَرْضِ

Verily I have set my countenance towards Him who hath created the heavens and the earth. [6:79]

(imperf. 3 p. m. sing.) does (or) will do.	يَفْعَلُ	(Ap-der. m. sing.) split (one)	مُنْفَطِرٌ
(2 p.m. sing.) juss. thou didst	تَفْعَلْ	(assim.)	★ ف ظ ظ
إِنْ لَمْ تَفْعَلْ		<rough (v.n.)	فَطًّا
If thou didst not. [5:67]		فَطًّا يَفْطُ فِطًّا وَ فِطًّا	
(imperf. 3 p.m. plu.) they do	يَفْعَلُونَ	to be rough, (ف)	وَ فِطًّا وَ فِطًّا
that they my do f.d. acc.	لَيَفْعَلُوا	rude, tempered	
ye do	تَفْعَلُوا	وَتَوَكَّدْتَ فَطًّا غَلِيظَ الْقَلْبِ لَا انْفِصَامًا مِنْ حَوْلِكَ	
that ye my do f.d. acc.	لَتَفْعَلُوا	If thou hadst been rough	
ye didst not (juss.)	لَمْ تَفْعَلُوا	hardhearted they would	
(imperf. 1st. p. plu.) we do	نَفْعَلُ	have dispersed from	
(perate. m. sing.) (thou) do!	أَفْعَلْ	around thee. [3:159]	
(perate. m. plu.) (ye) do!	أَفْعَلُوا		★ ف ع ل
~is done (3 p.m. sing.)pp.	فُعِلَ	(perf. 3 p.m. sing.) <~did	فَعَلَ
(3 p. m. sing.) pip. ~will be done	يُفْعَلُ	فَعَلَ يَفْعَلُ فِعْلًا وَ فَعَلًا (ف)	
(act. pic. m. sing.) a doer	فَاعِلٌ	to do, to act, to perform	
doers (act. pic. m. plu.)	فَاعِلُونَ	some activity, to have an	
doers acc.	فَاعِلِينَ	influence or effect	
the doer (ints.) (with full might) (God)	فَعَالٌ	effect فِ فِي	
(act. pic. m. sing.) done, fulfilled	مَفْعُولٌ	(perf. 2 p.m. sing.) thou didst	فَعَلْتَ
	مَفْعُولًا	(perf. 3 p.m. plu.) they did	فَعَلُوا
		(perf. 3 p. f. plu.) they (f.) did	فَعَلْنَ
		ye did (perf. 2 p. plu.)	فَعَلْتُمْ
		we did (perf. 1st p. plu.)	فَعَلْنَا

(act. pic. f. sing.)

فَاقِرَةٌ

<waist-breaking (calamity)

فَقَّرَ يَفْقِرُ / يَفْقِرُ فَقْرًا (ن. ض)

to dig, to break the vertebrates
of the back

(act. 2 pic. m. sing.) فَقِيرٌ / الْفَقِيرُ

poor (1) acc.

فَقِيرًا

قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

They said, verily Allah is
poor and we are rich.

[3:181]

needy (2)

يَا رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

My Lord! verily of the good
which thou mayest send
down for me I am needy.

[28:24]

<needy, poors ones (n. p.) الْفُقَرَاءُ

(sing) فَقِيرٌ

ف ق ع

(act. pic. m. sing.)

فَاقِعٌ

<deepest (colour)

فَقَعَ يَفْقَعُ / يَفْقَعُ فَقْعًا وَفَقْعًا (ف. ن)

to be of a

bright yellow colour

فَاقِعٌ signifies both in-
tensely yellow and intensely
red. It is also applied to
signify any colour free
from admixture.

doing v.n.

فَعَلٌ

deed (n.)

فِعْلَةٌ

وَمَلَكْتَ فَعَلْتَكِ الْيَتِيمَ فَطَلَّتْ

And thou didst that thy deed
which thou didst. (Pic.)

[26:19]

★ ★ ★ ★

(Com. a particle + قَدْ
conjunction)

surely, verily قَدْ

★ ف ق د

(imperf 3p.m. sing.) تَفْقِدُونَ

<ye miss

قَدَّ يَفْقِدُ قَدًّا وَ قَدًّا (ض)

to lose, be deprived, miss

(in:perf. 1st p. plu.)

تَفْقِدُوا

we miss

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

تَفَقَّدَ

<sought after

to seek the lost v تَفَقَّدَ تَفَقَّدًا
or missing object

★ ف ق ر

<destitution, poverty (v.n.)

الْفَقْرُ

فَقَّرَ يَفْقِرُ فَقَارَةً وَ قَرًّا (ك)

to become poor, needy

(imperf. 3 p.m. plu.) v تَتَفَكَّرُونَ
ye consider, ponder

(imperf. 2 p. m. plu.) v تَتَفَكَّرُوا
think over, reflect!

see note below

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مثنًى
وَقُرْآنًى شَتْمً تَتَفَكَّرُوا

Say (unto them, O
Mohammad) I exhort you
unto one thing only, that
ye awake, for Allah's sake
by twos and singly and
then reflect. (Pic). [34:46]

Note: The imperative case
from تَتَفَكَّرُونَ v is تَتَفَكَّرُوا
not تَتَفَكَّرُوا. In this verse
the word has accorded as
2 p. masc. of imperfect
tense is an accusative case,
joining (with تَتَفَكَّرُوا of con-
junction) أَنْ تَقُومُوا i.e.,
that you awake them to
think over or reflect. (Iml.
p. 198).

(assim.)

ف ك ك

<freeing (v.n.) فَكَّ

فَكَ بَكَ فَكَ وَ فِكَ كَا (ن)

to separate, untie, loosen,
(a knot etc.), to free (a
prisoner or slave)

ف ق ه

(imperf. 3 p.m. plu.) يَفْقَهُونَ
they understand

< فِقِيهِ يَفْقَهُ فِقْهًا (س)
to understand

(f.d.) acc. يَفْقَهُوا
they may understand

(imperf. 2 p.m. plu.) تَفْقَهُونَ
ye understand

(imperf. 1st. p. plu.) نَفْقَهُ
we understand

(imperf. 3 p.m. plu.) f.d. el. v. لِيَتَفَقَّهُوا
they may gain under-
standing

to learn, v. نَفَقَهُ نَفْقًا <
to gain understanding

ف ك ر

(perf. 3 p.m. sing.) ii فَكَّرَ
~considered

to thing of ii فَكَّرَ تَفَكُّرًا <
reflection, consider,
to ponder

(imperf. 3. pm. plu.) يَتَفَكَّرُونَ
they reflect on

as R. F. تَفَكَّرَ تَفَكُّرًا <
juss. اَتَفَكَّرُوا

أَو لَمْ يَتَفَكَّرُوا
Have they not pondered

[30:8]

فَكِيهِنَ : مُتَذِينَ بِالسَّخْرِيَةِ
(on the measure of فَرِحِينَ)
living happily { فَاكِرُونَ
enjoying acc. { فَاكِيْنَ
fruit (n.) فَاكِيَةٌ
< fruits (n. p.) فَوَاكِدُ
(sing.) فَاكِيَةٌ

★ ف ل ح ★

(perf. 3 p.m. sing) iv أَفْلَحَ
< prospered, is blissful
أَفْلَحَ إِفْلَاحًا
to prosper, be successful
succeed, be blissful
(imperf. 3 p.m. sing.) iv يُفْلِحُ

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ
Lit. Verily the wrong-doer
will not be prospered (or
will not prosper.)
Cor. Verily the wrong-doer
shall not fare well. (Jid.)
Will not be successful. (Pic.)
[6:21]

(imperf. 3 p. m. plu.) يُفْلِحُونَ
they will succeed
they will not succeed لَا يُفْلِحُونَ

(It is) freeing the neck. فَكَّ رَقَبَتَهُ
[90:13]
(Ap-der. m. plu.) vii مَنفَكِينَ
< breakers off
to be lossend, vii أَنْفَكَ أَنْفَاكَ
untied, to be ceased

★ ف ك ك ★

(imperf. 2 p.m. plu.) تَفَكَّرُونَ
< ye wonder
to wonder or v تَفَكَّرَ تَفَكُّرًا
exclaim

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَنُّمُ تَفَكَّرُونَ
If We willed surely We would
make it chaff, so that ye
would be left wondering
(Jid.) (or) ye would cease
not to exclaim. (Pic.)
[56:65]

According to Raghib the verb
originated from فَاكِيَةٌ
'fruit' and فَكَاهَةٌ which
mean chatting, thus تَفَكَّرُونَ
means تَعَاطُونَ الْفَكَاهَةَ
ye pursuit chatting i.e., kil-
ling time uselessly in care-
lessness. تَفَكَّرُونَ is in the
sense of تَعَجَّبُونَ wondering
(Zr).

< jesting (n. p.) acc. فَكِيهِنَ
(sing.) فَاكِيَةٌ jester

★ ف ل ك

ships, ark, a ship (n.)

الْفَلَكَ

The word **الْفَلَكَ** is used for singular and plural both (Rgh.).

the orbit of a celestial (n.)
body

فَلَكَ

كُلٌّ فِي فَلَاكٍ يَسْبَحُونَ

Each in an orb floating.

[21:33]

★ ف ل ن

such a one, acc. فُلَانًا / فُلَانًا

substituted for an unnamed or unspecified person or thing

★ ف ن د

(imperf. 2 p.m. plu.) ii تَفْتَدُونَ

(+ نِ of pronominal)
ye call me dotard

to call someone
dotard

قَدْ تَفْتَدُونَ <

Though ye call me
dotard. [12:94]

لَوْلَا أَنْ تَفْتَدُونَ

★ ف ن ن

< branches (n. p.) أَفْنَانٌ

(sing.) قَنْنٌ

(i.e., planted with shady trees)

(imperf. 2 p.m. plu.) تَفْلِحُونَ

ye prosper, ye are successful

ye may be
successful لَمَلَكُمْ تَفْلِحُونَ

Cor. ye may fare well
(Jid.), that happily ye may
thrive

ye will never acc. لَنْ تَفْلِحُوا
be successful

Cor. ye will never fare well
(Jid.)

(Ap-der. m. plu.)

blissful ones, successful
ones

الْمُفْلِحُونَ

acc. الْمُفْلِحِينَ

★ ف ل ق

(perf. 3 p.m. sing.) vii أَنْفَلَقَ
~become separated

< cleaving (n.)

الْفَلَقِ

فَلَقَ يَفْلِقُ فَلَاقًا (ض)

to cleave, spilt, break
meta. dawn, daybreak

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say thou, I seek refuge with
the Lord of the Day-break.
[113:1]

cleaver (act. pic. m. sing.) قَالِقٌ

إِنَّ اللَّهَ قَالِقُ الْحَبِّ وَالنَّوَى

Verily Allah is the Cleaver of
the seed-grain and the
date-stone. [6:95]

فَاتِ يَفُوتُ فَوْتًا (ن)

to pass, escape one (at the time of doing anything), to lose

لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ

That you sorrow not for that which ye missed. [3:153]

عَلَى مَا فَاتَكُمْ

(or that hath escaped you) [57:23]

عَلَى مَا فَاتَكُمْ مِنْ زَوْجِكُمْ وَالْكَافِرِينَ

(Cor.) And if any of your wives have gone from you unto the disbelievers.

[60:11]

فَوْتًا (v.n.) escaping

تَفَاوُتًا (v.n. vi.) disparity, oversight

ف و ج ★

lit. host, group (1) (n.) فَوْجًا
(Cor.) crowd

هَذَا فَوْجٌ مُتَقَدِّمٌ مَعَكُمْ

This is a crowd rushing in alongwith you. [38:59]
company, host (2)

كَلَّمَآ أَلْقَىٰ فِيهَا فَوْجًا

Whenever a (fresh) company (or host) is flung therein. [67:8]

troop (3)

يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا

The Day whereon We shall gather from every community a troop. [27:83]

(w. v.)

ف ن ی ★

(act. pic. m. sing.) فَانٍ

< passing away

فَقَا / قَتَى يَفُوتُ فَنَاءً (ف، س)

to perish, cease to exist, waste away

(the act. pic. is فَانِيٌّ of which

ی is dropped, like

(بَاقِيٌّ for بَاقِيٌّ)

كُلٌّ مِّنْ عَلَيْهَا فَانٍ

Everyone that is thereon will pass away.

[55:26]

ف م ن ★

(perf. 1st. p. plu.) ii فَعَّمْنَا
we made~understand

to make understand فَعَّمْنَا نَفْسًا <

<< فَعَّمْنَا يَفْعَمُ فَعْمًا وَ فَعْمًا (س)
to understand, comprehend

لَفَعَّمْنَا سُلَيْمَانَ

So We made Sulaiman to understand it. [21:79]

(w. v.)

ف و ت ★

(perf. 3 p.m. sing.) فَاتَ

< lost, missed

فَارَ يَفُوزُ فَوْزًا (ن)

to succeed, gain victory, (1)
achieve a goal(imperf. 1st. p. sing.) acc.
I may achieve (my goal)acc. الْفَوْزُ / فَوْزًا / فَوْزًا
achievement, gain(act. pic. m. plu.) الْفَائِزُونَ
successful ones
triumphant (Pic.)
achievers (Jid.)place of safety, n.p.t.
a place of refuge

meta. security

‘مَفَازَةٌ’ is a noun.

Pattern for place or time,
originated from فَارَ to
‘succeed’ opp. ‘to parish’;
thus مَفَازَةٌ in place of
succeeding. It signifies also
desert, wherein no person
is afraid for~(Rgh.)

فَلَا تَكْفُرُوا بِالْمَقَارِئِ الْعَذَابِ

Bethink not thou that they
shall be in security from
the torment. [3:188]

w. v.

ف و ض ★

(imperf. 1st. p. sing.) ii
I confide< فَوَضَّ تَفْوِضًا
to submit
to give full power to, to
confide to

٤٩٣

(n. p.) acc.

< bands, groups

(sing.) قَوْجٌ

(w. v.)

ف و ر ★

(perf. 3 p. m. sing.) فَارَ

<~boiled up

فَارَ يَفُوزُ فَوْرًا وَ فَوْرَانًا (ن)
to boil, boil over (pot), to
gush forth

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ

Until when Our decree came
and the oven boiled over.
[11:40]

(imperf. 3 p. f. sing.) تَفُورُ

~boiles up

<rush, haste (n.) قَوْزٌ

the same root to gush forth
meta. to run or do in haste

وَيَأْتُواكُمْ مِّنْ قَوْرِهِم

They shall come unto you
in this rush of theirs.
[3:125](آتَوْا مِنْ قَوْرِهِمْ) means
they came in a headlong
manner—LL.).

(w. v.)

ف و ز ★

(perf. 3 p. m. sing.) فَارَ

<~won, succeeded

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ف و ق

<his mouth (com.) acc. فَاہُ

gen. فِيهِ nom. قُوَّةُ

acc. دُوًّا like فَاہُ

and أَخُو، أَبُو

كَمَا يَسْتَوِي كَفَيْهِ إِلَى السَّمَاءِ رِيْبَتُ فَاہُ

Like one stretching out his palms to water that it may reach his mouth [13:14]

أَفْوَاهُ <mouths (n. p.) قُوَّةُ (sing.)

also قُوَّةٌ and فَمٌ signify mouth

وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ

And ye say with your mouths of which ye had no knowledge. [24:15]

ف في

(a preposition) فِي

in (place) (1)

فِي points to cause or space and time

(السَّيِّئَةُ وَالطَّارِفَةُ)

وَأَمَّا الَّذِينَ سُوِّدُوا فِي الْحَيَاةِ

And as for those who will be glad (that day) they will be in the Garden. [11:108]

أَتَوِضُّ أَمْرِي إِلَى اللَّهِ

I confide my affairs unto Allah. [40:44]

(w. v.)

ف و ق

<~recovered iv, أَفَاقَ

to recover أَفَاقَ إِفَاقَةً (from illness or unconsciousness)

deferment (n.) فَوَاقٍ

lit. a delay; properly the space of time between the opening and the closing of the hand in milking

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً

مَالِهَا مِنْ فَوَاقٍ

And these wait but for one shout wherefrom there will be no deferment. [38:15]

over, above (a noun used as a particle) فَوْقَ

over you فَوْقَكُمْ

(for details see LL.)

مِنْ فَوْقِ الْأَرْضِ

From above (or from the surface of) the earth. [14:26]

ف و م

garlic (n.) فَوْمٌ

(it has no verbal root)

with (7)

وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا

And the caravan with which
we travelled. [12:82]

by the side of (8)

وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Whereas the life of the
world, by the side of the
Hereafter, is only a (pass-
ing) enjoyment. [13:26]

concerning (9)

قُلِ اللَّهُ يُفْتِنُكُمُ فِي الْكَلِمَاتِ

Allah hath pronounced for
you concerning distant
kindred (Pic.) [4:176]

(w.&h.v.)

ف ي ء ★

(perf. 3 p. f. sing.) قَامَتْ

<returned

قَامَ يَفِيءُ قِيَاءً (ض)

to return, change its place,
shift (shadow)

(perf. 3 p.m. plu.) قَامُوا

they returned

(imperf. 3 p. f. sing.) يَفِيءُ

~returns

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

< ~gave (as spoils of war)

قَامَ إِفَاءَةً << فَيءُ

spoil of war, to give
out of the spoils عَلَى -

In (time) (2)

In six days. [32:4] فِي سِتَّةِ أَيَّامٍ

about (3)

أَلَى اللّٰهِ شَكٌّ

Is there doubt about Allah?
[14:10]

among (4)

قَالَ ادْخُلُوا فِي آسْوٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ تَرَى
الْجِنَّ وَالْإِنْسَ 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)

مُتَوَلَّوْا فِي الدِّيْنِ

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 لَسْتُمْ فِي مَا أَنْصَبْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ

Had it not been for the grace
of Allah and His mercy
unto you in the world and
the Hereafter, an awful
doom had overtaken you
for that whereof ye mur-
mured (*Pic.*) (or) ye have
rushed. (*Jid.*) [24:14]

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

ye are engaged

إِذْ تُؤَيِّدُون فِيهِ

When ye are engaged therein.
[10:61]

(*perate. m. plu.*) *iv* **أَفْهِتُوا**
hasten, hurry (1)

ثُمَّ أْفْهِتُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

Then hurry (or hasten) from
the place whence the other
people hurried. [2:199]

pour out (2)

أَفْضُرْنَا عَلَيْنَا مِنَ الْمَاءِ

Pour on us some water.

[7:50]

★ ف ي ل ★

the elephant (*n.*) **الْفِيلُ**

(*imperf. 3 p.m. sing.*) *v* **يَتَفَيَّرُ**
turns himself

يَتَفَيَّرُ أَظِلُّهُ عَنِ الْيَمِينِ وَالشَّامِلِ

Shadows thereof turn them-
selves on the right and
on the left. [16:48]

(*w.v.*) ★ ف ي ض ★

(*imperf. 3 p. f. sing.*) **يَفِيضُ**
< ~overfloweth

فَاضَ يَفِيضُ فَيْضًا وَ قَيْضَانًا (ض)

to abound, flow freely, over-
flow

رَأَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ

Thou behold their eyes over-
flow with tears. [5:83]

(*perf. 3 p. m. sing.*) *iv* **أَفَاضَ**
< ~hurried

to pour water (1) **أَفَاضَ إِفَاضَةً**
to hasten (2)

(*perf. 2 p.m. plu.*) *iv* **أَفْضَمْتُمْ**
ye hurried (1)

(to rush thoughtlessly or
murmuring)

وَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ

Then when ye hurry from
Arafat remember Allah.
[2:198]

★★★

کتاب القاف

<< قَبَحَ يَقْبَحُ قَبْحًا (ف)

to render ugly,
to remove or reject as worth-
less

ق ب ر ★

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

<~ made to be buried

to iv, أَقْبَرُ إِقْبَارًا

cause to be buried, assign a
grave to

tomb, grave (n)

tombs, graves (n. p.)

< graves, n. p. p. t.
places of burying

(sing.) مَقْبَرَةٌ

ق ب س ★

viii (juss)

(imperf. 1st. p. plu.)

< we may borrow (light)

ق (a letter of the Arabic
alphabet)

name of Surah (Chapter 50)

ق (قِنَا، قِيمًا، قَوْلًا) see
length. distance (n) قَابَ

ق و ب

(proper n.) قَارُونَ

Korah of the Bible (Jid.)

A possessor of extraordinary
wealth; as is mentioned in
in the H.Q. Korah (28:76)
was a very rich man proud
of his wealth that was
sunk by the Almighty God.

ق ب ح ★

(pic. pac. m. plu.) acc. الْمُقْبُوحِينَ
hateful ones, loathsome ones

< قَبَحَ يَقْبَحُ قَبْحًا وَ قَبْحًا وَ قَبَاحَةً (ن)

to be ugly, vile

(imperf. 3 p.m. plu.)
they tighten (4)

يَقْبِضُونَ

وَيَقْبِضُونَ أَيْدِيَهُمْ

They tighten their hands (i.e., hypocrites who abstain from spending in the cause of the religion.) [9:67]

(imperf. 3 p.f. plu.)
they withdraw (5)

يَقْبِضْنَ

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَدَيْت وَيَقْبِضْنَ
Behold they not the birds above them, outstretching (their wings) and they (also) (them) withdraw. [67:19]

drawing (v.n.) acc.

قَبْضًا

a handful (n) acc.

قَبْضَةً

ق ب ل

(imperf. 3 p.m. sing.)

يَقْبَلُ

~accepts

قَبِلَ يَقْبَلُ قَبُولًا وَ قَبُولًا (س)

to accept, admit, receive, agree to

(perate. neg. m. plu.)
(you) accept not

لَا يَقْبَلُوا

(3 p.m. sing.) pip.

يُقْبَلُ

~is accepted

will not be accepted لَا يُقْبَلُ

will be accepted pip. acc.

يُقْبَلُ

will never be accepted

لَنْ يُقْبَلَ

أَتَبَسَّ أَتَبَسًا - مِنْ

to take a light from another

<< قَيْسٌ يَقْبَسُ قَبَسًا (س)

to get a light or knowledge from another

أَنْظُرُوا نَافَتَيْسَ مِنْ نُورِكُمْ

Wait for us that we may borrow (some) light of yours.

[57:13]

a burning stick, a brand (n.)
(of fire)

قَبَسٌ

ق ب ض

(perf. Ist. p. sing.)

قَبَضْتُ

<I seized (1)

قَبَضَ يَقْبِضُ قَبْضًا (ض)

to seize and hold, grasp, to take with the finger tips, to take a pinch

(perf. Ist. p. plu.)

قَبَضْنَا

we drew (2)

to draw قَبَضَ - إِلَى

ثُمَّ قَبَضْنَا إِلَيْهَا قَبْضًا يَسِيرًا

Then We draw it towards us with an easy drawing.

[25:46]

(imperf. 3 p.m. sing.)

يَقْبِضُ

scants (3)

وَاللَّهُ يَقْبِضُ وَيَبْضُطُ

And Allah scanteth and amplifieth. [2:245]

وَالْعِيرَاقِي أَقْبَلْنَا فِيهَا

And the caravan with which
we travelled hither.

[12:82]

(perate. m. sing.)

draw nigh

(act. pic. m. sing.)

< accepter

from R. F. to accept

acceptance (v.n)

(Ap-der. m. plu. iv)

facing one another

(Ap-der. m. sing.) x

coming forward, over-
peering (cloud)

the direction or point (n)

towards which one turns
his face (LL)In the religious usage it means
the direction towards
which one turns his face
when saying his prayers
and the qibla is thus the
spiritual centre of a
people. (En., Is.)

قَبْلٌ from the root قَبَلٌ

'to be before' is the point
in the direction of which
acts of worship ought to
be performed. (Jid.)

وَأَجْمَلُوا رَبَّهُمْ قِبَلَهُ

And make your house a place
of worship. [10:87]

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

< ~accepted

as R. F. v قَبِلَ قَبْلًا

(imperf. 3 p.m. sing.) v

~accepts

~will never (neg.) acc.

accept

(3 p. m. sing.) pp.

~was accepted

(3 p. m. sing.) pip juss.

~was not accepted

(imperf. 1st p. plu.)

we accept

(perate. m. sing.)

may thou accept!

(pref. 3 p.m. sing.) iv.

< ~turned forward

to turn v_i أَقْبَلَ إِقْبَالًا

forward, to draw near,
come close to SS, to ad-
vance towards, عَلَى -

to, approach to come to إِلَى -

وَأَقْبَلُ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And they will advance unto
each other mutually ques-
tioning. [52:25]

(perf. 3 p. f. sing.) vi

she came up or drew near

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

they turned towards

(perf. 1st. p. plu.) vi

(CR) we travelled

before, formerly (a *noun* denoting time ; sometimes denotes place as well).

used as adverb, preposition, as possessor (*مُصَافٌ*) to pronominals and also an accusative noun

front : forepart (1) (n.)

إِنْ كَانَ قَبِيضُهُ قُدًّا مِنْ قَبَلِ

If his shirt is rent in front.

[12:26]

facing, before eyes (2)

وَحَضَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبِلًا

And We had gathered together about them everything before (their) eyes (or face to face—*Jid.*). [6:111]

(direction) (1) (n.)
towards

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ

قِبَلَ الشَّرْقِيِّ وَالْمَغْرِبِيِّ

Virtue is not (in this) that ye turn your faces towards the east and west. [2:177]

power (2)

ارْجِعْ إِلَيْهِمْ فَلَنْ يَتَّبِعَهُمْ يَجُودُوا لِقِبَلِ أَلْسِنِهِمْ

Go back to them, so We shall certainly come to them with hosts which they have no power to oppose.

[27:37]

قَبْلٌ

For Muslims *قِبْلَةٌ* is not a turning to a point of the compass, but to a definite place, that is, *كَبَّةٌ* or *مَسْجِدُ الْحَرَامِ* the sacred Mosque at Makkah.

مَعْرُوفٌ
الْقَبْلُ

قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتُوَلِّ وَجْهَكَ
قِبَلَ تَرَضُّعِهَا تَوَلَّى وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Often We have seen the turning of thy face to the heaven, wherefore We shall assuredly cause thee turn thy face towards the sacred Mosque. [2:144]

acc.

قَبِيلٌ / قَبِيلًا

(act. 2 pic. m. sing.)
face to face (1)

أَوْتَأْتِي بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

Or thou bringest God and the angels face to face,

[17:92]

tribe (2)

إِنَّهُ يَرَى كُفْرَهُمْ وَوَقِيلَهُ

Verily he (Saten) beholdeth you, he and his tribe.

[7:27]

(sing) قَبِيلَةٌ < tribes n. p.

قَبَائِلٌ

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

And We have made you nations and tribes that ye might know one another.

[49:13]

(perf. 2 p.m. sing.) قَتَلْتَ
thou hast slain

I slew (perf. 1st p. sing.) قَتَلْتُ

(perf. 3 p. m. plu.) قَتَلُوا
they slew

you slew (perf. 2 p. plu.) قَتَلْتُمْ

you slew them قَتَلْتُمُوهُمْ

(an additional و is suffixed before a pronominal م with no effect in the meaning)

we slew (perf. 1st. p. plu.) قَتَلْنَا

(imperf. 3 p.m.sing.)acc. أَنْ يَقْتُلَ
that he may kill

(imperf. 2p.m.sing.)juss. مَنْ يَقْتُلْ
whosoever kills

(imperf. 1st. p. sing.) juss. أَقْتُلْ
~I kill (let me~)

I surely shall kill epl. لَا أَقْتُلَنَّ

(imperf. 3 p. m. plu.) يَقْتُلُونَ
they slay, kill

(imperf. neg. 3 p.f. plu.) لَا يَقْتُلْنَ
they (f.) should not kill

(imperf. 2 p.m. plu.) تَقْتُلُونَ
you slay

ثُمَّ اتَّخَذُوا آلَهُم مُّؤْتَلِفِينَ يُدَبِّرُونَ الْأَفْسُسَ

Thereafter it is ye the very ones who slay each other.

[2:85]

(perate. neg. m. plu.) لَا تَقْتُلُوا
slay not or do not commit suicide

(Due to requirement of the English contents *Jid*, and *Pic*. have rendered the noun قَيْلٌ in a verbal phrase as 'cannot resist' and 'withstand').

front (3)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قَيْلٍ
الْعَذَابِ

The inside whereof hath mercy while the outside whereof is in front of the torment. [57:13]

ق ت ر ★

(imperf. 3 p.m. plu.) juss. يَمْتَرُوا
<They stint

قَرَّ يَمْتَرُ قَمْتَرًا (ن)
to be stingy, tight-fisted, niggardly (to his own family)

they were not niggardly لَمْ يَمْتَرُوا

dust, darkness (n.) قَرَّةٌ

dust, darkness (n.) قَرَّةٌ

niggardly acc. قَمْتَرًا / قَمْتَرًا
(by nature)

(Ap-der. m. sing.) iv, الْمُقْتَرِ
straitened

ق ت ل ★

(perf. 2 p.m. sing.) قَتَلَ
slew (killed)

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

Perish man ! How ungrateful
he is ! [80:17]

وَمَنْ قُتِلَ مَظْلُومًا

And whosoever is slain
wrongfully. [17:33]

(3 p. f. sing.) pp.

she was slain

(3 p. m. plu.) pp.

they were slain

(2 p. m. plu.) pp.

ye were slain

(1st p. plu.) pp.

we were slain

is slain (3 p. m. sing.) pip.

(3 p. m. plu.) pip.

they are slain

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

< they slay

generally as R. F. قَتَلَ تَقْتِيلًا

According to linguists the stem *ii* denotes something more than what the trilateral form does. Thus while قَتَلَ means to slay or kill, قَتَلَ signifies to massacre or to kill in a severer manner.

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

we shall slay

(3 p. m. plu.) pp ii

they were slain

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وَلَا تَقْتُلُوا أَنْفُسَكُمْ

And slay not yourselves (or)
do not commit suicide.
[4:29]

أَنْفُسَكُمْ

may be taken in a collective sense. The rendering in this case would be 'and slay not one another' as in verse 2:85 above).

فَلَمْ يَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ

Ye slew them not but Allah
slew them. [8:17]

(perate. m. plu.) اَقْتُلُوا

(o you people) slay !

slay yourselves اَقْتُلُوا أَنْفُسَكُمْ

(i.e., do not commit suicide)
(for the historical background
and the detailed meaning
of the verse *Jid-P. 2, n. 224*).

(3 p.m. sing.) pp. قَتِلَ

is slain (1)

أَقَابِرٍ مَاتَ أَوْ قَتِلَ

If he dieth or be slain (perish
or may be he accursed).

[3:144]

قَتِيلَ الْخَرُوصُونَ

Perish the conjecturers !

[51:10]

فَقَتِلَ كَيْفَ قَدَّرَ

Perish he ! How he devised !
[74:19]

(perate. m. sing.) iii (thou) fight !	قَاتِلْ	(3 p.m. plu.) acc. pip. ii that they may be slain	مَبْتَلُوا
(perate. dual) iii (you twain) fight !	قَاتِلَا	(perf. 3 p.m. sing.) iii < ~ fought (1)	قَاتَلَ
(perate. plu.) iii (O you) fight !	قَاتِلُوا	iii قَاتَلَ مُعَانَةً وَ قِتَالًا to fight, to combat, battle	
(3 p.m. plu.) p p. iii they were fought	قُوْتِلُوا	قُتِلَ مَعَهُ رِيبُونَ كَثِيرٌ Hath fought with a number of godly men. [3:146]	
(2 p. m. plu.) p p. iii you were fought	قُوْتِلْتُمْ	perish (may be (2) accursed)	
(3 p. m. plu.) pip. they are (being) fought	يُقَاتَلُونَ	قُتِلْتُمْ إِنَّهُ أَنْ يُوْتَفَكُونَ May Allah confound them, neither are they turning away. [9:30]	
(perf. 3 p.m. sing.) viii < ~ fought viii as iii اقْتَتَلَا to fight among themselves	اقْتَتَلَ	(perf. 3 p. m. plu.) iii they fought	قَاتِلُوا
(perf. 3 p.m. plu.) viii they fought (among them- selves)	اقْتَتَلُوا	قَاتَلُوا فِي الدِّينِ They fought against you on account of religion. [60:9]	
وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا And had Allah so wiled they had not fought among themselves. [2:253]		(imperf. 3 p. m. sing.) iii ~ fights	يُقَاتِلُ
(imperf. 3 p. m. dual) viii (the twain) fight each other, i.e., among themselves not against common enemies	يُقَاتِلَانِ	(imperf. 3 p. f. sing.) iii (F) fights	تُقَاتِلُ
killing, slaying (v.n.) doing massacre v.n. ii acc.	قَتْلٌ	(imperf. 3 p.m. plu.) iii they fought	يُقَاتِلُونَ
fighting v.n. iii slain ones (n. p.)	قِتَالٌ / الْقِتَالُ	that they mayfight acc. (imperf. 2 p.m. plu.) iii ye fight (imperf. neg. 2 p. plu.) iii ye wilt not fight	يُقَاتِلُوا تُقَاتِلُونَ لَنْ يُقَاتِلُوا

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Of a surety, there hath come unto you from Allah a light and and book luminous. [3:15]

(2) it is also placed before imperfect to denote :

(i) certainty of a thing, as

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ

Of surety he knoweth what ye are about. [24:64]

(ii) frequency of a thing, as

قَدْ تَرَى تَغْلِبَ وَجْهَكَ فِي السَّمَاوَاتِ

We have frequently observed the turning of thy face towards the heaven. [2:144]

ق د ح

قَدَحٌ *nom* قَدَحًا *acc.* (v.n.)

<striking

قَدَحٌ بِقَدَحٍ قَدَحًا (ف)

to strike fire

قَالْمُورِيهِ قَدَحًا

And striking off fire by dashing (their) hoofs. [100:2]

(*assim*)

ق د د

قُدِّ *pp* (3 p. f. sing.)

<~is rent

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ق ت

قَتَاةٌ *(n.)* cucumbers
no singular

ق ح م

اَقْتَمَعَ *viii* (perf. 3 p. m. sing.)
<~attempted

to plunge, اَقْتَمَعَ اَقْتَمَاعًا

rush, hurtle (• into SS)
to break, intrude, invade, to burst, to jump, to embark boldly, to defy (hardship, danger)

فَلَا اَقْتَمَعَ الْعَقَبَةَ

(Yet) he attempteth not the steep. [90:11]

مُقْتَجِمٌ *viii* (Ap-der. m. sing.)
one who rushes

هَذَا قَوْمٌ مُقْتَجِمٌ

This is a crowd rushing.

[38:59]

ق د

قَدْ (a particle)

(1) it is a confirmatory particle, placed before perfect tense to make the verb definitely past perfect.

(*perf. p. m. plu.*) قَدَرُوا
they estimated

وَمَا قَدَرُوا اللَّهَ حَتَّى قَدَرِهِ

And they estimated not Allah
with an estimation due to
Him. [6:91]

(*perf. 1st. p. plu.*) قَدَرْنَا
we decreed

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ

So We decreed. How ex-
cellent are We as decreers!
(*Jid.*) thus We arranged.
How excellent is Our
arranging! (*Pic.*) [77:23]

(*3 p. m. sing.*) pp قَدِرَ
was decreed (1)

فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ دَفِيَّرَ

So that the water met for an
affair already decreed.
[54:12]

is straitened (2)

وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ رِمَآئَهُ 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.*) قَدِرَ
<straitens

or measures, limits *opp.*

يَسْطُ enlarges, extends
(see above the first mean-
ing of this verb)

قَدَّ بَعْدَ قَدَاً (ن) *assim.*
to cut or tear (lengthwise)
into strips

she rent (*perf. 3 p. f. sing.*) قَدَّتْ
<diverse (n) *acc.* قَدَاً

(*sing*) قِدَّةٌ strip of board,
company of diverse

كَمَا طَرَقَ قَدَاً

We have been (following)
very diverse. [72:11]

ق د ر ★

(*perf. 3 p. m. sing.*) قَدَرَ
<~straitened

(1) قَدَرَ يَقْدِرُ قَدْرًا (ض)
to straiten (the provision or
other means), to restrict,
determine the quantity, ex-
tent, size of a thing, to
measure

(2) قَدَرَ يَقْدِرُ قَدْرَةً وَمَقْدَرَةً
to have power عَلَى over

(3) قَدَرَ قَدْرًا (ض)
estimate evaluate SS

(4) to decree in just measure
and with due proportion)
(LL)

وَأَمَّا إِذْ أَنَا بِمَكَّةَ لِيُحَاجَّجَنِي فَاسْتَوْتَنَّتْ

But whenever He trieth him
(as) He straiteneth his
means (of life). [89:16]

فَكَفَّرَ بِأَنْ يَحْكُمَ 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 أَرْبَعَةَ أَيَّامٍ

And He measured therein its substance in four days (or He ordained). [41:10]

to devise (2)

تَوَدَّعَى كَيْفَ قَدَّرَ

Perish he, how (maliciously) he devised. [74:20]

to dispose (3)

وَالَّذِينَ قَدَّرَ فَهَدَى

And who hath disposed and guided? [87:3]

to measure (4)

وَحَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

And who hath created everything and measured it according to a measurement? [25:2]

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اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

Allah enlargeth the provision for whosoever He willeth and strainteth. (for whosoever He willeth). [13:26]

(see also 17:30, 30:17, 24:16, 29:52, 28:82)

has power over (3)

فَرَبَّ اللَّهِ مَثَلًا عَبْدًا أَمَانًا لَا يَبْدُرُ عَلَى شَيْءٍ

Allah propoundeth a similitude, (there is a) bondman enslaved who hath not power over aught. [16:75]

لَنْ يَقْدِرَ
power over

(imperf. 3 p.m. plu.) يَقْدِرُونَ

they have power over

لَا يَقْدِرُونَ
power over

(imperf. 2p.m. plu.) (f.d.) تَقْدِرُوا
< ye have power

to have power على قدر -

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ
Save those who repent before ye have power over them. [5:34]

(see also 48:21)

(imperf. 1st. p. plu.) نَقْدِرُ

we have power over

(neg.) ~ لَنْ

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measure (2)

قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ وَقْدًا

Allah hath set a measure for all things. [65:3]

power (3)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Verily We have sent it (i.e., the Quran) down on the night of power. [97:1]

i.e., when the Prophet received his first revelation.

(قَدْرٌ is power, honour, glory and also decree and destiny)

measure (1) (n) قَدْرٌ

وَمَا نُنزِلُ إِلَّا بِعَدْرِ مَعْلُومٍ

And We send it not down save in a measure known. [15:21]

(see for the same meaning 23: 18, 54:49 and 13:17)

ordained (2)

تُحِبُّتَ عَلَى قَدَرٍ مَعْلُومٍ

Then thou comest at the ordained (time), O Musa. [20:40]

(according to fate قَدْرٌ (Jid.))

< limit (3)

lit : measure, but CR

إِلَى قَدَرٍ مَعْلُومٍ

Till a limit known. [77:22]

٥٠٧

(perf. Ist. p. plu.) ii قَدَرْنَا

we decreed (4)

إِلَّا أَمْرًا تَقَدَّرْنَا إِلَّا نَهَا لِيْنَ الْغَيْبِيِّنَ

Except his wife, of whom We had decreed that she should be of those who stay behind. [15:60]

(Also see 36:39 for the same meaning i.e., decree)

to apportion (5)

وَقَدَّرْنَا فِيهَا السَّيْرَ

And We apportioned the journey therein. (Jid. & Pic. have rendered: We made easy) [34:18]

(perf. 3 p.m. plu.) ii قَدَرُوا

they measured

قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا

(Bright as) glass (made) of silver which they (themselves) have measured to the measure. [76:16]

(imperf. 3 p.m. sing.) ii يُقَدِّرُ

~measures

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

And Allah measureth the night and the day [73:20]

(perate. m. sing.) قَدَّرَ

(thou) measure !

estimation (1) (n) قَدْرٌ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

And they estimated Allah not in an estimation due to Him. [6:91]

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disposition (1) v.n.) ii تَقْدِيرٌ

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the disposition of the
Mighty and Knowing.

[6:96]

the measure (2)

قَدَرُوا مَا تَقْدِرُوا

They have measured to the
measure. [76:16]

(pic. pac. m. sing.) مَقْدُورٌ

destined (one)

(due) measure, (n.t.) مِقْدَارٌ

measurement

(Ap-der. m. sing.) viii مَقْتَدِرٌ

powerful

(Ap-der. m. plu.) viii مَقْتَدِرُونَ

Powerful One (i.e., God)

★ ق د س

(imperf. 1st p. plu.) ii قَدَّسُوا

we sanctify

< قَدَّسْ تَقْدِيسًا - ل

glorify, extol the holiness,
to hallow (Asd.)

<< قَدَّسْ يَقْدُسْ قُدْسًا (ك)

to be pure, holy

holy (n.) الْقُدْسُ

Holy Spirit رُوحُ الْقُدْسِ

وَأَيَّدْنَاهُ بِرُوحِ الْقُدْسِ

And We aided him (Isa) with
the Holy Spirit. [2:87]

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destiny (4)

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُونًا

And the ordinance of Allah
hath been a destiny desti-
ned. [33:38]

means (5)

عَلَى الْوَسِيعِ قَدْرًا وَعَلَى الضَّيِّقِ قَدْرًا

The wealthy according to his
means, and the straitened,
according to his means.

[2:236]

< cauldrons (n. p) قَدُورٌ

(sing) قَدْرٌ

(act. pic. m. sing.) قَادِرٌ

< able, potent, one who hath
control of~

to have power عَلَى - قَدَّرَ

(act. pic. plu.) قَادِرُونَ

< controllers, ables

acc. قَادِرِينَ

(sing.) قَادِرٌ

(act. 2 pic. m. plu.) قَادِرِينَ

potent

(قَادِرٌ and قَادِرٌ may sig-
nify the same possessing

power or ability but قَادِرٌ

has an intensive significa-
tion, and signifies he who
does what he will, accord-
ing to what wisdom requi-
res, not more nor less, and
therefore this epithet is
applied to none but God

(LI

(imperf. 3 p. m. sing.)
 < ~comes forward
 قَدَّمَ يَقْدُمُ قُدْمًا (ن)
 to come forward, to head a
 people
 CR : he shall head i.e., he
 shall come forward

يَقْدُمُ رُؤُوسَهُ يَوْمَ الْقِيَامَةِ
 He shall head his people on
 the Day of Resurrection.
 [11:98]

(perf. 3 p.m. sing.) ii
 < ~brought (1)
 قَدَّمَ تَقْدِيمًا لـ ii
 to bring, to send before, prepare
 beforehand

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ
 عَذَابًا أَوْسَعًا فِي السَّارِ
 They said (C.R. will say): our
 Lord ! who so ever hath
 brought this upon us, unto
 him increase doubly the
 torment of the Fire.
 [38:61]

~sent on (2)
 يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ
 To man will be declared on
 that day that which he
 hath sent on and left be-
 hind. [75:13]

(perf. 3 p. f. sing.) ii
 قَدَّمَتْ
 ~sent on before

i.e., the angel Gabriel who
 attended on the Prophet
 Isa (Jesus), peace be upon
 him,

(Note: this holy spirit of
 Islam has nothing to do
 with the Holy Ghost of
 Christianity, who is the
 third person of the Blessed
 Trinity).

(see also ر و ح)

holy (n.) الْقُدُوسُ

above, and opposed to all evil;
 replete with positive good

holy (pis pic. m. sing.) ii
 as adjective of وَادٍ valley

(pis. pic. f. sing.) ii
 holy الْقُدْسَةُ

(as adjective of الْأَرْضُ , that
 is feminine in Arabic)

ق د م ★

< we came (perf. 1st p. plu.)
 قَدِمْنَا قَدِيمًا قُدُومًا وَ مَقْدَمًا (س)
 to come, return, to come
 back from, to advance
 CR: we shall come, shall turn,
 shall set upon

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ

And We shall set upon that
 which they worked.

[25:23]

لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

Be not forward in the presence of Allah and His messenger. [49:1]

(i.e.,) do not presume to give your advice in any matter before the Prophet asks you to do so)

ye offer (2)

ءَأَسْفَقْتُمْ أَن تَقْدِمُوا بَيْنَ يَدَيِ
تَجْوِزِكُمْ صِدْقَاتِ

Fear ye to offer alms before your conference? (or whispering) [58:13]

offer, ! (perate m. plu.) **قَدِّمُوا**
provide beforehand

to put beforehand **ل** - **قَدِّمَ** <

وَقَدِّمُوا لِنَفْسِكُمْ

And provide beforehand for your souls. [2:223]

(perf. 3 p.m. sing.) iv **قَدَّمَ**
< ~ preceded (1)

to advance v. **تَقَدَّمَ** **تَقَدَّمَ**
(reflexive of *it*)

يَسْأَلُكَ اللَّهُ مَا تَقَدَّمَ مِنْ
ذَنْبِكَ وَمَا تَأَخَّرَ

That Allah may forgive thee that which hath preceded of thy fault and that which may come later. [48:2]

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(perf. 1st. p. sing.) ii **قَدَّمْتُ**

I sent before (1)

يَقُولُ لِيَسْتَأْذِنِي قَدَّمْتُ لِحَيَاتِي

He will say. would that I had sent before for (this) life of mine. [89:24]

I proffered (2)

to proffer **إِلَى** - **قَدَّمَ** <

وَقَدْ قَدَّمْتُ إِلَيْكُمُ الْبُحْرَانَ

(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 لَهُنَّ

They (years) will devour that which ye have laid up before hand. [12:48]

to bring up

أَنْتُمْ قَدْ مَتَّوْهُ لَنَا

It is ye who have brought this upon us. [38:60]

acc. f. d. **قَدَّمُوا**
(imperf. 2 p.m. plu.)

ye send forth (1)

to come forward (2)

(perate neg. m. plu.) **لَا تَقْدِمُوا**
do not be forward

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to follow, *viii* اَتَّبَعُوا
to imitate, copy (of deeds)
<< قَدَا يَقْدُو قَدْوَا (ن)
to taste or smell agreeably

فَهْدَاهُمْ اَتَّبَعُوا

So follow thou their guidance. [6:90]

Note. the final ة of اَتَّبَعُوا is a pronoun pointing to the verbal noun هَدَى, but some commentators took this (ة ha) as هَاءُ التَّكْوِينِ or هَاءُ الْوَقْفِ which denotes a full stop). (*Iml. Zr. Ik.*)

(*Ap-der. m. plu.*) *viii* مَقْتَدُونَ
followers

وَ اِنَّا عَلَىٰ اٰرْسِهِمْ مُّقْتَدُونَ

And we are followers on their footsteps. [43:23]

ق ذ ف ★

(*perf. 3 p.m. sing.*) قَذَفَ
<~cast (1)

قَذَفَ يَقْذِفُ قَذْفًا (ض)
to throw (stone) etc., fling, vomit, row (a boat) to hurl, throw with violence, to throw down, overthrow

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

And cast into their hearts terror. [33:26]

go forward (2)

(*imperf. 3 p.m. sing.*) *v* يَسْتَقْدِمُ
<~goes forward

(reflexive of *ii*)

to keep oneself forward

لِمَنْ شَاءَ مِنْكُمْ اَنْ يَتَقَدَّمَ اَوْ يَتَأَخَّرَ

Whosoever of you, who shall go forward or (who) keepeth himself behind.

[74:37]

(*imperf. 3 p.m. plu.*) *x* يَسْتَقْدِمُونَ
<they go in advance

x اسْتَقْدَمَ اسْتِقْدَامًا

to seek to get in advance

(*imperf. 2 p.m. plu.*) *x* تَسْتَقْدِمُونَ
ye anticipate

a foot (n) قَدَمٌ

meta. sure footing. كَدْرَ صِدْقِي
[10:2]

the feet (n. p.) اَلْاَقْدَامُ

old (*act. 2 plc.*) قَدِيمٌ

olden times

old ones (*elative plu.*) اَلْاَقْدَامُونَ

acc. x اَلْمُسْتَقْدِمِينَ

(*Ap-der. m. plu.*)

those who have gone before

ق د م ★

(*perate. m. sing.*) *viii* اَتَّبَعُوا
<follow

(h.v.)

★ ق ر أ

(perf. 3 p.m. sing.)

~read

قَرَأَ يَقْرَأُ (يَقْرُؤُ) قِرَاءَةً <

to read (ق، ن، ف) و قُرْآنًا

a written thing, to recite with or without having script

فَقَرَأَهُ عَلَيْهِمْ حَمًّا كَانُوا بِهِ مُؤْمِنِينَ

And he had read it unto them even they would not have been believers therein. [26:199]

(perf. 2 p.m. sing.)

thou read

(perf. Ist. p. plu.)

we recite, we read

(imperf. 3 p.m. plu.)

they read

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

that thou mayst recite/read

(imperf. Ist. p. plu.)

we read

(perate. m. sing.)

read ! (1)

Read thine book. اِقْرَأْ كِتَابَكَ [17:14]

recite ! (2)

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of Thy Lord. [96:1]

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(perf. Ist. p. plu.)

we threw (2)

وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِنْ رِيثَةِ الْقَوْمِ فَقَدَّفْنَا

But we were laden with burthens of the people's ornaments, then we threw them. [20:87]

(imperf. 3 p.m. sing.)

~hurls (3)

قُلْ إِنَّ رَبِّي يَعْذِيبُ بِالْحَقِّ

Say thou, verily my Lord hurleth the truth. [34:48]

meta. to utter (4)

conjectures (i.e., throw words without having a knowledge)

(imperf. 3 p.m. plu.) يَعْذِفُونَ

meta. They utter conjecture

وَيَعْذِفُونَ بِالْغَيْبِ

They utter conjecture about the unseen. [34:53]

(imperf. Ist. p. plu.)

we hurl

(perate. f. sing.)

cast (thou f.) !

أَنْ أَقْدِفِي فِي التَّائِبَاتِ

(Saying) cast him in the ark. [20:39]

(3 p.m. plu.) pip

they are darted at

وَيُعَذِّبُونَ مِنْ كُلِّ جَانِبٍ

And they are darted at from every side. [37:8]

meta. prayer (3)

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

The recitation (i.e. prayer) at the dawn is ever borne witness to. [17:78]

(The word "قُرْآن" in the text means prayer, because it comprises recitation of the words of the Quran (LL.) also see ZR. IK. Bed.).

★ ق ر و

a menstruation, (or) (n.) قُرْوَةٌ

a state of purity from the menstrual discharge (the word has two contrary meanings).

★ ق ر ب

(imperf. 3 p.m. plu.) f.d. يَقْرَبُوا
they approach

قَرَبَ يَقْرَبُ وَ قَرَّبَ يَقْرِبُ قُرْبًا
وَ قُرْبَةً وَ قُرْبَانًا (س، ك)

to be near to, to approach, to be near in relationship, to offer

they shall not approach لَا يَقْرَبُوا

(perate neg. m. dual.) لَا تَقْرَبَا

(O ye two) approach not!

(perate. neg. m. plu.) لَا تَقْرَبُوا
approach (ye) not! (1)

(perate. m. plu.) أَقْرَأُوا
read (1)

اقْرءُوا كِتَابِي

Read My book. [69:19]

recite (2)

فَأَقْرءُوا مَا تَشَاءُ مِنْهُ

Recite thereof so much is easy. [73:20]

(3 p.m. sing.) pp. قُرِئَ

< ~ is recited

(imperf. Ist. p. plu.) iv قُرِئُوا
we make read or recite

سَنُعَلِّمُكَ فَتَلَذَّتْ بِهَا

We shall enable thee to recite and then thou shall not forget. [87:6]

v.n. acc. قُرْآنًا / قُرْآنًا

reading, reciting, (1)
recitation

إِنَّ عَلَيْكَ جَمْعَهُ وَقُرْآنَهُ

Verily upon Us is the collecting thereof. [75:17]

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

Wherefore when We recite it follow thou the reciting thereof. [75:18]

(2) (prop. n.) الْقُرْآنُ

The Holy Qur'an

الَّذِي أَحْمَدُ عَلَّمَ الْقُرْآنَ

The Compassionate Hath taught the Quran.

[55:12]

لَعَلَّ السَّاعَةَ قَرِيبٌ

The Hour may haply be nigh.
[42:17]

kinship (n. *elative f.*) الْقُرْبَى

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

Say thou : I ask of you no
hire therefor save affection
in respect of kinship.
[42:23]

an approach (n.) قُرْبَةٌ
(a mean by which an approach is sought)

< approaches (n. p.) قُرُوبَاتٌ

(sing.) قُرْبَةٌ
relationship, kinship (n.) { مَقْرَبَةٌ
sacrifice { قُرْبَانٌ

(as offer made for God) acc. قُرْبَانًا

(perf. 3 p. m. sing.) ii قَرَّبَ
< ~ brought nigh (1)

to bring near, ii قَرَّبَ تَقَرُّبًا
approach, present, to make
an offering to God

فَقَرَّبَهُ إِلَيْهِمْ قَالِ الْآتَاكُلُونَ

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 تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ

And go not in unto them till
they are purified (i.e. from
menstruation). [2:222]

ye approach (com.) لَا تَقْرَبُونِ
me not

(لَا تَقْرَبُوا + نِي < نِي)
more nigh (elative.) أَقْرَبُ

nigher unto إِلَى

nigher in relation- أَقْرَبُ رُحْمًا
ship or affection.

nigher in affection أَقْرَبُ مَوَدَّةً

(elative m. plu.) { الْأَقْرَبُونَ
kins relatives acc. { الْأَقْرَبِينَ

(act. 2 pic. m. sing.) { قَرِيبٌ
near, (nigh) acc. { قَرِيبًا

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي أَنِ كَرِيبٌ

And when My bondmen ask
thee regarding Me, then
verily I am nigh. [2:186]

(The word قَرِيبٌ is formed
for masculine; the form
(قَرِيبَةٌ) has not occurred
in the Quran.

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Verily the mercy of Allah is
nigh unto the well-doers.
[7:56]

those who brought nigh {
 (acc.) { الْمَقْرَبُونَ
 الْمَقْرَبِينَ

★ ق ر ح

wound (v. n.) قَرَحَ / الْقَرَحُ
 <meta. hurt, sore, blow

to wound قَرَحَ بِقَرَحٍ قَرَحًا (ف)

★ ق ر د

<apes (n. p.) { قَرَدَةٌ
 (sing.) { الْقَرَدَةُ

(assim.) ★ ق ر ر

(imperf. 3 p. f. sing.) acc. قَرَّرَ
 ~become cool

to be or قَرَّرَ قَرَأَ (ف)
 become cool

كَيْ تَقَرَّرَ عَيْنَهَا وَلَا تَحْزَنَ

That she might cool her eyes
 and she might not grieve.
 [20:40]

cool (eye)! (perate f. sing.) قَرَّرَى

كُلِّمْنِي وَأَشْرِبْنِي وَتَقَرَّرْ عَيْنَيَّ

So eat and drink thou (f.)
 and cool thine eyes. [19:26]

(perate. m. plu.) قَرَّرْنَ

<(o ye ladies) stay!

إِذْ قَرَّبْنَا بَثْنًا

When they (twain) offered an
 offering. [5:27]

to get SS nigh (3)

(perf. 1st p. plu.) ii قَرَّبْنَا
 we drew nigh

وَقَرَّبْنَاهُ نَجِيًّا

And We drew him nigh for
 whispering. [19:52]

(imperf. 3 p. f. sing.) مُقَرَّبٌ
 draweth nigh

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّذِي
 نُقَرِّبُكُمْ لِحَدِّنَا زُلْفَىٰ

And it is not your riches nor
 your children that shall
 draw you nigh unto Us,
 with a near approach

[34:37]

(imperf. 3 p. m. plu.) f.d. يُقَرَّبُوا
 In order that they may bring
 nigh

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرَّبُوا إِلَى اللَّهِ وَاللَّهُ وَلِيُّ
 We worship them not save
 in order that may bring
 us nigh unto God in app-
 oach. [39:3]

(perf. 3 p. m. sing.) viii أَقْرَبَ
 <hath/come nigh

as R. F. أَقْرَبَ أَقْرَابًا

(perf. 3 p. f. sing.) viii أَقْرَبَتْ
 hath (have) come nigh

(perate. m. sing.) viii أَقْرَبَ
 be nearer !

an abode (3)

وَأَوَيْنَاهُمَا إِلَى زَيْنَابَ 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.) قَرَّةٌ
or coolness

قَرَّةٌ عَيْنَيْنِ يَوْمَئِذٍ وَكَذَلِكَ

(He will be) coolness of eye
unto me and thee. [28:9]

(Translators of the H. Q. tend
to render the word قَرَّةٌ
by refreshment, comfort
etc. to avoid the word
coolness which is not
understandable to the
West where eye is warmed
in order to get comfort.)

< glass (n. p.) قَوَارِيرٌ

(sing.) قَارُورَةٌ

قَوَارِيرٌ مِزَانٍ فِضَّةٍ

(Bright as) glass made of
silver. [76:16]

(perf. 2 p.m. plu.) iv أَقْرَرْتُمْ

< ye ratified (1)

acc. iv. أَقْرَرْنَا إِقْرَارًا

to ratify عَلَيَّ -

to agree, to affirm willingly
and expressly, to cause to
remain, settle

قَرَّ يَبْقَرُ قَرَارًا (ض) - فِي

to stay permanently, be fixed
in a place, rest quietly in,
dwell in

وَقَرْنَا فِي بُيُوتِكُمْ

And stay in your houses.
[33:33]

Note : According to some
commentators قَرَّنَ

is derived from the root
ر ق ر that means, to be
serious, respected, i.e., stay-
ing with respected manners
(Jid.).

وَقَرْنَا فِي بُيُوتِكُمْ وَلَا تَبْتَغِينَ

تَبْتَغِ الْجَاهِلِيَّةَ الْأُولَى

And stay in your houses.
And display not yourselves
with the display of the
pagan past. [33:33]

v.n. acc. قَرَارًا، الْقَرَارُ، قَرَارًا

stability (1)

اجْتَذَتْ مِنْ تَوْتِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ
Uprooted from upon the
earth, and there is for it
no stability. [14:26]

a resting place (2)

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ

Thereafter We made him of
a sperm in a firm resting
place. [23:13]

(also see 40:64, 38:60)

فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِيهِ

Then if it stands in its place
then thou will see Me.

[7:143]

(*Ap-der. m. sing.*) x مُسْتَقَرًّا
that which remains firmly
fixed or confirmed, goal,
lasting place
an end or goal (1)

رَكَدُوا وَأُتُوا فَأَبَوْا أَهْوَاءَهُمْ وَقُلَّ امْرُؤُوسْتَقِرًّا
And they belied and they
followed their lusts, and
every affair (will come to
(its) end (or goal).

[54:3]

lasting, settled (2)

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ
And assuredly there met
them early in the morning
a torment lasting (or settled).

[54:38]

settled (or) placed (3)

فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ

Then when he saw it placed
(or settled) before him.

[27:40]

(*act. pic. m. sing.*) x مُسْتَقَرًّا
resting place (1)

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ
And for you on the earth
(shall be) a resting place
and enjoyment, for a dura-
tion. (or season—*Jid.*)

[2:36]

فَمَا أَقْرَبْتُمْ وَأَنْتُمْ تَشْهَدُونَ

Then ye ratified (our cove-
nant) and ye were witness-
es.

[2:84]

(Note : The verb تَشْهَدُونَ
is translated here as a
noun)

to agree (2)

we agree (*perf. 1st p. plu.*) أَقْرَبْنَا

قَالَ أَقْرَبْتُمْ وَأَخَذْتُمْ عَلَيَّ ذَلِكُمْ
إِصْرِي قَالُوا أَقْرَبْنَا

He said: Do ye agree and will
ye take up My burden in
this (matter). They said :
We agree.

[3:81]

(Note : The perfect tense
has been rendered in
these verses as if it were
imperfect tense.)

to cause to remain (3)
or settle

(*imperf. 1st p. plu.*) iv
we cause to remain

وَيُقَرِّبُنَا إِلَىٰ آرَائِكُمْ مَتَّعًا

And We cause to remain (or
We settle) in the wombs
that We will, an appoin-
ted time.

[22:5]

<~kept remained x اسْتَقَرَّ
stood firmly

to stand x اسْتَقَرَّ اسْتِقْرَارًا
by itself without a support

قَرَصَ يَقْرِضُ قَرَضًا (ض)

to cut, grow, nibble, turn
aside from
CR. passes, leaves

وَلَا ذَاغَرَبْتَ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ

And when it setteth/passeth
(passing or leaving) them
by on the left. [18:17]

(perf. 3 p. m. plu.) iv أَقْرِضُوا
< they lent

to lend iv. إِقْرِضًا
to cut a portion of one's
wealth and give someone
in order to take it back

(perf. 2 p. m. plu.) iv أَقْرِضْتُمْ
ye lent

(imperf. 3 p. m. sing.) iv يَقْرِضُ
~ lends

f.s.acc. iv تَقْرِضُوا
(imperf. 2 p. m. plu.)
that ye may lend

(perate. m. plu.) iv أَقْرِضُوا
(you) lend !

قَرَضًا acc. قَرَضٌ
loan

ق ر ط س

قَرَطَانٌ
a parchment (n.)
lit. what one writes upon

قَرَاتِينٌ
parchments (n. p.)
(sing.) < قَرَطَانٌ

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a set time (2)

لِكُلِّ بَيِّنَةٍ مَسْتَقَرٌّ

For every announcement is a
set-time. [6:67]

abode meta. womb (3)

وَهُوَ الَّذِي أَنْشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ
فَنَسَفَكُم مَّوَدَّعًا

And it is He who hath pro-
duced you from one per-
son, and thenceforth (there
is) a abode and repository.
[6:98]

(مَسْتَقَرٌّ means here 'womb'
and مَّوَدَّعًا loins) (I.K.)

appointed term (4)

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا

And the sun runneth to its
appointed term. [36:38]

the recourse (5)

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

Unto thy Lord that Day is
the recourse. [75:12]

abode (6)

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا

Fellows of the Garden shall
be on that Day in a good-
ly abode. [25:24]

ق ر ض ★

قَرَضٌ
(imperf. 3 p. f. sing.)
~ cuts

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(imperf. 3 p.m. sing.) viii **يَقْتَرِفُ**
earns **وَمَنْ يَقْتَرِفْ حَسَنَةً**

And whosoever earned a good deed. [42:23]

(imperf. 3 p.m. plu.) viii **يَقْتَرِفُونَ**
they earn

سَيَجْزُونَ بِمَا كَانُوا يَفْعَلُونَ
They will be awarded that which they used to earn. [6:120]

(f.d.el.) viii **لَيَقْتَرِفُوا**
(imperf. 3 p.m. plu.)
they may earn (or) they may fabricate, perpetrate (crime)

(Ap-der. m. plu.) viii **مَقْتَرِفُونَ**
those who earn. those who fabricate, or perpetrate (crime)

وَلَيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ
And that they may earn what they are earning (or let them fabricate that which are they fabricators thereof.) [6:113]

★ ق ر ن

ق ر ر see **قَرْنٌ**

<generations (n.) **قَرْنًا**

lit. a century (time period)

<generations (n. p.) **قُرُونٌ**

(sing) **قَرْنٌ**

★ ق ر ع

(act. pic. f. sing) **قَارِعَةٌ**
<adversity (1)

قَرَعَ بِقَرَعٍ قَرَمًا (ف)

to knock, strike

وَلَا يَزَالُ الَّذِينَ كَفَرُوا أُصِيبُهُمْ بِمَا صَعَمُوا قَارِعَةً
And an adversity ceaseth not to befall those who disbelieve, for that they did. [13:31]

striking (day) (2)

كَذَّابَتِ شُودُودًا قَارِعَةً

They (tribes of Thamud and Aad) belied the striking (Day). [69:4]

الْقَارِعَةُ مَا الْقَارِعَةُ وَمَا أَذْرُكَ مَا الْقَارِعَةُ
The striking, what is the striking and what shall make thee know what the striking is? [101:1,2,3]

★ ق ر ف

<ye gained (1) viii **أَقْرَبْتُمْ**
(earned, acquired)

vi ii **أَقْرَفَ أَقْرَافًا**

to fabricate, to earn, gain, to perpetrate (a crime)

وَأَمْوَالٌ يُقْرَفُونَهَا

And the riches ye have earned. [9:24]

to lead two *iv*. **أَقْرَنَ** إِقْرَانًا
captives by one rope, to
have power over or con-
trol over them

سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِبِينَ

Hallowed be He who hath
subjected this unto us and
we were not capable (fit of
subduing) for it [43:13]

(*Ap-der. m. plu.*) *acc. viii* **مُقْرِبِينَ**
<accompanying ones

to be *viii* **أَقْرَنَ** إِقْرَانًا
joined, accompanied

أَيَّامَهُ السَّيِّئَةِ الْمُكَرَّمِينَ

Nor angles come with him
accompanying. [43:53]

ق ر ي ★

town, township (*n.*) **قَرْيَةٌ**

<towns, cities (*n. p.*) **قُرَى**

(*sing.*) **قَرْيَةٌ**

(see **أُمَّ الْقُرَى** for **أُمَّ**)

the two cities (*dual n.*) **الْقَرْيَتَيْنِ**
(i.e., Mekka & Taif (IK))

ق و ر

a lion (*n.*) **قَسْوَرَةٌ**

though the word **قَسْوَرَةٌ**
signifies a lion, some com-
mentators took it as deri-

(*act. 2 pic. m. sing.*) **الْقَرِينُ / قَرِينٌ**

<mate, comrade

قَرَنَ يَقْرِنُ قَرْنًا (ض)

to join one thing to another,
or be together

companion *acc.* **قَرِينًا**

<mates, comrades, (*n. p.*) **قَرَنَاءُ**
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 **مُقْرَبِينَ**
<bound together

to gain *ii* **قَرَنَ** تَقْرِبًا **مُقْرَبِينَ**
serveral things together

وَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَبِينَ فِي الْأَصْنَافِ

And thou will see the guilty
or that Day bound toget-
her in fetters. [14:49]

(*Ap-der. m. plu.*) *iv* **مُقْرِبِينَ**
leaders and controllers-
over animals used for rid-
ing

★ ★ ★ ★

balance الْقِسَاسُ

وَزَنُوا بِالْقِسَاسِ الْمُسْتَوْجِبِ

And weigh with the right
balance. [26:182]

★ ق س م

(perf. 1st. plu.) قَسَمْنَا

< we apportioned

قَسَمَ يَقْسِمُ قَسْمًا (ض)

to apportion, to divide, dist-
ribute

(imperf. 3 p. m. plu.) يَقْسِمُونَ

they apportion

أَلَمْ يَلْقَاسُوا رَحْمَتَ رَبِّكَ إِذْ هُمْ
بَيْنَهُمْ وَمَوَالِيهِمْAs if they who apportion
their Lord's mercy! We
have apportioned among
them their livelihood.

[43:32]

(perf. 3 p.m. sing.) iii

~swore unto

قَسَمَ قِسَامًا وَ مَقَامَةً

to swear unto

وَقَسَمْتُ لَكُمْ أَنِّي لَكُمُ الْبَشِيرُ

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 س

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. تَقْسِطُوا

< that ye may deal justly

iv أَقْطَ إِسْطَاً

to act or deal justly

<< قَطَّ يَقِطُّ قِطًّا (ض)

to act justly/unjustly (contra-
ry meanings)

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا

And if ye fear that ye may
not deal justly. [4:3]

(perate m. plu.) iv

act justly

أَقْطُوا

(act. pic. m. plu.)

thou who act unjustly

الْقَاسِطُونَ

sec above R.F.

justice (v.n.)

الْقِسْطُ

more equitable (elative)

أَقْطُ

(Ap-der. m. plu.) acc., vi
the equitable

الْمُقْسِطِينَ

(perf. 3 p.m. plu.) vi **تَقَسَمُوا**
 <they swear one to another
 to swear vi **تَقَسَمَ تَقَسَمًا**
 one to another

(fd.) acc. x **تَسْتَقِيمُوا**
 (imperf. 2 p.m. plu.)
 ye seek a division
 to seek x **اسْتَقَسَمَ اسْتِقْسَامًا**
 division

وَأَنْ تَسْتَقِيمُوا بِالْأَضْكَامِ
 And that ye seek a division
 by means of the (divining)
 arrows. [5:3]

oath (n) **قَسَمٌ**

a division, (n) **قِسْمَةٌ**
 a divided thing

وَبَيْنَهُمْ أَنْ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ
 And declare thou unto them
 that water is a divided
 (thing) between them.
 [54:28]

division (2)

تِلْكَ إِذْ أَوْحَيْنَا إِلَيْكَ الْقِسْمَةَ الَّتِي كُنْتَ تَعْلَمُ
 That, indeed, is a division
 unfair. [53:22]

(time of apportioning) **الْقِسْمَةُ**
 lit. division

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّائِلِينَ
 And when kinsfolk and or-
 phans and the needy are
 present at the division
 (time of apportioning the
 heritage) [4:8]

(perf. 3 p.m. plu.) iv **أَقْسَرُوا**
 <they swore

to swear **أَقْسَمَ إِفْسَامًا**

(perf. 2 p.m. plu.) iv **أَقْسَمْتُمْ**
 ye swear

(imperf. 3 p.m. sing.) iv **يُقْسِمُ**
 ~swears
 ~will swear

(imperf. 3 p. m. dual) iv **يُقْسِمَانِ**
 the twain swear
 (the twain shall swear)

(imperf. 1st. p. sing.) **أُقْسِمُ**
 I swear

فَلَا أَقْسِمُ بِمَوْجِعِ النُّجُومِ

No! I swear by the setting
 of the stars. [56:75]

Note: **لَا أَقْسِمُ** does not
 convey a negative meaning.
 In accordance with a curi-
 ous idiom of the language,
 whereby an oath or exec-
 ration seems to be regarded
 as a virtual negation, the
 negative particle **لَا** may
 be omitted in denial by
 oath, and, on the contrary,
 be inserted in affirmation
 (WAGL. II; p. 305 LIS).
لَا is an additional particle
 to emphasise the meaning
 of oath and not for nega-
 tive (Zr.).

(perate. neg. m. plu.) **لَا تَقْسِمُوا**
 ~swear not!

ق ص د ★

(perate. m. sing.)

أَقِصِدْ

< be modest

قَصِدَ يَقْصِدُ قَصْدًا (ض) - فِي

to adopt a middle course

to go or proceed إِلَى -
straightaway

to aim at, to intend

وَأَقِصِدِي مَشِيَّتِي

And be modest in thy bearing
(i.e., neither be fast nor
too slow in the walking);
(to adopt the the "golden
mean" is the theme of this
verse). [31:19]

the right way, (v.n.)

قَصْدٌ

direction

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ

And upon Allah is the direc-
tion of the way. [46:9]

(act. pic. m. sing.) acc.

قَاصِدًا

moderate

(a moderate journey قَاصِدًا)

(Ap-der. m. sing.) viii

مُقْتَصِدٌ

a keeper of the middle
course

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ

Then when he delivereth
them on the land, some of
them keep to the middle
course. [31:32]

(pic. pac. m. sing.)

مَقْسُومٌ

a divided (one), (assigned)

(Ap-der. f. plu.) ii

الْمَقْسِمَاتُ

< distributors

to distribute ii قَسَمَ تَقْسِيمًا

فَالْمَقْسِمَاتِ أَمْرًا

And (the angels) who distri-
bute the affairs. [51:4]

(Ap-der. m. plu.) acc. viii

الْمُقْتَسِمِينَ

< ~dividers

أَقْتَسَمَ أَقْتِسَامًا

to divide

(iv.v.)

ق س و ★

(perf. 3 p. f. sing.)

قَسَّتْ

~hardened

فَمَا يَقْسُوْا قَسَاوَةً وَ قَسْوَةً (ن)

to be hard, unyielding

(act. pic. m. sing.)

قَاسِيَةٌ / الْقَاسِيَةُ

hard, hardened (one)

hardness (v.n.)

قَسْوَةٌ

ق ش ع ر

(quard.)

تَقَشَّرَ

(imperf. 3 p. f. sing.)

< ~trembles

(quard.) vi أَقْشَرَّ أَقْشَرَارًا

to become creep (with
terror), to shudder, shiver
(with fear), to tremble

< those modest **قَاصِرَاتُ الطَّرْفِ**
women who restrain their
eyes from looking at any
one save their husbands.

مِنْ قَبْلِ إِضَافَةِ الْفَاعِلِ إِلَى مَفْعُولِهِ
the object of (ابْنُ عَقِيلٍ)
the sentence is possessed
by its own object.

(pic. pac. f. plu.) **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.) **قَصَّ**
< recounted

قَصَّ بِمَعْنَى قَصَصًا (ن)

- (1) to impart, communi-
cated, tell, narrate, recount
(a story)
(2) to follow one's track

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ
Then, when he came and re-
counted unto him the
(whole) story. [28:25]

(perf. 1st p. plu.) **قَصَصْنَا**
we have recounted

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(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 follo-
wers of middle course,
who are not extremists.)
[5:66]

ق ص ر ★

acc. f. d. **تَقْصِرُوا**
(imperf. 2 p.m. plu.)

< ye shorten

قَصِّرْ يَقْصِرْ قَصْرًا وَ قُصُورًا (ن، ض)
to shorten,
to cut short

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

That ye shorten the prayer.
[4:101]

(imperf. 3 p.m. plu.) iv **يَقْصِرُونَ**
they stop short

وَإِذَا نَجَّيْتُمْ يَدَيَّ مِنَ النَّاسِ لَمْ أَتَقْصِرْ
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.) **قَاصِرَاتٌ**
restraining (looks)

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follow! (*perate. f. sing.*) قَصَّيْ

وَقَالَتْ لِأُخْتِهِ قُتَيْبِهِ

And she said unto his sister,
follow him. [28:11]

the retaliation الْقِمَاصُ

(The retaliation is not the same thing as mere revenge, as it serves, besides compensation that is the due right of a victim, a purpose of peace for the safety of others—which is lacking in a mere revenge.)

★ ق ص ف

(*act. pic. m. sing.*) *acc.* قَاصِفًا

hurricane, gale

قَمَفَ يَقْمِفُ قَمَفًا (قَصِيفًا) (ض)

to roar and resound (thunder)

فَيُرْسِلَ عَلَيْكُمْ قَاصِفَاتٍ 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.*) نَقُصُّ

We recount

لَمْ نَقْصُرْ (gen. neg.)

We recounted not

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

We will (certainly) recount

(*perate. m. sing.*) اَقْصِرْ

recount ! tell !

(*perate. neg. sing.*) لَا تَقْصُرْ

recount not !

stories, narrative (1) (v.n.) الْقَصَصُ

فَأَقْصِبْ قَصَصَ آلِ إِبْرَاهِيمَ

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 يَقْصُ i.e., to follow
or retrace the tracks

فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا

So they returned back upon
their footsteps retracing

[18:64]

to cut off (ض) قَصَبَ بِمَنْبِتٍ قَصْبًا (ض)

(*assim. v.*) ق ض ض ★

قَصَبٌ يَقْصِبُ يَقْصِبُ
< ~ falls down *acc. vii*

أَقْمَرٌ أَقْصَاعًا *vii*

to fall, to fall at once,
threaten to fall down

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانُ أَنْ يَنْقَضَ

Then the twain found there-
in a wall, about to fall
down. [18:77]

(*w. v.*) ق ض ی ★

قَضَى (per. 3 p. m. sing.)
~decreet, (1)
to decree

قَضَى يَقْضِي قَضَاءً وَ قَضَاءً

to decree, (ض) وَ قَضِيَّةً (ض)

to bring an end (*i.e.*,
to kill - عَلَى -)

to fulfill, to perform, to
complete, to judge, decide

وَإِذَا أَقْضَى أَمْرًا

And he who decreeth an aff-
air. [2:117]

meta. to satisfy (2)

فَلَمَّا قَضَى مُوسَى الْأَجَلَ

Then when Musa fulfilled the
term. [28:29]

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وَكَمْ قَوْمَانِمْ قَرِيْبًا كَانَتْ ظَالِمَةً

How many a community that
dealt unjustly have We
shattered (*Pic.*) and how
many a city have we over-
thrown which were doing
wrong (*Jid.*) [21:11]

(*w. v.*) ق ص و ★

قَصِيًّا (act. 2 pic.)(adj.) *acc.*
far off

< قَصَا يَقْصُو قُصُوًّا وَ قُصُوًّا (ن)

to be very distant (place), go
far away

أَقْصَى (أَقْصَا) *elative (m.)*

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِيْنَةِ يَسْتَعِي

And there came a man from
the farthest part of the
city, running. [28:20]

السَّجْدِ الْأَقْصَا

The farthest mosque (at Jer-
usalem) [17:1]

أَقْصَى (f.) *elative (f.)*

وَهُمْ بِالْمُدَى وَالْأَقْصَى

And they were on the further
side (or yonder side—*Jid.*).
[8:42]

ق ض ب ★

قَصْبًا (n.) *acc.*
vegetables
trefoil, clover

526

(*perf. 1st. p. plu.*) قَضَيْنَا
< we decreed

to decree *acc.* قَضَى - إِلَى ، عَلَى

(*imperf. 3 p.m. sing.*) يَقْضِي
< ~ shall judge (1)

to judge بَيْنَ -

لَنْ رَبِّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

Verily thine Lord shall judge between them on the Day of Resurrection. [10:93]

< ~ decrees (2)

to decree, decide *acc.* ب -

وَاللَّهُ يَقْضِي بِالْحَقِّ

Allah decreeth with the truth. [40:20]

in order that ~ may (*el.*) لِيَقْضِيَ
decree

لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا

In order that Allah may decree an affair (already) enacted (*i.e.*, decreed to be done.) [8:42]

to make an end (3) (*fd. el.*) لِيَقْضِيَ

وَتَادُوا يَدْعُواكَ لِيَقْضِيَ مَلِكُنَا رَبَّنَا

And they will cry! O keeper! Let thy Lord make an end of us. [43:77]

to perform (4)

perform (*gen. fd.*) يَقْضِي

حَلْبَةً رَفَى نَعْسٍ يَعْقُوبَ تَضْمًا

It was only a craving in the heart of Ya'qub that he satisfied. [12:68]

to bring an end (3) (*i.e.*, to kill)

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ

So Musa struck him with his fist, and an end of him. [28:15]

to fulfil (4)

to perform (5)

فَوَيْتَهُمْ مِنْ قَضَى وَعْبَاةٍ

Some of them have performed their vow. [33:23]

to decide, (6)

to give a judgement

(*perf. 2 p.m. sing.*) قَضَيْتَ
thou decidest

(*perf. 1st. p. sing.*) قَضَيْتُ
I fulfilled

(*perf. 3 p.m. plu.*) قَضَوْا
they performed

(*perf. 2 p. m. plu.*) قَضَيْتُمْ
ye performed (1)

وَإِذَا قَضَيْتُمُ الصَّلَاةَ

And when ye have performed the prayer. [4:103]

to complete (2)

وَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ

Then when ye have completed your rites. [2:200]

(3 p. f. sing.) pp. قَضَيْتَ
~ is completed
(or finished)

(3 p. m. sing.) el. pip. لَيَقْضَى
may be fulfilled (1)

ثُمَّ يَبْعَثُكَ فِيهِ لِيُقْضَى أَجَلٌ مُّسَمًّى
Then He raiseth you therein
that there be fulfilled the
term allotted. [6:60]

to be finished (2)

وَلَا تَعْجَلْ بِالْقُرْآنِ
مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ

And hasten thee not with the
Qur'an before there is
finished the revelation
thereof. [20:114]

be decreed (3)

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ
لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا

And those who disbelieve—
for them shall be Hell fire.
It shall not be decreed to
them that they should die.
[35:36]

(pic. pac. m. sing.) acc. مَقْضِيًّا
a decided or decreed
(thing)

ق ط ر ★

(n.) قَطْرٌ (قَطْرًا)
moten brass, copper

كَلَّا لَتَأْتِيَضَ 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 نَفْسَهُمْ

Thereafter let them end (or
complete) their unkempt-
ness. [22:29]

(perate m. sing.) أَقْضِي
decree (thou)!

(perate m. plu.) أَقْضُوا
decree (you)!

(act. pic. m. sing.) قَاضِي
one who decreeth

(or issues an ordinance)

ending (act. pic. f. sing.) الْقَاضِيَّةُ

يَلَيْتَهَا كَانَتِ الْقَاضِيَّةُ

Oh would that it had been
the ending. [69:27]

(3 p.m. sing.) pp. قُضِيَ
~ is decreed

~ is decided < - بَيَّنَّ

acc. ~ is completed

we cut off (2)
(i. e., we destroyed) **قَطَمْنَا**
وَقَطَمْنَا كَذِبَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
We utterly cut off those who
belied our signs. [7:72]
separate, sever (3)

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ
And then We severed his life-
vein. [69:46]

(imperf. 3 p. m. sing.) acc. **يَقْطَعُ**
that he cut off

وَيُرِيدُ اللَّهُ أَنْ يُخَيِّطَ الْحَقَّ بِكَلِمَاتِهِ

وَيَقْطَعُ دَائِرَ الْكُفْرِينَ

And Allah willed that He
should cause the truth to
triumph by His words and
cut off the root of the
disbelievers. [8:7]

(imperf. 3 p. m. sing.) el. **لَيَقْطَعَنَّ**
that he may cut off, let him
cut

لَيَقْطَعَنَّ طُرُقَ الَّذِينَ كَفَرُوا

That he may cut off a porti-
on of those who disbelieve.
[3:127]

let ~ cut (perate. 3 p.) **لَيَقْطَعَنَّ**

ثُمَّ لَيَقْطَعَنَّ فَلْيَنْظُرْ

Let him cut it (the cord)
and let him see. [22:15]

(imperf. 3 p. m. plu.) **يَقْطَعُونَ**
they sever (1)

liquid pitch (n.) **قَطْرَانٌ**

< sides, regions (n. p.) **أَقْطَارٌ**
(sing.) side **قَطْرٌ**

★ ق ط ط ق

< portion (n.) **قِطٌّ**
قَطَّ يَقُطُّ (يَقِطُّ) قَطًّا (ن، ض)
to cut, mend (a reed pen),
to make SS in portions

عَجِّلْنَا قِطَّنَا

Hasten our portion. [38:16]

★ ق ط ع

(perf. 2 p. m. plu.) **قَطَعْتُمْ**
< ye cut down (1)
قَطَعُ يَقْطَعُ قَطْعًا (ف)

(1) to cut, cut off,
separate, turn aside **عَنْ** -

(2) to cause to perish, **دَائِرَةَ** -
death

(3) to carry on a **الطَّرِيقِ** -
robbery on a highway

(4) to close a road **السَّبِيلِ** -
in order to hurt passers
through, to close the
means

مَا قَطَعْتُمْ مِنْ لَيْثَةٍ

Whatsoever fine palms ye cut
down. [59:5]

(*perf. Ist. p. plu.*) قَطَمْنَا
meta. we divided (2)

وَقَطَعْنَاهُمْ اِثْنَيْ عَشَرَ سَبْطًا مِمَّا

We divided them into twelve tribes (nations). [7:160]

we sundered (3)

وَقَطَعْنَاهُمْ فِي الْاَرْضِ اَمْثَالًا

And We have sundered them in the earth as (separate) nations. [7:168]

(*acc. ii f.d.*) قَطَعْتُمْ
(*imperf. 2 p. m. plu.*)
ye sever

(*epl. ii*)
(*imperf. Ist p. sing.*)
surely I shall cut off

(*3 p. f. sing.*) قَطَعْتِ
is torn asunder (1)

وَلَوْ اَنَّ قُرْاٰنًا سَبِّتْنَا بِهِ الْجِبَالَ
اَوْ قَطَعْنَا بِهِ الْاَرْضَ

Had it been possible for a recital (Quran) to cause the mountains to move or the earth to be torn asunder. [13:31]

Note: The word قُرْاٰنًا in this verse means not proper name of the Holy Book, Therefore it is translated by 'recital' Pic. has chosen the word a lecture while Jid. used the 'Quran' with an indefinite article 'a'.

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ذَٰلِكَ يَقْطَعُونَ مَا اَمْرًا لِّلّٰهِ يَوْمَ اَنْ يُوَصَّلَ

And they sever that which Allah hath commanded to be joined. [2:27]

they cross (2)

وَلَا يَقْطَعُونَ وَاوِيًا

And they cross not a valley. [9:121]

ye rob (*imperf. 2 p. m. plu.*) قَطَعْتُمْ

وَقَطَعْتُمُ السَّبِيْلَ

And ye rob the highway. [29:29]

cut off! (*perate. m. plu.*) اَقْطَعُوا

(*3 p. m. plu.*) قَطَعْتُمْ
~was cut off

(*perf. 3 p. m. sing.*) قَطَعْتَ
<~cut in pieces

to cut into *ii* قَطَعَتْ تَطْبِيحًا
pieces, to cut off entirely or into many pieces, to mangle, to tear
to sever (1)

فَقَطَعْنَا اَمْعَاءَهُمْ

So that it cut their bowls in to pieces. [47:15]

mangleth (*Jid.*)

teareteth (*Pic.*)

(*perf. 3 p. m. plu.*) قَطَعْتُمْ
they (*f.*) cut off

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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**

يَقْطَعُ مِنَ اللَّيْلِ

~Part of the night. [15:65]

According to some commentators quoted by *IK* **قِطْعٌ** signifies the first part of the night.

< a part of the night (*n.*) (towards morning) **قِطْعٌ**

(*sing.*) **قِطْعٌ**

According to *Rgh.* that means a folk or cattle, applied to all kind of groups, plural **قِطْعٌ** made on the measure of **صِرْمَةٌ** and **فِرْقَةٌ** of which *singular* is **صِرْمٌ** and **فِرْقٌ** respectively.

to be cut out (2)

قُطِعَتْ لَهُمْ رِيَابٌ مِنْ نَارٍ

Garments of fire will be (*lit.* is) cut out for them.

[22:19]

(*3 p. m. sing.*) *pip. ii* **تُقَطَّعُ**
~are cut off

(*perf. 3 p. m. sing.*) v **تَقَطَّعَ**
< ~ become severed (1)

to cut off **تَقَطَّعَ تَقَطَّعًا**

(*perf. 1st f. sing.*) *acc.*
~has severed

(as *R. F.*) to sever or become severed

لَقَدْ تَقَطَّعَ بَيْنَكُمْ

Verily (the bond) is severed between you. [6:94]

to be torn to pieces (2)

إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ

Unless their hearts are torn to pieces. [9:110]

تَقَطَّعَ in this verse is taken by grammarians as (*imperf 3 p. f. sing.*) of which prefixed **ت** has been dropped. Thus instead of **تَقَطَّعَ** it is read **تَقَطَّعَ**

The final **عَ** (**عُ**) **صِرْمَةٌ** is changed to **فِرْقَةٌ** due to the preceding **أَنْ** as in-

< قَعَدَ يَقْعُدُ قُعُودًا وَ مَقْعَدًا (ن)

to sit down, to remain behind

to lie in wait for ل -

to remain unmoved قُعُودًا -

to desist, abstain, عَنْ -
refrain

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ

And those who had lied unto
Allah and his messenger
sat (at home). [9:90]

قَعَدُوا (perf. 3 p. m. plu.)

remained (or sat at home)

تَقْعُدُ (imperf. 2 p. m. sing.) acc.

thou sit down

we sit, (imperf. 1st p. plu.) تَقْعُدُونَ

we used to sit كُنَّا تَقْعُدُونَ

لَا تَقْعُدُ (percte. neg. m. sing.)

sit not (thou)!

لَا تَقْعُدُوا (perate neg. m. plu.)

sit not (you)!

لَأَقْعُدَنَّ (epl.)

(imperf. 1st. p. m. sing.)

verily I shall beset

قَالَ فِيمَا آخِرِهِ إِنِّي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

He (Iblis) said: because Thou
hast sent me astray, verily
I shall beset for them Thy
straight path (Jid.). I shall
lurk in ambush (Pic.).

[7:16]

sit ye ! (perate. m. plu.) اَقْعُدُوا

the state of sitting (I) (v.n.) قُعُودٌ

(i.e., when they sit at)

وَيَطْعَمُونَ الْبَيْتَ مُظْلِمًا

pieces of darkest' night.

[10:27]

tracks (Pic.) (2)

regions (Jid.)

وَفِي الْأَرْضِ قِطْعٌ مُتْتَجِرَاتٌ

And in the earth are regions
neighbouring. [13:4]

(act. pic. f. sing.) قَاطِعَةٌ

one who decides

مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُوا بِي

I decide no case till ye are
present with me. [27:32]

(pas. pic. m. sing.) مَقْطُوعٌ

SS cut off, severed

(pas. pic. f. sing.) مَقْطُوعَةٌ

out of reach

ق ط ف ★

< clusters (n. p.) قُطُوفٌ

(sing.) قِطْفٌ

ق ط م ر

date-stone (n.) قِطْمِيرٌ

ق ع د ★

(perf. 3 p. m. sing.) قَعَدَ

~sat

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

As for women past child-bearing (age) who have no hope of marriage. [24:60]

< sitting place, *n. pt.* مَقْعَدٌ
seat

seats, sitting places *n. pt.* مَقَاعِدُ

(sing) < مَقْعَدٌ

ق ع ر ★

(*Ap-der. m. sing.*) viii مُنْقَعَرٌ

< uprooted one

to be vii انْقَعَرَ انْقِعَارًا

uprooted, cut off by the root, to fall prostrate

<< قَعَرَ يَقْعُرُ قَعْرًا (ف)

to dig deep

ق ف ل ★

< locks (*n. p.*) أَقْفَالٌ

(sing.) قُفْلٌ

ق ف و ★

(*perate. neg. m. sing.*) لَا تَقْفُ

follow not

قَفَا يَقْفُو قَفْوًا وَ قَفُوا (ن)

to go after SS, to walk behind one, follow in the track of

إِذْ هُوَ عَلَيْهَا قَاعُودٌ

When they sat by it [85:6]

sitting (2)

الَّذِينَ يَذْكُرُونَ اللَّهَ قَائِمًا وَقَاعُودًا

Those who remember Allah standing and sitting.

[3:191]

sitting *i.e.*, (3)

remaining behind, unmoved

إِن كُنتُمْ رَضِيْتُمْ بِالْقُعُودِ أَوَّلَ

مَرَّةٍ قَائِمًا وَمَعَ الْخَلِيفِينَ

Ye were content with sitting still the first time. So sit still with those who stay behind. [9:83]

(*act. pic. m. sing.*) *acc.* قَاعِدٌ

sitting one

acc. الْقَاعِدُونَ ، قَاعِدُونَ ، الْقَاعِدِينَ

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

sitting ones

(*act. pic. m. sing.*) قَعِيدٌ

seated one

foundation (1) (*n. p.*) الْقَوَاعِدُ

وَإِذْ يَرْفَعُونَ أَبْنَاءَهُمُ الْقَوَاعِدَ مِنَ الْبَيْتِ لِإِسْمَاعِيلَ

And (recall when) Ibrahim and Ismail were raising the foundations of the House.

[2:127]

women who are past (2)

child-bearing age

raised difficulties for thee.)

(Pic.) [9:48]

(imperf. 3 p. m. sing.) ii **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) **قَلْبَ كَفَيْهِ** (2)

lit. he turned his plams over
i.e., he is in an extreme
anguish or showing his
helplessness with grief and
embarrassment

فَأَصْبَحَ يُغَلِّبُ يَدَيْهِ عَلَىٰ مَا آتَفَقَ

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 وَأَبْصَارَهُمْ

And We shall turn aside their
hearts and their eyesights
[6:110]

to turn over (2)

وَنُغَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

And We turned them over on
the right side and on the
left side. [18:18]

(3 p. f. sing.) pip. ii

~are turned over

وَلَا تَقْعُبُوا لِكُمْ بِهِ عِلْمًا

(O man) follow not that
whercof thou hast no
knowledge. [17:36]

(perf. 1st p. plu.) ii **قَعَبْنَا**
we caused~to follow

وَقَعَبْنَا عَلَىٰ آثَارِهِمْ بِيَسَىٰ ابْنَ مَرْيَمَ

And we caused Isa son of
Maryam to follow in their
footsteps. [5:46]

ق ل ب ★

(2 p. m. plu.) pip.

<ye will be turned

قَلَبَ يَغْلِبُ قَلْبًا (ض)

to turn round, turn about,
turn up (wærd), upturn, to
turn, face up or face down

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُغْلَبُونَ

He punisheth whom He will,
and showeth mercy unto
whom He will and unto
Him ye will be turned.

[29:21]

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

<they turned upside

as R.F. to turn, **قَلَبَ تَغْلِيًا**

turn over, face up or
down

وَقَلَّبُوا إِلَيْكَ الْأُمُورَ

And they turned the affairs
upside down (i.e., they

قَلَّبُوا

قَلَّبَ

وَلَإِنْ أَصَابَتْهُ فِتْنَةٌ لَّيَنْقَلِبْ عَلَى وَجْهِهِ
And if there befall him a trial, he turneth round on his face. [22:11]

(perf. 3 p. m. plu.) vii انقلبوا
they returned

فَإِنْقَلَبُوا بِرِضَا مِنْ اللَّهِ وَفَضْلٍ
They then returned with the favour from Allah and His grace. [3:174]

(perf. 2 p. m. plu.) vii انقلبتم
على - < ye turned round

أَنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ
Ye turned round on your heels. [3:144]

إِلَى - < ye returned
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 لِمَنْ عَلَّمَهُمْ مِنْ يَوْمِ الرُّسُولِ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ
(It was) only that We might know him who followeth the messenger, from him who turneth on his heels. [2:143]

وَيَنْقَلِبْ 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 v تَنْقَلِبُ تَنْقَلِبُ

turning (1) (v.n.) تَنْقَلِبُ

قَدْ تَرَى تَنْقَلِبَ وَجْهِكَ فِي السَّمَاءِ
We have seen the turning of thy face to heaven (i.e., looking up for a revelation). [2:144]

to go to and fro (2)

أَوْ يَأْخُذَاهُمْ فِي تَقَالِبِهِمْ
Or that he (will not) take hold of them in their going to and fro. [16:46]

movement (3)

وَتَقَالِبُكَ فِي الشُّجَيْرِينَ
And thy movement among those who fall prostrate, [26:219]

moving to and fro (4)

لَا يُغْوِيَنَّكَ تَقَالِبُ 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.) مَتَقَلَّبُ
the place of turmoil

(perf. 3 p. m. sing.) vii انقلب
< ~ turned round

to be turned, vii انقلباً
to be turned round/over/about, to return

(Note : **الْقَلَائِدُ** is plural of **قَلَادَةٌ** that means, a necklace or what is put upon the neck of an animal that is brought as offering to Makkah for sacrifice (LL). It is also applied to an animal which is made to wear a garland. The word **الْقَلَائِدُ** as a description of such animals is used to intensify respect for them because they bear a clear mark showing that they are meant to be sacrificed. The respect for them means that they should neither be hurt nor be held up aggressively (Nadwi).

<keys n. ints. **مَقَالِيدُ**

(sing.) **مَقْلَادٌ**

ق ل ع ★

(perate. f. sing.) iv. **أَطْمِئِنِ**

<cease!

to set sail iv **أَفْلَحَ إِفْلَاحًا**
(ship), to take off aero-
plane

lit. to abstain, refrain,
give up **الإفْلَاحُ** means
وَالْإفْلَاحُ الْإِمْسَاكُ
to check, to stop, to seize
(Zr.)

will never return

لَنْ يَنْقَلِبَ

will return (juss.)

يَنْقَلِبَ

(imperf. 3 p. m. plu.) vii
they would return

يَنْقَلِبُونَ

that they may return f.d.

يَنْقَلِبُوا

(imperf. 2 p. m. plu.) f.d.
that ye may return

تَنْقَلِبُوا

(n. pt.) vii
place of termoil, reverse

مَنْقَلَبٌ

(Ap-der. m. plu.)
those who will be returning

مَنْقَلِبُونَ

heart (n.) **قَلْبٌ / الْقَلْبُ**

two hearts (n. dual) **قَلْبَيْنِ**

hearts (n. p.) **قُلُوبٌ / الْقُلُوبُ**

ق ل د ★

<lit. necklaces (n. p.) **الْقَلَائِدُ**

(sing.) **قَلَادَةٌ**

قَلَدٌ يَقْدُ قَلْدًا (ض)

to twist, wind (one thing on
another)

C.R the (victims with gar-
lands)

لَا تُشْرِكُوا شَعَائِرَ اللَّهِ وَلَا الشُّعْرَ

الْحَوَامِرَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ

Profane not the signs of
Allah nor the sacred
months, nor the offerings,
nor the victims with gar-
lands. [5:2]

(w. v.) **ق ل ی** ★

(*perf. 3 p.m. sing.*) قَلَى
~hated
to hate, قَلَا يَقُولُ قَلَى (ن)
detest

مَا دَعَاكَ رَبُّكَ وَمَا قَلَى

Thy Lord hath not forsaken
thee nor doeth He hate
thee. [93:3]

(*act. pic. m. plu.*) الْقَالِينَ
those who hate

قَالَ إِنِّي لَعَمْرُكَ مِنَ الْقَالِينَ

He said: verily I am of those
who hate your work.
[26:168]

ق م ح ★

(*pis. pic. m. plu.*) مَقْمُحُونَ
< those who are stiff-necked
to raise the *iv* أَمَحَ إِفَاحًا
head and refuse to drink
(camel)

one whose *pis. pic.* مَقْمَحٌ
head is forced up so that
he can not see

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا يَمُرُّ
إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

Verily We have placed on
their necks shackles, which
is upto their chins, so that
their heads are forced up.
[36:8]

(*assim. v.*) **ق ل ل** ★

(*perf. 3 p.m. sing.*) قَلَّ
< ~became small or little
قَلَّ يَقِلُّ قَلًّا وَقِلَّةً (ض)

to be of small number or
quantity, be scarce, happ-
en rarely

رِيَّافُونَ يَنْهَوْنَ كَثُرَ

Weather it be little or much.
[4:7]

(*imperf. 3 p.m. sing.*) *ii* يُقَلِّلُ
< ~lessened

ii قَلَّلَ يُقَلِّلُ تَقْلِيلًا

to make little, diminish,
lessen

(*perf. 3 p. f. sing.*) *iv* أَقَلَّتْ
< ~carried, bore,

to bear, *iv.* أَقَلَّ إِفْلَالًا
to carry

(*act. 2 pic. m. sing.*) *acc.* قَلِيلًا / قَلِيلَةً
little, small

(*act. 2 pic. f. sing.*) قَلِيلَةٌ
little, small

(*act. 2 pic. m. plu.*) قَلِيلُونَ
little or small ones

less than (*ints.*) أَقَلَّتْ
(or much less than) ~

ق ل م ★

a/the, pen (*n.*) قَلَمٌ الْقَلَمُ

< pens (*n. p.*) أَقْلَامٌ

(*sing.*) قَلَمٌ

قَتَّ يَقْتُ قَتًّا (ن) <

to be obedient fully and whole-heartedly, to be devout without failing .

وَمَنْ يَقْتِ وَيُتَّقِ اللَّهَ وَيُؤْتِ

And whosoever of you shall be obedient unto Allah and His Massenger.

[33:31]

(perate. f. sing.)

be obedient

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ

O' Maryam! be devout unto Thy Lord. [3:43]

(act. pic. m. sing.) acc. قَائِمَةٌ، قَائِمَةٌ
a devout one

acc.

(act. pic. m. plu.)

devout ones

(act. pic. f. plu.)

devout or obedient (women)

ق ن ط ★

(imperf. 3 p.m. plu.)

<they despaired

يَقْنَطُ (يَقْنَطُ) وَ قَبِيحٌ يَقْنَطُ قُنُوطًا

قَنْطًا يَقْنَطُ (ن، ف، س)

to despair, lose courage

(imperf. 3 p.m. sing.)

despairs

(imperf. 3 p.m. plu.)

they despair

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ق م ر ★

the/a moon (n.) الْقَمَرُ / قَرَأَ

ق م ص ★

a shirt (n.) قَبِيضٌ

ق م ط ر

distressful (n.) acc. قَطْرِيرًا

ق م ع ★

maces (n. ints.) مَقَامِعٌ

(sing.) a mace مَقْمَعَةٌ

as an iron rod or pillar, rod for beating on the head

< قَعَّ يَقْمَعُ قَمًّا (ف)

to beat on the head, subdue, to tame

ق م ل ★

vermin (n.) قَلٌّ

lit. lice or small insects that infest plants, small ants, locusts without wings

ق ن ت ★

juss.

يَقْنُتْ

(imperf. 3 p.m. sing.)

~is/shall be, obedient

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(w. v.)

★ ق ن ی

(perf. 2 p. m. sing.) iv
~preservedto preserve **أَقَامَ**
to content (Pic.)to make someone satisfied with
a given thing (Muj.—Lis.)

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ

And that it is He who en-
riches and contenteth.

[53:48]

★ ق ه ر

(perate. neg. m. sing.) **لَا تَقْهَرُ**
oppress not< **قَهَرَ** يَقْهَرُ قَهْرًا (ف)to oppress, compel SS
against his wishes, to sub-
due, overcome, to force

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Wherefore as to the orphan,
be thou not (unto him)
overbearing. (Jid.) oppress
not (Pic. & M.A.). [93:9](According to Islam the
carelessness in regard to
orphans is similar to their
oppression.)(act. pic. m. sing.) **الْقَاهِرُ**
the supreme, the master

۵۳۹

(perate. neg. m. plu.) **لَا تَقْنَطُوا**
(O you) despair not(act. pic. m. plu.) acc. **الْقَانِطِينَ**
those who despairdespairing (one) (ints.) **قَنْوًا**

★ ق ن ع

(act. pic. m. sing.) **الْقَانِعُ**
one who is deserving charity
but does not beg**قَعَّ يَقْعُ قِنَاعَةً (ف)**to be content, be satisfied
with what is within his
approach, not looking for
more, to beg with some
reservation. (Rgh.) (Muj.)

وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ

And feed the contented and
suppliants. [22:36]acc. **مُقِنِينَ** < iv n. d. **مُقِنِينَ**

(Ap-dcr. m. plu.)

those who raise (head)

to raise **أَقْنَعَ** **إِقْنَاعًا**

(the head)

مُهْطِعِينَ مُقْنِعِينَ رُؤُوسِهِمْ(As they came) hurrying on
in fear, their heads up-
raised. [14:43]

★ ق ن و

cluster of dates (n. d.) **قِرْوَانٌ**(sing.) **قِرْوَانٌ**

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ق و ل

VOCABULARY OF THE HOLY QURAN

ق ه ر

(Ap-der. m. sing.) acc. iv.
protector (Muj.)
controller (Jid.)
observer (Ik.)

مُقِنًا

★ ق و س

(dual n.) (gen.) قَوْسَيْنِ
< two bows
(sing.) قَوْسٍ

★ ق و ع

قَاعًا
< plains, deserts (n.p.) الْقَيْعَةُ
(sing.) قَاعٌ
According to same lexiconists
قَاعٌ is a synonymous to
others observed it, as
plural of قَاعٌ see (Muj.)

★ ق و ل

(w.v.) قَالٌ
(perf. 3 p.m. sing.) قَالٌ
~said
< قَالٌ يَقُولُ قَوْلًا وَمَعَالَةً (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

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وَهُوَ الْعَظِيمُ فَوقَ عِبَادِهِ

He is the Supreme above His
creatures. [6:18]

(act. pic. m. plu.) قَاهِرُونَ
the Masters

وَأَنَا فَوقَهُمْ قَاهِرُونَ

(Firawn said) We are Mas-
ters over them! [7:127]

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

قَابٌ
a small distance, short (n.)
span (between the middle
and the end of bow (Hw.)
one end of a bow (Muj.)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

Till he was at two bows
length off or yet nearer.
[53:9]

★ ق و ت

< sustenances (n.p.) أَقْوَاتٌ
lit. food (sing) قَوْتٌ

٥٤٠

say not (*perate. neg.*)
(*imperf. 3 p.m. dual*) (*fd.*)
that they (twain) say

لَا تَقُولَا

يَقُولَا

(*imperf. 3 p. m. plu.*)
they will say/they say

يَقُولُونَ (*fd.*)

يَقُولُوا

ye say (*imperf. 2 p.m. plu.*)
that ye may say *fd acc.*

تَقُولُونَ

تَقُولُوا

say ! (*perate. m. sing.*)

قُلْ

(*perate. m. dual*)
(ye twain) say

قُولَا

(*perate. f. sing.*)
say (thou *f.*)

قُولِي

ye say (*perate m. plu.*)

قُولُوا

ye (*f.*) say (*perate f. plu.*)

قُلْنَ

(*3 p. m. sing.*) *pp.*
is said, told (1)

قِيلَ

CR. will be said

وَلَاذِاقِيلَ لَهُمْ لَا تُفْسِدُوا

And when it is said to them
make no mischief. [2:11]

saying (2)

as verbal noun :

(قَوْلًا means قِيلًا)

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

And who can be more truth-
ful than Allah in saying.

[4:122]

دَعَا رَبِّ

And his saying : O my Lord.

[43:88]

(*perf. 3 p. f. dual.*)
the twain (*f.*) said

قَالَا

(*perf. 2 p. m. sing.*)
thou said

قَلْتَ

I said (*perf. 1st. p. sing.*)

قُلْتُ

(Note : the forms for perfect
tense (past tense) are to be
translated as if they were
of future tense when the
contents are related to
the hereafter.)

(*perf. 3 p.m. plu.*)
they said

قَالُوا

(*perf. 3 p. f. plu.*)
they (*f.*) said

قُلْنَ

(*perf. 2 p.m. plu.*)
ye said

قُلْتُمْ

we said (*perf. 1st. p. plu.*)

قُلْنَا

(*imperf. 3 p.m. sing.*)
~ says, speaks

يَقُولُ

that he may say (*acc.*)

يَقُولَ

he may say, (*juss.*)

يَقُلْ

(*imperf. 3 p. m. sing.*) *epl.*

لَيَقُولَنَّ

verily he will have to say, he
surely will say, he should
say

(*imper. 2 p. m. sing.*)
thou speaks

تَقُولْ

that thou may say *acc.*

تَقُولِي

لَا تَقُولَنَّ with *neg. ii (epm.)*
thou shall say not

تَقُولَنَّ

juss.

تَقُلْ

As regards its meaning, it has been used not in a good sense, and has occurred only once in the H.Q.

(act. pic. m. sing.) قائل
a speaker

speakers (n. p.) قائلين

قائلون see ق ي ل

(w. v.) ق و م ★

(perf. 3 p.m. sing.) قام
< ~ stood up

قَامَ يَقُومُ قَوْمًا وَ قِيَامَةً وَ قَوْمَةً
وَ قَامَةً (ن)

to raise and stand upright,
stand, to stop

Meta. to establish, إلى -
to start doing something

(perf. 3 p.m. plu.) قاموا
they stood up

(perf. 2 p.m. plu.) قمتم - إلى
ye raised up

إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
When ye rise up for prayer
(i.e., when you intend to
pray). [5:6]

nom. يَقُومُ
(imperf. 3 p.m. sing.) raises (1)
acc. يَقُومَ

(3 p. m. sing.) pip. يقال
is called (1)

يُقَالُ لَهُ إِبرَاهِيمُ
He is called Ibrahim. [21:60]
is said (2)

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ
Naught is said unto thee
save what was said unto
the messengers. [41:43]

(perf. 3 p.m. sing.) v تَقَوَّلَ
< ~ fabricated (lies)

تَقَوَّلَ تَقْوِيلًا
to forge v
saying, fabricate, to spread
rumours

to pretend هَلَّا -

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ
And if he (i.e., the holy Prop-
het) had forged sayings
concerning Us. [69:44]

قَوْلٌ / الْقَوْلُ (v.n.)
a word, saying, warning

قَوْلًا
command acc.

(this ward has occurred at
52 places in the H.Q.)

< words, sayings (n. p.) الْأَقَاوِيلُ

(sing.) قَوْلٌ

According to some grammari-
ans it is plural of a plural

i.e., أَمْرًا يَمْتَعُ الْجَمْعُ

لِيَعْتَمِرَ النَّاسُ بِالْبَيْتِ

That people might observe
equity. [57:25]

(*imperf. 3 p.m. dual*) يَتَوَّانَ
(the twain stand up)
they (twain) take place
he took (*id*) قَامَ مَقَامَهُ <
his place

فَأَخْرَجَ يَتَوَّانَ مَقَامَهُمَا

Then two others shall take
their places (the places
formerly mentioned).
[5:107]

(*imperf. 2 p. f. sing.*) تَقُومُ
arrives (1)

stand fast *acc.* تَقُومُ

وَيَوْمَ تَقُومُ السَّاعَةُ

On the day, whereon the
Hour arriveth. [30:12,14]

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ
And of His signs is that the
heaven and the earth stand
fast by His cammand.
[30:25]

let stand up (*m.v.d.*) تَقُومُ
(the middle radical, that is, a
vowel has been dropped)

فَلْيَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ

Let a party of them stand
with thee. [4:102]

(*imperf. 2 p.m. sing.*) *acc.* تَقُومُ
thou standeth (2)

لَا يَرْفَعُونَ إِلَّا لِمَا يُؤْمَرُ بِهِ
يَسْتَبِقُ الشَّيْطَانُ مِنَ الْمَسِّ

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 وَرَبِّهِ 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 wit-
nesses will stand forth.
[40:51]

(According to *Ik. Zm.* when
the prophets will be raised
up before Allah); the same
meaning (stand up) is in
verse 78/38 and 83/6.)

to observe (4) ب-

أَيُّ يَتَّبِعُوا الْعَدْلَ وَيُرَاعَوْهُ

Ik. فِي مَعَامِلَةِ النَّاسِ
to follow the justice and re-
gard it in the people's aff-
airs

to resurrect, to lift up, elevate, to set up, call into being, to fix, determine, to appoint

(أَقَامَ الصَّلَاةَ) he established the prayer (not performed, as translated by some non-Arab lexiconists)

وَأَقَامَ الصَّلَاةَ 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 رَافِعًا يُرِيدَان أَنْ يُنْقِصَ قَاعًا مَاهُ

Then they (the twain) found therein a wall about to fall down and he set it up right. [18:77]

(parf. 2 p. m. sing.) iv
thou established

أَقَمْتَ

(perf. 3 p. m. plu.) iv
they established (1)
to follow the (2)
teaching of SS

أَقَامُوا

وَوَلَّوْا لَهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ

And had they established Taurat and Injil (i.e., followed the teachings of these Books). [5:66]

لَمَسْجِدًا أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحْسَنُ أَنْ تُقَامَ فِيهِ

The mosque founded from the first day on piety is worthier that thou should stand therein (i.e., to raise up far the prayer, IK).

[9:108]

(imperf. 3 p. m. dual) يَقُومَانِ
the twain will stand or take place

(imperf. 3 p. m. plu.) يَقُومُونَ
they will stand or they will be raised up

(imperf. 2 p. m. plu.) (fd.) تَقُومُوا
that ye may stand or observe justice

(parate. m. sing.) قُمْ
(thou) stand up!

(perate. m. plu.) قُومُوا
(ye) stand up

stature, (v.n.) ii
mould, formation

to set upright ii قَوْمًا تَقْوِيمًا
to shape, form

(perf. 3 p. m. sing.) iv
< ~established

to establish, to أَقَامَ إِقَامَةً
straighten, straighten out, make correct or right, put in order, to make rise or to make the dead rise,

وَأَنْ أَقِمُّوْا وَجْهَكُمْ لِلدِّينِ حَنِيفًا

And that keep thy contenance straight toward the religion upright. [10:105]

(perate. m. plu.) iv. **أَقِمُّوْا**

(ye) establish ! (1) **الصَّلَاةَ** -

follow the teachings (2) **الدِّينَ** -

أَنْ أَقِمُّوْا 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** -

وَأَقِمُّوْا الْوَزْنَ بِالْقِسْطِ

And observe the weight with equity (i.e., weigh correctly). [55:9]

set up (4) **الشَّهَادَةَ** -

وَأَقِمُّوْا الشَّهَادَةَ لِلَّهِ

And set up (your) testimony for Allah (i.e., declare your witness clearly). [65:2]

(perate. f. plu.) **أَقِنِ**

establish: **الصَّلَاةَ** -

(perf. 3 p.m. plu.) x **اسْتَقَامُوا**

<they acted straight

to straighten x **اسْتِقَامَةً**

up, to rise, get up, stand up, to be or to become straight

(by Torah and Injil the original ones are meant and not the so called Old/New Testaments. *Jid.*)

(perf. 2 p.m. plu.) iv **أَقِمْتُمْ**
ye established

to observe (3)

(imperf. 3 p.m. dual) iv **يَقِيْمَا**
they (twain) observe

وَأَنْ خِفْتُمْ الْإِنْمَانًا فَذُرُوا اللَّهَ

They if ye fear that the twain may not observe the bounds of Allah. [2:229]

(imperf. 3 p.m. plu.) iv **يَقِيْمُونَ**
they establish

that they acc. fd. iv. **يَقِيْمُوا**
may establish

acc. (f.d.) iv **يَقِيْمُوا**

(imperf. 2 p.m. plu.)
ye establish (i.e. follow the teachings)

to assign (4)
(weight value)

(imperf. 1st. p. plu.) iv **نَقِيْمٌ**
meta. we will assign

فَلَا تَقِيْمُوْا لَهُمْ يَوْمَ الْقِيَامَةِ وَرِثًا

And on the Day of Resurrection We assign no weight to them. [18:105]

(perate. m. sing.) iv **أَقِمِ**
(thou) establish (1) **الصَّلَاةَ** -

keep straight (2) **الدِّينَ** -

مِنَ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ

Of the people of the Book
there is a community
steadfast. [3:113]

standing (2)

وَأَمْرَأَتُهُ قَائِمَةٌ

And his wife was standing.
[11:71]

that arises (3)

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

And I deem not that the
Hour will (ever) arise.

[41:50]

(b. plu. of قَائِمٌ) قِيَامٌ
standing (1)

فَإِنَّا هُمْ قَائِمُونَ

And Lo ! They will be stand-
ing, looking on. [39:68]

to stand (v.n.) (2)
verbal noun of قَامَ

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ

So they were not able to
stand. [51:45]

livelihood, pro- (n.) (3)
perty, maintenance

وَلَا تُوْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ
لَكُمْ قِيَامًا

And give not unto the weak-
witted the wealth of
yours which Allah made
a stay (i.e., meant to make
the life stand by it). [4:5]

(imperf. 3 p.m. sing.) acc. x يَسْتَقِيمُ
keeps straight

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ

Unto whosoever of you will-
eth to walk (or keep him-
self) straight. [81:28]

(perate. m. sing.) x 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 - بِالْقَيْطِ acc.
maintainer of equity

(act. pic. m. plu.) قَائِمُونَ
those who stand up (firmly)

وَالَّذِينَ هُمْ بِهِ مُشْفِقُونَ قَائِمُونَ
And those who stand firm in
their testimonies. [70:33]

(act. pic. m. plu.) acc. الْقَائِمِينَ
those who stand (i.e., in their
prayers)

(act. pic. f. sing.) قَائِمَةٌ
< those who act (1)
firmly (steadfast)

as an adjective أُمَّةٌ
for a (nation)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

But for him who feareth the standing before his Lord there are two gardens.

[55:46]

(according to same commentators such as Qurtabi, ZR., and IK. **مَقَامٌ** signifies the dignity of divinity of Allah, thus the verse means: who drcades the divinity of Allah will be given two gardens.)

divinity (3)

عَلَىٰ أَرْبَعِينَ مَقَامًا مَّحْمُودًا

Belike Thy Lord will raise thee up in a dignity praised.

[17:79]

standing forth, (4)
staying

إِنْ كَانَ كِبْرُ عَيْنَيْكَ مَقَامَيْنِ

If my stay (among you) become hard upon you.

[10:71]

(v. *mim.*)
place (1)

يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا

○ inhabitants of Yathrib there is no place for you. So return. [33:13]

station. *n. pt.* (2)

source of (*n.*) (4)
maintenance

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِبْلًا لِلنَّاسِ

Allah hath made the Ka'ba the Sacred House, a maintenance for mankind.

(IK., Zr.) [5:97]

<overseers (1) (*ints. n.*) قَوَّامُونَ

(*sing.*) قَوَّامٌ

الَّذِينَ يَتَّقُونَ عَلَى الْغَنَاءِ

Men are overseers over women.

[4:34]

maintainers (2) *acc.* قَوَّامِينَ

كُونُوا قَوَّامِينَ بِالْقِسْطِ

Be ye maintainers of justice.

[4:135]

the sustainer (*ints.*) الْقَائِمُ

(who makes others sustained: one of the Excellant names of the Almighty Allah)

(*relative.*) أَقْوَمٌ
more confirmatory

مَقَامٌ
a place where (1) (*n. pt.*)
one stands

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And (We said) take the spot of Ibrahim for a place of prayer. [2:125]

standing place (2)

ذَلِكَ الدِّينِ الْقَرِيمِ

And that is the right religion. [9:36]

(Ap-der. f.) قِيمَةً

lasting one, eternal

فَمَا كُتِبَ قِيمَةً

Wherein are discourses eternal. [98:3]

قِيمًا < right (n.) قِيمَةً

دِينًا قِيمًا لِبَرِّهِمْ حَنِيفًا

A right religion, the faith of Ibrahim the upright. [6:161]

< establishment (v.n) iv إِقَامَةً

iv أَقَامَ إِقَامَةً

وَأَوْحَيْنَا لَهُمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ

And We revealed unto them the doing of good deeds and the establishment of prayer. [21:73]

stopping, staying v.n. الإِقَامَةَ

And day of your stopping. وَيَوْمَ إِقَامَتِكُمْ [16:80]

judgement, resurrection(n.) الْقِيَامَةَ (at 70 places)

(n.) قَوْمٌ، الْقَوْمُ

group, people (men only) (1) (at 260) places

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إِنهَآ سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

Verily ill it is as an abode and as a station. [25:66]

place, abode (n. f.) مُقَامَةً

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن تَحْتِهِ

Who hath, through His grace, lodged us in the abode of permanence. [35:35]

(Ap-der m. sing.) iv مَقِيمًا
right, lasting one

وَلَهُمْ عَذَابٌ مُّقِيمٌ

And for them is a torment lasting. [5:37]

right (2)

وَأَنهَآ السَّبِيلُ مُتَقِيمٌ

And it was in the right way. [15:76]

(Ap-der. m. plu.) iv الْمُقِيمِينَ / الْمُقِيمِينَ
establishers

وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمُ وَالْمُؤْمِنِينَ الصَّلَاةِ

And who patiently endure that which befalleth them and those who establish the prayer. [22:35]

وَالْمُعْتَمِدِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ

And the establishers of the prayer and the givers of zakah. [4:162]

lasting one, right (Ap-der.) الْقِيمَةَ

٥٤٨

< beaten (2)

a straight, smooth, much walked path

أَمْ مَنْ يَهْتَدِي سَوِيًّا صِرَاطًا مُسْتَقِيمًا
(Is he more guided) or he who walketh upright on a beaten road. [67:22]

(w. v.)

ق و ی ★

< the power (1) (n.)

القوة

قَوِيَّ يَقْوَى قُوَّةً (س)

to be or become strong, powerful, vigorous, forceful

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

That verily power belonged wholly unto Allah.

[2:165]

strength (2)

حُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Hold fast (with strength) what We have given you

[2:63]

< strengths (n.p.)

القوى

(sing.) قُوَّةٌ

عَلَّمَهُ شَدِيدُ الْقُوَى

One of mighty powers hath taught him. [53:5]

(Ap-der. m. sing.)

strong, strengthful

acc.

قَوِيٌّ

قَوِيًّا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْخَرُوا قَوْمًا مِنْ قَوْمٍ عَلَى
أَنْ يَكُونُوا خَيْرًا مِنْكُمْ وَلَا نِسَاءً مِنْ نِسَاءِ عَلَى
أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ

O ye who believe! let not (one) group scoff at (another) group, belike they may be better than they are, nor let (some) women scoff at other women, belike they may be better than they are. [49:11]

people, group, men (2) including women

(قَوِيٌّ i.e., قَوْمٌ)

(the kasra replaced the dropped ی)

يَقَوْمًا لِكُلِّ طَائِفَةٍ مِنْكُمْ

O my people ye have verily wronged your souls.

[2:54]

(the word where related to a prophet means his people or nation to whom he was sent)

(Ap-der. m. sing.) x

right, straight, (1)

righteous, upright, well constituted

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us Thou unto the path straight! [1:5]

المستقيم

★ ق ی ل

(act. pic. m. plu.) قَالِمُونَ
those who sleep at midday

قَالَ يَتِيْلُ قَبْلَؤُهُ (ض)
to sleep in the middle of the day

فَجَاءَهَا بِسُنَابِئَاتٍ وَأَلْوَسُوقًا يَلْمُونَ
Upon them our violence came during (their) sleeping at night or (their) midday sleeping. [7:4]

the place n. p. f. acc. مَقِيلًا
of taking rest at midday
meta. resting place

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ 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. أَقْوَامٌ يُقْوِمُونَ <
to stay in قَوَائِمُ desert <<

(w.v.) ★ ق ی ض

(perf. 1st. p. plu.) ii قَيِّمْنَا
< we assigned

to be destined ii قَيِّمْنَا قَيِّمًا
to lead SS to

وَقَيِّمْنَا لَهُمُ اقْرَابًا
We have assigned unto them some companions. [41:25]

we assign juss. ii قَيِّمُوا

★★★

کتاب الکاف

أَلَمْ تَفْرَحْ لَكَ صَدْرَكَ

Have We not opened forth
لَكَ for thee thy breast. [94:1]

pronominal (pronominal)
suffix of the 2nd p. f. sing;
means: thee and thy, as
in case of masc. (above)

as, like (particle)

أَوْ كَطُمْبُوتٍ فِي بَحْرِ

Or, like the darkness in a
sea. [24:40]

It is considered as a preposi-
tion, and governs nouns
in the genitive; when pre-
fixed to the noun

it means 'like as'—the
latter is redundant.

كَتَلِّ حَبَّةَ

Like the resemblance of a
grain. [2:261]

★ ★ ★ ★

The 22nd letter (alphabet) ك
of the Arabic alphabet.
The first of the five begin-
ning letters of the chapter
19th (Maryam) pronounc-
ed as *Kaaf*

pronominal (Pronominal) ك
suffix of the (2 p. m. sing.)
means (1) 'thee' when
suffixed to a verb or pre-
position

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ

And He taught thee that
which thou knowest not.

[4:113]

on thee, upon thee عَلَيْكَ

for thee لَكَ

from thee مِنْكَ

thy (2)

(when it is suffixed to a noun)

ك، ذ لك

VOCABULARY OF THE HOLY QURAN

ك أ ی ن

أَفَمَنْ يَسْتَبِيحُ مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ
يَسْتَبِيحُ سَوِيًّا

Is he who goeth groping on
his face more rightly gui-
ded, or he who walketh
rightly-guided? [67:22]

★ ك ب ت

(3 p. m. sing.) pp. كَبِتَ
< ~ were abased
كَبَتَ يَكْبِتُ كَبْتًا (ض)
to abase, to throw down, to
restrain, to overwhelm

(3 p.m. plu.) pp. كَبِتُوا
they were abased
C.R. shall be abased

(imperf. 3 p.m. sing.) acc. كَبَيْتَ
that he abase

★ ك ب د

trouble (v.n) كَبَدَ
< كَبَدَ يَكْبُدُ كَبْدًا (ف)
to suffer pain in the liver, to
face difficulty

★ ك ، ذ لِكَ

lit. like that كَذَلِكَ (comp.) كَذَلِكَ
that ذَلِكْ like ك

this particle may be translated
according to the contents

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ك أ ی ن

many, how many كَابَيْنَ

(always followed by مِنْ)

وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيؤُن كَثِيرٌ
And many a prophet hath
fought with a number of
godly men. [3:146]

(Note that the word كَابَيْنَ is
a compound of ك (like)
أَيٌّ (which); the noni-
tion (التَّوَيْنُ) is written
in a letter ن instead of
double kasara (ي) The
phrase كَأَيِّنْ مِنْ
such as many)

★ ك ب ب

(assim. v.)

(3 p. f. sing.) pp. كَبَّتْ

~will be thrown down-
ward < كَبَّ يَكْبُ كَبًّا (ن)

to invert, ل، ج -

throw one with the face
to the ground, overthrow

وَمَنْ جَاءَ بِالْبَغْيَةِ فَجَاوَبَتْهُمُ فِي النَّارِ
And whosoever will bring
evil, their faces shall be
cast down into the fire.

[27:90]

(Ap-der. m. sing.) iv acc. كَبَّتَا
one groping (one face)

مَكِبَاتَا

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وَلَا تَأْكُلُوهُمَا سُرْعَاً وَبِدَاً إِنَّكُمْ لَتَكْبُرُونَ

And consume it not extravagantly or hastily (for fear) that they may grow up.

[4:6]

(imperf. 2p.m.plu.) iii (el.) لَتَكْبُرُوا

< that ye may magnify

to magnify, كَبَّرَ يَكْبُرُ تَكْبِيرًا

to say (Allah is great)

(perate. m. sing.) ii كَبَّرَ
magnify

وَرَبِّكَ تَكْبِيرًا

And thine Lord, do magnify.

[74:3]

(perf. 3 p.m. plu.) iv أَكْبَرْنَ

< they exalted

to exalt, iv, أَكْبَرُ إِكْبَارًا

to deem great or formidable

فَلَتَأْزَيُنَّ أَكْبَرَهُ

When they (women) saw him deem him great. [12:31]

(i.e., they were astonished at him)

(imperf. 2 p.m. sing.) v. acc. تَتَكَبَّرُ

< that thou magnifies thyself

to grow v. تَكَبَّرَ تَكْبَرًا

proud, magnify oneself,

to deem oneself great

فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا

For it is not for thee to behave proudly therein.

[7:13]

such as: so, similarly, likewise, like that, even so, etc.

ك ب ر ★

(perf. 3 p. f. sing.) كَبُرَ

< is hard

كَبُرَ يَكْبُرُ كِبْرًا وَكِبْرًا (ك)

to became, to be hard, to be odious, to be grievous

كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ

Their backsliding is hard unto thee.

[6:35]

(perf. 3 p. f. sing.) كَبُرَتْ
is hard or odious

كَبُرَتْ كَلِمَةً 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. يَكْبُرُونَ
that they may grow up

< كَبُرَ يَكْبُرُ كِبْرًا وَكِبْرًا (س)

to be of an advanced age, full grown up

he who hath taken in hand
to magnify it (*Sale., Rod.*)

who took upon himself the
main part (*M.A.*)

old age (n.) **الْكِبَرُ**

وَأَصَابَهُ الْكِبَرُ

And the old age befell him.

[2:266]

(act. 2 pic.m. sing.) **كَبِيرٌ / الْكَبِيرُ**

old one (1)

كَبِيرًا / الْكَبِيرَ

وَأَبُونَا شَيْخٌ كَبِيرٌ

And our father is a very old
man. [28:23]

great (2)

قُلْ فِيهِمَا عَمَلٌ كَبِيرٌ

Say, in both is a great sin.

[2:219]

grievous (3)

قُلْ قَاتِلْ فِيهِ كَبِيرٌ

Say, fighting therein in grie-
vous. [2:217]

chief (4)

إِنَّهُ لَكَبِيرٌ لَّكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ

Verily he is your chief who
hath taught you magic.

[20:71]

big (one) (5)

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ
He said: rather he hath done
it, this big one of them,
so question them. [21:63]

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

they magnify themselves

(perf. 3 p.m. sing.) x **اسْتَكْبَرَ**

~was proud

to be x **اسْتَكْبَرَ اسْتِكْبَارًا**

much proud of himself

(perf. 3 p.m. sing.) x **اسْتَكْبَرْتَ**

thou wast proud

(perf. 3 p. m. plu.) x **اسْتَكْبَرُوا**

they were proud

(juss) x **يَسْتَكْبِرْ**

(imperf. 3 p.m. sing.)

~is proud

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

they are proud

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

ye are proud

greatness (1) (n.) **كِبْرٌ**

إِنَّ فِي صُدُورِهِمْ لَكِبْرٌ

There is naught in their bre-
asts save greatness i.e., the
quest of greatness (*Jid.*).

[40:56]

leading part (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

And as for him among them
who took upon himself the
leading part thereof, he
shall have a grievous tor-
ment. [24:11]

وَالَّذِي تَوَلَّى كِبْرَهُ who undertook the
bulk of it (*Jid.*)

who had the greater share
therein (*Pic.*)

greater than (1) (*elative*) أَكْبَرُ
(used for good and evil alike)

وَلَا جُرْأَلْآخِرَةَ أَكْبَرُ

And surely the reward of the Hereafter is greater (*i.e.*, than anything else).

[16:41]

وَأَخْرَجَ أَهْلَهُ مِنْهُ أَكْبَرُ
الْمَلِكِ وَالْفَتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

And to expel its people thence is a greater (transgression) with Allah; for persecution is worse than killing.

[2:217]

(used for masculine and feminine alike) as,

وَمَا يُرِيدُهُمْ مِنَ آيَةِ الرَّأْسِ أَكْبَرُ مِنْ أُخْتِهَا

And every token that We showed them was greater than its sister.

[43:48]

greatest, highest in (2)
estimation and rank

وَلَنْ نُكْرِمَ اللَّهَ أَكْبَرُ

And surely the remembrance of Allah is the greatest.

[29:45]

الْأَكْبَرُ (*elative*)

< geat ones (*n.p.*) أَكْبَرُ

(*sing.*) أَكْبَرُ

< the great (*elative f.*) الْكُبْرَى
femine of

elder (6)

قَالَ كَيْدُهُمْ أَتَوْا تَعْلَمُونَ

The eldest of them said: know ye not that. [12:80]

< great ones (*n.p.*) كِبْرَاءُ

(*sing.*) كَيْدٌ

إِنَّمَا أَطَعْنَا سَادَتَنَا وَكِبْرَاءَنَا

Verily we obeyed our chiefs and great ones. [33:67]

(*act. pic. f. sing.*) كَبِيرَةٌ

hard (1)

وَأَنَّهَا كَبِيرَةٌ إِلَّا عَلَى الْغَاشِقِينَ

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]

كَبِيرَةٌ great (things) (*n.p.*) كِبَارٌ

إِنْ تَحْذَرُوا كِبَارًا وَرَأْتُمُوهُنَّ عَنْهُ تَكْفُرًا فَسَاءَ مَا يَكْتُمُونَ

If ye avoid the great (things) which ye are forbidden We will remit from you your evil deeds. [4:31]

mighty (*ints.*) *acc.* كِبَارًا

وَمَكْرُوا مَكْرًا كِبَارًا

And they have plotted a mighty plot. [71:22]

وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

And seek that which Allah hath prescribed for you (or ordained for you).

[2:187]

قُلْ لَنْ يُصِيبَنَا آلامًا كَتَبَ اللَّهُ لَنَا

Say thou: naught shall befall us save that which Allah hath ordained for us.

[9:51]

(In the same sense **كَتَبَ** has occurred in verses 5:23, 6:12, 54; 58:21-22, 59.3)

(*perf. 3 p. f. sing.*) **كَتَبْتَ**
wrote, have written

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe then unto them for that which their hands have written.

[2:79]

(*perf. 2 p. m. sing.*) **كَتَبْتَ**
thou prescribed

(*perf. 1st p. plu.*) **كَتَبْنَا**
We prescribed (1)

وَكَتَبْنَا عَلَيْكُمْ فِيهَا أَنْ النَّفْسِ بِالنَّفْسِ

And We prescribed unto them therein, a life for a life.

[5:45]

we wrote (2)

وَكَتَبْنَا لَهُ فِي الْأَنْبَاءِ

And We wrote for him in the tablets.

[7:145]

(*n.p.*) (*relative*) **الْكَبِيرُ**

< the greatest one

(*sing*) **أَكْبَرُ**

as **أَكْبَرُ** for masc.

greatness (*n.*) **الْكِبْرِيَاءُ**

(*Ap-der. m. plu.*) *acc. v* **الْمُسْتَكْبِرِينَ**
the arrogant
(the stiffnecked)

acc. **مُسْتَكْبِرِينَ** *nom.* **مُسْتَكْبِرُونَ**
(*Ap-der. m. plu.*) *x*

acc. **الْمُسْتَكْبِرِينَ**
the arrogant (stiff-necked)

glorifying (*v.n.*) *ii* **تَكْبِيرًا**

(act of saying: Allah is the greatest **أَلَّهُ أَكْبَرُ**)

stiff-neckedness (*v.n.*) *x* **اسْتِكْبَارًا**

(*quard.*) **ك ب ك ب**

(*perf. 3 p. m. sing.*) *pp.* **كُتِبُوا**
< they were hurled

كَبَّ بِكَبِّ كَبًّا (ن)
same as (above)

ك ت ب ★

(*perf. 3 p. m. sing.*) **كَتَبَ**
< ~prescribed
~ordained

كَتَبَ يَكْتُبُ كِتَابًا وَ كِتَابَةً (ن)
to write, note, record,
to prescribe, ordain, destine

that ye write down *acc.*

وَلَا تَسْتَوُوا أَنْ تَكْتُبُوا صَغِيرًا أَوْ كَبِيرًا

And be not averse to writing down the contract whether it be small or great.

[2:282]

(*perate. m. sing.*) تَكْتُبُوا

ordain thou!

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

And ordain for us in this world that which is good and in the hereafter (that which is good). [7:156]

record (or enroll). (2)

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Enroll us among those who witness. [3:53]

(*perate. m. plu.*) اَكْتُبْ

write down!

إِذَا تَدَايَعْتُمْ بَيْنَكُمْ بِأَمْرٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

When ye contract a debt for a fixed term, record it in writing. [2:282]

(*3 p. m. sing.*) *pp.* اَكْتُبُوا

was prescribed, (1)
was ordained

كُتِبَ عَلَيْكُمُ الْقِصَاصُ

Retaliation is prescribed for you. [2:178]

كُتِبَ عَلَيْكُمُ الصِّيَامُ

Fasting is prescribed for you. [2:183]

(*imperf. 3 p. m. sing.*) *el.* {
should write (1)

يَكْتُبُ

acc.

that he may write

يَكْتُبُ

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

يَكْتُبُ

وَاللَّهُ يَكْتُبُ لَكُمْ رِزْقًا

And Allah recordeth what they plan by night. [4:81]

(*imperf. 3 p. m. plu.*) يَكْتُبُونَ

they write (1)

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe unto those who write out the book with their hands. (also see 52/41, they write down). [2:79]

they record (2)

إِنْ رُسُلَنَا يَكْتُبُونَ مَا تَكْفُرُونَ

Our messengers record that which ye plot. [10:21]
(also see 43:80)

(*imperf. 1st. p. sing.*) اَكْتُبْ

I shall ordain

سَأَكْتُبُ لِلَّذِينَ يَتَّقُونَ

I shall ordain it for those who ward off evil. [7:156]

(*imperf. 1st. p. plu.*) نَكْتُبُ

we record

وَنَكْتُبُ مَا قَدَّمُوا

We record that which they sent before. [36:12]

those who seek a writing,
write it for them if ye
know in them any good.

[24:33]

(as a technical word **مَكَاتِبَةٌ**
means: to allow a slave to
get himself free from bond-
age on paying a certain
amount as agreed upon)

(act. pic. m. sing.) } **كَاتِبٌ**
a writer, scribe

acc. } **كَاتِبًا**

(act. pic. m. plu.) } **كَاتِبُونَ**
writers

writers, scribes acc. } **كَاتِبِينَ**

a book i.e., (1) (v.n.) (n.) **كِتَابٌ**
the Holy Quran

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ

And when there came unto
them a Book from before
Allah (i.e., the Holy
Quran). [2:89]

كِتَابٌ أَحْكَمَتْ آيَاتُهُ

(This is) a Book the verses
whereof are guarded.

[11:1]

Decree, ordinance (2)

وَأُولَئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

And those who are akin are
nearer one to another in
the ordinance (or decree)
of Allah. [8:75]

558

is recorded (1)

وَلَا يَتَاكُونُ مِنْ عَدُوِّكُمْ إِلَّا

الَّذِينَ كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ

Nor gain they from the ene-
my a gain, but a good deed
is recorded for them.

[9:120]

(3 p. f. sing.) **pip.** **تُكْتَبُ**
will be recorded

سَتَكْتَبُ شَهَادَتَكُمْ

Their testimony will be re-
corded. [43:19]

(perf. 3 p.m. sing.) **viii** **اُكْتُبَ**
~ has got written

to cause **viii** **اُكْتُبَ** **اِكْتَابًا**
to be written

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اُكْتُبَهَا

And they say; stories of the
ancients, which he has got
written so they are dicta-
ted unto him (*Jid.*) which
he hath had written down.
(Pic.) [25:5]

write! (perate m. plu.) **iii** **كَاتِبُوا**

to write **iii** **كَاتِبَ** **مَكَاتِبَةً**

a contract

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ

أَيْمَانُكُمْ فَكُلُوا مِنْهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا

And from among those whom
your right hand possess,

558

وَكِتَابٍ مَّسْطُورٍ

And a scripture inscribed.

[52:2]

the Book (1) (*n. prop.*) **الْكِتَابِ**
(i.e., Holy Quran)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

This Book thereof is no
doubt.

[2:2]

Taurat (2)

يُحْيِي خُذُوا الْحَيْثُ بِتَقْوَةٍ

O Yahya hold fast the scrip-
ture.

[19:12]

the scripture in (3)
general, all teachings
revealed to a prophet

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ

The one who had some
knowledge of the scripture
said.

[27:40]

recorder (4)

(Also reference is made to
'recorder of decrees' or
لَوْحٍ مَّحْفُوظٍ 'preserved
tablets' by the word **كِتَابٍ**
as:

وَمَا تَسْقُطُ مِنَ رَوْحِ الْأَيْدِي لَهَا وَلَا جِنَّةٍ فِي ظُلُمَاتٍ

الْأَرْضِ وَلَا تَطْبَعُ الْأَيْدِي إِلَّا فِي كِتَابٍ مُبِينٍ

Not a leaf falleth but He
knoweth it, nor a seed-
grain groweth in the dark-
ness of the earth, nor
aught of fresh or dry but
is in a book luminous.

[6:59]

write (3)

لَوْلَا كِتَابٌ تَرَى اللَّهُ سَبِقَ لَمَسْكُورٍ فِيمَا
أَخَذْتُمْ عَذَابٍ عَظِيمٍ

Were it not that writ had
already gone forth from
Allah, there would surely
have touched you a mighty
torment for that ye took.

[8:68]

prescribed time (4)

لِكُلِّ شَيْءٍ أَجَلٌ كَاتِبٌ

For everything there is a
prescribed time.

[13:38]

record (5)

وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ

And with Us is record which
speaketh the truth.

[23:62]

letter (6)

قَالَتْ يَا أَيُّهَا الْمَلَأَى الْأَعْيُنَ إِلَى كِتَابِ كَرِيمٍ
She said; O chieftains, lo!
there hath been thrown
unto me a noble letter.

[27:29]

a term, (7)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ

إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُوَجَّهًا

No soul can ever die except
by Allah's leave and at a
term appointed.

[3:145]

scripture (8)

has a prefixed term of emphasis **لَا مَ التَّوَكِيدِ** that has nothing to do with (*el.*) which means 'in order to' or 'that he may.' The difference, for a learner, is that the former term is vocalized with *fatha* and the latter with *kasra*. For details see *LLQ.*)

(*imperf. 3 p.m. plu.*) *acc.* **يَكْتُمْنَ**
that they hide

(*imperf. 2 p.m. plu.*) **تَكْتُمُونَ**
ye hide

that ye may hide *acc.* **تَكْتُمُوا**
(*imperf. 1st. p. plu.*) **نَكْتُمُ**
we (shall) hide

we shall not hide **وَلَا نَكْتُمُ**

ك ت ب ★

(*act. 2 pic. m. sing.*) **كَيْبٌ**
sand-heap

< **كَسَبَ يَكْسِبُ كَسْبًا (ن، ض)**
to heap up, gather

ك ت ر ★

(*perf. 3 p.m. sing.*) **كَثُرَ**
~was much

< **كَثُرَ يَكْتُرُ كَثْرَةً (ك)**
to surpass in number or quantity, be much, many, numerous, increase, multiply

• + **كِتَابٍ** *com.* **كِتَابِيَّةٌ**
my record

(the final • of **كِتَابِيَّةٌ** is just for rhym)

people (*com.*) **أَهْلُ الْكِتَابِ**
of the scriptures (The Jews and Christians)

the original **أَمَّ الْكِتَابِ**
scripture the eternal fountain-head of all Divine decrees and revelations *i.e.*, preserved tablets.

scriptures (*n. p.*) **كُتُبٌ**

written (*pis. pic. m. sing.*) **مَكْتُوبًا**

ك ت م ★

(*perf. 3 p.m. sing.*) **كَتَمَ**
~hidest

< **كَتَمَ يَكْتُمُ كِتْمًا وَكِتْمَانًا (ن)**
to conceal, hide, restrain one's anger

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَ اللَّهِ

And who is more unjust than he who hideth a testimony that is with him. [2:140]

(*imperf. 3 p. m. sing.*) **يَكْتُمُ**
hides

(*imperf. 3 p. m. plu.*) **يَكْتُمُونَ**
they hide

(In the verse 2/146 **يَكْتُمُونَ**)

rivalry, vying in (v.n.) iv
respect of (riches)

the emulous desire of **التَّكَاثُرُ**
abundance, (*Jid.*) or rivalry in
worldly increase (*Pic.*)

(*ints.*) n.

<abundance of good

(*lit.* a large quantity of prosper-
ity (as a proper name
a certain river in paradise)

★ ك د ح

< toiling (v.n) acc.

كَدَحَ بِكَدْحِ كَدْحًا (ف)

to toil for one's family, to
exert oneself, make every
effort to carry out a thing
or reach a person

one (*act. pic. m. sing.*)
who is toiling

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا
تَمَلُّوهُ

O man! verily thou art toil-
ing to thy Lord a (Painful)
toiling and art about to
meet him. [84:6]

★ ك و ر

(*perf. 3 p. f. sing.*) vii **أَنكَدَرْتُ**
~fell

< **أَنكَدَرَ أُنْكَدَارًا**
shoot out (as a star)

مَتَآفِقٌ مَتَمَادٌ كَثُرٌ

Whether it be little or much.
[4:7]

(*perf. 3 p. f. sing.*) **كَثُرْتُ**
~was numerous

وَلَنْ نُّغْنِيَ عَنْكَ فِئَتَاكَ وَكَثُرْتُ

And your host will avail you
naught however numerous
it be. [8:19]

multitude (1) (*n.v.*) **كَثْرَةٌ**
(big in number)

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ

And on the day of Hunain
when ye exalted your mul-
titude. [9:25]

plenty (2)
(big in the quantity)

وَلَوْ أَنَّ جِبَالَ كَثْرَةِ الْخَيْثِ

Even though the plenty of
evil attract thee. [5:100]

(*act. 2 pic. m. sing.*) **كَثِيرٌ**
many, much, plenty

(*act. 2 pic. f. sing.*) **كَثِيرَةٌ**
very much

(this word is most often used
as an adjective that has to
agree with the preceding
noun in number and gen-
der. For details see LLQ.)

more than, much (*elative*) **أَكْثَرُ**
mostly, most of

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

And who is a greater wrongdoer than he who fabricateth a lie against Allah.

[39:32]

(perf. 3 p. f. sing.) كَذَبَتْ
she lied

(perf. 3 p. m. plu.) كَذَبُوا
they lied against

(imperf. 3 p. m. plu.) يَكْذِبُونَ
they lie

كَانُوا يَكْذِبُونَ

They have been lying. [2:10]

ye lie (imperf. 2 p. m. plu.) يَكْذِبُونَ

(3 p. m. plu.) pp. كَذِبُوا
thy were denied
they were given lie

(perf. 3 p. m. sing.) ii كَذَّبَ
~gave the lie to
~denied

to give the lie كَذَّبَ بِكَذِبٍ
to SS, to deny, to refute, to disbelieve, to accuse of lying

(perf. 3 p. f. sing.) ii كَذَّبَتْ
denied, gave the lie to

(this from, (3 p. f. sing.) refers to a plural such as community, nation, or people, as a general rule; a feminine singular verb when placed before a noun works for plural as well as for a singular)

<< كَدَّرَ يَكْدِرُ كَدْرًا (ض)

to be muddy

وَرَدَ النُّجُومُ إِذْ كَدَّرَتْ

And when the stars will fall. [81:2]

(according to some commentators. 'when stars will be muddy').

(v., v.)

ك د ي ★

أَكْدَى <stopped iv

ix أَكْدَى إِكْدَامًا

to stop hand, to be niggardly
<< كَدَى يَكْدِي كِدَامًا (ض)
to restrain

ك ذ ب ★

(perf. 3 p. m. sing.) كَذَّبَ

~lied

< كَذَّبَ بِكَذِبٍ كَذِبًا وَكَذِبًا
وَكَذِبَةً وَكَذِبَابًا وَكَذَابًا (ض)

to lie, say what is not a fact, fabricate a lie - عَلَى - fabricated a lie against SS, عَلَى - to relate a lie to SS

مَا كَذَّبَ الْفُؤَادُ مَا رَأَى

The heart lied not in that which he saw. [53:11]

lie (2)	(<i>perf. 2 p.m. sing.</i>) ii	كَذَّبْتَ
	thou didst deny	
مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا	(<i>perf. 3 p. m. plu.</i>) ii	كَذَّبُوا
Who is the great wrong-doer than he who fabricateth a lie concerning Allah.	they denied	
[7:37]	(<i>perf. 2 p. m. plu.</i>) ii	كَذَّبْتُمْ
falsehood (3)		
سَمْعُونَ لِلْكَذِبِ	(<i>com.</i>) ii	كَذَّبُوا
Listeners for the sake of falsehood. [5:41]	they denied me	
a liar (<i>act. pic. m. sing.</i>)	(the pronominal <i>ي</i> is shortened)	
كَاذِبٌ	(<i>perf. 1st p. plu.</i>) ii	كَذَّبْنَا
denier (<i>acc.</i>)	we denied	
كَاذِبُونَ	(<i>imperf. 3 p.m. sing.</i>) ii	يَكْذِبُ
(<i>act. pic. m. plu.</i>) (<i>nom.</i>)	~denies	
liars	(<i>imperf. 3 p. m. dual</i>) ii	يَكْذِبَانِ
acc. الكاذِبِينَ nom. الكاذِبُونَ	ye (twain) deny	
the liars, deniers	(<i>imperf. 3 p.m. plu.</i>) ii	يَكْذِبُونَ
a denier (<i>act. pic. f. sing.</i>)	they deny	
كَاذِبَةٌ	they deny me (<i>com.</i>)	يَكْذِبُونِي
a liar (<i>n. ints.</i>)	(<i>imperf. 2 p. m. plu.</i>) ii	يَكْذِبُونَ
كَذَابٌ	ye deny	
كَذَابٌ	that ye may deny <i>acc. ii</i>	يَكْذِبُوا
كَذَابٌ	Or if ye deny—	
كَذَابٌ	إِنْ تَكْذِبُوا [29:18]	
denying, giving the (<i>v.n.</i>)	(<i>imperf. 1st p. plu.</i>) ii	يَكْذِبُوا
lie to SS	we deny	
denial (<i>v.n.</i>) ii	(3 <i>p.m. sing.</i>) <i>pp. ii</i>	كُذِّبَ
تَكْذِيبٌ	~is/were/denied	
that which is (<i>pact. pic.</i>)	(3 <i>p. f. sing.</i>) <i>pp. ii</i>	كُذِّبَتْ
مَكْذُوبٌ	were denied	
falsified	false (1) (<i>n.</i>)	كَيْذِبٌ / أَلْكَذِبُ
beliers (<i>Ap-der. m. plu.</i>)	وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ	
المكذِبُونَ	And they came with false blood on his shirt. [12:18]	
(<i>Ap-der.m. plu.</i>)ii <i>acc.</i>		
deniers		
المكذِبِينَ		
مَكْذِبِينَ		

ك ر س ★

throne (n.) كُرْسِيٌّ
(when related to God)

وَسَبِّحْ كُرْسِيَّهُ السَّمَوَاتِ وَالْأَرْضِ

His Throne (of Majesty) comprehendeth the heavens and the earth.

[2:255]

(Note : كُرْسِيٌّ signifies a chair or a seat but when related to God means : His seat or throne, or Dominion, Power and Knowledge

a seat, a chair (2)

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَ كُرْسِيِّهِ جَسَداً
سَمَ آتَابَ

And assuredly We tried Sulaiman, and set upon his chair a mere body, thereafter he was penitent.

[38:34]

ك ر م ★

(perf. 2 p.m. sing.) ii كَرَّمْتَ
thou honoured

< كَرَّمَ بِكَرْمٍ كَرَمًا وَكَرَامَةً (ك)

to be superior to another in generosity, to be high-minded, beneficent, noble, illustrious

ك ر ب ★

< grievc, (v.n.) كَرْبٌ، الْكَرْبُ
calamity, pain, disaster

كَرَبَ بِكَرْبٍ كَرْبًا (ن)

to grieve, afflict, overburden, to twist a rope

ك ر ر ★

< a return (1) (n.) كَرَّةٌ

(assim. v) (ن) كَرَّ بِكَرٍّ كَرُّورًا

to return to, to return successively, to run against, to repeat

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرْنَا فَتَنَنَا وَأَرْسَلْنَا

And those who had followed shall say, would that for us were a return, then would we quit ourselves of them. [2:167]

return of victory (2)

سَمَ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ

Thereafter We gave you a return of victory over them. [17:6]

act of repeating (3)

repeating (twice) (n. dual) كَرَّتَيْنِ

ثَوَّارِجِ الْبَصَرِ كَرَّتَيْنِ

And repeat thy look twice.

[67:4]

A noble angel. **مَلَكٌ كَرِيمٌ**
[12:31]

كُتِبَ كَرِيمٌ

Worthy of respect < an honourable letter. [27:29]

رَسُولٌ كَرِيمٌ

A noble Messenger. [44:17]

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

This is indeed a holy Recitation (the Quran).

أَجْرٌ كَرِيمٌ [56:77]

Kind reward.

[57:11]

Fruitful kind (or pair.) [26:7] **رَوْحٌ كَرِيمٌ**

A fair place (estate). [26:58] **مَقَارٍ كَرِيمٍ**

أَنْتَ الْعَزِيزُ الْكَرِيمُ

Thou wast the Mighty, the Noble. [44:59]

رَبِّ الْعَرْشِ الْكَرِيمِ

The Lord of throne of grace. [23:116]

رَبِّكَ الْكَرِيمِ

The Lord, the Bountiful. [82:6]

Rich provision. **رِزْقًا كَرِيمًا**
[33:31]

قَوْلًا كَرِيمًا

A respectful speech, gracious word. [17:23]

(perf. 1st p. plu.) ii **كَرَّمْنَا**

~we honoured

(perf. 3 p. m. sing.) iv **أَكْرَمَ**

~hath honoured

to exalt, ii **أَكْرَمَ إِكْرَامًا**

to honour above others

thee **فِي** **أَكْرَمَ** (com.) **أَكْرَمَنِي**

honoured me **فِي** has

been shortened to **نِي**

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

ye honour

ye honour not **لَا مِهْكَرُمُونَ**

honour or (perate. f. sing.) **أَكْرِمِي**
give due respect

الَّذِي مَثْوَاهُ

Make (thou f.) his dwelling honourable. [12:21]

noble (act. 2 pic.) **الْكَرِيمِ** **كَرِيمًا**
honourable,

generous, kind, benefi- acc. **كَرِيمًا**
cent, gracious, agreeable

Note: This word has occurred as adjective to God, the Prophet, the Gabriel, the Book, the place of reward, the Throne of Majesty, and Provision: According to the contents and its place in a phrase the renderings of the word have been chosen to suit the contents as they are illustrated below.

ك ر ه ★

(perf. 3 p.f. sing.) كَرِهَ

- ~dislikest
~wast averse,
~detestest

كِرَاهِيَةٌ كَرَاهِيَةٌ كَرَاهِيَةٌ (س)

<to feel aversion to,

to dislike, to be averse
from, to loathe, abhor,
to detest

(perf. 3 p.m. plu.) كَرِهُوا

they detested

(perf. 2 p.m. plu.) كَرِهْتُمْ

ye detested

(imperf. 3 p.m. plu.) يَكْرَهُونَ

they detest

(imperf. 2 p.m. plu.) acc. يَكْرَهُوا

ye abhor

عَسَىٰ أَنْ يَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

Belike ye abhor a thing
whereas it is good for you.

[2:216]

(perf. 3 p.m. sing.) ii كَرِهَتْ

made hateful

(perf. 2 p.m. sing.) iv أَكْرَهْتْ

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. مَدْخَلًا كَرِيمًا [4:31]

<nobles (n. p.) acc. كِرَامًا (sing.)

They pass by مَرُّوا كِرَامًا dignity. [25:72]

Noble and right- كِرَامًا بَرَرَةً eous. [80:16]

كِرَامًا كَاتِبِينَ

Gracious and recording. [82:11]

(1) (relative.) الْأَكْرَمُ

the Most Bounteous.

إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read : And thy Lord is Most Bounteous. [96:3]

the noblest (2)

لَا إِلَهَ إِلَّا اللَّهُ أَتَقَكُمُ

Lo ! The noblest of you is
in the sight of Allah, the
best in conduct (Pic.).

[49:13]

glorious v.n. iv الْإِكْرَامُ

(Ap-der. m. sing.) iv a giver of honour مَكْرَمٌ

(pis. pic. m. plu.) iv honoured ones مَكْرَمُونَ

(pis. pic. f. sing.) ii honoured ones مَكْرَمَةٌ

(used as adjective of a plural noun حُصْفٌ : leaves, writs)

used to denote acquiring a good thing, or a bad (evil) or both, according to the contents the word will be rendered.

كُلُّ امْرِئٍ رِبَا كَسَبَ رِوْدُهُ

Every man is a pledge for that which he hath earned. [52:21]

بَلْ مَنْ كَسَبَ سَيِّئًا وَآحَاطَ بِهِ حَيْثُوتُهُ

Yea! whosoever earneth evil and his sin hath encompassed him. [2:81]

(perf. 3 p.m. dual.)

they (twain) earned (or did the evil)

كَبَا

(perf. 3 p. m. plu.)

they earned

كَسَبُوا

(perf. 2 p. m. plu.)

ye earned (good things)

كَسَبْتُمْ

اَتَوْفُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

Expend out of the good things which ye have earned. [2:267]

(imperf. 3 p.m. sing.)

earneth

يَكْسِبُ

(imperf 3 p. f. sing.)

<earneth

تَكْسِبُ

(imperf. 3 p.m. plu.)

they earn

يَكْسِبُونَ

(imperf. 2 p.m. plu.)

ye earn

تَكْسِبُونَ

وَلَا تَكْرِهُوا فَتَيَاكُمُ عَلَى الْبِعَادِ اِنْ اَدَّيْتُمْ مَخَصِمَتَا

لَيْتَسُوْا عَرَضَ الْحَيٰوةِ الدُّنْيَا وَمَنْ يَّكْرِهْمُنَّ

وَإِنَّ اِلٰهَكُمْ مِنْ بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ

Force not your slave-girls to whoredom and if one forced them, then (unto them), after their compulsion, Allah will be forgiving; Merciful. [24:33]

compulsion (v.n.) iv اِكْرَاهٌ

لَا اِكْرَاهَ فِي الدِّيْنِ

There is no compulsion in religion. [2:256]

(3 p.m. sing.) pp. ii

~was forced to

اُكْرِهَ

loath (act. pic. m. plu.) كَارِهُونَ

(act. pic. m. plu.) acc. كَارِهِينَ

those who dislike (a thing)

acc. مَكْرُوْهُ مَكْرُوْهُمَا

(pact. pic. m. sing.) acc.

hateful

ك س ب *

(perf. 3 p.m. sing.)

<~earned

كَسَبَ يَكْسِبُ كَسْبًا (ض)

to earn, gain, gether riches earn living, acquire, earn knowledge

The verb كَسَبَ and its derived form of viii اِكْتَسَبَ is

كَيْفَةً (n.) has two forms of the plural: كَيْفٌ (as in verse 52/44 and كَيْفٌ as in other verses.

أَوْ تَسُوِّطُ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا
Or thou causest the heaven to fall upon us as thou assertest ~ in pieces.

[17:92]

fragment (2)

فَأَسُوِّطُ عَلَيْنَا كَيْفًا مِّنَ السَّمَاءِ

So cause thou a fragment of the heaven to fall upon us.
[26:187]

(see also verse 34/9, and 30:48)

ك س ل *

كُسَالَى (n.p.) < idlers (1) (n.p.)

كَيْلٌ يَكْسَلُ كَسْلًا (س)

to be lazy, idle

(predicate) > خَيْرٌ لِّبْتَدَاءِ (م)

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى

And they come not to worship save as idlers. [9:54]

< languidly (acc. adj.) (2)

حَالٌ لِّقَامُوا

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى

When they stand up for prayer they perform it languidly. [4:142]

(imperf. 3 p. f. sing.) viii اِكْتَسَبَ
< ~ earnest

as R.F. viii اِكْتَسَبَ اِكْتِسَابًا

(perf. 3 p. f. sing.) viii اِكْتَسَبْتَ
earned

(perf. 3 p. m. plu.) viii اِكْتَسَبُوا
they earned

(perf. 3 p. m. plu.) viii اِكْتَسَبْنَ
they (f.) earned

ك س د *

< slackening (v.n.) كَسَادٌ

كَدَّ يَكْدُ كَسَادًا وَكُسُودًا (ن)
to sell badly, to be dull (market), stagnant

ك س ف *

(n.p.) acc. كِسْفًا

< pieces, fragment (see the following verse)

وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا
يَقُولُوا سَحَابٌ مَّرْكُومٌ

And if they see a fragment of the heaven falling down they would say: (it is only) clouds piled up. [52:44]

< pieces (1) (n.p.) acc. كِسْفًا

(sing.) كِسْفَةٌ

ك ش ف ★

(pref. 3 p.m. sing.) كَشَفَ
< ~ removed (1)

كَشَفَ يَكْشِفُ كَشْفًا (ض)
عن
to pull away, to remove, take

off, to open up lay
open, to base

ثُمَّ إِذَا كَشَفَ الضَّرْعَيْنِ

Then when he removeth the
distress from you. [16:54]

(perf. 3 p.f. sing.) كَشَفَتْ
~ bared (2)

وَكَشَفَتْ عَنْ سَائِرِهَا

And she bared her legs.
[27:44]

(perf. 1st p. plu.) كَشَفْنَا
we removed (1)
(distress, torment)

فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّ

And We removed that which
was with him of the hurt
(or distress). [21:84]

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ

Then when We removed from
them the torment. [43:50]

removal of the veil (2)

نَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

Then We have removed of
from thee thy covering so
thy sight is today piercing.
[50:22]

ك س و ★

(perf. 1st p. plu.) (w.v.) كَسَوْنَا
< we clothed

كَمَا يَكْسُو كَسْوًا (ن)
to cloth, dress

فَكَسَوْنَا الْوُجُوهَ كَسْمًا

We clothed the bones with
flesh. [23:14]

clothe! (perate. m. plu.) اَكْسُوا

وَأَكْسُوهُمْ وَقُولُوا لَهَا لَمْ تَعْرِوْا

And clothe them and say to
them a gentle saying. [4:5]

clothing, dress (n.) كِسْوَةٌ

ك ش ط ★

(3 p.f. sing.) pp. كَشِطَتْ
~ is stripped

كَشَطَ يَكْشِطُ كَشْطًا (ن)
<
to take off (the cover, veil),
remove, strip, scrape, skin

وَإِذَا السَّمَاءُ كَشِطَتْ

And when the heaven shall
be stripped. [81:11]

[as the skin is plucked off a
slaughtered sheep, or, the
phrase may mean, and
when the heaven shall be
removed from its place, as
a roof is removed from its
place.]

ك ظ م ★

acc. كَاطِمِينَ / الْكَاطِمِينَ

< (act. pic. m. plu.)

كَظَمَ يَكْظِمُ كَظْمًا (ض)

(1) to shut (a door), dam a water source, suppress one's anger, one who restrains

his anger كَاطِمٌ

(2) to choke, to tight or fill something with a check

the repressors (1)

وَالْكَاطِمِينَ الْبَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

And (those who are) the repressors of rage and the pardoners of men. [3:134]

choking (2)

إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ

When the hearts will be in the throats choking.

[40:18]

(the phrase is of hal for الْقُلُوبُ)

(act. 2 pic.)

one filled with sorrow (1) or anger, a suppressing condition

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَاطِمٌ

And his eyes were whitened with the sorrow that he was suppressed. [12:84]

wroth inwardly (2)

(imperf. 3 p.m. sing.) يَكْشِفُ

~ will remove (hurt, distress, torment etc.)

(3 p.m. sing.) pip.

will be bared

يَكْشِفُ

يَوْمَ يَكْشِفُ عَنِ 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 الْحَرْبُ عَنِ سَاقِيهَا

and one says of a man when difficulty or calamity befalls him

كَشَفَ عَنِ سَاقِهِ

which means he prepared himself for difficulty. (LL.)

(act. pic. m. sing.)

a removers (of torment)

كَاشِفٌ

removers كَاشِفُونَ <n.d.

كَاشِفُونَ

remover (act. pic. f. sing.)

كَاشِفَةٌ

(act. pic. f. plu.)

removers (of distress)

كَاشِفَاتُ

كَمَبَ يَكْمَبُ (بِكْمَبُ) كَمُوبًا (ف، ض)

to become prominent, have swelling

كَوَاعِبُ *adj.*

< full breasted (girls)

كَمَابُ (having swelling breasts)

ك ف ه ★

كُفُورًا *acc.* < co-aqual (v.n.)

(*ph.* أَكْفَاءُ)

to be equal, vi تَكَافَأَ تَكَافُؤًا
alike

ك ف ت ★

كِفَانًا *acc.* < a receptacle (v.n.)
كَفَّتْ يَكْفِئُ كِفَانًا (ض)

to gather, to add to

A place in which a thing is drawn together, or comprehended and collected or congregated. Thus the meaning of the verse is :

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَانًا

Have we not made the earth a place which comprehends (the living and the dead)? [77:25]

ك ف ر ★

كَفَرًا *(perf. 3 p.m. sing.)*

< ~disbelieved (1)

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ
وَجْهَهُ مُسْوَرًّا ۖ وَهُوَ كَاطِبٌ

And when one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. [16:58]

مَكْظُومٌ *(pact. pic. m. sing.)*

one oppressed with silent sorrow, despair

ك ع ب ★

كَعْبَيْنِ *(dual, n.)* < (two ankles)
كَعْبٌ *(sing.)*

الكعبة *(prop. n.)* < lit: the square, or cubic, a swelled one or one become prominent. Signifies the sacred house, building in the centre of the sacred Mosque in Makka, said to be so because of its square or cubic form, or because of its high and its square form. (LL.)

A massive stone building, oblong in size, 55 ft. in length, 45 in breadth, and with height a little above the length, standing in the middle of open parallelogram of about 500 ft. by 530 ft. known as the sacred Mosque and having a door 7 ft. from the ground (Jid).

denied ungratefully (2)

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا
يُدْعَاهُمْ أَنَّ يَكْفُرُوا بِأَنْعَمِ اللَّهِ فَأَذَّاكُمَا
إِلَهُهُ لِيَأْسَ الْجُوعُ وَالْعُوزُ بِمَا كَانُوا يَصْنَعُونَ

And Allah propoundeth a similitude : a town which was secure and at rest, to which came provision there- of plenteously from every place then it ungratefully denied the favours of Allah wherefore Allah made it taste the extreme of hunger and fear because of that which they were wont to perform.

[16:112]

كَفَرْتُ (perf. 2 p. m. sing.)

thou disbelieved

كَفَرْتُ (perf. 1st. p. sing.)

I rejected, refused

إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ 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 وَبَيْنَهُمْ مَنْ كَفَرَ

Among themselves is he who believed and among themselves is he who disbelieved.

[2:253]

< was, or became (2)
ungrateful

كَفَرَ يَكْفُرُ كُفْرًا وَكُفْرَانًا (ن)

to be ungrateful, negligent, (opposite of thankfulness)

وَمَنْ شَكَرْنَا أَشْكُرْ لِنَفْسِهِ وَمَنْ كَفَرَ

فَأَنْ رَبِّي عَزَّوَجَلَّ

Whosoever giveth thanks he only giveth thanks for the (good of) his own soul : and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo ! my Lord is Absolute in independence, Bountiful. [27:40]

كَفَرْتُ (perf. 3 p. f. sing.)

disbelieved (1)

فَأَمَّتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ

وَكَفَرَتْ طَائِفَةٌ

And a party of the children of Israel believed while a party disbelieved. [61:14]

(pip.neg.3p.m.plu.) لَنْ يَكْفُرُوا (هـ)
they will not be
denied (reward thereof)

(relative w.) مَا أَكْفَرَهُ
how ungrateful he is !

(the verb of wonder) أَفْعَالُ التَّعَجُّبِ
is formed on the measure of
أَفْعَلْ iv (with a prefixed
hamza from any adjective

فَيْتِلِ الْإِنْسَانَ مَا أَكْفَرَهُ

Perish man ! how ungrateful
is he! [80:17]

ungratefulness, v.n. الْكُفْرُ / كَفَرٌ
disbelief, denial acc. كُفْرًا

[Note : where the word
كَفَرٌ is used intransitive
to another object, it means
: disbelief in Allah or
his messenger (P.O.H.)]

rejecter, (act. pic. m. sing.) كَافِرٌ
one who refuses to believe,
man of disbelief

(act. pic. f. sing.) كَافِرَةٌ
disbelieving group (adj.)

(solid plu.) acc. كَافِرُونَ / كَافِرِينَ
those who have no belief
in Allah and His messenger

(act. pic. f. sing.) كَافِرَةٌ
a disbeliever (group)

(act. pic. f. plu.) الْكُوفِرَاتُ
disbeliever women

(b. p. of كَافِرَةٌ)

(perf. 2 p.m. plu.) كَفَرْتُمْ
ye disbelieved
~denied

(perf. 3 p.m. plu.) كَفَرُوا
they disbelieved
~denied

(perf. 1st. p. plu.) كَفَرْنَا
we disbelieved
~denied

(imperf. 3 p. m. sing.) يَكْفُرُ
disbelieveth

(imperf. 3 p.m. plu.) يَكْفُرُونَ
they disbelieve

(imperf. 3 p.m. plu.) acc. يَكْفُرُوا
that they disbelieve

(imperf. 2nd. p.m. plu.) تَكْفُرُونَ
ye disbelieve

(imperf. 2nd p.m. plu.) acc. تَكْفُرُوا
they ye (may) disbelieve

(imperf. 1st. p. plu.) نَكْفُرُ
we disbelieve

(perate m. sing.) اكْفُرْ
(thou) disbelieve !

(perate. m. plu.) اكْفُرُوا
(you) disbelieve !

(perate. neg.) لَا تَكْفُرْ
deny not !

(pp. 3 p.m. sing.) كُفِرَ
~was denied rejected
(who was subject to disbelief)

(pip. 3 p.m. sing.) يَكْفُرُ
~is rejected
being rejected or denied

ب -

most ingrate (<i>ints.</i>)	كَفَّارٌ
impious <i>acc.</i>	كَفَّارًا
(Note): it is <i>ints.</i> of كَافِرٌ or كُفْرٌ	كُفْرٌ
(<i>perf.</i> 3 <i>p.m.</i> <i>sing.</i>)	كَفَّرَ
< ~expiated	
to cover over, <i>ii</i> كَفَّرَ تَكْفِيرًا	
to expiate one's (crime) عَن	
(<i>perf.</i> 1st. <i>n.</i> <i>plu.</i>) <i>ii</i> كَفَّرْنَا	
we expiated	
(<i>imperf.</i> 3 <i>p.m.</i> <i>sing.</i>) <i>juss</i> <i>ii</i> يَكْفُرْ	
will expiate	
(<i>imperf.</i> 1st <i>p.</i> <i>sing.</i>) <i>epl.</i> <i>ii</i> لَا كَفَّرَنِّي	
surely I shall expiate	
(<i>imperf.</i> 1st <i>p.</i> <i>plu.</i>) <i>juss</i> <i>ii</i> نَكْفُرْ	
we shall expiate	
(<i>imperf.</i> 1st. <i>p.</i> <i>plu.</i>) <i>epl.</i> <i>ii</i> لَنَكْفُرَنَّ	
surely we shall expiate	
(<i>perate.</i> <i>m.</i> <i>sing.</i>) <i>ii</i> كَفِّرْ	
(thou may) expiate!	
expiation (<i>ints.</i> of كَفَّرَ) كَفَّارَةٌ	
(The word is derived from كَفَّرَ in its original sense <i>i.e.</i> , to remove, hide <i>etc.</i> , as an expiation removes the sin and is an act of merit on one's part.)	
(see <i>Mjj.</i>)	
rejection (<i>v. n.</i>) كُفْرَانٌ	
camphor, (<i>n.</i>) <i>acc.</i> كَافُورًا	

infidelity, denial (<i>v.n.</i>) <i>acc.</i>	كُفُورًا
disbelief. rejection	
ingrate, (<i>ints.</i>)	كُفُورٌ
thankless <i>acc.</i>	كُفُورًا
dis- (1) (<i>b. p.</i> of كَافِرٌ)	كُفَّارٌ
believers infidels	الْكُفَّارُ
<i>acc.</i>	كُفَّارًا

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَاتِ نَارَ جَهَنَّمَ خَالِينَ مِنْ فِيهَا

Allah hath promised the hypocritical men and hypocritical women and unto the (open) infidels Hell-fire wherein they shall be abiders. [9:68]

disbelievers. (*b. plu*) الْكُفَّارَةُ
husbandmen (2)

كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَاتِ

As the likeness of (vegetation after) rain whereof the growth pleaseth the husbandmen. [57:20]

(This is the only verse in which كُفَّارٌ is used in the sense of 'husbandmen' *i.e.*, those who hide seeds under the ground according to the original meaning of the root form. Some commentators think that here too the word gives the general signification *i.e.*, disbeliever. (*Mjj.*)

to be (ن) كَفَلٌ يَكْفُلُ كِفَالَةً (ن)
guardian of, take care of,
to be responsible for, to
stand security or bail for

(imperf. 3 p.m. plu.) يَكْفُلُونَ
they (may) take care of

(perf. 3 p. m. sing.) ii كَفَّلَ
< ~ made SS to take care of

to make ii كَفَّلَ تَكْفِيلًا
some one guardian, care
or take care of

(perate. m. sing.) iv أَكْفَلُ
< make SS guardian i.e.,
entrust, give

to make iv أَكْفَلُ إِكْفَالًا
someone or apppint a guardian
or entrust some one
with something

وَلِي تَمَجَّةٌ وَاحِدَةٌ فَقَالَ أَكْفَلْنِيهَا
And I have one ewe and he
saith, enturst it to me.
[38:23]

(أَكْفَلْنِيهَا) the word has double
accusative في me and ها it)

(act. 2. pic.) acc. كَفِيلٌ / كَفِيلًا
surity

وَوَدَّ جَعَلَهُمُ اللَّهُ عَلَيْكُمْ كَفِيلًا
And surely ye have appointed
Allah a surity upon you.
[16:91]

(the literal meaning of كَفِيلٌ
is one who takes responsibility
for someone or some

ك ف ف ★

(perf. 3 p.m. sing.) (v. assim) كَفَّ
< ~ withheld

كَفَّ يَكْفُفُ كَفًّا (ن)
to withhold

to avert, turn off from عَن -
prevent, cease

(v. assim) كَفَفْتُ
(perf. 1st. p. sing.)
I restrained, turned off

كَفَفْتُ
(imperf. 3 p.m. sing.)
I restrained, turned off
will withhold

(v. assim. v) تَكْفُونُ
(imperf. 3 p. m. plu.)
they will not turn off

كَفَفُوا
(v. assim.) acc.
(imperf. 3 p.m. plu.)
(neg.) they (may not) restrain

Both of (n.d.-dawl n.) كَفَيْهِ
(two palms)

plam—sing. كَفَّ

(كَفَيْنِ — n.d. كَفَيْتَ)

(كَفَيْهِ — ÷ •)

wholly act. pic. acc. كَانَهُ
(with additional ة)

ك ف ل ★

(imper. 3 p. m. sing.) يَكْفُلُ
< ~ taketh charge of
taketh charge of

Sometimes the first object takes ب, as above; sometimes both objects are drawn together.)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

We were to suffice thee against mockers. [15:95]

(Note. As frequently observed, (for purposes of explaining it), verb formed for perfect tense is translated as if it was for imperfect tense and vice versa. Thus كَفَيْنَاكَ is translated as we will suffice thee.)

(imperf. 3 p.m. sing.) (w.v.)
will be sufficient

يَكْفِي

فَسَيَكْفِيكَمُ اللَّهُ

Allah suffices thee against them. [2:137]

فَ + سَ + يَكْفِي + كَ + مُ

i.e. the word فَسَيَكْفِيكَمُ

preceded by two letters and followed by two pronominals.

will not be acc.
sufficient ?

أَلَنْ يَكْفِي

was not كَفِيَ أَمْ jiss. f.d.
sufficient

يَكْفِي

أَوَلَمْ يَكْفِ بِرَبِّكَ

Doth not they Lord suffice ?
[41:53]

thing, or who stands bail or surity for someone but in this verse from the Holy Quran the word means surity as the content refers to those who had sworn by his name.)

responsibility, a portion (n.) كَيْفَلٌ

two portions (dual n.) كَيْفَلَيْنِ

the name of (prop. n.) ذُو الْكَيْفَلِ
an apostle

(Prophet Ezekiel of the Bible noted for his splendid vision and literary imagery. Very little is known of his personal history. see *Jid.* P. XVII n. 188 and P. XXIII n. 411.)

ك ف ي *

(perf. 3 p.m. sing.) كَفَى

< sufficed

كَفَى يَكْفِي كِفَايَةً (ض)

to be enough, sufficient, SS is sufficient كَفَاهُ for him to meet all his requirements, to protect, to defend

كَلِمًا بِاللَّهِ حَسْبًا

Sufficient is Allah as a reckoner. [4:6]

(perf. 1st. p. plu.) (w.v.) كَفَيْنَا
we suffice

(Note : The verb is used with double accusatives.

to compel SS, ii **كَلَّفَ تَكْلِفًا** <

to what is beyond one's
might, to tax

<< **كَلِفَ يَكْلِفُ كَلْفًا** (س) - ب

to be zealous, to take pains

(imperf. 1st. p.m. plu.) ii **تَكْلِفُ**
we burden or tax

(pip. 3 p. m. sing.) ii **تُكْلَفُ**
~is tasked

(Note: The subject of this verb
is 'soul' **نَفْسٌ** feminine)

(Ap-der. m. plu.) acc. v **الْمُتَكْلِفِينَ**
< affecters

تَكْلَفَ تَكْلَفًا
to take anything
as difficult or troublesome

وَمَا أَنَا مِنَ الْمُتَكْلِفِينَ

Nor am I of the affecters.
i.e., nor am I led by nature
or habit to practise deceit
and falsehood. [38:86]

★ ك ل ل

< one who has (1) v.n. **كَلَّالَةٌ**
no direct heirs

كَلَّ يَكْلُ كَلَّالَةً (ض)
to lose father and child (Mjj.)

(act. pic. m. sing.) f.d. **كَافٍ**
defender, sufficient, protector

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His
bondman? [39:36]

★ ك ل ا

(imperf. 3 p.m. sing.) h.v. **يَكْلُؤُ**
~guards

كَلَّأَ يَكْلُؤُ كَلًّا (ف)
to keep guard

★ ك ل ب

the dog (n.) **الْكَلْبُ**

(Ap-der. m. plu.) ii acc. **مُكَلِّبِينَ**
< those who train dogs or
other animals for hunting
(sing.) **مُكَلِّبٌ**

★ ك ل ح

(act. pic. m. plu.) **كَالِطُونَ**

< those who grin their teeth
with pain and agony, grin-
ning ones

كَلَّحَ يَكْلُحُ كَلِّحًا (ف)
to look austere, frown, grin,
severe looking
(sing.) **كَالِحٌ**

★ ك ل ف

(imperf. 3 p.m. sing.) ii **يَكْلِفُ**
~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 **كُلٌّ** and **كُلًّا** (see above) and governs alike the singular and plural. It is most often used as *mudaf* to take the following nouns in genitive, such as **كُلُّكُمْ** **كُلِّكُمْ** or **كُلِّكُمْ** **كُلِّكُمْ** or **كُلِّكُمْ** **كُلِّكُمْ** to denote, every' and 'entirely'.

whenever, as (*com.*) **كُلِّكُمْ** **كُلِّكُمْ**

often as, so often as **كُلِّكُمْ** **كُلِّكُمْ**

ك ل ا

nay but or but (*particle*) **كُلَّا**
nay !

كَلَّا سَوْفَ تَعْلَمُونَ

Nay, but ye will come to know. [102:3]

وَلَنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً وَوَلَةٌ أَخٍ
أَوْ أُخْتٍ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

And a man or a woman hath no direct heirs but hath a brother, and a sister, each of the twain will have a sixth. [4:12]

one without (2)
father or child

قُلِ اللَّهُ يُفَيِّدُكُمُ فِي الْكَلَّةِ

Say thou : Allah pronounceth you in the matter of one without father or child. [4:176]

(Note : According to Tabri the word **كَلَّةً** in this verse could be explained with both significances.)

one who depends on (*n.*) **كُلِّكُمْ**
others for his livelihood, a burden, weariness

وَهُوَ كَلٌّ عَلَىٰ مَوْلَاةٍ

And he is a weariness unto his master. [16:76]

each (*particle*) **كُلِّكُمْ**

(or a substantive noun:—*Lis.*)

كُلٌّ يَجْرِي لِأَجَلٍ مُّسْتَقَرٍّ

Each (one) runneth to an appointed goal. [13:2]

each *acc.* **كُلًّا**

(*perf. 3 p. f. sing.*) v **تَكَلَّمَ**
 ~ uttered a word
 to utter **تَكَلَّمَ تَكَلَّمَ** <
 a word, to speak
 (without mentioning an accusative)

(*imperf. 3 p.m. sing.*) v **يَتَكَلَّمُ**
 ~ speaketh, uttereth a word

(*imperf. 1st. p. sing.*) v **نَتَكَلَّمُ**
 we speak

(*imperf. 3 p.m. plu.*) v **يَتَكَلَّمُونَ**
 they speak

<an act of (v.n.) ii **تَكَلُّمًا**
 speaking (see above) **كَلِمًا**
 a word (1) (n.) **كَلَامًا**

وَقَدْ كَانَ قَوْمٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْرِثُونَ

And a party of them used to listen to the word of Allah then used to change it. [2:75]

speaking (2)

قَالَ يُوسُفُ إِنِّي اصْطَفَيْتُكَ
 عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي

He said: O Musa! I have preferred thee above mankind by My messages and by My speaking (unto thee). [7:144]

كَلِمَةً < a word (n.) **كَلِمَاتٍ**

(*plu.*) see below

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

Nay, but ye will come to know. [102:4]

★ ك ل م

(*perf. 3 p.m. sing.*) ii **كَلَّمَ**
 ~ spoke

to speak to **كَلَّمَ كَلَّمَ كَلَّمَ** <

(*trans* : to pronominals or nouns as

كَلَّمَ اللَّهُ مُوسَى ، كَلَّمَهُ ، كَلَّمَهُمْ
 (i.e., a double accusative)

(*perf. 3 p.m. sing.*) ii **كَلَّمَ**
 speaks

يَكَلِّمُهُ ، يَكَلِّمُهُمْ ، يَكَلِّمُنَا
 he speaketh to him, speaks to them, or to me respectively

(*imperf. 2 p.m. sing.*) ii **تَكَلَّمِ** *acc.*
 that thou speak

أَلَّا تَكَلِّمُوا النَّاسَ

That thou shall not speak to mankind. [3:41]

I shall speak *acc.* ii

I shall not speak *acc.* **لَنْ أَكَلِّمَ**

(*pp. 3 p.m. sing.*) ii **كَلَّمَ**
 is/are spoken with

أَوْ كَلِّمُوا الْمَوْتَى

The dead could be spoken to. [13:31]

in the sense of (5)
an order, knowledge, His
will, *meta*. Christ

إِنَّمَا السَّبِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولَ اللَّهِ وَكَلِمَتُهُ

The Messiah 'Isa, son of
Maryam, is but an apostle
of Allah, and his word!
(i.e., born out of his word).

[4:171]

(generally where **كَلِمَةٌ** is used
its translation with 'word'
is preferable)

According to some commen-
tators **كَلِمَةُ التَّقْوَى** means

the saying: **لَا إِلَهَ إِلَّا اللَّهُ**

in absolute cases it may be
taken in the sense of His
might, will, and determina-
tion.

words (1) (*n. p.*) **كَلِمَاتٌ**

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam learnt from his
Lord (certain) words.

[2:37]

ordinance (2)

لَا مَبْدَلَ لِكَلِمَاتِهِ

None can change His words
(‘words’ mean His comman-
ds and ordinances).
(*Tabri*).

[6:115]

< words (*b. plu*) **الكَلِمَاتُ**

(*sing.*) **كَلِمَةٌ**

كَلِمَاتُهَا كَلِمَةٌ هُوَ قَائِلُهَا

Nay! it is but a word that
he utters. [23:100]

(saying in the sense of (2)
a formula)

الْوَرَكِيفُ صَدْرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَجَوْشَنُ

طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Behold thou not how Allah
hath propounded the simi-
litude of the clean word, it
is like a clean tree, its root
firmly fixed and its bran-
ches (reaching) unto hea-
ven. [14:24]

in the sense of a (3)
'decree' or 'the sentence'

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ

أَقَانَتْ تُنْقِذُ مَنْ فِي النَّارِ

Is he, then, on whom is justi-
fied the decree of the
torment—will thou rescue
him who is in the fire?

[39:19]

in the sense of an (4)
agreement

قُلْ يَا هَؤُلَاءِ الَّذِينَ كَفَرُوا إِلَى كَلِمَةٍ

سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ

Say: O people of the script-
ure! come to an agreement
between us and you.

[3:64]

وَكَمْ قَوْمَانِ قَرِيْبَةً كَانَتْ ظَالِمَةً

How many a community that dealt unjustly have We shattered, [21:11]

as, even as, (*praticle*) كَا
just as

كَمَا خَرَجَ اَبَوَيْكَ

As he caused your (first) parents to go forth. [7:27]

affixed pronouns of 2. p. plu. (see LLQ.) كَمْ، كَمَا

ك م م *

< the sheath or (*n. p.*) spathe in which the flower of a fruit is enveloped

(*sing.*) كَمْ

وَمَا تَخْرُجُ مِنْ شَعْرَتٍ مِنْ اَكْمَامِنَا

And no fruits burst forth from their sheaths. [41:47]

ك م م *

the blind one from birth الْاَكْمَى

< كَيْهَ يَكْمَهُ كَمَا (س)

to be blind from birth

ك ن د *

< very ingrate (*relative*) كَنُودٌ
(by nature)

* * * *

both of two/ (*particle*) كِنَا
the twain (*f.*)

both of two/the twain (*m.*) كَلَا

* ك م ل *

(*imperf. 3 p. m. sing.*) iv أَكْمَلْتُ
I completed

to iv أَكْمَلْ اِحْمَالًا <
finish, complete,

(*imperf. 2 p. m. plu.*) acc. لَتَسْكُنُوا
you, in order, to complete

(*act. pic. m. dual.*) كَامِلَيْنِ
entire, two full, two complete ones

(*act. pic. f. sing.*) كَامِيَةً
entire, a full

* ك م *

an interrogative conjunctive particle { كَمْ
how long,
how many

(followed by مِنْ with the genitive):

قُلْ كَذٰبُ اُولٰٓئِشْنِىْ فِى الْاَرْضِ عَدَدَ سِنِيْنَ

He will say: how long tarried ye in the earth counting by years? [23:112]

hide themselves in his ray
(John Penrice)

★ ك ن ن

(*assim*)
(*perf. 3 p. m. plu.*) *iv*
<ye conceal

كَنَّ يَكْنُو كَنَّا وَ كَنُونًا (ن)

to cover

conceal, *iv* أَكْنَى إِكْنَانًا

keep secret, *ix* أَكْتَنَ

to keep concealed in mind/
heart

(*imperf. 3 p. m. sing.*) *iv* (*assim*) يَكْنُو
hideth

مَا لَكِنَّ صُدُّوهُمْ

(He knoweth) what their hearts conceal. [27:74]

<a covering (*n. p.*) أَكْنَانٌ

cover (*sing.*) كَنْ

such as a shelter, veil etc. أَكْنَةٌ

a covered one (*fact. pic.*) مَكْنُونٌ
or a concealed one

★ ك ه ف

the cave (*n.*) الْكَهْفُ

★ ك ه ل

<manhood *acc. (n.)* كَهْلًا

< كَنَدَ يَكْنُدُ كَنُودًا (ن)

to be ungrateful

elative كَنُودٌ *act. pic.*

very ingrate by his nature

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Verily man is unto his Lord
ungrateful. [100:6]

★ ك ن ز

(*perf. 2 p. m. plu.*) كَنَزْتُمْ
<ye treasured

كَنَزَ يَكْنِزُ كَنَزًا (ض)

to bury in the ground, collect
and store up, to treasure

(*imperf. 3 p. m. plu.*) يَكْنِزُونَ
they treasure

(*imperf. 2 p. m. plu.*) تَكْنِزُونَ
ye treasure

treasure (*v.n.*) كَنْزٌ

★ ك ن س

<those which hide (*n. p.*) الْكَسُوفُ
themselves (stars)

(*sing.*) كَانِيفٌ

<< كَسَرَ يَكْسِرُ كَسْرًا (ض)

to hide behind the haunt (gazelles) (*MJJ.*)

(a name applied to the stars,
and especially those planets
which, from their proximity
to the sun, occasionally

ك و د ★

(*perf. 3 p.m. sing.*) w.v. كَادَ
 <~became nigh, was about to do

Used as an adverb, thus always attached to another verb, denoting: was on the point of e.g. كَادَ يَفْعَلُ
 he was on the point of doing.

R.F. (ف) كَادَ يَكَادُ كَوْدًا (ف)
 to be well nigh.

in Jussive becomes

يَكْدُ and so on.

الَّذِينَ اسْتَجْعَلُوا فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ
 يَرِيحُ قُلُوبَ قَرِيْبِيْنَ مِنْهُمْ

And those who followed him in the hour of distress after the hearts of a part of them had well-nigh swerved aside. [9:117]

(*perf. 3 p.m. sing.*) (w.v.) كَادَتْ
 she had well-nigh ~

(*perf. 2 p. m. sing.*) كَدْتِ
 thou hadst well-nigh

(*imperf. 3 p. m. sing.*) w.v. يَكَادُ
 has well-nigh

has not well-nigh *juss. w.v.* يَكْدُ

لَمْ يَكِدْ يَرَهَا

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 كَهْيَمَنْزُ
 Maryam (19th Sura)

ك ك ب ★

a star (*n.*) { كَوْكَبٌ
 acc. { كَوْكَبًا

< stars (*n. p.*) الْكَوَاكِبُ
 (*sing.*) كَوْكَبٌ

ك و ب ★

< cups (*n. p.*) أَكْوَابٌ

a cup (*sing.*) 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, (الإِسْتِمْرَارُ) which may be translated in English by 'used to' 'would~'

to belong to ل -

to be qualified for ل مِنْ -
with a following subjunctive
لِ مَا كَانَ لِ means ; he was not worthy of~

was, were (1)
(in case the predicate is a collective noun.)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind were one community. [2:213]

وَسَأَلُوهُ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً بِالْبَحْرِ

Ask them of the township that was by the sea. [7:163]

used to (2)

وَقَدْ كَانَ قَوْمٌ مِنْكُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْوِيُونَهَا

A party of them used to listen to the word of Allah, then (used to) change it. [2:75]

(imperf. 3 p. f. sing.) w.v. يَكَادُونَ
< ~are well-nigh

used for

(imperf. 3 p. m. plu.) w.v. يَكَادُونَ
they hardly (can)
they are well-nigh ~not (Jid.)

ك و ر ★

(imperf. 3 p. m. sing.) ii يَكْوَرُ
< ~rolls

to roll up, كَوَّرَ يَكْوَرُ يَكْوَرُ
يَكْوَرُ اللَّيْلَ عَلَى النَّهَارِ وَيَكْوَرُ النَّهَارُ عَلَى اللَّيْلِ
He rolleth the night around the day and rolleth the day around the night.

[39:5]

(pp. 3 p. f. sing.) ii كُوِّرَتْ
shall be wound round (the sun)

('Sun' is a feminine word in Arabic)

ك و ن ★

(perf. 3 p. m. sing.) كَانُ
< ~was, existed
happend, occurred,
took place

(perf. 3 p. f. sing.) كَانَتْ
(a supporting verb of weak verbs group

كَانَ يَكُونُ كَوْنًا (ن)

to be, to exist, to happen, to occur, to take place

shall be (5)

أَلَمْ تَكُنْ يَوْمَئِذٍ بِالْحَقِّ الْوَارِثِينَ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَسِيرًا

The dominion on that Day shall be true (dominion), of the Compassionate and it shall be a hard day upon the infidels. [25:26]

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 كَانُ but other verbs too are used in past tense for showing surity of the Hereafter.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفُزْدِ وَاسْمُ نَزْلًا

Verily those who believe and do righteous work, unto them shall be gardens of Paradise for an entertainment. [18:107]

٥٨٥

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَ
الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

And he relieveth them of their burden and the fetters that they used to have on them. [7:157]
is (3)

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرَائِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ
Say: who is an enemy to Jibrael (Gabriel): for he it is who hath revealed to thy heart. [2:97]

وَكَانَتْ أُمَّرَأَتِي 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 وَرَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say then: The truth is come and falsehood is vanished, verily the falsehood is ever vanishing. [17:81]

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ

كَيْدًا مَوْضُوعًا

Verily the prayer is prescribed unto believers at definite time. [4:103]

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(*imperf. 3 p. f. dual*) w.v.
the twain (*f.*) were

كَانَا

(*pref. 2 p.m. sing.*) w.v.
thou wert

كُنْتَ

(*perf. 1st. p. sing.*) (w.v.)
I was/I am

كُنْتُ

(*perf. 2 p. m plu.*) w.v.
you are

كُنْتُمْ

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best community.
[3:110]

(*perf. 3 p. f. plu.*) w.v.
they (*f.*) were/are

كُنَّ

(*perf. 2 p. f. plu.*) (w.v.)
you (*f.*) were/are

كُنْتُنَّ

(*perf. 1st p. plu.*) (w.v.)
we were/are

كُنَّا

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

We are not tormentors until
We have raised an apostle
or We have not been
tormentors. (The word
كُنَّا reveals the sense of
custom or habit *i.e.*, it is
not our way of dealing to
catch people of their sins
unless We send a warner
to them.) (refer to verse
8:67) above. [17:15]

(*perf. 3 p. m. plu.*) w.v.
they (*m.*) were/are,
they used to

كَانُوا

become (6)

أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

He (iblis) demurred through
pride and so became a
disbeliever. [2:34]

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And when heaven will be
rent asunder and will
become rosy like unto red
hide. [55:37]

worthy of suit, (7)
qualified for

the verb after كَانَ in
this case will have a ل
in subjunctive imperfect

مَا كَانَ لِإِيَّتِي أَنْ يَكُونَ لَكَ آسَرَىٰ

It is not for any prophet to
have captives. [8:67]

is (for completing a (8)
sentence without having a
predicate)

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

And if the debtor is in
straitened circumstances,
then (let there be) post-
ponement to (the time of)
ease. [2:280]

(*perf. 3 p.m. dual.*) (w.v.)
the twain were/are

كَانَا

(*perf. 3 p. f. sing.*) w.v.
is/was/will be (see above
examples)

كَانَتْ

(imperf. 3 p.m. dual) juss. **يَكُونَا**
both are/were, both will be

if both be not ~ **إِنْ لَمْ يَكُونَا**

(imperf. 3 p.m. plu.) **يَكُونُونَ**
they will be

**كَلَّا سَيَكْفُرُونَ بِبَسَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا**

Nay, but they will deny their
worship of them and will
be (will become) oppo-
nents unto them. [19:82]

(imperf. 3 p.m. plu.) acc. **يَكُونُوا**
(that) they are~to be

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ
They are content to be with
those who stay behind.
[9:93]

(3 p.m. plu.) epl. **لَيَكُونَنَّ**
they certainly shall be

**وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ
لَّيَكُونُنَّ أَهْدَىٰ مِنَ الْإِنسَانِ الْأَعْمَىٰ**

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

(imperf. 3 p.m. sing.) nom. **يَكُونُ**
~ is,

~ he has been, acc. **يَكُون**
that he may be, in order to be

(com.) **لَيَكُنَّ** **يَكُون**
لِ + أَنْ + لَا = لَيَكُنَّ

lest, (there) should be
(a particle **أَنَّى**) com. **أَنَّى يَكُونُ**
how (there) can be
~surely shall be *eln.* **لَيَكُونَا**

**وَلَكِن لَّا يَقَعَل مَا أَمَرُهُ
لَيَسْجَنَ وَّلَيَكُونَا مِنَ الضَّالِّينَ**

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**

لَمْ يَكُنْ

ذَٰلِكَ لَمِنَ كَوْنِ أَهْلِهَا حَاضِرِ الْمَسْجِدِ الْحَرَامِ

That is for one whose family
was not (dwelt not) near
the sacred Mosque. [2:196]

would be *juss* **يَكُنْ**

a form of **يَكُونُ** in *jussive*
two final letters **و** and **ن** are
dropped while in the above
form of *jussive* **يَكُنْ** only
"و" was dropped.

لَإِن يَتُوبَا لِيَكُ خَيْرًا لَّهُمَا

If they repent it would be
better for them. [9:74]

same as above <i>juss.</i> (only 'و' dropped)	تَكُنْ	~may be, might be, will be (nominative : 3 p. f. sing.)
(two letters ن <i>juss.</i> dropped)	تَكُ	رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عَيْدًا
<i>neg. emp.</i>	تَكُونَنَّ	Our Lord ! Send down unto us some food from the heaven that it may be unto us an occasion of joy. [5:114]
should/be not thou	لَا تَكُونَنَّ	
<i>acc.</i>	تَكُونَا	(nom. 3 p.m. sing.—will be)
(<i>imperf. 2 p.m. dual, f.d.</i>)		فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ
you (twain) will be		Ye shall know whose will be the (happy) end of the abode. [6:135]
(<i>imperf. 2 p.m. plu.</i>) <i>nom.</i>	تَكُونُونَ	
ye will be, become		
<i>f.d. acc.</i>	تَكُونُوا	(3 p.m. sing. acc.—to be)
(<i>imperf. 2 p.m. plu.</i>) <i>n.d.</i>		أَيُّودًا أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ
that ye may be		Would any of you like to be for him a garden [2:266]
(<i>imperf. 1st p. sing.</i>) <i>acc.</i>	أَكُونُ	
that I am/I may be		
I was not—	— <i>juss.</i> لَمْ أَكُنْ	(2 p. m. sing. nom—thou art in or~occupied with)
I was not—	— لَمْ أَكْ	
(<i>imperf. 1st plu.</i>) <i>acc.</i>	تَكُونَنَّ	وَمَا تَكُونُ فِي شَأْنٍ
we are/we were/that we may be/become		إِلَّا كِتَابًا عَلَيْنَا وَمُهَيَّوًّا
(<i>1st p. plu.</i>) <i>juss.</i>	تَكُنْ	Thou art not (engaged) in any business....But we are witnesses over you. [10:61]
so/then we become		
(<i>1st p. plu.</i>) <i>juss.</i>	تَكُ	(2 p.m. sing. acc.—thou be- come, thou be)
then/so/and/we are		
we were not	لَمْ نَكُنْ	لَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ
we were not	لَمْ نَكُ	فَتَكُونَنَّ مِنَ الْخَاسِرِينَ
(<i>1st p. plu.</i>) <i>epl.</i>	لَتَكُونَنَّ	And be not thou of those who belie Allah's signs lest thou be of the losers.
we shall be		[10:95]
(<i>perate. m. sing.</i>)	كُنْ	
be ! (thou m.)		

place (2)

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ

And had We willed, We verily
could have fixed them in
their place. [36:67]

ك و ی *

(pip. 3 p. f. sing) w.v.

<~ will be branded

كَوَىٰ يَكْوِي كَيًْا (ض)

to burn, to sear, to cauterize,
to brand

ك ی *

so that, (particle) كَيٰ

in order to, in order that

كَيٰ نُسَبِّحُكَ كَثِيرًا

So that we may glorify Thee
much. [20:33]

كَبَلًا (كَيٰ لَا) (com. part.)
in order not to

كَيٰ لَا يَكُونُ دُولَةً بَيْنَ الْأَغْنِيَاءِ وَبَيْنَ

So that it become not a
commodity between rich
among you. [59:7]

لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ
lest, in order not to

لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ

That you sorrow not for
that which you missed.

[3:153]

(perate. f. sing.) كُونِي

be! thou(f.)

be! you (perate m. plu.) كُونُوا

side, place (1) n. p. t. مَكَانٌ

وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ

And the wave cometh unto
them from every side
(place). [10:22]

وَرَادَ بَنُو آدَمَ الْإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

And (remember) when We
prepared for Ibrahim
the place of the Holy
House. [22:26]

abode, plight (2)

أُولَئِكَ سَاءَ مَكَانًا

Such are in worse plight in
abode. [5:60]

status. الْمَزَلَّةُ (Mjj.) <

keep your place (an idio-
matic expression) مَكَانَكُمْ

According to Bedawi it is an
accusative of verb ellipsis

الْأَمْوَالِ 'remain in'

place, way, (n. p. t.) مَكَانَةٌ

condition (Mjj.)

with an additional ة)

way (1)

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَائِلٌ

O my people go on acting in
your way verily I am
going to act (in my way).

[6:135]

إِنَّهُمْ يَكِيدُونَ كَيْدًا

وَإَكِيدُ كَيْدًا

Lo ! they plot a plot (against thee O Mohammad) and I plot against them.
(Pic.) [86:15-16]

(Ist. p. sing.) epl. لَأَكِيدَنَّ
I shall circumvent

وَتَأْتِيهِمْ لَكَيْدَاتُ أَصْنَانِكُمْ

And By Allah, I shall circumvent your idols [21:57]

(com.) كِيدُونَ
(perate. m. plu.) كِيدُوا
do plot against

(shortened from كَيْدٍ)

كِيدُونِي (com.) كِيدُوا + نِي—
plot against me

a plot acc. كَيْدًا / الْكَيْدُ / كَيْدًا

(act. pic. m. plu.) الْمَكِيدُونَ
(plu. of w.v. كَيْدٌ)

those who are subjected to a conspiracy or a plot

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ

Do they seek to (lay) a plot?
Then those who disbelieve
—it is they who shall be
plotted against. [52:42]

ك ي ف ★

كَيْفَ

It is an interrogative particle employed to inquire

so that not (com. part.) لِكَيْلَا

لِكَيْ لَا يَعْلَمَ بَعْدَ عَلْمِهِ شَيْئًا

So that he knoweth nothing after (having had) knowledge. [17:70]

ك ي د ★

(perf. Ist. p. plu.) w.v. كِيدْنَا
< we contrived

كَادَ يَكِيدُ كَيْدًا (ض)
to plot) to contrive لِ—

Note : When related to Allah, the verb means : he contrived, arranged, managed etc. When the verb refers to disbelievers and their conspiracy it signifies: to plot against. Often this verb is repeated to say: that they did harm to Islam or they plotted against Islam but Allah persisted their acts in the same way as they followed.

كَذَلِكَ كِيدْنَا يُوْسُفَ

Thus we contrived Yusuf. [12:76]

(imperf. 3 p.m. plu.) w.v. يَكِيدُونَ
they plot

(imperf. Ist. p. sing.) w.v. أَكِيدُ
I plot

(perf. 2 p. m. plu.) w.v.
ye measured

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ

And give full measure when
ye measure. [17:35]

(perf. 3 p. m. plu.) w.v. viii
<they take by measure

اِكْتَالًا اِكْتِيَالًا
to receive viii
by measure from

(1st. p. plu.) w.v. viii juss
we get measure

measuring v.n., w.v.

مُنِعْنَا مِنَ الْكَيْلِ فَأَمْسِلْ مَعَنَا إِنَّا نَكْتَلُ

The measuring (of corn) hath
been denied us, where-
fore send thou with us our
brother that (in result) we
get (our) measure. [12:63]

the vessel in which (n.p.t.)
things are measured

a camel's load

كَيْلٌ بَعِيرٍ

★ ك ي ن

(perf. 3 p. m. plu.) w.v. x
<they humbled themselves

to humiliate x
oneself اِسْتَكَانَا

<< كَانَّ يَكِينُ كَيْبًا (ض)

to humble SS,
to submit, resign

وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا

Neither did they weakened
nor were they humbled.

[3:146]

كَلِمَةً

quality of a thing, or its
condition, or to question
about the manner in which
an action has taken or
may take place.

In the Holy Quran it is often
used as an exclamatory
particle to show wonder
implying a negative sense.

how ! (exclamatory) (1)

وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِرُهَا ثُمَّ نَكْسُوهَا لَحْمًا

And look thou at the bones :
how We make them stand
up and clothe them with
flesh. [2:259]

how ? (2)

(implying negative sense)

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ 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

< كَالَ يَكِيلُ كَيْلًا وَ مَكَالًا
to measure, (ض)
to weigh, (ض) وَ مِكْيَالًا
to compare by measuring

وَإِذَا كَالُوا هُمْ أَوْ ذَرَرُهُمْ يُخْسِرُونَ

And (who) when they mea-
sure unto them or weigh
for them, (they) diminish.

[83:3]

کتاب اللام

would have (2)
(apodosis of a conditional
sentence introduced by

(لَوْ or لَوْلَا)

لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

If thy Lord had wished, He
would have (verily) made
mankind one nation.

[11:118]

لَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمُ بَعْضِينَ
لَفَسَدَتِ الْأَرْضُ

If Allah had not repelled
some men by others the
earth would have been
corrupted. [2:251]

(correlative of an oath particle)

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَيْكُمْ رَسُولًا مِّنْ قَبْلِكَ

By Allah, Allah hath prefer-
red thee above us. [12:91]

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< verily, truly, (1) لَ
indeed, surely
(an intensifying particle)

Note: the pronunciation of لَ
vocalized with *fatha*.

before the predicate of إِنَّ

مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا الْأَمْهَرِيَّةَ لِيَأْكُلُوا

We never sent before thee a
messenger but indeed they
ate food. [25:20]

(or)

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

Verily my Lord is certainly
the hearer of prayer.

[14:39]

before a subject

لَأَنْتُمْ أُمَّةٌ رَّهْبَةٌ فِي صُدُورِهِمْ مِنَ اللَّهِ

Surely ye are more awful in
their breasts than Allah.

[59:13]

جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

He had made for you pairs of yourselves. [42:11]

because of (4)

لِيَأْتِلِفَ قُرَيْشًا

For the taming of Qureysh. [106:1]

for the purpose of (5)

(occurs after كَانَ preceded by negative particle)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ

It is not (the purpose) of Allah to leave you in your present state. [3:179]

to become (6)

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the family of Firawn took him up, that he might become for them an enemy and a sorrow. [28:8]

let (do) (7)

(the ل of imperative)

لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ

Let him, who hath abundance, spend of his abundance. [65:7]

(to (8)

(i.e., as a substitute for إِلَى)

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Because thy Lord inspired her. (i.e., revealed to her) [99:5]

by (3)

(a particle of oath)

لَعَنَّاكَ إِنَّمْ كَفَىٰ 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 أَخْرَجُوا إِلَيْنَا يَخْرُجُونَ مَعَهُمْ

Certainly if they are driven out they go not with them. [59:12]

(a preposition)

(denoting possession)

لِلْمَلَائِكَةِ < to, for, (1)

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. [2:284]

لِلَّذِينَ كَفَرُوا <deserving (2)

وَلِلَّهِ الْحِزْبُ وَالْمُؤْمِنِينَ

And might deserveth to Allah and to His messenger and the believers. [63:8]

in favour of i.e., making (3)

owner (Mjz.) <

do not. (2)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

And slay not the life Allah
hath made sacred save in
the course of justice.

[6:151]

★ ل أ ك

مَلَكٌ / الْمَلَكُ <the/an angel (n.)
لَاكَ بَيْتَكَ نَكَا (ف)

to send a message (not a
regular verb)

مَلَكًا

two angles dual. (n.) acc. مَلَكَيْنِ

angles (n. p.) الْمَلَائِكَةُ

ل أ ل أ

اللُّؤْلُؤُ / لَوْلُؤُا the pearl (n.) acc.

★ ل ب ب

(n. p.) الْأَلْبَابُ

<the hearts, understanding,
insight, intellect

the 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 لِلْآذِقَانِ سَجْدًا

They fall down prostrate on
their faces adoring.

[17/107]

of, about (11)

(substituting for عَنْ)

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَهُمْ

أَيَحْرُوهَذَا

Musa said : Speak ye (so)
of the Truth when it hath
come to you? Is this
magic?

[10:77]

★ ★ ل ا ل

not, no (1)

(particle for negative)

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا

اللَّيْلُ سَابِقُ النَّهَارِ

It is not for the sun to over-
take the moon, nor doth
the night outstrip the day.

[36:40]

يَقُولُ أَهْلَكْتُ مَا لَأَبْنَاءَ

He saith. I have destroyed vast wealth. [90:6]

<a dense crowd (n.) acc. **لَيْدًا**
that which is (sing.) **لَيْدَةً**
close packed like a lion's mane

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًا

And when the bondman of Allah stood calling upon Him, they well nigh pressed on him, stifling. [72:19]

ل ب س *

(Imperf. 3 p.m. plu.) **يَلْبَسُونَ**
<they will wear
لَيْسَ يَلْبَسُ لِبْسًا وَ لَبُوسًا (س)
to wear, to put on a garment

وَيَلْبَسُونَ ثِيَابًا خَضْرًا

And they will wear green robes. [18:31]

(perf. 1st p. plu.) **لَبَسْنَا - عَلَيَّ**
<we made obscured
لَبَسَ يَلْبَسُ لِبْسًا (ض)
to dress, cover, envelop, to obscure, to confound

(Imperf. 3 p.m. sing.) acc. **يَلْبِسُ**
confounds

أَوْ يَلْبِسُكُمْ شَيْعًا

Or confound you by factions. [6:65]

فَلَبِثَ فِي الرَّجْمِ بِضْعَ سِنِينَ

So he (Yusuf) stayed in prison for some years.

[12:42]
delayed not **مَا لَيْتَ أَنْ جَاءَ** (2)

فَمَا لَيْتَ أَنْ جَاءَ بِعِجْلٍ حَمِيدٍ

So he delayed not to bring a roasted calf. [11:69]

(perf. 2 p. m. sing.) **لَيْتَ**
thou stayed

(perf. 2 p. m. plu.) **لَيْتُمْ**
ye stayed

(perf. 3 p.m. plu.) **لَيْتُوا**
they stayed

(Imperf. 3 p. m. plu.) **يَلْبِتُونَ**
they delay

they delayed *juss.* **يَلْبِتُوا**
they delayed not **لَمْ يَلْبِتُوا**

(act. pic. m. plu.) **لَا يَلْبِتِينَ**
those who are staying

(perf. 3. p.m. plu.) **تَلْبِتُوا**
<they delayed

as R.F. **تَلْبِتَكَ تَلْبِتًا**

ل ب د *

<much, vast (n.) acc. **لَدَا**
لَبَدٌ يَلْبُدُ لُبُودًا (ن)
to stick, adhere, to mat together, to stick together, to become felted

doubt, dubiety (v.n.) لَبَسٌ

بَلُّهُمُ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

And they are in dubiety regarding a new creation.

[50:15]

ل ب ن ★

milk (n.) لَبَنٌ

acc. لَبْنًا

ل ج أ ★

(n.p.t.) الْمَلَجَا

<the place of refuge

لَجًا يَلْجَأُ الْجَوَاءَ (ف)

to take refuge, retreat, shelter

ل ج ج ★

(assim. v.) جَوَّأَ

(perf. 3 p.m. sing.)

<they persisted

لَجَّ يَلِجُ لَجًّا (ض)

to exceed the limit, to persist

a pool (n.) acc. لَجَّةٌ

very deep (sea) n. (adj.) لَجِيٌّ

ل ح د ★

(imperf. 3 p.m. plu.) iv يَلْحَدُونَ

<they profane (1)

1. to deviate iv الْحَدَّ إِلْحَادًا

(imperf. 3 p.m. plu.) } يَلْسُونَ
they obscure }
acc. } يَلْسُوا

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا
عَلَيْهِمْ مَا يَلْسُونَ

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.) تَلْبَسُونَ
ye wear

وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا

And derive the ornament that ye wear [35:12]

(imperf. 2 p.m. plu.) تَلْسُونَ
ye make obscure/confound

لَوْ تَلْسُونَ الْحَقَّ بِالْبَاطِلِ

Why confound ye truth with falsehood. [3:71]

covering, (n.) لِبَاسٌ / لَبُوسٌ
garment, dress

لِحِقٍ يَلْحَقُ لِحَاقًا (س)

to catch up, to reach,
overtake ب -they have not لَمْ يَلْحَقُوا
reached (or) they have not
overtaken(perf. 2 p. m. plu.) iv
<ye joined

to attach affix اَلْحَقَّ اِلْحَاقًا

(perf. 1st p. plu.) iv
we cause to join(perate. m. sing.) iv
make join

make me join اَلْحَقِّنِي

ل ح م *

flesh (n.) لَحْمٌ

flesh acc. لَحْمًا

(sing.) لَحْمٌ <fleshes لَحْمٌ

ل ح ن *

<The mode of speech, (n.) لِحْنٌ
oblique pronunciation. الْقَوْلِto speak with a لِحْنٍ يَلْحَنُ لِحْنًا (س)
mode showing speaker's
inner feeling contrary to
the obvious meaning of
the wordNote : The word is used in
the H. Q. in this meaning

٥٩٧

from that which is lawful
and right to incline اِلَى -to put to a perverted فِي -
use, to act profanely

وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ

And leave alone those who
profane His names. [7:180]

they incline اِلَى

لِسَانُ الَّذِي يُلْحِدُونَ اِلَيْهِ اَعْجَبُوْا

The speech of him unto
whom they incline is for-
eign. [16:103]

profanity (v.n) iv اِلْحَادًا

<place of (n.p.t.) viii
refuge مَلْتَجِدًاto take refuge, viii اَلْتَحَدَّ اِلْتِحَادًا
shelter

ل ح ف *

(v.n.) iv. acc. اِلْحَاقًا

<(with) importunity

to persist, اَلْحَفَّ اِلْحَاقًا
demand with importunity.<< لِحْفٍ يَلْحَفُ لِحَافًا (س)
to cover with a cloak

ل ح ق *

(imperf. 3 p.m. plu.) (juss.) يَلْحَقُوا
<they reach

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ل د ی ★

(a particle for place or preposition) at, near, presence, from.

This particle of place (that is called by some grammarians as preposition) has usage as **لَدُنْ** does; but the latter requires no preceding particle **مِنْ** thus:

at the door	لَدَى الْبَابِ
in our presence	لَدَيْنَا
with him	لَدَيْهِ
with them	لَدَيْهِمْ
my presence	لَدَى

ل ذ ذ ★

(*assim v*) تَلَذُّ

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

< ~ find sweet

لَذَّ يَلْذُّ لَذَازًا (ن) to be sweet, delicious, delightful, pleasant, gratify the senses

وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ
And therein is all that souls desire and eyes find sweet.
[43:71]

delicious (*n.*) لَذَّةٌ

but there are other significances of the word which may be seen in dictionaries.

ل ح ی ★

beard (*n.*) يَلْبَتَةُ

لَا تَأْخُذْ بِلِحْيَتِي

Hold me not by my beard.

[20:94]

ل د د ★

most contentious (*elevate.*) أَلَدُّ

وَهُوَ الْأَلَدُّ الْخِصَامُ

He is the most contentious of adversaries. [2:204]

contentious *acc.* لَدَا

ل د ن ★

from presence (a particle of place or preposition) لَدُنْ

always preceded by مِنْ <

from مِنْ لَدُنْ

from thy presence مِنْ لَدُنْكَ

from our presence مِنْ لَدُنَا

from his presence مِنْ لَدُنْهُ

from me مِنْ لَدُنِّي

interrogative particle

verb

pronoun

كَمْ = مَمْ
= مَا

أَنْتُمْ مَكْمُوهَا
كَمْ = مَمْ
= مَا

written combined
as one word.

ل س ن

a tongue (1) (n.)

(as a vocal instrument)

لَا تُخَذِّرْكَ بِهِ لِسَانَكَ لِتَمْجَلَ بِهِ

Stir not thy tongue herewith
to hasten it [75:16]

language (2)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوِيمٍ
لِيُبَيِّنَ لَهُمْ

And We never sent a messenger
save with the language
of his folk, that he might
make (the message) clear.
[14:4]

speech (3)

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ

My brother Haroon (Aaron)
is more eloquent than me
in speech, therefore, send
him with me. [28:34]

ل ز ب

(act. pic. m. sing.)

<plastic sticking (Pic.)
تَرَبَّ يَلْزَبُ لُزُوبًا (س)
to stick, adhere, to be fixed firmly

ل ز م

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

~ kept fixed'

< أَلَزَمَ iv

to keep fixed, to join, to
associate

<< لَزِمَ يَلْزِمُ لُزُومًا (س)
to cling, adhere, belong, attend

وَالرَّزْمَ كَلِمَةَ التَّقْوَى

He kept them fixed on the
way of piety. [48:26]

(perf. 1st p. plu.) iv

we have fastened

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَةَ فِي عُنُقِهِ

And every man We have fastened
his action round his
neck. [17:13]

(imperf. 1st p. plu.) iv

we make adhere

أَنْتُمْ مَكْمُوهَا وَأَنْتُمْ لَهَا كَاهُونَ

Shall We make you adhere to
it while ye are averse
thereof. [11:28]

flame (n.) لظى
(fire of the Hell)

ل ع ب ★

(imperf. 1st p. plu.) تَلْعَبُ
< we jest (1)
(opp. to be serious)

لَعِبَ يَلْعَبُ لَعْبًا (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. لَاعِبِينَ
those who play

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَبَيْنَهُمَا الْعِيزِينَ

And We created not the
heaven and the earth and
all that is between them
in play. [21:16]

ل ع ل ل

perhaps, may be, (particle) لَعَلَّ
it is hoped, to be haply

According to the grammarians
the word is termed as a
'resemble verb' like أَنْ

renown (4)

(when it is possessed by صِدْقٌ)

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ
صِدْقٍ عَلَيْنَا

And We gave them Our me-
rcy and assigned to them
a high and true renown.
[19:50]

< tongues (n. p.) أَلْسِنَةٌ

(sing.) لِسَانٌ

(Note : In plural case this
word is used only in the
meaning of tongues.)

ل ط ف ★

(parate. 3 p.m. sing.) و) لَبَّطَفْتُ
< let him be courteous

to be polite تَلَطَّفًا
and courteous

<< لَعَلَّفْتُ يَلْعَلِفُ لَعْلَافَةً (ك)
to be delicate, dainty, grace-
ful

one of the attributive اللَّطِيفُ
names of Allāh: The Subtle

sub:le acc. لَطِيفًا

ل ظ ي ★

(imperf. 3 p. f. sing.) و. v. v. تَلْظَى
< ~flamed, blazed

to blaze, fiercely v. تَلْظَى

to blaze << لَظَى يَلْظَى لَظَى (س)

(<i>imperf. 1st p. plu.</i>) we curse	نَلَعْنُ
(<i>perate m. sing.</i>) may Thou (Our Lord) ! curse (<i>i.e.</i> , deprive (them) of Thy mercy)	الْعَنْ
(<i>3 p.m. sing.</i>) <i>pp.</i> was cursed	لُعِنَ
(<i>2 p. m. plu.</i>) <i>pp.</i> they have been cursed	لُعِنُوا
curse (<i>n.</i>) <i>acc.</i>	لَعْنًا / لَعْنًا
curse (<i>n.</i>)	لَعْنَةً
(used as if possessed to as Allah's curse or my curse)	اللَّعْنَةُ اللَّعْنَةُ
(<i>act. pic. m. plu.</i>) < those who curse	اللَّاعِنُونَ
(<i>sing.</i>)	لَاعِنٌ
(<i>pact. pic. m. plu.</i>) <i>acc.</i> accursed ones	مَلْعُونِينَ
(<i>pact. pic. f. sing.</i>) an accursed one (<i>f.</i>)	الْمَلْعُونَةُ
see ع ن ت	لَعْنِمُ
	ل غ ب
< weariness (<i>v.n.</i>) to be greatly fatigued	لَعْنًا لَعْنًا
	ل غ و
(<i>perate. m. plu.</i>) drown the hearing	الْفُتُورَ

used by affixed pronoun as

لَعَلَّكَ، لَعَلَّكَ، لَعَلَّكَ، لَعَلَّكَ

in other cases

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

What can convey (the know-
ledge) unto thee ! It may
be that the Hour is nigh.

[33:63]

(Note: A number of com-
mentators have observed
that the particle لَعَلَّ in
this verse is a substitute
for هَلْ *i.e.*, an interroga-
tive particle, thus the
meaning of the verse is:
what can make you know
that the hour is nigh?
In this case 'what makes
you know?' مَا يُدْرِيكَ
is an answer (Mjji.)

ل ع ن ★

(*perf. 3 p.m. sing.*)
< has cursed

لَعْنًا يَلْعَنُ لَعْنًا (ف)
to curse
down, execrate, to deprive
one of His mercy

(*perf. 3 p. f. sing.*)
hath cursed
(*i.e.*, a group, nation etc.)

(*perf. 1st p. plu.*)
we cursed

(*imperf. 3 p.m. sing.*)
~curses

to turn *viii*, اَلْتَفَّتْ اَلْغِيَاثَا
around
to look back
عَنْ -

ل ف ح ★

(imperf. 3 p. f. sing.) تَلْفَحُ
< ~burns
لَفَحَ يَلْفَحُ لَفْحًا (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 ★

(perf. 3 p. f. sing.) *viii* اَلْتَفَّتْ
< ~heaped
اَلْتَفَّتِ اَلْغِيَاثَا بِ -
to be heaped, to be joined
(one thing to another)

وَالشَّعْبِ السَّائِي بِالسَّائِي
And agony is heaped on
agony. [75:29]

< thick foliage, (n. p.) acc. اَلْغَاثَا
densely growing trees
(sing.) لَفٌّ
winding, coiling, wrapping,
enfolding

لَيْئِي يَلْفِي لَيْئِي وَ لَاجِبَةً وَ مَلْفَاةً (س)
to talk nonsense, to make
mistakes consciously or
unconsciously

لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوَافِيهِ
Heed not this Quran, and
drown the hearing of it.
[41:26]

الْوَرْوَرُ
unconsciously spoken (n.)
word, unintentional
uttered word (Rgh.)

لَتَوْرًا
idle talk, (n.) acc.
nonsense speech

(n. act. pic. f. sing.) لَاجِبَةٌ
idle speech

ل ف ت ★

لَفَا، اَلْتَفَى see ل ف ي

(imperf. 2 p. m. sing.) acc. تَلْفَيْتَ
that thou pervert
لَمَتَ يَلْفِيكَ لَفْمًا وَ لَفْسَةً (ض)
to turn aside, pervert

قَالُوا اَجِدْنَا لَتَفْتِنَا عَمَّا وَجَدْنَا عَلَيْهِ اٰبَاءَنَا
They said: hast thou come
unto us to pervert us from
that (faith) in which we
found our fathers. [10:78]

لِ تَلْفَيْتَنَا
in order to ل
pervert تَلْفَيْتَ
us نَا

(3p. m. sing.) juss. neg. (لَا) يَلْفَيْتَ
< let not one turn round

to impregnate **لَقِحَ**
(the female palm tree)

وَأَرْسَلْنَا الرِّيحَ لَوَاحِحَ 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 **الْقَطَّ**
< picked up, took up

لَقَطَ يَلْقَطُ لَقْطًا (ن)

to pick up from the ground

to take up, viii **الْقَطَّ**
to pick up

(*imperf. 3 p.m. sing.*) viii **يَلْقِطُ**
will pick up, will take up

ل ق م ★

(*perf. 3 p.m. sing.*) viii **الْقَمَّ**
< ~swallowed

to viii **الْقَمَّ الْقَمًّا**
swallow a mouthful.

<< لَقِمَ يَلْقِمُ لَقْمًا (ن)

to clog up, to obstruct

★ ★ ★ ★

the name of the (*p, n.*) **لُقْمَانَ**
thirty-first chapter of
the Holy Quran

'Luqman' was a sage. His
wisdom is celebrated by

acc. **لَقِيفًا / لَقِيفًا**
(*act 2 pic. m. sing.*)
gathered, assembled, crowd

ل ف ي ★

(*perf. 3 p.m. dual*)(*w.v.*) iv **الْقَبَا**
< the twain found

vi **الْقَبَا**

R. F., << **لَقَا يَلْقَوْنَ لِقْوًا (ن)**
to find

(*perf. 3 p. m. plu.*) *w.v. iv* **الْقَوَا**
they found

(*perf. 1st p. plu.*)(*w.v.*) iv **الْقَبَا**
we found

ل ق ب ★

titles, nicknames (*n. p.*) **الْأَلْقَابُ**
(*sing.*) < **لَقَبٌ**

ل ق ح ★

< fertilising (*n. p.*) **لَوَاقِحُ**
(*b. p. of لَاقِحٌ*)

لَقَعَتْ (الْأُنثَى) تَلْقَعُ لِقَاعًا وَ لَقَعًا (ف)
become pregnant

the winds are described as
pregnant by way of
resemblance as they bear
drops of water and carry it
to a place where it rains
(*Mjj.*)

we found (2)

لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا انْصِبًا

Verily we have found fatigue
in this our journey.

[18:62]

(*imperf. 3 p.m. sing.*) w.v.
will find

يَلْقَى

(he will find it يَلْقَاهُ)

will incur (3) *f.d. juss w.v.*

يَلْقَى

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And whosoever shall do this
shall incur the meed (*Jid.*)
shall commit a crime (*Mjj.*)
shall pay the penalty (*Pic.*).

[25:68]

f.d. acc. w.v.

تَلْقَوُا

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

<ye met

before ye met it قَبْلَ أَنْ تَلْقَوْهُ

(*imperf. 3 p.m. plu.*) w.v.
they shall meet

يَلْقَوْنَ

(*act. pic. m. sing.*) w.v. {

لَا يَبُوءُ

<meeter, founder, one
who will meet

لَا يَلْقَى

possessed to pronoun لَا يَبُوءُ

(*perf. 3 p. m. sing.*) w.v. ii

لَقِيَ

<caused to receive

to make ii, لَقِيَ تَلْقِيَةً

SS to receive, or meet, to
shed over, cast upon

وَلَقَدْ كَرَّمْنَا تَارَةً وَرَبْرًا

And shall cause them to
meet. [76:11]

Arabs. He was known
even in the Jahiliyah period
as a sage. Luqman is the
name of two, if not three,
persons famous in Arabian
traditions. The first was
of the family of Ad. The
name of the second Luqman
called 'Luqman the sage'
occurs in the Quran...
According to Masudi he
was a Nubian freedman
who lived in the time of
David (*Jid.*) EBr, XIV. p.
487.

ل ق ی ★

(*perf. 3 p.m. dual.*) w.v.

لَقِيَا

they (twain) met (1)

لَقِيَ يَلْقَى لِقَاءً وَ لِقِيَانًا (س)

to meet, to come across, to
experience, undergo, suffer,
endure

(*perf. 3 p.m. plu.*) w.v.

لَقُوا

they met, faced, came across

وَلَاذَ الْعَوَالِدِينَ آمِنًا وَالْوَالِدَاتِ

When they meet with those
who believe, they say: we
believe. [2:14]

(*perf. 2 p. m. plu.*) w.v.

لَقِيتُمْ

ye met

(when ye meet إِذَا لَقِيتُمْ)

(*perf. 1st. p. plu.*) w.v.

لَقِينَا

we met

(*pref. 3 p.m. sing.*) w.v. iv.
flung down (1)

وَالَّذِي عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

Then he flung down his staff
and lo! it was a serpent
manifest. [7:107]

has cast (2)

وَالَّذِي فِي الْأَرْضِ ذَرَابَعُ آيَاتٍ أَنَّ رَبِّي لَبِيدٌ

And He hath cast into the
earth firm hills that it
quake not with you.

[16:15]

offered (3)

وَلَا تَقُولُوا لِمَنْ أَلْفَقَ الْكُفْرَ السَّلَامَ لَسْتَ مُؤْمِنًا

And say not unto one who
offereth you peace! thou
art not a believer. [4:94]

cast forth (suggestions), (4)
proposed

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا

إِذَا تَمَنَّى الْقَى الشَّيْطَانُ فِي أُمَّتَيْهِ

And We have sent before thee
no apostle or prophet but
when he read the Satan
cast forth (suggestion) in
respect of his reading *i.e.*,
in the mind of his unbelieving
hearers (*Jid.*). [22:52]

Never sent We a messenger or
a prophet before thee but
when he recited (the message)
Satan proposed (opposition)
in respect of that

أَلْفَقَ

(2 p. m. sing.) pip.w.v. ii

thou art receiving,
thou art gifted

وَأَنَّكَ لَكَلَّفَ الْقُرْآنَ مِنْ أَدْنَىٰ حِكْمٍ 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 يَلَاقِي

from stem *iii* has occurred
as antecedented to the
name of Allah, رَبِّهِ or to
رَبِّهِمْ or to a pronoun as
(لِقَاءَهُ and لِقَاءَنَا)

(*perf. 1st p. sing.*) w.v. iv **أَلْقَيْتُ**
I endued, I cast

وَأَلْقَيْتُ عَلَيْكَ حَحَّتَ مَنِّي

I cast on the love from Me
(*Jid.*). I endued thee with
love from Me (*Pic.*).

[20:39]

(*perf. 1st p. plu.*) w.v. iv **أَلْقَيْنَا**
we cast (1)

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ

And We have cast among
them enmity and hatred
till the Day of resurrec-
tion. [5:64]

we set up (2)

وَأَلْقَيْنَا عَلَ كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

And We set up upon his
throne a (mere) body, then
did he repent. [38:34]

we placed (3)

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَابِي

And the earth have We spread
out and placed therein
firm hills (*Pic.*)(*Jid.* cast
thereon) [15:19]

(*imperf. 1st p. sing.*) w.v. iv **سَأَلْتِي**
I will throw

w.v. iv *acc.* **تَلْقَى**
(*imperf. 2 p.m. sing.*)

(that thou) throw

(*imperf. 2 p.m. plu.*) w.v. iv **تَلْقَوْنَ**
ye give

606

which he recited thereof.
(*Pic.*)

gave (5)

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ 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)

بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ
وَلَوْ أَلْقَى مَعَاذِيرَهُ

Oh, but man is a telling wit-
ness against himself,
although he tenders his
excuses. [75:14,15.]

(*perf. 3 p. f. sing.*) w.v. iv **أَلْقَتْ**
has cast forth

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

And (the earth) shall cast-
forth that which is therein
and shall become empty.

[84:4]

(*perf. 3 p. m. plu.*) w.v. iv **أَلْقَوْا**
they threw

(*perate. m. sing.*) w.v. iv **أَلْقُوا**
throw

قَالَ الْقَوْمُ «كَلِمَاتُ الْقَوْمِ سَحَرُوا أَعْيُنَ النَّاسِ

He said: throw! and when
they threw they cast a
spell upon the people's
eyes. [7:116]

٦٠٦

(3 p. m. sing.) pp. iv, w.v.
is thrown

were flung (1)

وَأَلْقَى السَّحَرَةُ سِحْرَينَ

And the magicians flung prostrate. [7:120]

is thrown (2) **إِلَى** <

إِنِّي أَلْقَى إِلَيْكَ كِتَابًا كَرِيمًا

There hath been thrown unto me a noble letter. [27:29]

set upon (3) **عَلَى** <

فَلَوْلَا أَلْقَى عَلَيْهِمْ أَسْوَدَاتٍ مِّنْ ذَهَبٍ

Why, then have the armlets of gold not been set upon him. [43:53]

(3 p.m. plu.) pp. iv, w.v.
they are flung

(3 p.m. sing.) pip. iv, w.v.
~ is thrown down

(2 p. m. sing.) pip. iv, w.v.
thou wilt be thrown down or will be cast (into~)

(perf. 3 p.m. sing.) v, w.v.
received (1)

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam received from his Lord words (of revelation). [2:37]

(imperf. 2 p.m. plu.) v, w.v.
<ye publish (2)

one of two **نَاءً** from
is dropped **تَسْلَقُونَ**

أَلْقَى

تُلَقُّونَ الْيَوْمَ بِالسَّودَةِ

Ye give them friendship.

[60:1]

iv, w.v. juss.

(3 p. m. sing.)

let throw

يُلْقِي (فَلْيُلْقِهِ)

فَيُلْقِيهِ الْبَحْرُ بِالسَّاحِلِ

Then the river shall throw him on the bank. [20:39]

(imperf. 3 p.m. sing.) iv, w.v.
proposes, casts

(imperf. 3 p.m. plu.) iv, w.v.
they throw

w.v. acc.

(imperf. 3 p.m. plu.) iv,
they offer

(imperf. 1st. p. plu.) iv, w.v.
we cast

we shall cast **سَلْقِي**

(perate. m. sing.) iv, w.v.
cast ! throw (thou) !

(perate. m. duel) iv, w.v.
throw (you twain) !

(perate. m. plu.) iv, w.v.
cast (you) !

iv, w.v.

(perate. neg. m. plu.)

< cast not (O you men) **ب**

(perate. f. sing.) iv, w.v.
cast (thou f.) !

فَأَلْقِيهِ فِي الْبَحْرِ

Then cast him in the river.

[28:7]

أَلْقُوا

يُلْقِي

تُلْقِي

تَلْقَى

تَلْقَوْنَ

يُلْقِي

يُلْقُونَ

يُلْقُوا

تُلْقِي

أَلْقِ

أَلْقِيَا

أَلْقُوا

لَا تُلْقُوا

أَلْقِي

(Ap-der m. sing.) iii, w.v. **مَلَّاقٍ**
lit. one who meets

(Ap-der. m. plu.) f.d. iii, w.v. **مَلَّاقُوا**
those who meet

< acc. **مَلَّاقِي**

مَلَّاقُوهُ، مَلَّاقِيهِ، مَلَّاقِيكُمْ
i.e., antecedent to pronouns

[According to the Arabic phrase, if **مَلَّاقِي**، **مَلَّاقُوهُ**، **مَلَّاقِيهِ** is used, it is translated as 'should have to meet']

(Ap-der. m. plu.) iv, w.v. **مَلَّاقُونَ**
casters

acc. **المَلَّاقِينَ**

(Ap-der. f. plu.) iv, w.v. **المَلَّاقَاتُ**
those (f.) who bring down

(Ap-der. m. dual.) v, w.v. **المَلَّاقِيَانِ**
the two receivers

★ ل م ح ★

< a twinkling v.n. **لَمَجٌ**

لَمَجٌ يَلْمَجُ لَمَاجًا (ف)
to shine, gleam, sparkle (star or lighting)

★ ل م ز ★

(imperf. 3 p. m. sing.) **يَلْمِزُ**
< ~ defames (or) traduce

to make **لَمَزًا يَلْمِزُ لَمَزًا (ض)**
a sign with the eye, to traduce, to defame (backbiting etc.)

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

When ye were publishing it (or) when ye welcomed it with your tongues. [24:15]

(imperf. 3 p. m. sing.) v, w.v. **يَتَلَقَّى**
receives

إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدِينَ

When the two receivers receive (him) seated on the right hand and on the left. [50:17]

(imperf. 3 p. f. sing.) v, w.v. **تَتَلَقَّى**
meet, will meet

لَا يَحْزَنُهُمُ الْفَرَجُ الْأَكْبَرُ وَتَتَلَقَّوْنَهُمُ الْمَلَائِكَةُ

The Supreme Horror will not grieve them, and the angels will meet them. [21:103]

(perf. 3 p. m. sing.) viii, w.v. **التَّلَاقِ**
< ~ met

to meet viii **التَّلَاقِ التَّلَاقًا**
face to face

(perf. 3 p. f. dual.) viii, w.v. **التَّلَقَاتِ**
(the twain) met

(perf. 2 p. m. plu.) viii, w.v. **التَّلَقِيمِ**
ye met

viii, w.v. **يَتَلَقَّيَانِ**

(imperf. 3 p. m. dual)
(the twain) meet

towards n.w.v. **يَتَلَقَّاءُ**

meeting v.n. iii, w.v. **التَّلَاقِ**

the Day of meeting **يَوْمَ التَّلَاقِ**

(Note : the literary meaning of **تَأْكُلُونَ** is ye eat; **أَكَلًا** eating; **لَا** altogether; but the real sense of the verse is that which is given above)

unwilled offence (*n.*) **الَّتَمَّ**
that is near, hence small faults, as those which are nearer to sins

not (*a particle*) **لَمْ**
Always proceeds imperfect tense to denote the negative meaning of a perfect (past tense) and takes the following form of imperfect in genitive, (see details in *LLQ* or any grammar's book).

when, after that, (*a particle*) **لَآتَا**
used when speaking of past events, also used as **أَلَا**

إِنْ كُلُّ نَفْسٍ لَّنَا عَلَيْهَا حَافِظٌ
No human soul but hath a guardian over it. [86:4]

★ ★ ★ ★

not, by no means (*a particle*) **لَنْ**
(governs imperfect in the subjunctive case with future significance)

★ ل ه ب

the flame (*n.*) **اللَّبَّ**

(*imperf. 3 p.m. plu.*) **يَلْمِزُونَ**
they defame or traduce

(*perate. neg. m. plu.*) **لَا تَلْمِزُوا**
(O men) defame not!

traducers (*b. plu*) **لَمَزَةٌ**

★ ل م س

(*perf. 3 p.m. plu.*) **لَمَسُوا**
< they touched

لَمَنْ يَلِيسُ لَنَا (ض)
to touch, feel, *iii*, **وَلَا تَسْ**
seek, enquire after

فَلَمَسُوهُ بِأَيْدِيهِمْ

They could feel it with their hands. [6:7]

(*perf. 1st. p. plu.*) **لَنَّا**
we touched or we sought

(*perf. 2 p. m. plu.*) **لَأْتَمَسْتُمْ**
ye have touched

(*i.e.*, have had sexual intercourse)

(*perate. m. plu.*) *viii* **الْتَمِسُوا**
seek (you)

★ ل م م

لَمَّا < greedily (*v.n.*) *acc.* **لَمَّا**
to gather, collect, amass

وَتَأْكُلُونَ الْفَرَثَ أَكْلًا لَمًّا

And ye devour heritages with devouring greed. [89:19]

تلهى - عن *iv, w. v.**(imperf 3 p. f. sing.)*

distracts, beguiles

وَجَالُوا لَاتُلْهِمُهُمْ مَّجَارَةً وَلَا تَبْتَغِ عَنْ ذِكْرِ اللَّهِ

Men whom neither merchandise nor sale beguileth from remembrance of Allah.

[24:37]

يُلْهِمُهُ *w. v. juss.**(imperf. 3 p. m. sing.) iv,*

let (SS) beguile

ذُرُّهُمْ يَأْكُلُوا وَيَسْتَعْبُوا وَيَهْوُوا الْأَمَلُ

Let them eat and enjoy life, and let (false) hope beguile them.

[15:3]

(perf. 3 p. m. sing.) v, w. v. تَلْهَى

distracted

a plaything, toy, *(v.n.)*

sport, amusement

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَهْوٌ

Naught is the life of the world save a pastime and sport.

[6:32]

لَهْوٌ الْحَدِيثِ *لَهْوٌ**(act. pic. f. sing.)* لَا يَهْوِي *لَا يَهْوِي*
preoccupied

ل و ت ★

no longer *(an indeclinable verb or particle)* لَا تَ

وَلَا تَكُنْ حِينَ مَتَابِ

It was no longer the time for escape. [38:3]

ل ه ث ★

(imperf. 3 p. m. sing.) juss. يَلْهَثُ

~ pants

< لَمَتْ 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, أَلْهَمَ

< ~ inspired

to inspire *iv,* أَلْهَمَ الْهَامًا

<< لَمَّ يَلْمُ لَهْمًا (س، ح)

to swallow

ل ه و ★

(perf. 3 p. m. sing.) w. v. أَلْفَى (أَلْفَا)
< ~ distracted, diverted fromto distract *iv,* أَلْفَى الْهَامًا

<< لَمَّا يَلْهَى لَهْوًا (ن)

to play (amusements), pastime

الْمُتَكَاثِرِ

Rivalry in wordly increase
distracteth you. [102:1]*w. v. juss.* لَا تُلْهِ*(imperf. 3 p. f. sing.) iv,*

let not distract

لَا + تُلْهِ + كُمْ = لَا تُلْهِكُمْ

let not distract you

scorching the skin
(*Jid.*) لَوَاحَةٌ لِلْبَشْرِ

It shrivelles the man (*Pic.*)
(Note بَشْرٌ signifies man and skin both.)

ل و ذ ★

<hiding them- (*v.n.*) *acc.* لَوَاذًا
selves slipping away
privately, act of flying
for refuge

to take, لَادَ يَلُوذُ لَوَاذًا (ن)
refuge in surrounding, to
seek refuge one with another

ل و م ★

(*perf.* 2 *p.m. plu.*) *w.v.* لَمَّنَّ
<ye (*f.*) blamed

to blame لَامَ يَلْؤِمُ لَوْمًا (ن)
someone for some thing

ye blamed me لَمَّنَنِي

(*imperf.* 3 *p.m. plu.*) *iv, w.v.* يَتَلَاؤَمُونَ
<they blame each other (self-
reproaching)

self-blaming, *vi.* تَلَاؤَمَ
blame each other

(*perate. m. plu.*) *w.v.* لَوْمُوا
blame (you)!

(*perate. neg. m. plu.*) *w.v.* لَا تَلْوَمُوا
blame not (O you)!

blame me not لَا تَلْوَمُونِي
blame (*n.*) لَوْمَةٌ

اللَّاتُ name of an idol of (*p.n.*)
the pagan Arabs (details
may be seen in the *Tafsir*
Majidi P. 27, n. 153)

ل و ★ ★

لَوْ (particle)
(used to introduce a condi-
tional sentence, see *LLQ*)

ل و ح ★

لَوْحٌ a tablet (*n.*)

بَلْ مَوْجُزَانِ تَمِيذًا فِي لَوْحٍ مَحْفُوظٍ

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 مَحْفُوظٌ is the depository
of all the Divine decrees,
willed events, ordained by
God (*Jid.*)

tablets (*n.p.*) الْأَلْوَاحُ

<most (*ints. f.*) لَوَاحَةٌ
scorching one

لَا حَ يَلْوُحُ لَوْحًا (ن)
to change and blacken
لَا حَتَّ الشَّمْسُ بَشْرَهُ
the sun changed his skin by
burning heat

and paid no heed to anyone (*Pic.*), and recall what time ye were climbing (the hill) (or running off) and would not look back (*Jid.*).
[3:153]

(*imperf. 2 p.m. plu.*) *acc.* تَلُّوْا
ye turn back

(*imperf. 3 p.m. plu.*) ب يَلُوْنَ - ب
they twist, pervert

يَلُوْنَ السِّتْرَ مَرِيًّا كَثِيْرًا

They pervert the book with their tongues. [3:78]

distorting, twisting (*v.n.*) *acc.* بَا

لَيْلًا يَلْسِنَتِهِمْ

Distorting with their tongues.
[4:46]

ل ي ت *

(*imperf. 3 p.m. sing.*) *v.w. juss.* يَلِيْفُ
< ~diminishes

to deminish لَاتَ يَلِيْفُ لَيْتًا (ض)

وَلَا تَطْعَمُوا اللَّهَ وَرَسُولَهُ رِجْسًا لَّأَنْتُمْ كَارِهُونَ
أَعْرَابًا كَارِهِيْنَ

And if ye obey Allah and His messenger He shall not diminish from you aught.
[49:14]

(*a particle of desire*) يَا لَيْتَ ، يَا لَيْتَ
I wish, would that, would to God !

(*act. pic. m. sing.*) لَائِمٌ
one who blames others

blaming/accus- (ints. f.) اللّٰوِمَةُ
ing one (soul)

(*fact. pic. m. sing.*) مَلُوْمٌ
blamed one

(*pis. pic. iv.*) مَلِيْمٌ
< one who deserves blame to be worthy *iv.* اَلْاَمَةُ
of blame

(*fact. pic. m. plu.*) مَلُوْمِيْنَ
blamed ones

ل و ن *

لَوْنٌ
colour (*n.*)

no verbal root

< colours (*n. p.*) اَلْوَانُ

(*sing.*) لَوْنٌ

ل و ي *

(*perf. 3 p.m. plu.*) لَوَّوْا
they avert, turn back

they avert or

they turn back their heads
(faces)

تَلُوْزًا (تَلُوْزًا) *w.v.*

(*imperf. 2 p.m. plu.*)
ye look back

لَوِيْ يَلُوِيْ لَيْتًا (ض)

to twist, pervert, turn back

ye look (لَا تَلُوْزَنَّ) *not back*

اِذْ تَصْعَدُوْنَ وَلَا تَلُوْزَنَّ عَلٰٓى اَحَدٍ

When ye climbed (the hill)

they are not (f.)	لَسْنَ
I am not	لَسْتُ
thou are not	لَسْتَ
ye are not	لَسْتُمْ
ye (f.) are not	لَسْتُنَّ

★ ل ی ل

night (n.)	لَيْلٌ
the time starting from sun- set to the dawn	
night (n. with additional مَاءٌ) (as a unit)	لَيْلَةٌ
nights with f.d. (n.p.)	لَيَالٍ
(n.p.)	

★ ل ی ن

(perf. 2 p.m. sing.) w.v.	لَيْتَ
< thou wast lenient	
لَانَ يَلِينُ لَيْنًا وَ لَبَانًا (ض)	
to soften, to make tender, lenient	
(imperf. 3 p. f. sing.) w.v.	يَلِينُ
become soft	
(perf. 1st p. plu.) iv, w.v.	لَانَا
we softened	
gentle, soft v.n. w.v.	لَيْنًا
palm tree (n.)	لَيْتَةٌ

It is one of those particles which like أَنْ require the following noun to be an accusative. It takes the affixed pronouns as :

would that I (لَيْتَنِي (بَيْتَ + فِي))
بَلَيْتَنِي كُنْتُ تُرَابًا

Would that I were dust.

[78:40]

would that we (لَيْتَنَا (لَيْتَ + نَا))
would that it (لَيْتَهَا (لَيْتَ + هَا))
(i.e., death)

بَلَيْتَهَا كَانَتْ الْعَاقِبَةَ

Would that it had been the ending i.e., would that death had made an end of me altogether, and would not have brought me to this new world. [69:27]

★ ل ی س

(indeclinable verb)	لَيْسَ
< ~ is not	
It is termed by some modern grammarians as 'verb', not to be. What resembles this 'verb' to a regular one is that it accepts pronouns of perfect, affixed as لَسْتَ 'thou art not,' and so on.	
(com.)	أَوْ لَيْسَ + وَ لَيْسَ
is not he	
it (f.) is not	لَسْتَ
they are not (for a group)	لَسْتُمْ

کتاب المیم

pronoun :

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْحُونٍ

Thou art not through the grace of thy Lord, a mad man. [68:2]

(c) when placed before a demonstrative noun :

This is not a human being. مَا هَذَا بَشَرًا

[12:31]

Note: مَا is used as a negative particle before the perfect tense only among verbal forms.

an interrogative particle (2)

(a) when placed before a demonstrative pronoun :

مَا هَذِهِ الصَّائِلَاتُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ

What are these images unto which ye are cleaving ?

[21:52]

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for ما after

preposition - عَنْ -

عَوَّيْتُمْ سَاءَ لَوْلَا

Of what they ask one another. [78:1]

or after preposition - لِ -

لِمَ أذِنْتَ لَهُمْ

Why didst Thou permit them. [9:43]

a negative particle (1)

(a) when placed before the perfect :

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى

Your companion hath not gone astray nor he erred. [53:2]

(b) when placed before a

م

مَا

٦١٤

them thou didst tell: I cannot find whereon to mount you. [9:92]

(e) how! to express wonder:

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How constant are they in their strife to reach the Fire! (Pic.) How enduring must they be of the Fire (Jid.). [2:175]

• م و • (see) water (n.) مَاءٌ

• م ا و ب see مَائِبٌ

Magog (p. n.) مَاجِجٌ

a tribe of barbarians from the borders of Caspian Sea. Holy Quran mentions Yagog and Magog as both are descendants of Japet son of Noh.

★ م ا ي ★

one hundred (c. numb.) مِئَةٌ / مِائَةٌ

two hundred (c. numb.) مِئَتَيْنِ

• م ا و ي see مَائِيٌّ

• م ا ر ب see مَائِرٌ

• م ع ن see مَائِعُونَ

★ م ت ★

• م ش ب see مَشَابِهٌ

(b) when placed before a verb:

مَا مَنَعَكَ أَنْ تَسْجُدَ

What hindereth thee from falling prostrate? [38:75]

(c) followed by ذَا to become مَاذَا

مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

What Allah intendeth by this similitude? [2:26]

conjunctive pronoun (3)

(a) what, whatsoever, as, as much as, as far as:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ

I was a witness of them (as far as) I dwelt among them. [5:117]

(b) that which:

إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَأَفَ

If they cease that which is past will be forgiven them. [8:38]

(c) what:

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Allah is Seer of what ye do. [8:72]

(d) when:

ذَلَّا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلُوا لَيَذَرَبُنَّهُمْ فَلْيَتَلَوَّنُوا

مَا أَسْأَلُكُمْ عَلَيْهِ

Nor unto those whom, when they came to thee (asking) that thou shouldst mount

(*imperf. 1st p. plu.*) ii مَتَّعُوا
we will comfort

(*imperf. 3 p. m. sing.*) juss. ii يَمْتَعُ
he will cause to enjoy

(*perate. m. plu.*) مَتَّعُوا
provide (you)!

وَمَتَّعُوهُمْ
And provide for them.
[2:236]

(*2 p. m. plu.*) pip. مَتَّعُونَ
ye will be given comfort

(*3 p. m. plu.*) pip. يَمْتَعُونَ
they will be given comfort

(*perf. 3 p. m. sing.*) v تَمَتَّعَ
<he contenteth himself

to content himself v تَمَتَّعَ تَمَتَّعًا

In Islamic terminology تَمَتَّعَ
signifies a category of Haj in which a pilgrim combines Umra with Haj in the season of Haj.

فَمَنْ تَمَتَّعَ بِالْحَجِّ وَالْعُمْرَةِ إِلَى الْحَجِّ
Then whosoever contenteth
(lit. didst content himself)
with the visit to the pilgrimage (Pic.) whosoever combineth Umra with the Haj (pilgrimage). [2:196]

(*imperf. 3 p. m. plu.*) يَسْتَمْتَعُونَ
they enjoy themselves

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

(*perate. m. sing.*) v تَمَتَّعَ
enjoy (they life)

مترف see ت ر ف

متحيزاً see ح و ز

متبر see ت ب ر

م ت ع ★

(*perf. 1st p. sing.*) ii مَتَّعْتُ
<I gave comfort, ~
let enjoy life

to make life ii مَتَّعَ يَمْتَعُ
comfortable for someone,
cause to enjoy, give ease,
make a provision with a
long life

Note: The verbal noun from
2nd stem تَمْتَعُ is not in
use. The verbal noun from
R. F. مَتَاعاً 'enjoyment' is
used in a sentence requiring
an absolute object e.g.
يَمْتَعُكُمْ مَتَاعاً 'he will cause
you enjoy an enjoyment.'

(*perf. 2 p. m. sing.*) ii مَتَّعْتِ
thou didst give ease

(*perf. 1st p. plu.*) ii مَتَّعْنَا
we caused enjoyment

(*imperf. 1st p. sing.*) juss. ii اُمْتَعُ
I will content
or I will give comfort

إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَرَبَّتِنَاهَا

فَتَمَتَّعُوا

If ye desire the world's life
and its adornment, come
I will content you. [33:28]

to appear in likeness
of someone other than
himself

<< مَثَلٌ يَّمُثِلُ مُثَوَّلًا (ن)

to resemble, to be or to look
like someone, bear a like-
ness, to irritate

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

We sent unto her Our spirit
and he took unto her the
form of a human being
sound (*Jid.*) he assumed
for her the likeness of a
perfect man (*Pic.*). [19:17]

similar, of the kind, (n.)
resemblance, similarity,
similitude, likeness, equivalent

مِثْلًا مِثْلَيْنِ f.d. مِثْلًا + هَا
two equivalents

مِثْلَيْنِ مِثْلَيْنِ f.d. مِثْلًا + هُمُ
two equivalents of them

<parable, (n.)
likeness, similitude

أَمْثَالٌ (plu.)
similitudes (n. p.)

أَمْثَالٌ (plu.)
<examples (n.p.)
مِثْلَةٌ (sing.)

a requital or punishment
that could be shown or ref-
erred to as exemplary

وَقَدْ خَلَّتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ

While examples have already
gone forth afore them.

[13:6]

تَمَتَّعُوا (perate. m. plu.) v
enjoy (yourselves)

أَسْتَمْتَعُ (perf. 3 p.m. sing.) x
<~didst enjoy

to enjoy, x
savour, relish

أَسْتَمْتَعْتُمْ (perf. 2 p.m. plu.) x
ye enjoyed

أَسْتَمْتَعُوا (perf. 3 p.m. plu.) x
they enjoyed

فَأَسْتَمْتَعُوا بِهَا لِقَوْمِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ

Thus they enjoyed their lot
awhile, so ye enjoyed your
lot awhile. [9:69]

مَتَاعًا (n.)
مَتَاعٌ / المَتَاعُ acc.
comfort, ease, enjoyment,
provision

أَمْتِعَةٌ <baggage (n.p.)
(sing) مَتَاعٌ

م ت ن *

مَيِّنٌ (act. 2 pic. m. sing.)
<firm, strong, solid

مَنْ يَمُنْ مَنَانَةً (ن)
to be firm, strong, solid

م ت ع *

مَتَى (interrogative particle)
at what time? when?

م ث ل *

تَمَثَّلَ (perf. 3 p.m. sing.) v
<~assumed the likeness

enjoy security for their persons, possessions and religious practices.

★ م ح ص ★

(imperf. 3 p.m. sing.) ii. el. **لِيُطَهِّرَ**
(in order to) purify

to clean ii. **تَطَهَّرَ** **تَمْحِصًا** <
of what is impure or extraneous, purify

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكٰفِرِيْنَ
And that Allah may purge those who believe and destroy the infidels. [3:141]

★ م ح ق ★

(imperf. 2 p.m. sing.) **يَمْحَقُ**
<destroyeth

مَحَقَّ يَمْحَقُ مَحَقًا (ف)
the blot out, efface, annihilate, destroy
opp. increase, devolve (Mjj.)

blighteth (1)

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِدُ الصَّدَقَاتِ
Allah obliterate usury and increaseth the alms.

[2:276]

destroyeth (2)

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكٰفِرِيْنَ
And that Allah may purify those who believe and destroy the infidels. [3:141]

618

<superior (relative f.) **الْمَثَلِ**

feminine of **أَمَلٌ** (relative)
lit. closer to perfection, coming nearer the ideal, ideal, meta. superior, ideal

وَيَذْهَبْ بِأَطْرَافِكُمُ الْمَثَلِ

And to go away with your superior way. [20:63]

<images (n.p.) **التَّمَاثِيلِ**
(sing.) **تَمَثَّلَ**

★ م ج د ★

(act. 2 pic. m. sing.) **يَجْمَدُ**
glorious, great, illustrious

< **جَمَدٌ يَجْمَدُ جَمْدًا (ن)**
to be great, illustrious, eminent, glorious, magnified

رَحِمَتْ اللّٰهُوْ رِزْقَهُ عَلَيْكُمْ اَهْلَ الْبَيْتِ
اِنَّهُ حَمِيْدٌ مَّجِيْدٌ

Mercy of Allah and His blessing be upon you, O people of the house. Verily He is Praiseworthy, Glorious. [11:73]

★ م ج س ★

magians (n.) **الْمَجْرَسُ**

i.e., the followers of Zoroaster. In Islamic law they are classed with the people of the book, and on payment of Jizya can thoroughly

(imperf. 3 p.m. sing.) w.v. **يَمْحُو**
abolishes

fd., juss. w.v. **يَمْحُ**
(imperf. 3 p.m. sing.)
abolishes

★ م خ ر

<ploughing (n.p.) acc. **مَوَآخِرَ**
(sing.) **مَآخِرَةٌ**

<< **عَزَرَ يَمْحَرُ عَزْرًا (ف)**
to plough

★ م خ ض

(v.n.) **الْمَخَاضُ**
<pangs of childbirth

عَضَّتِ (الْمَرْأَةُ) يَمْخُضُ مَخَاضًا (ف)
to suffer pangs of childbirth

★ م د د

(perf. 3 p.m. sing.) assim. **مَدَّدَ**
<hath stretched, didst spread out

to spread, **مَدَّ يَمُدُّ مَدًّا (ن)**
extend, stretch, prolong

وَهُوَ الَّذِي مَدَّ الْأَرْضَ

And it is He who spread out
the earth [13:3]

(perf. 1st. p. plu.) assim. **مَدَدْنَا**
we have spread

★ م ح ل

(v.n.) **الْمِحَالُ**

<wrath (Pic.) prowess (Jid.)
i.e., strength

عَلَّ يَمْحَلُ مَحَالًا وَ مِحَالًا (ف)

to plot against :

when related to Allah means His deep planning and rejection of plots made by men (Mij.)

★ م ح ن

(perf. 3 p.m. sing.) viii **أَمْتَحَنَ**
<hath proven, disposed

أَمْتَحَنَ أَمْتِحَانًا
to try, examine

<< **عَنَّ يَمْتَحِنُ عَمْنًا (ف)**
to try, test, prove, examine

(perate. m. plu.) viii **أَمْتَحَنُوا**
examine (you)

Then examine
them (f.).
[60:10]

★ م ح و

(perf. 1st. p. plu.) w.v. **عَمَّوْنَا**
<we didst disappear, blot out

to efface, **عَمَّا يَمْحُو عَمْوًا (ن)**
blot out, to disappear

extended (2)

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا

And I appointed for him
wealth extended. [74:12](perf. 3 p.m. sing.) *assm. iv* **أَمَدًا**
< ~hath aidedto help, *iv.* **أَمَدًا إِمْدَادًا**assist, aid - **بِ**، **هَ**، **بِ**(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 approaches with aidoutstretched, *pis. pic. f. ii* **مَمْدُودَةٌ**
stretched forthaid, help (n.) *acc.* **مَدَدًا**term (n.) **مُدَّةٌ**

فَأَتُوا الْيَوْمَ عَهْدَهُمْ إِلَىٰ مَدَاتِهِمْ

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* **يَمْدُدُ**

(imperf. 3 p.m. sing.)

helps, extends

meta. leaves*el. assm. juss.* **فَلْيَمْدُدْ**

(imperf. 3 p.m. sing.)

< may prolong

prolong **مَدًّا - لَهْ**(imperf. 3 p.m. plu.) *assm.* **يَمْدُدُونَ**

< they plunge further

to strengthen, **مَدًّا - فِي**

they plunge further: where

this verb takes **فِي** as a

direct object, it signifies

an evil (*Mjj.*)(imperf. 1st. p. plu.) *assm. v* **نَمْدُدُ**

we will prolong

(perate. neg.) *emp.* **لَا تَمْدَنَّ - إِلَىٰ**

< strain not towards

strain **مَدًّا**towards **إِلَىٰ -**

لَا تَسُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ

Strain not thine eyes towards

that which We cause some

wedded pairs among them

to enjoy. [15:88]

(3 p. f. sing.) *pp. assm.* **مَدَّتْ**

is spread out

(act. pic. m. sing.) **مَمْدُودٌ**

spread one (1)

And spreading **وَدَّظِلِّ 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 تِسْعَةٌ رَهْطًا

And there were nine of a group in the city. [27:48]

(Wherever **الْمَدِينَةُ** in absolute case is used it means the city of Holy Prophet; and should not be translated as a city or town, but should to be taken as a proper noun; in other places it signifies a city or town).

< cities, towns *n. p.* **الْمَدَائِنُ**

(*sing.*) **الْمَدِينَةُ**

(*i.e.*, cities of Egypt.)

Madyan (*prop. n.*) **مَدْيَنُ**

Now known as Maghair Shu'aib, the city was situated on the Red sea coast of Arabia, south east of Mount Sinai. Madyan was a station on the pilgrim rout from Egypt to Makkah the second beyond Aila.

★ م ر ا

(*act. 2 pic. m. sing.*) *acc.* **مَرِيئَاتَا**

< easy of digestion, wholesome, salutary.

for the following in the H.Q. :

the city of the (1)

Holy Prophet (peace be on him).

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنَّا الْأَعْزَلَ

They say, surely if we return to Madina the mightier shall drive out the meaner (also see 9:101, 120; 33:60) [63:8]

The capital of Egypt (2) in Fir'awns time

إِنَّ هَذَا لَكُرْكُورٌ فِي الْمَدِينَةِ

This is a plot ye have plotted in the city. [7:123]

also see 12:30, the capital of Egypt in the era of Aziz (Potiphar of the Bible. *lit.* the exalted rank (*Jid.*) the name of the city Egypt referred to elsewhere. (*Mjj.*)

Sodom **سُدُومُ** (3)

one of the cities where Lot's people inhabited

وَجَاءَ أَهْلَ الْمَدِينَةِ يَتَّبِعُهُرُونَ

And there came the people of the city rejoicing.

[15:67]

the town wherein (4)

a treasure belonging to two boys was buried

فَهَمُّونَ أَمْرًا مَرِيحًا

They are in an affair confused. [50:5]

fire (act. pic. m. sing.) مَارِجٌ

م ر ج ن

coral stone (n.) الْمَرْجَانُ

م ر ح *

(imperf. 2 p. m. plu.) تَمَرَّحُونَ

<ye are joyful

مَرِحَ يَمْرُجُ مَرَحًا فَهُوَ مَرِيحٌ

to be joyful, extremely glad, caught by false pride

وَبِمَا كُنْتُمْ تَسْتَكْبِرُونَ

And because ye are petulant. (Pic.) ye had been strutting. (Jid.) [40:75]

(act. pic. m. sing.) acc. x مَرَحًا stultingly

م ر د *

(perf. 3 p. f. plu.) مَرَدُوا

<they became accustomed, inured

مَرَدَ يَمْرُدُ مَرُودًا (ن) - عَلَا

to be accustomed (in general, the word is used for evil)

مَرَدَ الْإِنْسَانُ أَوْ الشَّيْطَانُ فَهُوَ مَارِدٌ

become obstinately rebellious

مَرَأً يَمْرَأً مَرَأً (ف)

to be wholesome (food)

man (n.) الْمَرءُ

a man nom. امْرَأٌ

gen. امْرِيءٌ

acc. امْرَأًا

<wife, a woman امْرَأَةٌ

my wife امْرَأَتِي

his wife امْرَأَتَهُ

thy wife امْرَأَتَكَ

a woman امْرَأَةٌ

two women امْرَأَتَيْنِ / امْرَأَاتَانِ

plural (women) النِّسَاءُ

م ر ج *

(perf. 3 p. m. sing.) مَرَّجَ

~hath loosed

مَرَّجَ يَمْرُجُ مَرَّجًا (ن) - الدَّابَّةُ

to send cattle to posture, to let loose

مَرَّجَ الْبَحْرَيْنِ يَلْتَمَتَانِ

He hath loosed the two seas. [55:19]

(act. 2 pic. m. sing.) مَرِيحٌ

<confused

مَرِيحٌ يَمْرُجُ مَرِيحًا (ف، س)

to be uncertain, in doubt, unsettled

مَرَّتْ - مَرَّتْ *assim v*
(*perf. 3 p.m. sing.*)

~passed with

فَلَمَّا تَخَشَّ بِهَا حَمَلًا حَقِيقًا نَزَرَتْ بِهَا

And when he covered her she bore a light burden, and she passed with it.

[7:189]

(i.e., she moved with it unnoticed; sat, stood, worked usually. According to some commentators such as Ibn 'Abbas (quoted by Zamakhshari) preferred another recitation which suggests that the word is derived from مَرَّوَةٌ

"doubt, suspicion." Therefore, the verse may be translated as :

أَسْتَمَرَّتْ بِهَا i.e. قَرَّتْ بِهَا

"then she continued with it or was suspected of pre-gnacy".)

مَرَّوًا - مَرَّوًا *assim. v*
(*perf. 3 p.m. plu.*)
they passed by

يَمْرُؤُونَ - عَلَيَّ *assim. v*
(*imperf. 2 p.m. plu.*)
ye passed by

يَمْرُؤُونَ - عَلَيَّ *assim. v*
(*imperf. 3 p.m. plu.*)
they pass by

يَمْرُؤِي - عَلَيَّ *assim. v*
(*imperf. 3 p.f. sing.*)
~passed

مَرَّ *v. n.*
passing by

وَمِنْ أُمَّلِ السَّيِّئَةِ 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.*)

(*fact. 2 pic. m. sing.*)
rebellious

(*pic. pas. m. sing.*) *ii*
rendered smooth, floored

قَالَ إِنَّهُ صَرَّحَ مَرَدُّوْنَ مِنْ قَوَائِرِ

He said : Verily it is a place evenly floored (rendered smooth)with glasses. [27:44]

★ ر ر م

مَرَّ - مَرَّ *assim v*
(*perf. 3 p.m. sing.*)
didst pass

مَرَّ يَمْرُؤًا أَوْ مَرُورًا

to pass, move, pass on, pass by, on, عَلَيَّ -

pass with بِ -

فَلَمَّا كَشَفْنَا عَنْهُ غُضْرَهُ تَوَكَّأَنَّ
تَوَكَّأَنَّ إِلَى غُضْرِهِ فَتَمَّ

Then when We removed his harm from him he passed on as though he had never called Us for the harm that touched him. [10:12]

passed by (2)

أَوْكَالَ الَّذِي مَرَّ عَلَى قَرْيَةٍ

Or, the like unto him who passed by a town. [2:259]

المَرَّةُ means strong of make (body of a creature); wisdom, comprehension: the word is driven from **إِمْرَارٌ** entwining and twisting of a cable

★ م ر ض

I sicken (*perf. 1st. p. sing.*) **مَرَضْتُ**

مَرَضَ بِمَرَضٍ مَرَضًا (س) فَهُوَ مَرِيضٌ

to be or become sick, to fall ill

(*act. 2 pic. m. sing.*) **المَرِيضُ**
a sick man

sick men (*b. p. of مَرِيضٌ*)

disease (*n.*) **مَرَضٌ**

ailment, illness *acc.* **مَرَضًا**

★ م ر ي

w.v. iii **يُمَارُونَ**

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

< they dispute
meta. they debate

to dispute **مَارَى يُمَارَى مِرَاءً**
concerning a thing

Lo! verily those who debate (*lit.* dispute) concerning the Hour are in error far astray. [48:18]

وَهِيَ تَسْتُرُّ مَرَ السَّحَابِ

It passeth as passing away of clouds. [27:88]

(*relative m. assim.*) **مَرٌّ**

< most bitter

مَرٌّ بِمَرٍّ (يَمَرُّ) مَرَارَةٌ (ن، ف)

فَهُوَ مَرٌّ

to be bitter *opp.* sweet

relative **أَمْرٌ** *i.e.*, extremely bitter, unswallowable

بَلِ السَّاعَةِ مَوْعِدُهُمُ وَالسَّاعَةُ آدَاهُ وَأَمْرٌ

Aye! The Hour is their appointed term and the Hour shall be far more grievous and for more bitter. [54:46]

(*Ap-der. m. sing.*) **مُسْتَمِرٌّ**

continuous

once, one time (*n.*) **مَرَّةً**

first time **أَوَّلَ مَرَّةٍ**

twice *n. dual.* **مَرَّتَانِ**

acc. **مَرَّتَيْنِ**

repeatedly (*n. plu.*) **مَرَّاتٍ**

(more than two) times

three times **ثَلَاثَ مَرَّاتٍ**

< strong of make, (*n.*) **مِرَّةٌ**
vigorous

المِرَّةُ: قُوَّةُ الخَلْقِ وَشِدَّةُهُ،

وَ المِرَّةُ: حِصَافَةٌ

العقلِ وَ إِيحَاكُمَهُ، وَ قَدْ جَاءَ

هَذَا مِنْ إِمْرَارِ الخَبْلِ (Mjj./Lis.)

★ م ز ج

admixture v.n. iii مزاج

وَمِزَاجُهُ وَمِنْ تَسْنِيمٍ

And admixture thereof (will be) of Tasnim. [83:27]

كَانَ رُوحَهَا كَأُورًا

The admixture is (like) Camphor. [76:5]

★ م ذ ق

(perf. 1st p. plu.) ii مَرَقْنَا

<we dispersed to disperse, ii مَرَقَ مَرَقًا scatter

(2 p. m. plu.) pp. ii مَرَقْتُمْ
ye were dispersed or scattered

(v. mim.) n.p.t. ii مَرَقٌ
<dispersion or time or place of dispersion

According to some commentators the form مَرَقٌ is a noun for place and time but generally it is taken as a verbal noun with initial mim called "masdar mimi."

★ م ز ن

rain cloud (n.) المزن

★ م س ح

<wipe (perate. m. plu.) امسحوا

(imperf. 2 p. m. plu.)w.v. iii تَمَارُونَ
ye dispute

أَفْتَمَرُونَهُ عَلَى مَا بَرَى

Will ye, therefore, dispute with him concerning that which he hath seen ?

[53:12]

(perate. neg. m. sing.)w.v.iii لَا تَمَارِ
dispute not!

dispute (n.) مَرَاهُ

(perf. 3 p.m. plu.) w.v. vi تَمَارُوا
<they doubted

to doubt vi تَمَارَى تَمَارِيًا

(imperf. 2 p.m. sing.)w.v. vi تَمَارِي
thou will doubt

فَيَأْتِي الْآءَ رَبِّكَ تَمَارَى

Which of Thy Lord's benefits wills thou doubt? [53:55]

(imperf.3 p.m. plu.)w.v. viii يَمَرُونَ
<they doubt

to doubt viii اَمَارَ

(imperf. 2 p.m. plu.)w.v.viii تَمَرُونَ
ye doubt

w.v. viii, el. لَا تَمَرَنَّ

(perate. neg. m. sing) dubitate not!

w.v. viii, acc. الْمُتَمَرِّينَ

(Ap-der. m. plu.) those who are in doubt

doubt (n.) مَرِيَّةٌ

★ م س د ★

<a twisted fibre (n.) مَسَدٌ

مَسَدٌ يَمَسُدُ مَسَدًا (ن)

to twist a fibre of a cord

pac. pic : مَسَدٌ ، مَسَدٌ

فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ

On her neck shall be a cord
of twisted fibre. [111:5]

★ م س س ★

(perf. 3 p.m. sing.) *assim.* مَسَّ

~touched (1)

مَسَّ يَمَسُّ مَسًّا وَ مَسِيًّا (ن)

to touch, to pass hand on a
thing without having any-
thing in between. This verb
has been used to signify :
to befall, to punish, to be
affected with damage,
harm, hurt or for sexual
touch.

وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّ وَالسَّرَّاءُ

And they said : tribulation
and prosperity touched
our fathers. [7:95]

(meta.) befallen (2)

إِن يَسْسُوكُمْ فَرَحٌ فَقَدْ مَسَّ الْقَوْمَ فَرَحٌ يُرْسِلُهُ

If there hath befallen you a
sore, like thereunto hath
already befallen (that)
people. [3:140]

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مَسَحَ يَمْسَحُ مَسْحًا (ف)

to pass the hand on anything
in order to wipe it

wiping v.n. acc. مَسَحًا

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing
(with his sword their)
legs and necks. [38:33]

(Note : the literary meaning
of the word is as mention-
ed above. In translation
the explanatory sense or a
figurative expression is
given).

Messiah, the surname (p.n.) الْمَسِيحِ

of Jesus, a title of honour,
lit. the anointed. Notice
that the Quran fully con-
cedes the Messiahship of
Jesus, but not his sonship
or Godhood etc. (*Jid.*)

★ م س خ ★

(perf. 1st. p. plu.) مَسَخْنَا

<we transformed

مَسَخَ يَمْسَخُ مَسْخًا (ف)

to transform or change the
shape of a face or body
to an ugly one

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ

And if We willed surely We
should transform them in
their place. [36:67]

٦٢٦

وَالَّذِينَ يُتِمُّونَ صِيَامَهُمْ
 And those who hold fast by
 the Book. [7:170]
 (perf. 3 p. m. sing.) iv **أَمْسَكَ**
 withhold

أَتَىٰ هَذَا الَّذِي يَرْزُقُكَ إِيَّاكَ
 Who is that (can) provide
 for you, should He with-
 hold His provision?
 [67:21]
 (perf. 2 p. m. plu.) iv, el. **لَأَمْسَكَنَّ**
 ye would refrain

(perf. 3 p. f. plu.) iv **أَمْسَكْنَ**
 they (f.) withheld

(imperf. 3 p. m. sing.) iv **يُمْسِكُ**
 ~withholds

(perate. m. sing.) iv **أَمْسِكْ**
 keep, withhold

أَمْسِكْ عَلَيْكَ زَوْجَكَ
 Keep thy wife to thyself (i.e.,
 divorce her not). [33:37]

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ
 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 **يُمْسِكُ**
 withholder

(perf. 3 p. f. sing.) **مَسَّتْ**
 ~touched
 assim. v **يَمَسُّ**
 (imperf. 3 p. m. sing.)
 ~touches

will touch or befall **يَمَسِّنَ**
 didst not touch **لَمْ يَمَسِّنْ**

assim. v **تَمَسَّتْ**
 (imperf. 3 p. f. sing.)
 ~toucheth, befallleth

will touch or befall **تَمَسِّنَ**
 didst not touch **لَمْ تَمَسِّنْ**

surely will befall **لَيَمَسِّنَنَّ**
 surely will befall you **لَيَمَسِّنَنَّكَ**

touch (v.n.) **الْمَسُّ**

touch (v.n.) iii **يَمَسُّ**

(imperf. 3 p. m. dual) vi. **يَمَسَّانِ**
 < the twain touch each
 other (in the conjugal life)

vi, **تَمَسَّانِ يَمَسَّانِ**
 to touch each other
 meta. sexual touching

★ م س ك

(imperf. 3 p. m. plu.) iii **يُمْسِكُونَ**
 < they hold fast

to hold ii **مَسَّكَ يُمْسِكُكَ**
 fast, to act without
 failing what (is) instructed
 or to refrain

(*imperf. 2 p.m. plu.*) w.v.
ye walk

تَمْشُونَ

(*perate. m. plu.*) w.v.
walk! (O ye)

امشوا

walk, walking (*v.n.*) w.v.

مشى

one who (*m. sing.*) *ints.*
walks purposely for some-
thing (in evil sense)

مَشَاءُ

هَمَّازٌ مَشَاءُ يَتَحَدَّثُونَ

A defamer, spreader abroad
of slander. [68:11]

★ م ص ر

prop. noun (1)

مِصْرَ

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوِّءَ لِقَوْمِكَ مِصْرَ
بُيُوتًا

And We revealed unto Musa
and his brother: inhabit
houses for your people in
Misr. (Misr is the Arabic
form of Mizrain, the old
name for the country of
Egypt. 'To the Semites the
country was known as
Mizrain' (*Jid.*) [10:87]
(in the above verse Misr is a
proper noun)

a common noun, a city (2)

إِطِئُوا أَوْصِيَاءَكُمْ فَإِن لَّا تُؤْمَرُوا سَأَلْتُمُونَهَا

Get ye down into a city as
verily there is for you that
which ye ask for. [2:61]

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(*Ap-der. f. plu.*) *iv* مَمْسِكَاتٌ
withholder

(*perf. 3 p.m. sing.*) x استَمْسَكَ
withheld, ~ grasped

(*perate. m. sing.*) x استَمْسِكْ
hold fast!

musk (*n.*) مِسْكٌ

★ م س ي

(*imperf. 2 p. m. plu.*) *iv* تَمْشُونَ
< ye enter the night

to enter أَمْسَىٰ لِمَسَاءٍ
the night

evening (*n.*) مَسَاءٌ <<

★ م ش ج

< mixtures (*n.p.*) اِمْتِجَاعٌ

to mix up مَشَّجَ بِمَشْجٍ مَشْجًا (ض)

★ م ش ي

(*perf. 3 p.m. plu.*) w.v. مَشَوْا
< they walk

مَشَى يَمْشِي مَشْيًا (ض)
to walk, to go, proceed

(*imperf. 3 p.m. sing.*) w.v. يَمْشِي
~ walks

(*imperf. 3 p. f. sing.*) w.v. تَمْشِي
(she) walks

(*imperf. 3 p.m. plu.*) w.v. يَمْشُونَ
they walk

٦٢٨

rain (n.) { مَطَرٌ
acc. { مَطْرًا

م ط ي ★

(imperf. 3 p.m. sing.) w.v. v يَتَمَطَّى

< ~ conceiteth

to be conceited v. تَمَطَّى

to stretch, to boast, to ride

<< مَطَى يَمَطَى مَطًا (س)

to be extended

م ع ★ ★

with, together (preposition) مَعَ

with, simultaneously with,

accompanied by, in

the company of, with

you مَعَهُ مَعَهُ with him

with Allah مَعَ اللَّهِ

with her مَعَهَا

and so on

م ع ز ★

< goats (n. p.) الْمَرْزُ

(sing.) مَاعِزٌ a goat

but الْمَرْزُ is common to he

or she, single or plural of

goats (Lis.)

م ع ن ★

(n. act. 2 pic.) مَعِينٌ

running water

م ض غ ★

lump of flesh, (n.) مَضْمَنَةٌ

a morsel of flesh,

anything chewed mouthfully

مَضَعٌ يَمَضَعُ مَضْعًا (ن، ف)

to masticate, chew

م ض ي ★

(perf. 3 p.m. sing.) w.v. مَضَى

< ~ gone forth

مَضَى يَمْضِي مَضِيًّا (ض)

to go away, leave, depart, to

make off, decamp, expire

(perf. 3 p. f. sing.) w.v. مَضَتْ

gone forth, passed away

(imperf. 1st p. sing.) w.v. acc. أَمْضِي

I shall go on

(perate. m. plu.) v.w. امضوا

pass! (ye)

passing away, (v.n) w.v. مَضِيًّا

to go away

م ط ر ★

(perf. 1st p. plu.) iv أَنْظَرْنَا

we rained

(3 p. f. sing.) pp. iv أَمْطِرَتْ

~ was rained

(perate. m. sing.) iv أَمْطِرْ

rain down!

(Ap-der. m. sing.) iv مَطِرٌ

rain bringer

(act. pic. m. plu.) } مَکِیُونَ
those who bide
acc. } مَکِیِّینَ

★ م ک ر ★

(perf. 3 p.m. sing.) مَكَرَ
<~plotted (1)

مَكَرَ بِمَكَرٍ مَكْرًا (ن)
to be cunning, to plan a
scheme

قَدَّ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ

Surely they plotted those
before them. [13:42]

schemed (2)

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ الْمَكْرُورِينَ

And they (disbelievers)
schemed and Allah
schemed (against them);
and Allah is the best of
schemers (Pic.) And they
plotted (to put him, i.e.,
Jesus to death) and Allah
plotted (to frustrate their
plot) and Allah is the best
of plotters. [3:54]

(perf. 3 p.m. plu.) مَكَرُوا
they plotted or they schemed

(perf. 2 p.m. plu.) مَكَرْتُمْ
ye plotted

إِنَّ هَذَا لَمَكْرٌ مَكْرُونٌ

Verily this is a plot ye have
plotted. [7:123]

common necessities, (n.) مَاعُونَ
small kindnesses

★ م ع ن ★

<entrails (n p.) أَمْعَاءُ

(sing.) الْمَعَى

entrails, intestine, bowel

★ م ق ت ★

<abhorrence (v.n.) مَقْتٌ

مَقَتَ يَمَقْتُ مَقْتًا (ن)

to hate, detest, abhor

★ م ك ث ★

(perf. 3 p. m. sing.) w.v. مَكَثَ

<~remained

مَكَثَ يَمْكُثُ مَكْثًا وَ مَكْثُونَ (ن)

to abide, dwell, remain, wait
(in a place)

فَمَكَثَ غَيْرَ بَعِيدٍ

He was not long in coming.
[27:22]

(imperf. 3 p. m. sing.) يَمْكُثُ
~lasts, remains

بِدْعَةٍ! (perate. 2 p.m. plu.) اَمْكُثُوا
wait (in this place)

delay مَكْثٌ

لِتَتْرَأَهُ عَلَى النَّاسِ عَلَى مَكْثٍ

That thou mayest recite unto
mankind with delay (i.e.,
with slow deliberation).

[17:106]

(act. 2 pic. m. sing.) **مَكَّنَ**
 < established one
 to have (ك) **مَكَّنَ بِمَكَّنِهِ مَكَانَهُ**
 power with, **عِنْدَ** -
 to be strong, powerful
meta. to be influential

(perf. 3 p.m. sing.) ii **مَكَّنَ**
 < hath established
 to strengthen, **مَكَّنَ تَمَكَّنًا**
 consolidate, establish firmly

قَالَ مَا مَكَّنِي فِيهِ رَبِّي خَيْرٌ
 He said better is that wherein
 my Lord hath established
 me. [18:95]

(Note: the real form of the
 word was supposed to be
مَكَّنَ + **فِي** *i.e.*, **مَكَّنِي**
 but the rule of assimilation has
 worked to join double
 nouns).

(perf. 1st. p. plu.) ii **مَكَّنَّا**
 we have established

ii e. p. l. **يَمَكِّنَنَّ**
 (imperf. 3 p.m. plu.)
 he shall surely establish

(perf. 3 p. m. sing.) iv **أَمَكَّنَ**
 < gave power
 to have iv, **أَمَكَّنَ إِمَّاكَانًا**
 or to give power **مِنْ** -
 (*tras.* and *intras.*)

فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ
 They betrayed Allah before,
 and He gave (thee) power
 over them. [8:71]

(perf. 1st p. plu.) **مَكَّرْنَا**
 we plotted

(imperf. 3 p.m. sing.) **يَمَكَّرُ**
 plots

(imperf. 3 p.m. plu.) **يَمَكَّرُونَ**
 they plot

(imperf. 3 p. m. plu.) el. **لِيَمَكَّرُوا**
 in order to plot

plot (1) (n.) **مَكْرٌ**

إِنَّ هَذَا لَمَكْرٌ مَكْرُوءٌ
 Verily this is a plot ye have
 plotted. [7:123]

contrivance (2)

أَتَأْمَنُوا مَكْرَ اللَّهِ فَلا يَأْمَنُ مَكْرَ اللَّهِ إِلا الْقَوْمُ الْخَاسِرُونَ
 Are then they secure against
 the contrivance of Allah?
 And none feeleth secure
 against the contrivance of
 Allah except the people
 who are losers. [7:99]

cunning (talks) (3)
 or sly (talk)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ
 Then when she heard their
 cunning (talk) she sent for
 them. [12:31]

plotters (act. pic. m. plu.) **الْمَاكِرِينَ**

★ م ك ن

النَّكَارُ see م ك ر ن

المَكَاةُ see م ك ر ن

full (n.) h.v.

مَلَأَ

earthful
gold مَلَأَ الْأَرْضَ ذَهَبًا<chiefs, leaders (n. p.)
(no singular from this root.)According to *Lisanul Arab*
and Raghīb the word مَلَأَ
signifies fulness, therefore,
the leader or chief fill the
eyes of people with awe
and their hearts with
attraction, consequently
V.I.Ps. are called المَلَأَةُ
angels المَلَأَةُ الْأَعْلَى

الَّذِينَ رَأَى السَّمَاوَاتِ يَتَذَكَّرْنَ أَلَّا سَاءَ مَا يَحْكُمُونَ

Bethinkest thou not of the
chiefs (or leaders) of Israel
after Musa. [2:246]other usages of the words
antecedent to pronoun:

his chiefs مَلَأَهُمْ / مَلَأَهُمْ

their chiefs مَلَأَهُمْ

or big men

م ل ق see

مَلَأَ

★ م ل ح

saltish, salt (n.) مَلَحَ

★ م ل ق

<falling to poverty (v.n.) iv إِمْلَاقٌ

★ م ك و

<whistling acc. مَكَامًا

مَكَامًا يَمْكُؤُنَّ مَكَامًا (ن)

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ الْأَشْكَرِ تَصْنِيفًا
And their worship at the Holy
House is naught but whist-
ling and hand-clapping
[8:35]

★ م ل ا

(3 p.m. sing.) pp. h.v. مَلِئَتْ

<~ was filled

مَلَأَ مَلَأَ مَلَأَ وَ مَلَأَانَا (ف)

to fill, fill up SS with SS,

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا

لَكُنَّ 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. مَالِئُونَ

fillers, those who fill

epl. h.v. لَامِلُونَ

(imperf. Ist. p. plu.)

I surely shall fill

(perf. 2 p. f. sing.) h.v. vii امْلَأْتِ

Art thou filled? هَلْ امْلَأْتِ

[50:30]

(parate. 3 p. m. sing.)

has power (3)

قَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا

For who hath any power to prevail for you with Allah? [48:11]

(imperf. 3 p. f. sing.)

she ruleth (4)

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

I found a woman ruling over them. and she hath been given (a bandance) of things. [27:23]

(imperf. 2 p. m. sing.)

thou will avail (5)

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَكُنْ سَبِيلَكَ لَهُ مِنَ اللَّهِ شَيْئًا

He whom Allah doometh unto temptation, thou (by thy efforts) will avail him naught against Allah. [5:41]

(imperf. 2 p. m. plu.)

ye possess, own

(imperf. 3 p. m. plu.)

they possess, own

(act. pic. m. sing.)

master, owner, sovereign

Owner of the
Day of **يَوْمِ الدِّينِ**
Judgement. [1:3]

يَمْلِكُ

to become iv
poor

<< مَلَقَ يَمْلَقُ مَلَقًا (س)

to flatter

★ م ل ك

(perf. 3 p. f. sing.)

~ has possessed (1)

مَلَكَ يَمْلِكُ مِلْكًا وَ مَلَا وَ مَلَكَ

وَ مَلَكَ (ض)

to possess

to reign or rule over عَلَى -

to have power, to be capable of, able to obtain, can do or avail

مَا مَلَكَتْ أَيْمَانُكُمْ

What your right hands possess. [4:3]

(meta. that your right hands possess or possessed by the right hand, as in other verses means boundmen or bondwomen)

Caution: It is not slave in English sense.

(perf. 2 p. m. plu.)

ye held (2)

أَوْ مَا مَلَكَتُمْ تَمَاعِينَ

Or whereof ye hold the keys. [24:61]

تَمْلِكُ

تَمْلِكُ

مَالِكٌ

مَلَكَتُمْ

أَوْ لَا يَسْتَطِيعُ أَنْ يُعَلِّمَ هُوَ قَلِيلٌ وَلِئِنْ بِالْعَدْلِ

Or unable himself to dictate,
then let his guardian dic-
tate justly. [2:282]

faith (or) religion (n.) مِلَّةٌ

وَمَنْ يَرْتَعِْبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِذْ آمَنَ سَوَّاهُ نَفْسَهُ

And who shall be averse from
the Faith of Ibrahim, save
one who befooleth his soul
(Jid.) And who forsaketh
the religion of Abraham
save him who befooleth
himself (Pic.) [2:130]

الْمِلَّةُ بِالْكَسْرِ : الشَّرِيعَةُ أَوْ الدِّينُ،

قَبْلِ الْمِلَّةِ وَالطَّرِيقَةَ سَوَّاهُ، هِيَ

إِسْمٌ مِنْ أَمَلَيْتِ الْكِتَابِ، ثُمَّ قُحِلَتْ

إِلَى أَصُولِ الشَّرَائِعِ بِإِغْتِبَارِ أَنَّهَا

يُمَلِّمُهَا النَّبِيُّ، وَقَدْ تُطْلَقُ عَلَى الْبَاطِلِ

كَالْكُفْرِ مِلَّةً وَاحِدَةً، وَ لَا

تُصَنَّفُ إِلَى اللَّهِ وَلَا

إِلَى أَحَادِ الْأُمَّةِ.

(أَقْرَبُ الْمَوَارِدِ)

Millah: (vocalized with the
initial kasra) 'ordi-
nance of a religion, or

owners (act. pic. m. plu.) مَا يَكُونُ

(pic. pac. m. sing.) acc. مَمْلُوكٌ / مَمْلُوكَا
enslaved

dominion (n.) مَمْلَكَةٌ / مَمْلَكَا / مَمْلَكَا

king (n.) مَلِكٌ / مَلِكَا

< kings (n. p.) الْمَمْلُوكُ

(sing.) مَلِكٌ

mighty king (Allah) (ints.) مَلِكٌ

< angel (n.) مَلَكٌ

(the root ك ل ا is

here repeated for beginners

< angels (n. p.) مَلَائِكَةٌ

(sing.) مَلَكٌ

★ م ل ل

مِلِّمٌ

assim. iv

(imperf. 3 p.m. sing.)

<~dictate

to dictate أَمَلَّ إِمْلَامًا

<< أَمَلَّ إِمْلَالًا

(Note: in the latter the third

radical (ي) is changed by

(ل) Thus it would be-

come assimilated. The

rule is termed قَلْبٌ. See

Lisan)

should dictate assim. iv, el. فَيَمْلِئُ

(*perf. Ist. p. sing.*) w.v. iv
I tolerated or gave rein

وَكَايِنَ مِنْ قَرْيَةٍ أَمَلَيْتَ لَهَا
وَهِيَ ظَالِمَةٌ لِنَفْسِهَا فَتَذَرُهَا

And how many a city did I
gave rein (or I tolerated)
while it wronged (itself).
Then took hold of it.

[22:48]

(*imperf. Ist. 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. Ist. p. plu.*) w.v.
we respite

a long while v.n. R.F.

وَأَمْجُرِّي مَلِيًّا

And depart from some for
ever so long (or for a long
while). [19:46]

م ل ي ★

(*3 p. f. sing.*) pip. w.v. iv
<~ is dictated

to dictate **أَمَلَى** إِمْلَأْ

م ن ★ ★

مِمَّ أَيْمًا for (particle) مِنْ + مَا

مَاتَ see م و ت

religion as applied to a
way' regardless of its origi-
nal root. It may be derived
from **أَمَلَيْتُ الْكِتَابَ** 'I
dictated a book' as the
basic teachings of a religi-
on is dictated by a prophet.
The word is applicable to
to false faith or religion
too as **الْكَفْرُ مِلَّةٌ وَاحِدَةٌ** :
the infidelity is one religi-
on or one faith. But it
is not to be antecedented to
Allah or the name of a
certain religious communi-
ty (*Aqrabulmowarid*).

م ل و ★

(*perf. 3 p. m. sing.*) w.v. iv
gave rein to (1)
(false) hopes

to march **مَلَا يَمْشُونَ مَلْوًا (ن)**
a quick step

iv **مَلَى** ii **مَلَى**

to prolong (one's life) give
rein to, give false hopes.
When related to Allah, it
means: He indulged, to-
lerated, gave enough time
to repent, to give a respite

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَى لَهُمْ

The devil hath embellished
(this apostasy) for them
and hath given them (false
hopes) or rein. [47:25]
to tolerate, (2)

to indulge, to respite

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا

And of the fruits of the date-palm and grapes whence ye derive strong drinks.

[16:67]

a composition (2)

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ

And if the camels twain and of the oxen twain.[6:144]
for explanation (3)

قُلْ لَنَا رَبُّكَ يُخْرِجُ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِنْ بَعْدِهَا ذُرًّا
وَنَخْلًا وَنُورًا وَعَدَسًا وَبَصَلًا

So call upon Thy Lord for us that He bring forth for us of that which the earth groweth—of its herbs and its cucumbers and its corn and its lantils and its onions.

[2:61]

to indicate commencement of: (A) time

مِن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ
رِئَابَكُمْ مِنَ الظَّهِيرَةِ

Before the prayer of dawn, and when ye lay aside your raiment for the heat of the noon.

[24:58]

(B) place

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

Glorified be He Who carried His servant by night from the Iviolable Mosque to

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مُتَّحِنَةً see م ح ن

مُتَّحِنَةً see م ر ي

مُتَّحِنَةً see م د د

مَنْ for مَنْ + مَنْ

(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 يَقْدَرْتَ بِرَبِّكَ وَرَسُولِهِ

And whosoever of you is submissive unto Allah and His messenger.

[33:31]

whoso (4)

(in a conditional mood)

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ وَيُنَاقِلْهُ يُقْبَلْ مِنْهُ

And whoso seeketh as religion other than Islam, it will not be accepted from him.

[3:85]

a preposition signifies:

an origin of a thing (1)

مِنْ

٦٣٦

with the meaning (9)

of فِي in

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

And in the night-time hymn
His praise, and after the
(prescribed) prostrations.

[50:40]

any (10)

وَمَا مِنْ دِينٍ إِلَّا لِلَّهِ

There is not any God save
Allah.

[3:62]

in the sense of عَلَى (11)

بَلَىٰ إِن تَصْبِرُوا وَاتَّقُوا وَيَأْتُوكُم مِّن فُورِهِمْ

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 وَأرجلهم من خلاف

Or have their hands and feet
on alternate sides cut off.

[5:33]

according to (13)

لَسْكُنُوا هُنَّ مِّن حَيْثُ سَكَنْتُمْ مِّن دُونِكُمْ

Lodge them where ye dwell,
according to your wealth.

[65:6]

with the meaning (14)

of عَنْ (instead of, rather than)

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ

Take ye pleasure in the life
of the earth rather than
(or instead of) the Here-
after!

[9:38]

the far distant Mosque
the neighbourhood where-
of We have blessed. [17:1]

out of (5)

وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَإِلَيْهِ يُعْجَبُونَ

And of Musa's folk there is
a community who lead
with truth and establish
justice therewith (i.e. out
of Musa's folk). [7:159]

than (when following) (6)

a comparative)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ

And who is better in speech
than him who summoneth
unto Allah. [41:33]

because of, (7)

by reason of

وَمِن تَحَمُّتِهِ جَعَلَ لَكُمْ لَيْلًا وَالنَّهَارَ

Because of His mercy He
appointed for you night and
day. [28:73]

(Note: The verse may be
rendered: of His mercy.)

some of or among (8)

وَمِن أَهْلِ الْكِتَابِ مَن إِنْ تَمَنَّاهُ

يَقْطُرُ رِيْدَةً إِلَيْكَ

Among the people of the
Scripture there is he who,
if thou trust him with a
weight of treasure, will
return it to thee. (3:75)

to defend (2)

(imperf. 3 p. f. sing.)

defends

يَمْنَعُ

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا

Have they gods who defend them beside Us. ? [21:43]

to protect (3)

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

we protect

نَمْنَعُ

قَالُوا لَوْ كُنَّا نَسْتَعِينُكَ عَلَيْهِمْ وَنَمْنَعُهُمْ مِنَ الْمُؤْمِنِينَ

They said: Had we not mastery upon you, and did we not protect you from the believers !

[4:141]

to deny (4)

denied (3 p.m. sing.) pp.

مُنِعَ

قَالُوا يَا أَبَانَا مَنْ مَنَّاعُكَ

O our Father! The measure is denied us. [12:63]

protector (act. pic. f. sing.) مَانِعَةٌ

begrudging ints. acc. مَنُوعٌ / مَنُوعًا

hinder (n) ints. مَنَاعٌ

(pic. pac. f. sing.) مَمْنُوعَةٌ

forbidden

★	م	ن	ن
---	---	---	---

مَنْ - عَلَى

assim. v

(perf. 3 p. m. sing.)

< showed grace

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to emphasize the (15)

sense of connection (but in negative case)

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ لَبِئْسَ شَيْءٌ
 And whoso doth that hath no connection with Allah.
 [3:28]

م ن ن see الْمَنْعُ

م ن ن see الْمَمْنُونُ

ن و ص see مَنَاصُ

ن ه ي see مَنَهَى

ن س أ see مَنَسَاءُ

ن ش أ see مَنَشَاتُ

★	م	ن	ع
---	---	---	---

(perf. 3 p.m. sing.) مَنَعَ

< ~ prevented

to refuse (ف) مَنَعَ يَمْنَعُ مَمْنَعًا

one some thing, to prohibit, interdict, to prevent

to prevent (1)

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ

أَنْ يُذَكَّرَ فِيهَا اسْمُهُ

And who is more unjust than he who preventeth mosques of Allah that His name be mentioned therein.
 [2:114]

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(pic. pas. m. sing.) مَنُونٌ
 <unceasing
 (see above note on the meaning of مَنَّ)

time, fortune (n.) المَنُونُ
 رَبِّبُ الدَّهْرِ رَبِّبُ المَنُونِ
 and رَبِّبُ الزَّمَانِ signify the accidents or evil accidents or the times that diquiet or disturb the minds or hearts (LL.)

manna (n.) المَنَّ
 a kind of dew, a sweetish liquid (Jid.)

م ن ی ★

(imperf. 2 p.m. plu.) w.v. iv مَمْنُونٌ
 <ye emit

أَمْيٌّ يَمْيُّ إِمْيَاءً
 to shed (blood), to emit sperm
 Note : The modification of the imperfect has its final ی changed by و in plurals, thus the conjugation will go as :

يَمْيُّ ، يَمْيُّ ، يَمْيُّ ، يَمْيُّ ، يَمْيُّ ، يَمْيُّ ،
 أَمْيٌّ ، أَمْيٌّ

(3 p. m. sing.) pip. w.v. iv مَمْنُونٌ
 ~is emitted

(2 p. f. sing.) pip. w.v. iv مَمْنُونَةٌ
 ~is emitted

sperm (n.) مَمْنُونٌ

مَنْ يَمْنُ مَنَّاً وَ مَنََّةً
 to recount to one the benefits shown in order to reproach him, reproach one for benefits received. (The origin of مَنَّ is to cut off as will be observed below from the word مَمْنُونٌ)

According to Rgh. the graces cut off the needs as one who receives benefits from somewhere is no more a needy. Thus a kindness, grace or benefit cuts off the hunger.

(perf. 1st p. plu.) assim. مَنَّاتَا
 we have shown the grace

(imperf. 2 p.m. sing.) assim. يَمْنُ
 thou art showing grace

assim. y يَمْنُ
 (imperf. 3 p.m. sing.)
 ~shows grace

assim. y يَمْنُونَ
 (imperf. 3 p.m. plu.)
 they show grace

(imperf. 1st p. plu.) acc. مَنَّانَا
 we show grace

(perate. neg. m. plu.) لَا مَنَّوْا
 show no grace

(conditional phrase) juss. لَا تَمَنَّ
 bestow not favour

(perate. m. sing.) امَّنْ
 bestow thou

showing a grace or laying an obligation المَنَّ

acc. مَنَّاتَا

here, according to commentators, such as, Razi, Tabri, Zamakhshari and others the words signify 'he recited' and 'recitation' respectively.

(perf. 3 p.m. plu.) w.v. v **تَمَنَّوْا**
they wished

w.v. v **تَسْتَمِنُونَ**
(imperf. 2 p.m. plu.)
< ye wish

تَمَنَّوْنَ is for **تَمَنُّونَ** the cluster of two compelled to drop first of them)

(imperf. 3 p.m. plu.) w.v. v **يَسْتَمِنُونَ**
they wish

they will **لَا يَسْتَمِنُونَهُ**
never wish

(perate. m. plu.) w.v. v **تَمَنَّا**
long, yearn

recitation (1) **أَمْنِيَّةٌ**
a wish, longing, wishing (2)

< wishes (n.p.) **أَمَانِي**
(sing.) **أَمْنِيَّةٌ**

Manat
(an old Arabian goddess) **مَنَاةٌ**

★ م ه د

(imperf. 3 p.m. plu.) **يَهْتَدُونَ**
< they prepare,
~ make provision

(imperf. 3 p.m. sing.) w.v. ii. **يَتَمَنَّى**
< ~stirs up desire

to awaken **مَتَى تَنَمِيَّةٌ**
the desire, give reason to hope, make someone wish

يُؤَدِّعُهُمْ وَيَسْتَمِنُهُمْ
The Satan) promiseth them and stirreth. [4:120]

w.v. ii, elp. **لَأَمْنِيْنَ**
(imperf. 1st. p. sing.)
I shall fill ~ desire

وَلَأُضِلَّهُمْ وَإِلَافًا يَتَمَنَّوْنَ
And surely I shall lead them astray and shall fill then with vain desire. [4:119]

(perf. 3 p. m. sing.) w.v. v **تَمَنَّى**
< ~recited

to wish, raise v **تَمَنَّى تَمَنِّيًّا**
hope, to read or recite

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

Never sent We a messenger or a prophet before thee but when he recited (the message) Satan cast forth (suggestions in the minds of unbelieving hearts) in respect of his recitations. [22:52]

Note: Literary meaning of **تَمَنَّى** is 'he wished' and **أَمْنِيَّةٌ** means 'a wish' but

(perate. m. sing.) iv
respite gently

أَمِيلُ

the dregs of oil (n.)

الْمَلُّ

ا م ه م

whatever (particle)

مَهْمَا

م ه ن *

(act. 2 pic. m. sing.)
despised (1)

مَهِينٌ

مَهْنٌ يَمُهِنُ مَهَانَةً (ك)

to be despised, be enfeebled,
debilitated

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

Then he made his seed from
a draught of despised
fluid. [32:8]

i.e., belong to a race (2)
that is looked down upon

أَرَأَيْتَ أَخِيرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ

Aye! I am better than this
one who is despicable.

[43:52]

ignominious (3)

i.e., one who is looked down
upon for his bad habits

وَلَا تُطِيعْ كُلَّ سَعَّافٍ مَّهِينٍ

And obey not thou any
swearer ignominious.

[68:10]

<< مَهَّدَ يَمْهَدُ مَهْدًا (ف)

to extend, unfold, stretch
out, make level, plain,
prepare

(act. pic. m. plu.)
الْمَاهِدُونَ
spreaders

(imperf. 1st p. sing.) ii
I made smooth

v.n. ii, (acc.)
يَمْهَدُ
preparation, making smooth

cradle (1)

الْمَهْدُ

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ

And he will speak unto
mankind in his cradle.

[3:46]

bed (2)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا

Who hath appointed the
earth as a bed. [43:10]

expanse, rest- (n.) acc.
المَهَادُ / مَهَادًا
ing place, that which lies
spread out

م ه ل *

(perate. m. sing.) ii
مَهَلٌ
< respite thou

iv مَهَلٌ يَمْهَلُ مَهَلًا ii مَهَلٌ يَمْهَلُ مَهَلًا

(1) to accord or allow
delay, defer, put off

(2) to deal gently iv مَهَلٌ

<< مَهَلٌ يَمْهَلُ مَهَلًا وَ مَهَلَةٌ (ف)

to act slowly, patiently

did not die **لَمْ يَمُتْ** *juss.* **يَمُتْ**

w.v. el. (neg.) **لَا يَمُوتُونَ**

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

ye should (not) die

(*imperf. 2 p. m. plu.*) w.v. **يَمُوتُونَ**

they die

acc. w.v. { **يَمُوتُونَ**

(*imperf. 2 p. m. plu.*) w.v. {

ye die

acc. w.v. { **يَمُوتُوا**

(*imperf. 1st p. sing.*) w.v. **أَمُوتُ**

I die

(*imperf. 1st p. plu.*) w.v. **تَمُوتُ**

we die

(*perate. m. plu.*) w.v. **مُوتُوا**

die! (ye)

the death (v.n.) **الْمَوْتُ**

death (n.) **الْمَوْتَةُ**

the ending and additional

indicates the unit of an action, that is

termed **إِسْمُ الْمَرَّةِ**

dead one (n.) acc. **مَيْتٌ / مَيِّتًا**

dead ones n. p. **أَمْوَاتٌ / الْمَوَاتِي**

lifeless, dead (n.) **الْمَيِّتُ**

lifelessness n. p. { **مَيِّتُونَ**

or dead ones

acc. { **مَيِّتِينَ**

death (v. mim.) **الْمَيِّتُ**

م و ت ★

(*perf. 3 p. m. sing.*) w.v. **مَاتَ**

< died

مَاتَ بِمَوْتِ مَوْتَانِ (ن)

to die, expire

(2 p.) **مَتَّ، مَتَّ**

(1st p.) **مُتُّ**

أَكْأَرِنَ مَاتَ أَوْ قُتِلَ أُنْقَلِبُ عَلَى أَعْقَابِي

Will it be that when he dieth or is slain ye will turn back on your heels?

[3:144]

(*perf. 3 p. m. plu.*) w.v. **مَاتُوا**

they died

(*perf. 2 p. m. plu.*) w.v. **مَيِّتُمْ**

ye died

when ye have died **إِذَا مَيِّتُمْ**

(*perf. 1st p. sing.*) w.v. **مَيِّتُ**

I died

قَالَتْ يَا لَيْتَنِي مَيِّتٌ قَبْلَ هَذَا

Would that I had died before this. [19:23]

we died (*perf. 1st p. plu.*) **مَيِّتْنَا**

when we are dead **إِذَا مَيِّتْنَا**

(*imperf. 3 p. m. sing.*) w.v. **يَمُوتُ**

dies

(*imperf. 3 p. m. sing.*) *juss.* **يَمُتْ**

he dies

acc. w.v.

dies (*imperf 3 p. f. sing.*) **مُوتٌ**

shaking (v.n., w.v.) مَوْرًا

★ م و ل

substance, riches, (n.) acc. الْمَالُ / مَالًا
wealth

مال + ی + ه com. مَالِيَةً
interjective

مَا أَغْنَىٰ عَنِّي مَالِيَةٌ

My riches have availed me
not. [69:28]

substance, riches, (n.p.) أَمْوَالٌ
wealths

★ م و ه

water (n.) acc. مَاءٌ / مَاءًا

★ م ي د

(imperf. 3 p. f. sing.) w.v. يَمِينُ
< ~ moves away

مَادَ يَمِينُ مَبْدَأً (ض)
shaken, moved, agitated,
to spread (cloth or table
with food)

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَنْ يَمْسِكَنَّهُمْ
We have placed in the earth
(firm) mountains lest it
should move away with
them. [21:31]

(n. act. pic. f. sing.) مَائِدَةٌ
the table spread, a table with
food upon it
meta. food

٦٤٣

dead animals (n.) الْمَيْتَةُ

i.e. those which have not been
slaughtered in the manner
prescribed by the Islamic
law.

(perf. 3 p.m. sing.) w.v., iv. أَمَاتَ
caused to die

(perf. 2 p.m. sing.) w.v., iv. أَمَتَّ
thou made die

w.v., vi. مَيِّتُ
(imperf. 3 p. m. sing.)
causes the death

w.v., iv. أَمَيْتُ
(imperf. 1st. p. sing.)
I cause the death

w.v., iv. نَمَيْتُ
(imperf. 1st. p. plu.)
we cause the death

★ م و ج

(imperf. 3 p.m. sing.) w.v. يَمْوُجُ
< ~ surges

مَاجَ يَمْوُجُ مَوْجًا (ن)
to be agitated, troubled,
swell, surge, (the sea
or a crowd)

a billow (n.) الْمَوْجُ

★ م و ر

(imperf. 3 p.m. sing.) w.v. يَمُورُ
< ~ will shake

مَارَ يَمُورُ مَوْرًا (ن)
to move from side to side, to shake

643

★ م ی ل

فَدَيِّمُونَ - عَلَى - w.v. acc.

(imperf. 3 p.m. plu.)

they may attack

< مَالٌ يَمِيلُ مَيْلًا (ض)

be adverse to

lit. they may be adverse to

meta. to swoop down

وَالَّذِينَ كَفَرُوا أَوْ تَعْمَلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ

يَمِيلُونَ عَلَيْكُمْ مَيْلَةً 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*)

(perate. neg. m. plu.) w.v. لَا يَمِيلُوا

turn not

turning v.n., w.v. مَيْلًا / الْمَيْلَ

turning, (n.) مَيْلَةً

attacking, swooping,

to turn (I)

فَلَا تَبِيلُوا كُلَّ النَّبِيلِ

But turn not altogether.

[4:129]

★ م ی ر

(imperf. 1st. f. plu.) w.v. نَمِيرُ

< we shall get provision

مَا رَ نَمِيرُ مِيرًا (ض)

to supply food or provision

(Zr.) مِيرَةٌ is food; the

verb is derived from the

noun to supply with

★ م ی ز

(imperf. 3 p.m. sing.) w.v. يَمِيزُ

< ~discriminates

مَا زَ يَمِيزُ مِيزًا (ض)

to detect, distinguish, to discriminate

حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Until he hath discriminated the impure from the pure.

[3:179]

(imperf. 2 p.f. sing.) w.v., v يَمِيرُ

< bursts

to be separated v, مَمِيرًا مَمِيرًا

to burst مَمِيرًا مِنَ الْغَيْظِ

with rage (LL)

(perate m. plu.) viii اَمْتَازُوا

< separate yourselves

to be separated, distinguished

“میل” in this verse means: to go astray. Consequently *Pic.* has followed their commentary though the literary meaning of the word is to incline and therefore *Jid.* has rendered the above verse as following :

And those that follow lusts, intend that ye shall incline a mighty incline.

to go astray (2)

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهْوَاتِ
أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

But those who follow vain desires would have you go astray tremendously.

[4:27]

(Note: According to a number of commentators the word

★★★

کتاب النون

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُونَ

Verily we are Allah's and
verily unto Him we are
returners. [2:156]

or **آآ** as a statement

وَأَنَّا لَمَّا نَقَعُوا مِنْهَا مَقَاعِدَ لِتَلْمِذٍ

And we were wont to sit
on seats therein to listen.
[72:9]

or **إِنْنَا**

وَأَشْهَدُ بِأَنَّنَا مُسْلِمُونَ

And bear thou witness that
we are Muslims. [5:111]

نَادَتْ see ن د أ

ن أ ي *

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

< ~turned away

646

نَأَى

initial letter of the (a letter) ن
68th Sura "Al-Qalam"

read as 'Noon' meaning 'a
fish' ذَا النُّونِ 'the man of
the fish'; name of the Pro-
phet Yunus (Jonah).

وَذَا النُّونِ إِذْ ذَهَبَ مُتَاْضِبًا

And Zunnun when departed
in anger. [21:87]

our, us (pronoun) نَأَى

(it is an indeclinable affixed
pronoun meaning 'our'
when following a noun
e.g. كِتَابِنَا 'our book' and
'us' when following a verb
as e.g. أَطْعَمَنَا 'he fed us'

or preposition مِنَّا 'from us'.

When affixed to the particle
إِنَّا or أَنْ it is read
'verily we'

إِنَّ

(*pref 1st p. sing.*) تَبَّأْتُ
I declared, announced, acquainted

(*imperf. 3 p.m. sing.*) يُتَبَّأُ
declares

(*imperf. 1st p. sing.*) أَتَبَّأُ
I declare

I shall acquaint thee سَأَتَبَّأُكَ

(*imperf. 1st p. plu.*) ii نُتَبَّأُ
we declare

that we declare *acc.* تُتَبَّأُ

(*imperf. 2 p. sing.*) ii تَتَبَّأُ
thou declares

(*imperf. 2 p.m. plu.*) ii تُتَبَّأُونَ
ye declare

(*el. 2 p. m. sing.*) ii لَتَتَبَّأَنَّ
surely thou will declare

(*el. 1st p. plu.*) ii لَتُنْتَبَّأَنَّ
we surely shall declare

(*pip. 3 p.m. sing.*) *gen.* يُتَبَّأُ
~ hath been told

أَمْ لَوْ يُنَبِّئُ بِمَا فِي صُحُفِ مُوسَى
Hath he not been told of that
which is in the writs of
Musa (Moses). [53:36]

(*pip. 3 p.m. sing.*) *h.v, nom. ii* يُنَبِّئُ
~ will be declared

(*el. pip. 2 p. m. plu.*) *h.v. ii* لَتُنْتَبَّأَنَّ
you shall surely be
apprised (informed)

(*perate. 2 p.m. sing.*) *h.v. ii* تَتَبَّأُ
declare thou!

تَأَى يَتَأَى تَأِيماً (ف)

to retire, turn away,
to go far away - عَزَّ -

(*imperf. 2 p.m. plu.*) *h.v.* يَتَأَوْنَ
they go far away

ن ب ا *

تَبَّأُ (*perf. 3 p. f. sing.*) ii
< declared (1)

تَبَّأُ iv, *وَأَنْبَأُ* ii, *وَأَنْبَأُ* iv,
to announce, declare, - ب -
acquaint, inform

<< تَبَّأُ يَتَبَّأُ تَبَّأً وَ يُؤَمُّ (ف)
to be high

قَدْ تَبَّأْنَا لِلَّهِ مِنْ أَنْبَاءِكُمْ

Allah hath already declared
unto us some tidings of
you. [9:94]

acquainted, (2)
apprised

فَلَمَّا تَبَّأَهَا بِهِ قَالَتْ مَنْ

أَنْبَأَكَ هَذَا قَالَ تَبَّأْتُ الْعَلِيمُ الْخَبِيرُ

Then, when he had apprised
her of it, she said, who
hath acquainted thee there-
with. He said, the Knower,
the Aware hath acquainted
me. [66:3]

(*perf. 3 p. f. sing.*) تَبَّأْتُ
she declared, acquainted

(i.e., the Day of Resurrection

نَبَأٌ is not only tidings but also signifies 'an announcement' of great utility from which results either knowledge or a predominance of opinion, and true (LL).

prophecy (4)

لِكُلِّ نَبَأٍ مَّوَدَّةٌ

For every tiding is a set time (i.e., for what a prophecy is made). [6:67]

truth (5)

وَلَتَعْلَمَنَّ نَبَأَ بَعْدَ حِينٍ

And ye shall surely come to know thereof after a season. [38:88]

tales, stories, tidings (n.p.)
news, prophecies, announcements

أَنْبَاءٌ

a/the Prophet النَّبِيُّ acc. نَبِيًّا

their prophet نَبِيِّهِمْ

(nom.) n. p. {

the prophets acc. {

(b. plu.) {

the prophethood (n.)

النَّبِيُّونَ

النَّبِيِّينَ

الْأَنْبِيَاءُ

النَّبُوَّةُ

★ ن ب ت

(perf. 3 p. f. sing.)

تَبَيَّنَتْ

← grows

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declare thou unto them

تَبَيَّنْ لَهُمْ

(perate. 2 p.m. plu.) h.v. ii
declare ye

تَبَيَّنُوا

declare ye unto me

تَبَيَّنُونِي

(perf. 3 p.m. sing.) h.v. iv
declared informed

أُنْبِأَ

(perate. 2 m. sing.) h.v. iv
tell! inform! (thou),
declare! (thou)

أُنْبِأْ

tell them,
inform them

أُنْبِئِهِمْ

(perate. 2 p.m. plu.) h.v., iv
declare! (you)

أُنْبِئُوا

(O you) make~
known to me

أُنْبِئُونِي

(imperf. 3p.m. plu.) h.v. x

يَسْتَبَيِّنُونَ

they ask (inquire, question)

a tale, story (1) (v.n.)

نَبَأٌ

وَأَنْتَلِّ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ

And recite unto them with truth the tale of the two sons of Adam. [5:27]

tiding (2)

قُلْ هُوَ تَبَيُّرٌ عَظِيمٌ

Say thou: It is a tremendous tiding. [38:67]

announcement (3)

عَمَّا يَتَسَاءَلُونَ عَنِ التَّمْرِ الْعَظِيمِ

Whereof they question one another? (It is) of the mighty announcement.

[78:1-2]

★ ن ب ذ

(perf. 3 p.m. sing.) نَبَذَ

~threw, fling

نَبَذَ يَنْبِذُ نَبْذًا (ض)

to throw or fling (things)
before or behind oneself,
give up, to cast off

نَبَذَ قَوْمٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كَيْتَابَ

اللَّهِ وَرَاءَ ظُهُورِهِمْ

A party of those who have
received the Scripture (book)
fling the Scripture of
Allah behind their backs.
(i.e., they neglected the
commandment and did
not follow them). [2:101]

(perf. 3 p. m. plu.) نَبَذُوهُ
they threw, fling

(perf. 1st p. sing.) نَبَذْتُ
I threw, cast away

(perf. 1st p. plu.) نَبَذْنَا
we threw, cast away

(perate. 2 p.m. sing.) انْبِذْ
throw !

(pp. 3 p. m. sing.) نَبِذَ
had been cast

لَسِيذًا بِالْعَرَاءِ

He surely had been cast into
the wilderness. [68:49]

(el. pip. m. sing.) لَيَنْبِذَنَّ
he shall surely be cast

بَتَّ يَبْتُكَ نَبَاتًا وَ نَبَاتًا (ن) - ب -

to produce (a tree), to grow,
sprout (plant)

(perf. 3 p. m. sing.) iv اَنْبَتَ
<~made grow

to make grow, iv اَنْبَتَ اِنْبَاتًا
to cause to grow

وَاللَّهُ اَنْبَتَكُمْ مِنَ الْاَرْضِ نَبَاتًا

And Allah hath caused you
to grow from the earth as
a growth. [71:17]

وَاَنْبَتَهَا اِنْبَاتًا حَسَنًا

And He made her grow up
with a goodly growth.
[3:37]

(perf. 3 p.m. sing.) iv اَنْبَتَتْ
groweth

(perf. 1st p. plu.) iv اَنْبَتْنَا
we have caused to spring up

(imperf. 3 p.m. sing.) iv يُنْبِتُ
grows

(imperf. 3 p.m. sing.) iv تُنْبِتُ
it, that grows

n.d. acc. iv تُنْبِتُونَا
(imperf. 2 p. m. plu.)
that ye cause to grow

growth, herbage (n.) acc. نَبَاتًا / نَبَاتًا

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتًا بِاِذْنِ رَبِّهِ

And a good land, its herbage
cometh forth by the com-
mand of its Lord. [8:57]

نَجَّ يَنْجِي نَجْماً وَ بُرُوعاً (ض، ف)

to spring, gush or flow out
(water)

fountains (n. p.) يَنْجِيَعُ

★ ن ت ق

نَسَعْنَا (perf. 1st p. plu.)

< we shook over

تَنَقَّ يَنْتَقِي تَنْقاً (ن)

to shake, pull, raise up, spread out
or over

★ ن ث ر

انْتَرَتْ (perf. 3 p. f. plu.) viii

< scattered

نَرَّرَ يَنْزِرُ نَرّاً (ض، ن)

to disperse, scatter, disseminate

scattered (act. pic. m. sing.) مَنُوراً

★ ن ج د

التَّجْدَيْنِ (dual. n. gen.)

< two highways

(i.e. good and evil)

the highland (n.) التَّجْدُ

★ ن ج س

نَجَسَ يَنْجَسُ نَجْساً (س)

to defile, pollute.
to become polluted, unclean

كَلَّا لَيُنْبِتَنَّ فِي الْحُطَمَةِ

By no means! He shall
surely be cast into the
crushing fire. [104:4]

(perf. 3 p. f. sing.) viii انْتَبَذَتْ
she retired

★ ن ب ز

(prate. neg. m. plu.) vi (لَا) تَنَابَرُوا

< do not call one
another in insulting manner

to call names, نَبَرَ يَنْبِرُ نَبْراً (ض)
to upbraid

to 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

يَسْتَنْبِطُونَ (imperf. 3 p. m. plu.) x

< they discover, think out

نَبَطَ يَنْبِطُ نَبْطاً وَ بُرُوعاً (ض)

to gush or flow out (water)
to invent x اسْتَنْبَطَ <<
(something), discover

★ ن ب ع

< a fountain, a spring (n.) يَنْبُوعاً
of water

ن ج م ★

< the stars, coll- (1) (n.) النجوم
ectively

يَجْمَعُ يَجْمَعُ يَجْمَعُ (ن)

to appear, rise

وَعَلَمَاتٍ وَالنَّجْمِ هُمْ يَهْتَدُونَ

And (also) landmarks as by
the stars they are guided.

[16:16]

a star (2)

وَالنَّجْمِ إِذَا هَوَىٰ

By the star when it setteth.

[53:1]

(according to some commen-
tators the word النجوم here
too means stars, collect-
ively as a noun (اسم الجنس)

stars (n. p.) النجوم

herbs (3)

وَالنَّجْمِ وَالشَّجَرِ يَسْجُدَانِ

And the herbs and the trees
do obeisance. [55:6]

ن ج و ★

(perf. 3 p. m. sing.) w.v. نَجَّى
< ~ was saved

نَجَّى يَنْجُو نَجَّى وَ نَجَّامًا وَ نَجَّامًا (ن)

(1) to be saved, delivered.
rescued, escape, go free - مِنْ -

★ ★ ★ ★

Injil (Gospel) (n.) الإنجيل

(Injil, which is referred to in
the Quran, is not at all
identical with the new
Testament or even Four
Gospels of the Christian
Church. Injil, according
to the teachings of Islam,
was a Book sent down
on Jusus (on whom be
peace) and not a collec-
tion of reports and stories
(about him) compiled at
dubious dates by unknown
persons—undesigned and
unforeseen in the apostolic
age (*Jid.* quoting *EBr.* III,
p. 513).

The New Testament, accord-
ing to the Christian belief,
far from being the revealed
Word of God, was or
is a 'Book' destined for
publication and multiplica-
tion. . . Sentences may have
been abbreviated or expres-
sions changed. It was simi-
lar to the Gospels, when
the first collection of
saying of Jusus or the first
narrative of his deeds was
set down in writing; the
next who copied it might
feel inclined to enlarge it
or to change any detail acc-
ording to the form in
which he had heard it,
without any bad intention.

(perf. 1st p. plu.) iv, w.v.
we delivered

(imperf. 3 p.m. sing.) iv, w.v.
delivers

he delivereth him **يُنَجِّهِ**

(imperf. 3 p. f. sing.) iv, w.v.
~ delivers

(imperf. 1st p. plu.) vi, w.v.
we deliver

iv, w.v.
(imperf. 1st p. plu.) f.d.
we deliver

(perf. 2 p. m. plu.) iii, w.v.
< ye whisper

to whisper, iii **مُنَاجَاةً**
to confide a secret to

إِذَا تَاخَّضْتُمُ الرَّسُولَ

When ye go to whisper with
the apostle. [58:13]

(perf. 2 p. m. plu.) vi, w.v. **تَتَاخَّضْتُمْ**
ye whisper together

(imperf. 3 p.m. plu.) iv, w.v. **يَتَنَاخَّضُونَ**
they whisper together

(perate m. plu.) vi, w.v. **تَتَنَاخَّضُوا**
ye (should) whisper!

vi, w.v. **لَا تَتَنَاخَّضُوا**
(perate neg. m. plu.)
ye (should not) whisper
or do not whisper

(act. pic. m. sing.) w.v. **نَاجٍ**
one who is saved (f.d.)

deliverance (v.n.) w.v. **النَّجَاةُ**

iii **تَمَّأَ يَنْجُو نَجْوًا وَ نَجْوَى وَ نَجْوَى**
to confide a secret to **مُنَاجَاةً**

(perf. 2 p. m. sing.) **تَجَوَّزْتَ**
thou hast escaped

~delivered ii, w.v. **تَجِي**
(The verb **تَجِي** is written with
when affixed to a pro-
noun as **تَجَاؤُكُمْ، تَجَانَا، تَجَاؤُكُمْ**)

(perf. 1st p. plu.) ii, w.v.
we delivered **تَجِينَا**

(imperf. 3 p.m. sing.) ii, w.v.
delivers **يُنَجِّبِي**

(imperf. 1st p. plu.) ii, w.v.
we deliver, we shall deliver **نُنَجِّبِي**

(imperf. 1st p. plu.) el. ii, w.v.
we shall surely deliver **لَنُنَجِّبِيَنَّ**

(perate. m. sing.) ii w.v.
deliver ! affixed to a
pronoun as:

deliver me **يُنَجِّبِنِي**

deliver us **يُنَجِّبِنَا**

(pp. 3 p. m. sing.) ii, w.v.
was delivered **تَجِي**

(perf. 3 p. m. sing.) iv, w.v.
delivered **أَنْجَى**

affixed to a pronoun as:

delivered us **أَنْجَانَا**

~you **أَنْجَاكُمْ**

and so on

(perf. 2 p.m. sing.) iv, w.v.
thou delivered **أَنْجَيْتَ**

وَكَاثُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا لِابْنِئِينَ

And they were hewing out houses from mountains (feeling) secure. [15:82]

ن ح ر ★

أَحْرُ (perate 2 p. m. sing.)

<(thou) sacrifice!

تَحْرَ يَنْحَرُ تَحْرًا وَتَنْحَارًا (ف)

to slaughter, sacrifice (an animal), to injure the jugular vein

ن ح س ★

تَحْسٍ <calamity (v.n.) (sing.) neg.

تَحْسٌ بِتَحْسٍ تَحْسًا / تَحْسٌ مُحْمَسَةٌ

to be unlucky, (س، ك)

inauspicious, fatal, of evil men

تَحْسَاتٌ inauspicious (n. p.)

تَحْسٌ smoke (n.)

(smoke without flame that rises high and of which heat is weak).

ن ح ل ★

التَّحْلُ the hee (n.)

<a gift (v.n.)

تَحَلَّ يَتَحَلَّلُ تَحَلًّا (ف)

to make a gift, dower a women, make a wedding gift

تَحِيًّا (act. pic.) acc. w.v. the act of counselling together

التَّحْوَى counselling (v.n.) w.v. (in secret)

مُنَجِّوْنَ (Ap-der. m. plu.) w.v, n.d. deliverers

إِنَّا مُنَجِّوْكَ

Verily We are to deliver thee. [29:33]

ن ح ب ★

تَحَبُّ <a vow (v.n.)

تَحَبَّ يَتَحَبَّبُ تَحَبًّا (ض)

to weep, to cry, to vow

قَضَى تَحَبَّهُ

He hath fulfilled his vow. (i.e., by offering up his life for Allah's cause—a metaphorical usage, meaning courted death). [33:23]

ن ح ت ★

تَنْحِتُونَ (imperf. 2 p. m. plu.)

<ye hew

تَحَتَّ يَنْحِتُ | يَنْحِتُ | يَنْحِتُ | يَنْحِتُ

to cut, hew, تَحْتًا (ن، ض، س)

carve (stone, etc.) shape, work (wood), emaciate

يَنْحِتُونَ (imperf. 3 p.m. plu.)

they hew

to flee (*assim.*) مَدَّ يَدَيْهِ نَدَاً (ض)
to run away (a camel)

(one who can run away from God's command and establish his own sovereignty against God's order
mata. idols (*Lis.* etc.)

★ ن د م

(*act. pic. plu.*) نَادِمِينَ

(*sing.*) نَادِمٌ < remorseful

<< نَدِيمٌ يَنْدَمُ نَدَامًا وَنَدَامَةً (س)

to regret as a result of a sinful act

(According to *Lis.*, *I.Q.* 'A sinful act may be followed by either of two painful feelings; one is called remorse but in that there is no merit. The other is known as repentance التَّوْبَةُ. Thus التَّوْبَةُ is not repentance as translated by some authors.)

★ ن د ي

(*perf. 3 p.m. sing.*) iii, w.v نَادَى
< ~called out (1)

نَادَى بِنَادِي مُنَادَاةً

to call it with another in a assembly

(Note: *R.F.* is not used in this meaning.)

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(synonymous with meaning a free gift (*I.Q.*)

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

And give unto women their dowries as a free gift.

[4:4]

(It should not be confused with the 'price of bride' as customary in the ancient world.)

★ ن خ ر

< crumbled (*n. sing.*) نَجْوَةٌ
decayed (bones)

نَجْرًا يَنْجُرُ نَجْرًا (س)

to be rotten, decayed, carcass, (bone, wood)

★ ن خ ل

< the palm-tree (*n.*) النَّخْلَةُ
(*plu.*) نَخْلٌ، نَخِيلٌ 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.*) اُنْدَادًا
match

(*sing.*) يَدِي

654

(*perf. 1st p. plu.*) w.v. ii
we cried unto

نَادَيْنَا

(*imperf. 3 p.m. sing.*) w.v. ii
calls

يُنَادِي

when referred to the hereafter it means 'will call'

يُنَادِي (ي)

(*perate. plu.*) ii, w.v.
cry unto

نَادُوا

(*pp. 3 p.m. sing.*) w.v. ii
was cried unto

تُودِي

(*pp. 3 p.m. plu.*) w.v. ii
they were cried unto

تُودُوا

referring to the hereafter 'they shall be cried unto'

(*pi p. 3 p.m. plu.*) w.v. ii
they will be cried unto

يُنَادُونَ

(*perf. 3 p.m. plu.*) w.v. vi
they cried out unto each other

تَنَادَوْا

(*Ap-der m. sing.*) w.v. (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
يَدِيًا

mutual calling (*v.n.*) w.v, iv
التَّادِ

يَوْمَ التَّنَادِ

The day of the hereafter when men will cry unto each other. [40:32]

وَنَادَى نُوحٌ ابْنَهُ

And Nuh called out his son. [11:42]

cried (2)

إِذْ تَلَاى رَبَّهُ يَدًا مَخْفِيًا

(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
NADY + HMA = NADAHMA
(*com.*)

نَادَاهَا

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.) **يُنذِرُ** *iv*
warns

it may/in order to *el. iv.* **لِيُنذِرَ**
warn

(imperf. 3 p. m. plu.) **يُنذِرُونَ** *iv*
they warn

they may/in *el. iv.* **لِيُنذِرُوا**
order to warn

thou may/in *el. iv.* **لِيُنذِرَ**
order to warn

ye warn *juss. iv.* **تُنذِرُوا**

أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

Whether thou warnest them
or warnest them not. [2:6]

(perate. m. sing.) *iv.* **أَنْذِرْ**
thou warn!

(perate. m. plu.) *iv.* **أَنْذِرُوا**
you warn!

(pp. 3 p.m. plu.) *iv.* **أَنْذِرُوا**
they had been warned

(pip. 3 p. m. plu.) *el. iv.* **لِيُنذِرُوا**
they might be warned (or)
they in order to be warned

(pip. 3 p. m. plu.) *iv.* **يُنذِرُونَ**
they are warned

إِذَا مَا يُنذِرُونَ
warned. [21:45]

warning (v.n.) *acc. iv.* **نَذْرًا**

ن ذ ر *

(perf. 1st. p. sing.) **نَذَرْتُ**
<I vowed
نَذَرْتُ نَذْرًا وَنَذَرْتُ نَذْرًا

(ن، ض) **نَذَرْتُ**
to dedicate,
consecrate to God, to
make a vow

(perf. 2 p. m. plu.) **نَذَرْتُمْ**
ye took vow of ~

a vow (v. n.) **نَذْرًا**

vows (n. p.) **نَذْرًا**

ثُمَّ لِيَقْضُوا أَفْئَتَهُمْ وَلِيُوْثِقُوا أَيْدِيَهُمْ

Thereafter let them end their
unkemptness and fulfil
their vows. [22:29]

(Note : vow is also an obliga-
tion imposed by self-will
or through religious order.
(Zry.)

(perf. 3 p.m. sing.) *iv.* **أَنْذَرْتُ**
< ~ warned

to warn, *iv.* **أَنْذَرْتُ إِنْذَارًا**
call attention to, show the
danger to to come. *R F.* is
not used in this sense, but
the verbal nouns resembling
the forms of trilateral
have occurred in the H.Q.
such as **نَذْرًا** below.

(perf. 2 p.m. sing.) *iv.* **أَنْذَرْتُ**
thou warned

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ 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 غَيْلٍ

And We shall extract whatsoever of rancour there may be in their breasts. [7:43]

we (shall) take (2)
out

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا

And We shall take out from every community a witness. [28:75]

withdraw (3)

وَلَكِنْ آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ إِشْرَهُ كَيْفَ يَكْفُورُ

And if We cause man to taste mercy from Us and thereafter withdraw it from him, verily he is despairing, blaspheming. [11:9]

(imperf. 3 p.m. sing.)

divests, strips off

كَمَا أَخْرَجَ آبُوهَا مِنْ

مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

As he drove forth your parents from the Garden, divesting the twains of their garment. [7:27]

(dropped ي) نَذِيرٌ

warner (1) (act. 2 pic.)

نَذِيرٌ

فَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ ذُنُوبِكُمْ

Surely hath come to you a bearer of glad tidings and a warner. [5:19]

warning (2)

ي of pronoun is dropped in the following verse

فَسَتَلْبَثُونَ كَيْفَ نَذِيرٌ

Ye shall know what (wise or what terrible) was My warning. [67:17]

warner (Ap-der. sing.) iv

مُنذِرٌ

(Ap-der. m. plu.) nom. iv

warners

(Ap-der. m. plu.) acc. iv

مُنذِرِينَ

(pis. pic. m. plu.) acc. iv

those who were warned

مُنذِرِينَ

ن ذ ر see

ن ذ ر

ن ز ع ★

(perf. 3 p.m. sing.)

نَزَعَ

نَزَعَ

نَزَعَ يَنْزِعُ نَزَعًا (ض) وَ نَزَعَ ii

to draw forth, take away, to pluck out, bring out, snatch away, remove, strip off, tears off

they snatch (2)
(from one another)

يَتَنَازَعُونَ فِيهَا كَأْسًا

they will therein snatch from
one another a cup. [52:23]

eager (n.) ints. رَاَعَةٌ
eager to roast رَاَعَةَ الشَّوَى
draggers (act. pic. f. plu.) النَّازِعَاتِ
i.e., who drag forth soul from
the bodies according to the
orders given to them by
Allah. meta. angels

ن ز غ ★

(perf. 3 p. m. sing.) زَعَّ
< ~made strife
زَعَّ يَزَعُّ زَعًّا (ف)

to incite to evil,
to foment discord between,
to make strife, to slander,
sow dissensions

(imperf. 3 p. m. plu.) يَزَعُّ
sows discord

إِنَّ الشَّيْطَانَ يَزَعُّ بَيْنَهُمْ

The devil soweth discord
among them. [17:53]

(imperf. 3 p. m. sing.) e.n. يَزَعُّ
~ prompt
with بَيِّنَاتٍ to prompt

وَإِنَّمَا يَزَعُّكَ مِنَ الشَّيْطَانِ تَزَعُّ فَأَسْتَعِذُّ بِاللَّهِ

And if a slander from
Satan wound prompt
thee, then seek refuge in
Allah. [7:200]

(imperf. 3 p. m. sing.)

thou takest away

تَزِعُّ

we surely e.p.l. نَزِعْنَا
draw (aside)

iii, e.m.p.

(imperf. 3 p. m. plu.)

they (should) dispute

يُنَازِعْنَ

نَازِعٌ مُنَازِعَةٌ وَنِزَاعًا

to dispute, fight, quarrel

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُوَ تَائِبَةٌ
فَلْيُنَازِعُوا فِي الْأُمْرِ

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 them-
selves regarding their
offering. [18:21]

send down (2)

وَوَنَزَّلْنَا عَلَيْكَ كِتَابًا

And had We sent down a
Book [6:7]to revel in slow (3)
deliberation (piecemeal)وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ
عَلَىٰ مَكْتَبٍ مُّكْتَبٍ وَتُنزِّلُهُ تَتْرِيًّاAnd this is a recitation which
We have made distinct
that thou mayest recite it
unto mankind with delay
an We have revealed it at
intervals. [17:106](imperf. 3 p.m. sing.) ii, acc.
that has sent down(imperf. 3 p. m. sing.) ii
sends down(imperf. 2 p.m. sing.) ii, acc.
that they may send down(imperf. 1st. p. plu.) ii
we send downdid not (juss) ii
send down(pp. 3 p. m. sing.) ii
~was sent down

has been revealed - عَلَىٰ -

(pp. 3 p. f. sing.)
was revealed(pip. 3 p.m. sing.)
is being revealed

slander, prompting (v.n.)

نَزَعٌ

★ ن ز ف

(pip. 3 p. f. plu.) نَزَفُونَ

< they are made mad

نَزَفَ يَنْزِفُ نَزْفًا (ض)

to entirely exhaust or be ex-
hausted (as well)

نَزَفَ يَنْزِفُ نَزْفًا (ض)

iv. نَزَفَ إِزْفًا

to lose one's senses, be
made drunk, be silenced in
argument(imperf. 3 p.m. plu.) iv لَّا يُنْزِفُونَ
they will (not)
be senseless (drunk)

★ ن ز ل

(perf. 3 p.m. sing.) نَزَلَ

~ has come down

< نَزَلَ يَنْزِلُ نَزُولًا وَنَزِيلًا (ض)

to descend, to come down

(imperf. 3 p. m. sing.) يَنْزِلُ

~descends

(perf. 3 p.m. sing.) ii نَزَلَ

< ~ has sent down

نَزَلَ يَنْزِلُ نَزِيلًا
to send down, ii
to revel(perf. 1st. p. plu.) ii نَزَلْنَا
we have revealed (1)

نَزَلْنَا صَاحِبَ عِبْدِنَا

We have revealed unto Our
bondman. [2:23]

(Note: the form **تَنْزِيلٌ** is of a feminine singular but is used for plural as a group)

(*imperf. p. f. sing.*) v **تَنْزَلُ**

comes down (the initial ت of) imperfect tense is dropped for easy pronunciation which is called **تَخْفِيفٌ**

(*imperf. 3 p.m. sing.*) v **يَنْزِلُ**
comes down

that which is (n.)

prepared for a guest, *acc.* entertainment, an abode, food or a drink

one descent (n. unity)

وَلَقَدْ رَأَىٰ نَزْلَةَ الْآخِرَىٰ

And assuredly he saw him at another descent [53:13]

وَالنَّزْلَةَ: الْمَرَّةُ مِنَ النُّزُولِ وَتَقْوِيلٌ
فَعَلَتْ ذَلِكَ نَزْلَةً أَيْ مَرَّةً

i.e., **نَزْلَةٌ** is a noun of unity from **نَزُولٌ** it also denotes the meaning of 'once'

(*n. pt. plu.*) *acc.* **مَنَازِلٌ**
stations, mansions

(*sing.*) **مَنْزِلٌ**

(*Ap-der. m. sing.*) *ii* **مَنْزِلٌ**
a sender down

to be reveled or **أَنْ يُنَزَّلَ**
revelation to be sent down (to him)

(the Quran) *v.n. ii* **تَنْزِيلٌ**
the revelation

reveling (*v.n. ii.*) *acc.* **تَنْزِيلًا**

(*perf. 3 p.m. sing.*) *iv* **أَنْزَلَ**
~sent down

(*perf. 1st. p. sing.*) *iv* **أَنْزَلْتُ**
I sent down

(*perf. 2 p.m. plu.*) *iv* **أَنْزَلْتُمْ**
ye sent down

(*perf. 1st. p. plu.*) *iv* **أَنْزَلْنَا**
we sent down

(*imperf. 1st. p. sing.*) *iv* **سَأَنْزِلُ**
I shall send down (with *س* of future tense)

(*perate. m. sing.*) *iv* **أَنْزِلْ**
send down!

(*pp. 3 p.m. sing.*) *iv* **أَنْزِلَ**
what is sent down or reveled

(*pp.. 3 p. f. sing.*) *iv* **أَنْزِلَتْ**
that is reveled or sent down (in plural or feminine singlar)

(*perf. 3 p. f. sing.*) *v* **مَنْزَلَتْ**
brought down

وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ

And satans have not brought down. [26:210]

(*imperf. 3 p. f. sing.*) *v* **تَنْزِلُنَّ**
they shall come down

نَسَاً بِنَسَاً تَسَاءً وَ تَسِيًّا (ف)

to delay (h.v) وَأَنْسَأَ

postponement of a sacred month to another month was an invention of the idolatrous Arabs, whereby they avoided keeping a sacred month, when it suited not their convenience, by keeping a profane month in its stead, transferring, for example, the observance of Muharram to the succeeding month of Safar (Baid-wai).

a staff *n. inst. h.v* مِصْبَاةٌ

ن س ب ★

نَسَبًا < kinship *v.n., acc.*

نَسَبَ يَنْسِبُ نَسَبًا وَ نَسَبَةً (ض)

to give or ask one's genealogy

to attribute, ascribe to - إِلَى -

< relationship *n.p.* أَنْسَابٌ
or kinships

(sing.) نَسَبٌ

ن س خ ★

يَنْسَخُ < (imperf. 3 p.m. sing.)
abolishes

نَخَّ يَنْسَخُ نَخًّا (ف)
to rule out, abrogate, to copy

(pis. pic. m. sing.) ii

what has been revealed or sent (down)

(Ap-der. m. plu.) iv, nom.

who causes to descend, (1) send down, make to come down

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ
بِحُزْرٍ أَلَسْنَا السَّمَاءَ

Verily We are about to bring down upon the inhabitants of the city a scourge from the Heaven. [29:34]

(Ap-der. m. plu.) iv, acc.

a receiver of guests, (2) those who provide hospitality

الَّذِينَ آمَنُوا فِي الْكَيْلِ وَأَنَّا خَيْرُ لِمُنْزِلِينَ

Behold ye not that I give full measure and that I am the best of entertainers. [12:59]

(pis. pic. m. sing.)

landing place

وَقُلْ رَبِّ أَسْأَلُكَ مُنْزِلًا بِرَحْمَتِكَ

And say thou: my Lord cause me to land at a landing blest. [23:29]

(pis. pic. m. plu.)

those who are sent down

ن س أ ★

< postponement (v.n.) h.v.

مُنْزَلٌ

مُنْزِلُونَ

الْمُنْزِلِينَ

مُنْزَلًا

الْمُنْزِلِينَ

النَّسِيءِ

★ ن س ك ★

< a rite (n.) نَسَكٌ
(slaughtering an animal
by way of sacrifice)
نَسَكَ بِنَسْكَ نَسْكَاً وَ مَنَسَكَاً (ن)
to lead a devout life, to be
pious
(act. pic. m. plu./pron. n.d.) نَاسِكُوهُ
performers of it
(نَاسِكُونَ + هُ)

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُوَ نَاسِكُوهُ
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. pt. plu.) مَنَاسِكٌ
places for sacrifice in per-
forming Haj, generally,
rites and ceremonies of Haj.)

★ ن س ل ★

(imperf. 3 p.m. plu.) يَنْسِلُونَ
< they hasten out
نَسَلٌ يَنْسِلُ نَسَلًا (ن)
to beget, be fruitful in pro-
geny
<< نَسَلٌ يَنْسِلُ نَسَلًا (ن)
to hasten
النَّسَلُ (v.n.)
the cattle (v.n.)

(imperf. Ist. p. plu) (juss.) نَسَخَ
we abolish

(imperf. Ist. p. plu) x نَسَخْنَا
we transcribe

we used to transcribe كُنَّا نَسَخُّ
inscription (n.) نَسَخَةٌ

وَفِي نَسَخِهَا هُدًى وَرَحْمَةٌ

And in the inscription thereon
was guidance and mercy.
[7:154]

★ ★ ★ ★

Nasr. (p.n.) acc. نَسْرًا

Nasr, the vulture god, was
an idol of the Himyarites.
The vulture worship of the
Arab is attested by the
Syriac doctrine of Addai.
(Jid.)

★ ان س ف ★

(imperf. p.m. sing.) يَنْسِفُ
< will scatter

نَسَفَ يَنْسِفُ نَسْفًا (ض)
to uproot, reduce to power,
'o scatter

(imperf. Ist. p. plu.) epl. لَنَنْسِفَنَّ
we shall surely scatter

(pp. 3 p. f. sing.) نُسِفَتْ
reduced to powder

(v.n.) acc. نَسْفًا
the act of scattering or
reducing to powder

(imperf. 3 p.m. sing.) w.v.	يَنْسَى
~ forgets	
(imperf. 2 p.m. sing.) w.v.	تَنْسَى
thou forget	
(imperf. 2 p.m. plu.) w.v.	تَنْسُونَ
ye forget	
(perate, neg. m. sing.) f.d.w.v.	لَا تَنْسَ
thou forget not	
(perate, neg. p. plu.) w.v.	لَا تَنْسُوا
ye forget not	
(imperf. 1st. p. plu.) w.v.	نَنْسَى
we forget	
we forget them	نَنْسَاهُمْ
we forget you	نَنْسَاكُمْ
(pip. 2 p.m. sing.)	تَنْسَى
thou art forgotten	
w.v. vi	أَنْسَا (كَمْ)
(perf. 3 p. m. plu.)	
they caused (you to) forget	
w.v. iv	أَنْسَا (بِهِ)
(perf. 3 p. m. sing.)	
he made (me to) forget (it)	
the word is a compound one	
أَنْسَا + فِي + ۛ	
he made forget ÷ me + it	
he made him	أَنْسَاهُ
to forget	
he made (them)	أَنْسَاهُمْ
to forget	
w.v. iv	نَنْسَى (هَا)
(imperf. 1st. p. plu.)	
we cause (it) to be forgotten	
w.v. iv, emn.	يُنْسِينَا
(imperf. 2 p.m. sing.)	
causes to forget	

وَيْهَكَ الْحَرْثَ وَالنَّسْلَ

He destroys the crops and the cattle. [2:205]

progeny (2)

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَّةٍ مِنْ مَاءِ يَهُودِينَ

Then He made his progeny from an extract of water base. [32:8]

ن س و ★

women (n. p.) نِسْوَةٌ

(there is no singular of this word from the root)

women (n. p.) النِّسَاءُ

ن س ی ★

(perf. 3 p.m. sing.) w.v.

~has forgotten

(perf. 3 p.m. dual.) w.v.

they (twain) forgot

(perf. 3 p.m. plu.) w.v.

they forgot

(perf. 2 p.m. sing.) w.v.

thou forgot

(perf. 1st. p. sing.) w.v.

I forgot

(perf. 2 p.m. plu.) w.v.

ye forgot

(perf. 1st. p. plu.) w.v.

we forgot

(*Ap-der. m. plu.*) *iv, h.v.* **الْمُنشُونَ**
grower

(*pis. pic. f. plu.*) *iv, h.v.* **الْمُنشَاتُ**
elevated sails

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ

His are the ships with elevated sails upon the sea like mountains. [55:24]

★ ن ش ر

(*pp. 3 p. f. sing.*) **نَشَرَتْ**
<is/are laid upon

نَشَرَ يَنْشُرُ نَشْرًا وَنَشُورًا (ن)
to spread out, to resuscitate, bring back to life, to be extended, lay open, to unfold

(*imperf. 3 p. m. sing.*) **يَنْشُرُو**
~will spread

(*perf. 3 p. m. sing.*) *iv* **أَنْشَرَهُ**
brought to life

ثُمَّ إِذَا هِيَ آتِيَةٌ

Then, when He will, He brought him again to life. [80:22]

(*perf. Ist. p. plu.*) *iv* **أَنْشَرْنَا**
we brought (into life)

(*imperf. 3 p. m. plu.*) *iv* **يَنْشُرُونَ**
they raise the dead

أَمْ يَتَّخِذُونَ إِلَهًا مِمَّنْ آتَاهُمُ الْبُرُودُ

Or have they chosen gods from the earth who raise the dead. (i.e. who bring to life.) [21:21]

caused thee to forget **يُنْسِيَنَّكَ**

forgotten one (*v.n.*) *w.v. acc.* **نَسِيًا**

pic. pac. w.v. acc. **مَنْسِيًا**
~ become forgotten (lost in oblivion)

(*act. pic.*) *w.v. acc.* **نَيْسِيًا**
forgetting

★ ن ش أ

(*act. pic. f. sing.*) *h.v.* **نَاشِئَةً**
<rising (in the meaning of a verbal noun)

نَشَأَ يَنْشَأُ / نَشُو يَنْشُو نَشَأً وَنَشُومًا
وَ نَشَاءً (ف، ك)

to grow up (child), live, originate, rise, to create

to be brought up **نَشَقَّ وَأَنْشَقَ**

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.* **يَنْشِئُ**
~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 يَنْشَطُ نَشَاطًا (ن)

to go out from a place,
(draw up a bucket at one
pull)

to act of drawing النَّشَطُ
up quickly and easily

releasing v.n. acc. نَشَطًا

وَالنَّشِطَاتِ نَشَاطًا

By the angels who release
(souls of believers) with
(gentle) release or by
those who gently draw out
the souls of the believers.

[79:2]

ن ص ب ★

نُصِبَتْ (pp. 3 p. f. sing.)

<(they are) fixed, firm,
rooted, set up.

(1) نَصَبَ يَنْصِبُ نَصَبًا (ن، ض)
to fix (a plant, tree, stone)
in the soil, to raise, estab-
lish

(2) نَصَبَ يَنْصِبُ نَصَبًا (س)
to use diligence, to be instant,
to toil, labour

تَنْشُرُونَ (imperf. 2 p.m. plu.) vili
ye spreading (yourselves)

فَاتَشِرُوا + ف com. viii
(perate. m. plu.)

disperse

النَّاشِرَاتُ (act. pic. f. plu.)
spreading ones

وَالنَّاشِرَاتِ نَشْرًا

By the spreading (winds.)

[77:3]

spreading (v.n.) acc. نَشْرًا

the resurrection (v.n.) نَشُورًا، نَشُورًا

(pact. pic. m. sing.)

unfolded

مَنْشُورًا

(act. pic.) acc. مَنْشُورًا

(pis. pact. f. sing.) ii
spread open

مَنْشُورَةً

<(pis. pact. m. plu.) acc. iv
brought up (or) are/
will be raised

مَنْشُورِينَ

(pis. pact. m. sing.) viii

that which spreads itself out

مَنْشُورًا

ن ش ز ★

<rise up (perate. m. plu.) انْشُرُوا

نَشَرَ يَنْشُرُ نَشْرًا (ن)

to be high, lifted up, rise up

(imperf. Ist. p. plu.) iv نَشُرُ

we make stand up

<refractoriness (v.n.) نَشُورًا
aversion of husband and wife
to each other

نَشُورًا

a stone used by the (3)
pagan Arabs on which
they made sacrifices, the
altars, idols

وَمَا ذُبِحَ عَلَى النَّصِيبِ

And that hath been slaught-
ered on the idols (or the
altars.) [5:3]

<idols, images or (n. p.)
statues

(sing.) نَصِيبٌ أَوْ نَصَابٌ (Lis.)

نَصَابٌ plu of نَصِيبٌ or

نَصَابٌ is generally translated
as idols. The commentator
Daryabadi observed that
it was 'atar', a sacred stone
where pagans used to offer
slaughters

(act. 2 pic. m. sing.) نَصِيبٌ
a part, portion

ن ص ت ★

(perate. m. plu.) iv أَنْصِتُوا
<keep quiet in order
to listen

نَصَّتْ بَنِيصَتْ نَصَاتًا (ض)

وَأَنْصَتَ إِنْصَاتًا

to keep quiet in order to
listen to, hear

ن ص ح ★

(perf. 3 p. m. plu.) نَصَحُوا
<they wished well,
they were sincere

666

وَالِ الْجِبَالِ كَيْفَ نُصِبَتْ

(Look they not)~and at
the mountains how they
are fixed firm. [88:19]

(perate. m. sing.) (ف) أَنْصَبُ
toil, labour!

وَإِذَا قَرَعْتَ فَالْأَنْصَبِ

And when thou has finished
(thy preaching still)
labour hard, (or) toil (in
prayer). [94:7]

labour, toil n.v. nom. {

acc. {

(act. pic. f. sing.)

toiling, worn (i.e., fatigued
by the most unavailing
labour)

calamity (n.)

نَصَبٌ

نَصَابٌ

نَاصِبَةٌ

نَصَبٌ

إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِي

الشَّيْطَانُ بِتُضْبٍ وَعَذَابٍ

When he cried unto his Lord:
verily the Satan hath tou-
ched me with affliction
(or calamity) and suffering.
[38:41]

<standards (1) (n. p.) النَّصَبُ

a goal (sing.) نَصَابٌ

كَأَنَّهُمْ إِلَىٰ نَصَبٍ يُوفُونَ

As they are racing to a goal.
[70:43]

111

(*perf. 1st p. plu.*) نَصَرْنَا
we delivered (1)

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

And We delivered him from the people who denied Our signs. [21:77]

we helped (2)

وَنَصَرْنَهُمْ فَكَانُوا هُمُ الْغَالِبِينَ

And We helped them so that they became the victors. [37:116]

(*imperf. 3 p.m. sing.*) *nom.* يَنْصُرُ
will/would save or deliver

فَمَنْ يَنْصُرْنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا

But who would save us from wrath of Allah should it reach us. [40:29]

(*imperf. 3 p.m. sing.*) *acc.* يَنْصُرُ
they may succour

(conditional phrase) *gen.* يَنْصُرُ
if~helps

(*imperf. 3 p.m. plu.*) يَنْصُرُونَ
they succour

f.d., acc. تَنْصُرُوا
(*imperf. 2 p. m. plu.*)
ye aid (the religion)

(*imperf. 3 p.m. sing.*) *emp.* لِيَنْصُرَنِي
surely he will succour

(*perate 2 p. m. sing.*) أَنْصُرُ
make~triumph - عَلِيٌّ -

فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

So make us triumph over the disbelieving people.

[2:286]

صَحَّ يَنْصَحُ نَصْحًا (ف) - ل -

(1) to be pure, unmixed, to act sincerely

(2) to give sincere advice, to counsel

(*perf. 1st p. sing.*) نَصَحْتُ
I counselled sincerely

(*imperf. 1st p. sing.*) أَنْصَحُ
I sincerely counsel

(*act. pic. m. sing.*) نَاصِحٌ
good counsellor

(*act. pic. m. plu.*) نَاصِحُونَ
well wishers

(*act. pic. m. plu.*) *acc.* النَّاصِحِينَ
good counsellors

صَوَّحٌ / نَصُوحًا
true and *acc.* sincere (repentance)

ن ص ر ★

(*perf. 3 p.m. sing.*) نَصَّرَ
succoured

نَصَّرَ يَنْصُرُ نَصْرًا (ن)

to assist, aid, succour, protect

to cause one - عَلِيٌّ، مِنْ -

to conquer an enemy, render victorious, deliver or succour

a faithful نَصَّرَ الْمُؤْمِنُ اللَّهَ
aided Allah

meta. i.e., his religion

(*perf. 3 p. m. plu.*) نَصَّرُوا
they succoured

فَأُدْخِلُوا نَارَ الْفَلَاقِ حَيْثُ
كَمُرَّتْ مِنْ ذَوْنِ اللَّهِ أَنْصَارًا

Then they were made to enter a fire, then they found not for themselves besides Allah (any) helpers. [71:25]

Ansar (2)

وَالشَّيْخُونَ الْأُولَىٰ مِنْ 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.

أَنْصَارِيٌّ (أَنْصَارِيٌّ) *com.*
my helpers

تَنْصَرُونَ *(imperf. 2 p. m. plu.) vi*
ye succour one another

مَا لَكُمْ لَا تَنْصَرُونَ

What aileth you that ye succour not one another?

[37:25]

يَنْصَرُونَ *(perate. 2 p. m. plu.)*
(you) succour

يَنْصَرُونَ *(pip. 3 p.m. plu.)*
they shall be succoured

تَنْصَرُونَ *(pip. 2 p.m. plu.)*
you shall be succoured

النَّصْرُ | نَصْرًا | نَصْرًا *(v.n.)*
help, aid, succour

نَاصِرٌ *(act. pic. m. sing.)*
helper

أَهْلَكَهُمْ فَلَا نَاصِرَ لَهُمْ

We destroyed them and there was no helper of theirs.

[47:13]

نَاصِرًا *acc.*
protector

فَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا

Then they shall know who were weaker in protectors.

[72:24]

نَاصِرِينَ *(act. pic. m. plu.)*
helpers

مَنْصُورًا *(pact. pic. m. sing.) acc.*
~ is succoured

الْمَنْصُورُونَ *(pact. pic. m. plu.)*
~ are succoured

نَاصِرٌ *(act. 2 pic. m. sing.)*
< a strong helper

نَاصِرٌ is an intensive form of نَاصِرٌ

its plural is أَنْصَارٌ

أَنْصَارٌ *(b. p. of نَاصِرٌ)*

helpers (1)

ن ص و ★

forlock (n.) **النَّاصِيَةُ / نَاصِيَةٌ**

<forelockes (n. p.) **النَّوَاصِي**

(sing.) **نَاصِيَةٌ**

نَعَا يَنْعُو نَعْوًا (ن)

to seize one by the forelock

ن ض ج ★

(perf 3 p. f. sing.) **نَضِجَتْ**

<~cooked

to be **نَجِجَ يَنْجِجُ نَجْجًا (س)**

done, cooked, to be thoroughly burnt and whose sensibility has been dead

ن ض خ ★

(relative n. dual) **نَضَّاحَتَانِ**

gushing forth (fountains)

نَضَّحَ يَنْضَحُ نَضْحًا (ف)

to sprinkle water on, irrigate, gush out, (spring)

ن ض د ★

(act. 2 pic. m. sing.) **نَضَّيْتُ**

<piled one over another, ranged

نَضَّدَ يَنْضِدُ نَضْدًا (ض)

to pile up one over the other (carpets, cushions, goods etc.)

(perf. 3 p.m. sing.) **اِنْتَصَرَ**
<vindicated himself

to avenge **اِنْتَصَرَ اِنْتِصَارًا**
oneself, vindicate or deliver oneself

(perf. 3 p.m. plu.) **اِنْتَصَرُوا**
they vindicated themselves

(imperf. 3 p. m. plu.) **يَنْتَصِرُونَ**
they vindicate themselves

(imperf. 2 p.m. dual.) **تَنْتَصِرَانِ**
you (twain) defend themselves

(perate. m. sing.) **اِنْتَصِرْ**
(I beg thee to) vindicate (me)

(Ap-der. m. sing.) **x مَنْتَصِرٌ**
one who is able to defend himself

(Ap-der. m. plu.) **acc. مَنْتَصِرِينَ**
those who are able to defend themselves

(perf. 3 p.m. sing.) **x اِسْتَنْصَرَ**
~asked for aid or succour

(perf. 3 p.m. plu.) **x اِسْتَنْصَرُوا**
they asked for aid or succour

a Christian (n.) **acc. نَصْرَانِيًّا / نَصْرَانِيٌّ**
<Christians (n. p.) **النَّصَارَى**

(sing.) **نَصْرَانِيٌّ**

ن ص ف ★

<the half (n.) **نِصْفٌ**

نَصَفَ يَنْصِفُ نَصْفًا (ن)

to reach half its portion

★ ن ط ق ★

(imperf. 1st p.m. sing.) **يَنْطِقُ**
~speaks

نَطَقَ يَنْطِقُ 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.) **أَنْطَقَ**
~caused to speak

(v.n. mim.) **مَنْطِقٌ**
diction, language

يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ

O people verily we have been taught the diction of birds.

[27:16]

★ ن ظ ر ★

(perf. 3 p.m. sing.) **نَظَرَ**
~looked

saw - إِلَى

glanced - فِي

< نَظَرَ يَنْظُرُ نَظْرًا وَ مَنظَرًا (ن)

to see, look at, - إِلَى وَ فِي -

to gaze, observe, behold, consider, listen to, be patient towards, to wait, to look to

(pact. pic. m. sing.) **مَنْضُودٌ**
ranged one over the other

وَطَلَحَ مَنَّضُودٌ

And plantains laden with fruit. [56:28]

★ ن ض ر ★

brightness (n.) **نَضْرَةٌ**

نَضْرٌ يَنْضُرُ وَ نَضْرٌ
to be (ن، س) **يَنْضُرُ نَضْرًا وَ نَضْرَةً**
soft, beautiful

shining (act. pic. f. sing.) **نَاضِرَةٌ**

★ ن ط ح ★

(act. 2 pic. f. sing.) **النَّطِيجَةُ**
< the gored (by the horns of an animal)

نَطَحَ يَنْطَحُ نَطْحًا (ف)

to butt with the horns, gore (according to 'Ibne Aqil' **ة** is not feminine form, it is a sign of changing form an adjective to nominative

★ ن ط ف ★

< a drop (semen) (n.) **نُطْفَةٌ**

نَطَفَتْ يَنْطِفُ وَ يَنْطِفُ نُطْفًا (ن، ض)

to flow softly, trickle gently (water), pour out (a liquid)

(imperf. 3 p. f. sing.) juss. **لَتَنْظُرُنَّ**
 <should look to

form of 3 p. f. is used for
 نفس that is feminine

وَلَتَنْظُرُنَّ نَفْسٌ كَأَنَّهَا بَدَأَتْ

And let every soul look to
 that which it sendeth on
 before for the morrow.

[59:18]

(imperf. 1st. p. m. plu.) **تَنْظُرُونَ**
 ye looked on

وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

And drowned Firawn's folk
 while ye looked on (i.e.,
 in your sight). [2:50]

(imperf. 1st. p. sing.) juss. **أَنْظُرُ**
 I look at

قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ

He said. My Lord show me
 (thyself) that I may gaze
 upon thee. [7:143]

(imperf. 1st p. plu.) juss. **لِنَنْظُرَنَّ**
 we in order to see

(perate. m. sing.) **انظُرْ**
 look at! (1)

فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ

Look at thy food and drink,
 they have not rotted.

[2:259]

look (think over) (2)

فَانظُرْ مَاذَا تَرْجُو

So look what thinkest thou!
 [37:102]

وَلَمَّا أَنْزَلْنَا سُورَةَ تَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ

And whenever a Surah is
 sent down they look at
 each other. [9:127]

(imperf. 3 p. m. sing.) **يَنْظُرُ**
 looks (at) (1)

~ shall not look at (n. g.) **لَا يَنْظُرُ**

وَلَا يَخْفَى عَلَى اللَّهِ وَكَانَ يُنظِرُ الْأَعْمَى

Nor Allah shall speak to
 them or look at them.

[3:77].

to find out (2)

فَلْيَنْظُرِ أَيُّهَا أَزْكَى طَعَامًا

Let him find out which is
 the best food. [18:19]

to wait (3)

وَمَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَاجِدَةً

And those wait but for one
 shout. [38:15]

(imperf. 3 p. m. plu.) **يَنْظُرُونَ**
 they wait for **أَنْ**

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ

Will they wait until Allah
 comes to them [2:210]

(juss.) f. d. **يَنْظُرُوا - فِي**

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

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

Have they not considered
 the governance of the
 heaven and the earth.

[7:185]

وَإِنْ كَانَ دُونَكَ فَتَنْظِرًا إِلَى مَيْرَقَةٍ

And if one (the debtor) be in difficulties then let there be a deferment until easiness. [2:280]

(act. pic. f. sing.) نَظْرَةٌ

lit: observer

(one who waits and sees)

(perate. neg. 2 p.m. plu.) iv لَا تَنْظُرُوا
do not respite

لَا تَنْظُرُونِ لَا تَنْظُرُوا + نِ (neg.)
respite me not (com.)

(perate. 2 p. sing.) أَنْظِرْ
respite!

respite me! أَنْظِرْنِي

(pip. 3 p.m. plu.) iv يَنْظُرُونَ
they will be respited

(pis. pic. m. plu.) مَنْظُرُونَ
respited ones

(pis. pic. m. plu.) acc. مُنْظَرِينَ

(imperf. 3 p.m. sing.) viii يَنْتَظِرُ
~waits (waiting)

(parate. m. sing.) viii انتظر
wait!

(perate. m. plu.) viii انتظروا
(O you) wait

(Ap-der. m. plu.) viii مُنْتَظِرُونَ
those who are awaiting

(Ap-der. m. plu.) acc. viii مُنْتَظِرِينَ
those who are awaiting

look upon (3)

لَا تَقُولُوا أَرْعَا وَقُولُوا انظُرْنَا

Say not, 'listen to us' but say, 'look upon us' [2:104]

(perate. 2 p. m. plu.) انظروا

(O you) behold! (4)

فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفَرِينَ

And behold what was the end of those who rejected truth! [3:137]

wait for (5)

انظرونا نفيس من نوركم

Wait for us that we may borrow some of light.

[57:13]

(perate. 2 p. f. sing.) انظري

consider!

فَانظُرِي مَاذَا تَأْمُرِينَ

So consider what thou will command. [27:33]

the look (v.n.) نَظَرَ

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

مَنْظَرَ نَظْرَةٍ فِي النُّجُومِ

The he glanced a glance on the stars. [37:88]

a deferment, (n.) نَيْلَةٌ

a delay, a respite

(perf. 2 p. m. sing.) iv أَنْعَمْتَ
thou hast bestowed
(thy) grace

(perf. 1st p. plu.) iv أَنْعَمْنَا
we have favoured

favour (v.n) نِعْمَةٌ

<favours (n. p.) نِعْمٌ

(sing.) نِعْمَةٌ

<favours (p.b.) أَنْعَمٌ

(sing.) نِعْمَةٌ

favour (n.) نِعْمَاءُ

(act. pic. m. sing.) acc. نِعْمًا
delight

(garden of delight جَنَّاتِ النَّعِيمِ)

<cattle (n.) نِعْمٌ
(plu.)

<cattle (n.p.) أَنْعَامٌ

an irregular verb called verb
of praise فِعْلُ الْمَدْحِ that
means "to be excellent,"
thus نِعْمَ الْمَوْلَى means "He
is the Excellent Master."

how excellent a reward

how excellent نِعْمَ الثَّوَابِ

(are we) who spread it
(the earth) out نِعْمَ الْمَاهِدُونَ

verily how excellent نِعْمَ الْمُجِيبُونَ

(or gracious) were those
who answered (i.e., we
returned a gracious an-
swer).

ن ع ج *

ewe (n.) نَعْبَةٌ

<ewes (n.p.) نِعَاجٌ
(sing.) نَعْبَةٌ

ن ع س *

slumber (n.) النَّعَاسُ
acc. نُعَاسًا

ن ع ل *

thy shoes نَعْلَيْكَ

f. d. (n. dual) نَعْلَيْنِ
(com.) نَعْلٌ + كَ = نَعْلَيْكَ

ن ع م *

<delights, case, (n.) نِعْمَةٌ
comforts

نِعْمٌ يَنْعَمُ وَ نِعْمٌ يَنْعَمُ نِعْمَةً (ف، س)
to live in ease, in comfort,
lead a pleasant life

owners of ease أَوْلِيَاءُ النَّعْمَةِ

(act. pic. f. sing.) نَاعِمَةٌ
delighted one

(perf. 3 p. m. sing.) ii نَعَّمَ
~made prosperous

(perf. 3 p. m. sing.) iv أَنْعَمَ
has favoured with grace, عَلِيٌّ -
has blessed

نَفَحَ يَنْفُحُ نَفْحًا وَ نَفْحَانًا (ف)
to spread its odour (perfume),
blow (wind)

Note: indicates to the
noun, thus means: a single
breath

ن ف خ ★

(perf. 3 p. m. sing.) نَفَخَ
< ~breathed

نَفَخَ يَنْفُحُ نَفْحًا (ن)
to blow with the mouth

(perf. 1st. p. sing.) نَفَخْتُ
I breathed

(perf. 1st. p. plu.) نَفَخْنَا
we breathed

(imperf. 2 p. m. sing.) تَنْفُخُ
thou breathe

(imperf. 1st. p. sing.) أَنْفِخُ
I breathe (I blow)

blow! (perate m. plu.) انْفُخُوا

(pp. 3 p. m. sing.) تَنْفُخُ
~was/will be blown

(pip. 3 p. m. sing.) يَنْفُخُ
~will be blown

a single breath or (n.) نَفْحَةٌ
blow

ن ف د ★

(perf. 3 p. m. sing.) تَفِيدُ
~exhausted

the sea would have exhausted
لَتَفِيدَ الْبَحْرُ

how excellent is that (نِعْمًا مَا - نِعِيمًا مَا)

إِنَّ اللَّهَ نِعِيمًا يُعِظُّكُمْ بِهِ

How excellent is the admonition that He gives you.

[4:58]

yea, yes (n.) نَعَمْ

ن غ ض ★

<(thus) they will shake, wag سَيَنْفِضُونَ

نَفَضَ يَنْفِضُ نَفْضًا وَ نَفْرُضًا (ض)
to move, be shaken,
shake

to shake أَنْفَضَ الرَّأْسَ
the head in wonder or scorn

فَيَنْفِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ

Then they will wag their heads at thee and say:
when it will be? [17:51]

ن ف ث ★

(ent. f. plu.) النِّفَاثَاتِ
<blower women

نَفَثَ يَنْفِثُ نَفْثًا (ن، ض)
to blow in or on a thing
(juggler, sorcerer), (with
object) to spit out of
the mouth

ن ف ح ★

<a breath (n.) نَفْحَةٌ

قَرَّ يَنْفِرُ / يَنْفِرُ قُورًا (ن، ض)

to grow wild, restive, runaway,
be frightend, through
fright, to go, march forth
to war or to any cause

(imperf. 3 p. m. plu.) f.d. el. يَنْفِرُوا
to march forth

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً

And it is not for the believers
to march forth all to-
gether. [9:122]

(perate m. plu.) يَنْفِرُوا
march forth!

(imperf. 2 p. m. plu.) (f.d.) تَنْفِرُوا
ye march forth

the act of running (v.n.) { تَنْفِرٌ
away
or being a fugitive, acc. قُورًا
concourse

(act. 2 pic. m. sing.) acc. قَفِيرًا
a company or number of
men dealing with others
as in war

وَأَمْزَنَّا بِكُمْ الْأَمْوَالَ وَبَيْنَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

We supported you with riches
and childern and We made you
a numerous concourse.
[17:6]

people, a company of (n.) قَفِيرًا
men not exceeding ten nor
less then three

(Ap-der. f. sing.) x مَسْتَفِيرَةٌ
one who takes to flight,
fugitive

بَقِيَ بَقِيَّةً تَقَادًا (س)

to be spent, consumed, exha-
usted

exhausted (perf. 3 p. f. sing.) قَدَّتْ

Could not be مَأْتَدَّتْ
exhausted [31:27]

(imperf. 3 p. f. sing.) acc. تَفَدَّتْ
~(they) exhaust

f. sing. used for plural

(imperf. 3 p. m. sing.) يَنْفَدُ
~exhausts or will be
exhausted

ceasing (v.n.) تَقَادٌ

ن ف ذ ★

(imperf. 2 p. m. plu.) تَنْفُدُونَ
<ye pass out of~

تَنَدُّ يَنْفُدُ تَنَادًا وَ تَنَادًا (ن)
to penetrate, to pass, go
beyond

(acc. f.d.) تَنْفُدُوا
(imperf. 2 p. m. plu.)
that ye pass out of

(perate. m. plu.) اَنْفُدُوا
go beyond!

ن ف ر ★

(perf. 3 p. m. sing.) قَرَّ
<~marched forth

وَأَصَابَكَ فِئَنَ نَفْسِكَ

And whatever of ill befallth thee it is from thyself.

[4:79]

soul, in the sense (4)
of One's inner desire or feeling

مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ
الْحَاجَةَ إِلَى نَفْسٍ يَعْقُوبَ قَضَاهَا

It availed them not against Allah at all, it was only a craving in the soul of Ya'qub that he satisfied.

[12:68]

willingly (5)

(Note : When used as adverb it means willingly)

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُمْ نَفْسًا

And if of themselves they give up aught thereof to you.

[4:4]

< souls, (n. p.) النَّفُوسُ / الْأَنْفُسُ

persons, selves, souls as one's inner desire or feelings

(sing.) نَفْسٌ

(perf. 3 p.m. sing.) v نَفَسَ
breathed

وَالصُّبْحُ إِذَا تَنَفَّسَ

And the dawn as it breathes away (the darkness).

[81:18]

ن ف س ★

A soul, a living (1) (n.) f. نَفْسٌ
soul

وَأَعُوذُ بِاللَّهِ مِنَ النَّفْسِ الَّتِي نَفَسَ عَنْ نَفْسِ مِيثَاقِ 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 اتَّعُوذُ بِكُمْ الَّذِي خَلَقَكُمْ
مِنْ نَفْسٍ وَاحِدَةٍ

O mankind! Fear your Lord who created you from a single person

[4:1]

self (3)

(Note : the word نَفْسٌ and its plural forms نَفُوسٌ and أَنْفُسٌ are used to denote the reflective meaning. Thus

أَنْفُسِهِمْ، نَفْسُهُ

and the rest mean himself, themselves, itself, etc.

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

Nor I exculpate myself Lo ! the (human) soul enjoineeth unto evil.

[12:53]

★ ن ف ق ★

<a hole in a (n.) **نَقْوًا** *acc.* **نَقْوَى**
place from where there is
an other exit

to be **نَقِيَ** **بِنَقْوَى** (ن)
consumed, hidden, ex-
hausted, spent

مَا كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَمْتِ
أَنْ تَجْتَنِي نَقْوَانِ الْأَرْضِ

And if their backsliding is
hard upon thee, then seek
out, if Thou canst, a hole
(*jerhoa*) in the earth.

[6:35]

expenditure (n.) **نَقَّأَ**

(*perf.* 3 p. m. plu.) iii **نَاقَرُوا**
<~played the hypocrite

to enter into iii **نَاقَى** **نِقَافًا**
its hole where are many
entrenches (*jerboa*) and hence
to be a hypocrite in religi-
on means, professing to
believe first one thing and
then another

(*Ap-der.* m. plu.) iii

(*Ap-der.* m. plu.) *acc.* iii
those who are hypocrite

(*Ap-der.* m. plu.) iii
hypocrite

hypocrisy (v. n.) iii

الْمُنَاقِبُونَ

الْمُنَاقِبِينَ

الْمُنَاقِبَاتُ

النِّفَاقُ

(*perf.* 3 p. m. sing.) vi **لِيَتَنَافَسَ**
let~aspire, long for

(*Ap-der.* m. plu.) vi **الْمُتَنَافِسُونَ**
aspires

★ ن ف ش ★

(*perf.* 3 p. f. sing.) **نَفَّسَتْ**
<~pastured

نَفَسَ **بِنَفْسٍ** **نَهْمًا** (ن)

to pick or pull into pieces
(cotton or wool) with
fingers, to flatter, pester,

(*act. pic.* m. sing.) **الْمَنْفُوشُ**
carded one

★ ن ف ع ★

(*perf.* 3 p. m. sing.) **نَفَعَ**
<~profited

نَفَعَ **بِنَفْعٍ** **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 يَنْفَعُ**)

(*imperf.* 3 p. m. plu.) **يَنْفَعُونَ**
they profit

<benefits (n. p.) **مَنَافِعُ**

(*sing.*) **مَنْفَعَةٌ**

profit (benefit) (v.n.) **نَفَعَ**

وَمِنَ اللَّيْلِ فَسَجُدْ لَهُ نَافِلَةً لَكَ

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.) الْأَنْعَالُ

(sing.) booty قَلْبُ

يَسْأَلُونَكَ عَنِ الْأَنْعَالِ قُلِ الْأَنْعَالُ لِلَّهِ وَالرَّسُولِ

They ask thee concerning the spoils of war, say thou: the spoils of war are at the disposal of Allah and the Apostle. [8:1]

ن ف ي ★

(pip. 3 p.m. plu.) w.v. يُفْعَوْنَ

<they are expelled, they will be expelled

تَوَّيْنَا يَنْقِيًا نَفِيًّا (ض)

away, to expel, cast out

ن ق ب ★

piercing (v. n.) قَبًّا acc. قَبِّ

digging through (a wall)

(act. 2 pic. m. sing.) قَبِيًّا acc. قَبِيْب

warden, captain

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in the act of (v.n.) iii acc. نَفَاقًا
hypocrisy

(perf. 3 p.m. sing.) iv أَنْفَقَ
<~ has expended

to consume, iv. أَنْفَقَ إِفْثَاقًا
to expend

(perf. 2 p. m. sing.) iv أَنْفَقْتَ
thou hath expended

(perf. 3 p. m. plu.) iv أَنْفَقُوا
they have expended

(pref. 2 p. m. plu.) iv أَنْفَقْتُمْ
ye have expended

(imperf. 3 p. sing.) iv تَفْقُ
~expends

(imperf. 3 p.m. plu.) iv تَفْقُونَ
ye expend

(imperf. 2 p.m. plu.) iv, acc. تَفْقُوا
that ye expend

expend (prate. m. plu.) iv أَنْفِقُوا

expending (v.n.) الإِفْثَاقُ

(Ap-der. m. plu.) الْمُنْفِقِينَ
those who expend

ن ف ل ★

(act. pic. f. sing.) نَافِلَةٌ

< A supererogatory deed (1)

قَلْبُ يَنْقُلُ قَلْبًا (ن)

to give one a gift or present, give booty taken from the enemy, to do, or give over and above what is commanded or a gift over and above what is asked

ن ق ر ★

(pp. 3 p.m. sing.)

< ~ was blown or
~ was sounded

قَرَّ يَقْرُقُ قَرًّا (ن)

to strike, injure one

النَّاقُورُ (n.)

(act. pic. m. sing.) قَيْرًا

a groove in a date-stone

(قَيْرًا acc. in the smallest
matter)

ن ق ص ★

(imperf. 2 p. f. sing.) تَقْصُرُ

< ~ diminishes, consumes

قَصَرَ يَنْقُصُ نَقْصًا وَتَقْصَانًا (ن)

to diminish decrease, run
lowthey (كُمُ f. d.) f. juss. يَنْقُصُوا
are diminishing (you)they abated nothing
of your right لَمْ يَنْقُصُواكُمْ(imperf. Ist. p. plu.) تَقْصُرُ
we reduce(pip. 3 p. m. sing.) يَنْقُصُ
~ is diminished

abate! (perate m. sing.) انْقُصْ

(perate. reg. m. plu.) لَا تَنْقُصُوا
give not short

(perf. 3 p. m. plu.) ii قَبَّوْا

< they overrun (in the land)

run ii قَبَّ فِي الْأَرْضِ

over the land, to pass or
wander through

ن ق ذ ★

(perf. 3 p. m. sing.) iv أَقَدَّ

< ~ delivered

to deliver, iv أَقَدَّ إِقَادًا

save, rescue from

(imperf. 2 p. m. sing.) iv تَقْدُّ

thou rescue

أَكَاثَتْ تُقَدُّ مَنْ فِي النَّارِ

Canst thou (O Muhammad)
rescue him who is in the
fire. [39:19]

(imperf. 3 p. m. plu.) iv يَنْقِدُونَ

they deliver, save

(pip. 3 p. m. plu.) iv يَنْقِدُونَ

they will be delivered (or
saved)

وَلَا هُمْ يُنْقَدُونَ

And they will not be saved.

[36:43]

(imperf. 3 p. m. plu.) x, f. d. سَيَنْقِدُوا

they can rescue

وَلَنْ يَسْلُبَهُمُ الذَّبَابُ شَيْئًا إِلَّا يَسْتَنْقِذُوهُ مِنْهُ

And if the fly took something
from them, they could
not rescue it from him.

[22:73]

قَمَّ بِنَفْسِهِ / اَقَمَّ بِنَفْسِهِ قَمًّا
(ض، س) وَ اَتَمَّ - مِنْ وَعَلَى

to avenge oneself upon,
punish, chastise, accuse,
to develop hate

وَمَا تَقَمُّوا مِنْهُمْ اِلَّا اَنْ
يُؤْمِنُوا بِاللّٰهِ الْعَزِيزِ الْحَمِيدِ

And they persecuted them
for naught save that they
believed in Allah, the
Mighty, the Praiseworthy.

[85:8]

they avenged (2)

وَمَا تَقَمُّوا اِلَّا اَنْ اَخَذْتُمْ اللّٰهَ وَرَسُولَهُ

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.) اَتَمَمْنَا

we took vengeance

(imperf. 3 p. m. sing.) يَتَقِمُّ

will take retribution

retribution (v.n.) اِتِّقَامٌ

(Ap-der. m. plu.) مَتَقِمُونَ

avenger

ن ك ب ★

لَنَّا كِبُونَ (act. pic. m. plu.) el

< certainly they are deviators

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(pact. pic. m. sing.) مَنقُوصٌ
diminished

diminution (v.n.) قَصٌّ

ن ق ص ★

(perf. 3 p. f. sing.) قَضَتْ

< ~broke,
(~unravelled)

قَصَّ بِتَمَنُّ 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.) يَتَقَضُونَ

they violate

(perate neg. m. plu.) لَا تَتَقَضُوا

do not violate !

breaking (v.n.) قَضٌّ

(perf. 3 p. m. sing.) iv اَنْقَضَ

~weighed down

ن ق ع ★

< dust (n.) acc. قَمًّا

قَمَّ بِنَفْسِهِ قَمًّا (ف)

to soak, macerate,

ن ق م ★

(perf. 3 p. m. plu.) قَمُّوا

< they persecuted (1)

٦٨٠

only the contract of marriage.

(perf. 2 p.m. plu.) نَكَمْتُمْ
ye married

(imperf. 3 p.m. sing.) يَنْكِحُ
marries

to marry أَنْ يَنْكِحَ juss. يَنْكِحُ

(imperf. 2 p. f. plu.) يَنْكِحْنَ
that they (women) marry

(perate. 2 p.m. plu.) فَانْكِحُوا
marry! (O you men)

(perate. neg. m. plu.) لَا تَنْكِحُوا
marry not (O you men)

(imperf. 1st p. plu.) iv أَنْكِحَ
I give in marriage

(perate. neg. m. plu.) { تَنْكِحُوا
(O you men) give
not in marriage { لَا تَنْكِحُوا

(perate. m. plu.) انْكِحُوا
give in marriage

(imperf. 3 p.m. sing.) x يَسْتَنْكِحُ
~wish to marry

marriage (v.n.) acc. النِّكَاحُ / نِكَاحًا

الَّذِينَ لَا يَجِدُونَ لِنَفْسِهِمْ

Those who find no means
to marry. [24:33]

ن ك د ★

(odd act. pic.) acc. نَكِدًا
niggardly, evil, scantily

نَكَبَ يَنْكِبُ نَكْبًا وَ مَنَكِبًا (ن) - عَنِ

to go aside or swerve from

<shoulders (n. p.) مَا كَيْبًا
(a tract of country).

(sing.) shoulder مَنَكِبٌ

ن ك ث ★

(perf. 2 p.m. sing.) نَكَثَ

<~broke (oath)

نَكَثَ يَنْكِثُ نَكْثًا (ن)

to break (a promise), violate
(a treaty), untwist (a cord,
unravel

(perf. 3 p. m. plu.) نَكَثُوا
they broke (their oath)

(imperf. 3 p.m. sing.) يَنْكِثُ
~breaks (covenant)

(imperf. 3 p. m. plu.) يَنْكِثُونَ
they break (the covenant)

the untwisted stands (n. p.) اَنْكَاثًا
of a rope

ن ك ح ★

(perf. 3 p. m. sing.) نَكَحَ

<~married

نَكَحَ يَنْكِحُ نِكَاحًا (ض)

to marry, contract a marriage
(According to lexiconology
the word نِكَاحٌ means the
sexual relation but in the
Quranic glossary it denotes

مَا لَكُمْ تَنْ مَلَجًا يَوْمَئِذٍ وَمَا لَكُمْ
تَنْ مَلَجًا

You will have no place of refuge that Day nor there will be for you any denying (of your guilt). [42:47]

wrath (2)

فَأَمَلَيْتُ

لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ كَيْفَ كَانَ 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 بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

They command that which is reputable and prohibit that which is disreputable. [3:104]

reputable (opp.) الْمَعْرُوفُ disreputable

(pis. pic. m. sing.) acc. مُنْكَرًا disputable (2)

إِنَّهُمْ لَيَقُولُونَ مُنْكَرَاتٍ مِنَ الْقَوْلِ

Verily they utter a saying disputable. [58:2]

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< نَكِدَ يَنْكُدُ نَكْدًا (س)

to be hard, painful, to refuse what is asked, niggardly, having little water (with) little and scattered sowing (farm)

ن ك ر ★

(perf. 3 p.m. sing.) نَكَرَ < disliked (1)

نَكَرَ يَنْكُرُ مَنْكَرًا وَنَكْرًا (س)
to be ignorant, not to recognise, not to know, dislike, refuse to acknowledge

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَ مِنْهُمْ
And when he beheld that their hand reached it not, he disliked them (or felt mistrust of them). [11:70]

(relative. m. sing.) أَنْكَرَ most disagreeable

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ
Verily the most disagreeable of voices is the voice of the ass. (Y. Ali) abominable (Jid.) harshest (Pic.) [31:19]

meta. awful (v.n.) مَنْكَرٌ

painful acc. مَنْكَرًا (lit. what is unbearable)

denier (1) (act. 2 pic. v.n.) نَكِيرٌ (one who denies the fact)

٦٨٢

(*imperf. 2 p. m. plu.*) تَنكِصُونَ
ye turn back

كُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنْكِصُونَ

Ye used to turn back on
your heels. [23:66]

ن ك ف ★

(*perf. 3 p. m. plu.*) x اسْتَكْفَرُوا
<~disdained

كَفَّ بِسُكُفْتِكُمْ (ن) - عَلَا
to refuse, reject, abstain from

to be proud, اسْتَكْفَرَا
disdain
(will not) disdain

ن ك ل ★

< chastising (*v.n. ii*) *acc.* تَنْكِيلاً

تَكَلَّ بِتَكْلٍ تَكَالًا (ض) - ب، عَن، مِنْ
to chastise

to punish, *ii* تَنْكِيلاً
to bring calamity upon

تَكَالٌ is as تَكِيلٌ such as

تَسْلِيمٌ is as تَسْلَامٌ

heavy fetters (*n.p.*) *acc.* أَنْكَالًا

deterrent (1) (*n.*) *acc.* تَكَالًا

فَجَعَلْنَاهَا لَكُلِّ الْآيَاتِ يَوْمَئِذٍ وَرَمَاهَا خَلْقًا
And We made it a deterrent
unto those of their day
and those after them.

[2:66]

ن ك س ★

(*pp. 3 p.m. plu.*) نَكِسُوا

< they were made
upside down

كَسَّ يَنْكُسُ نَكْسًا (ن)

to upset, turn upside down

(*act. pic. m. plu.*) *f.d.* نَاكِسُوا

those who turn upside down

وَلَوْ تَرَىٰ إِذِ الْمُنْكَرُونَ نَاكِسُوا لُورِثَهُمْ عِنْدَ
رَبِّهِمْ

Couldst thou but see when
the culprits shall hang
their heads before their
Lord. [32:12]

(*imperf. 1st p. plu.*) *ii, juss.* نَسْكُرْ
reverse

وَمَنْ نُعْيِرْهُ نُكْسِرْهُ فِي الْخَلْقِ

And whosoever We grant
long life, We reverse him
in creation. [36:68]

ن ك ص ★

(*pref. 3 p. m. sing.*) نَكَصَ

<~retreated

نَكَصَ يَنْكُصُ اِنْكَاصًا (ن، ض)

to fall back, retreat,
withdraw from, desist

نَكَصَ عَلَىٰ عَقْبَيْهِ

He retreated upon his two
heels. [8:48]

< تَبِعَ يَتَّبِعُ تَبِيعًا (ف)

to trace, follow (a way), to
make clear, to be clear

ن ه ر ★

(perate neg. m. sing.) (لَا) تَهْرَبْ

<do not browbeat, do not
chide

to flow (ف) هَرَبَ يَهْرَبُ هَرَبًا
to cause (a stream) to flow,
to repulse

النَّهْرُ / النَّهْرُ / نَهْرًا
river (n.)

النَّهَارُ / النَّهَارُ
rivers n.p. acc.

النَّهَارُ
a day from dawn to dusk (n.)

ن ه ی ★

(perf. 3 p. m. sing.) (w.v.) تَهَى

~restrained (1)

(w.v.) تَهَى يَتَهَى تَهِيًا (ف)

to prevent, عَقَى -
forbid, prohibit, to make
one to stop from SS

وَأَمَّا مَنْ خَافَ مَقَامَ

رَبِّهِ دَنَىٰ نَفْسَ عَنِ الْهَوَىٰ

But as far him who feared to
stand before his Lord and
restrained his soul from
lust. [79:40]

نَكَالٌ (2) punishment

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

Wherefore Allah laid hold
of him with the punish-
ment of the Hereafter and
of the present. [79:25]

ن م ر ق

<cushions (n.p.) مَارِقٌ
word of non-Arabic origin

ن م ل ★

an ant (n. generic.) مَلَّةٌ

ants (n.p.) مَلٌّ

<fingers (n.p.) أَمَائِلُ
(sing.) أَمَلَةٌ

ن م م ★

(act. pic. m. sing.) مَيِّمٌ
<calumny, slander

to spread ~ مَيِّمٌ مَيِّمًا (ض)

to make mischief مَيِّمٌ - مَيِّمٌ
between

ن ه ج ★

way of life, (v.n.) acc. مَهَابًا
a plain road, manner of
acting

(imperf. 2 p. m. sing.) w.v. **تَنْهَى**
thou forbidest

أَتَنْهَىٰ أَنْ تَعْبُدُوا مَا يَعْبُدُ آبَاؤُنَا

Dost thou forbid us to worship what our fathers worshipped. [11:62]

(imperf. 2 p.m. plu.) w.v. **تَنْهَوْنَ**
ye prevent

تَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

Ye command that which is reputable and prevent that which is disreputable. [3:110]

(imperf. 1st. p. plu.) w.v. **يَنْهَوْنَ**
they prevent

(perate. m. sing.) w.v. **(و) أَنَّهُ**
prevent thou !

(pp. 3 p.m. plu.) w.v. **هُمْ**
they were prevented, prohibited

(pp. 1st. p. sing) w.v. **بُيِّنْتُ**
I was prevented

(pip. 2 p. m. plu.) (w.v.) **تَنْهَوْنَ**
ye are prohibited

(act. pic. m. plu.) (w.v.) **الْمَنْهَوْنَ**
preventers

(perf. 3 p.m. sing.) viii, w.v. **اتَّهَىٰ**
refrained

(perf. 3 p.m. plu.) viii, w.v. **اتَّهَوْا**
they refrained

If they refrain. **وَإِنْ اشْتَهَوْا**
[2:2192]

forbade (2)

وَمَا تَنْهَىٰ عَنْهُ فَأَنْتَهُمَا

And whatsoever he forbideth, abstain (from it). [59:7]

(perf. 3 p. m. plu.) (w.v.) **هَوَّأَ**
they forbade

(perf. 1st. p. sing.) (w.v.) **أَنْهَىٰ**
I forbade

Note : when attached to a pronoun, the final **ي** is replaced by **أَلِف** e.g. **أَنْهَىٰكُمْ**

f.d. w.v. **أَنْتَ**
(imperf. 1st p. sing. juss.)
I forbid

أَلَمْ أَنْهَيْكُمَا
Did not I forbid you two. [7:22]

f.d. w.v. **نَهَىٰ**
(imperf. 1st p. plu.)
we forbid

Forbade we not thee? **أَوْ لَمْ تَنْهَكْ**
[15:70]

(imperf. 3 p.m. sing.) w.v. **يَنْهَىٰ**
~ forbids

(imperf. 3 p. f. sing.) **تَنْهَىٰ**
~ prevents

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.* التَّهْمَى

(sing.) مَهْمَةٌ

(what forbids a man to go beyond the moral limit or do something unreasonable)

(Ap-der. m. plu.) viii, w.v. مَنَّهُونَ

those who desist

(imperf. 3 p.m. plu.) vi, w.v. يَتَنَاهَوْنَ

they forbid each other

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ كَعَلُوا

They were not to desist from the evil they committed.

[5:79]

ن و ا *

(imperf. 3 p. f. sing.) h.w.v. تَوَدُّ

~ weighs down

نَا يَتَوَدُّ تَوَادًّا وَ تَوَادًّا (ن)

to get up with hardship, to weigh down

إِنَّ مَفَاتِحَهُ لَتَنُوزِلُهُ عَلَى الْعَبِيدِ أُولَى الْقُوَّةِ

Whereof the keys would have weighed down a band of strong men. [28:76]

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w.v. juss. تَنَّتَ

(imperf. 2 p. m. sing.)

thou refrained

لَئِنْ لَّمْ تَنْتَهُ

If thou refrainest not.

[19:46]

w.v. juss. يَنْتَهُ

(imperf. 3 p.m. sing.)

refrained

لَئِنْ لَّمْ يَنْتَهُوا الْفٰسِقُونَ

If the hypocrites refrain not.

[33:60]

w.v. juss. يَنْتَهُوا

(imperf. 3 p.m. plu.)

they refrained

refrained not لَمْ يَنْتَهُوا

(imperf. 3 p. m. plu.) w.v. يَنْتَهُونَ

they refrain

w.v. juss. تَنْتَهُوا

(imperf. 2 p. m. plu.)

ye refrain

وَأَنْ تَنْتَهُوا فَبِمَا خَيْرٍ لَكُمْ

And if ye refrain it will be better for you. [8:19]

(perate. m. plu.) انْتَهُوا

refrain ! desist !

(n.tp.) w.v. مَنْتَهَى

a terminus, limit (1)

إِلَى رَبِّكَ مَنْتَهَى

Upto thy Lord is the limit thereof. [79:44]

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the evolution of heat *acc.*
and light by combustion

نَارًا

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

And that a whirlwind wherein is fire should then smite it, so that it is all consumed. [2:266]

meta. evil or fire, that (2)
is, to lead to the Fire of the Hereafter

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

These are they who eat in their bellies naught but fire. [2:174]

the fire (3)

(the Hell of the Hereafter)

فَاتَّقُوا النَّارَ الَّتِي دُفِنَتْ فِيهَا النَّاسُ وَالْحِجَارَةُ

Then dread the fire the fuel whereof is men and stones. [2:24]

Note: Fire is used in the Quran for the actual fire, the burning flame of this world and for that of the Hell. The latter is a general one.

the light, a light (*n.*) نُورٌ، مَوْزٌ، التَّوْرُ

this word is used in several senses:

that form of radiant (1)
energy which stimulates
the organs of the sight

ن و ب ★

(perf. 3 p.m. sing.) *iv, w.v.* أَنَابَ

<~returned in repentance

iv أَنَابَ مَنِيبٌ إِتَابَةً

to repent and turn to God.

(perf. 3 p.m. plu.) *iv, w.v.* أَنَابُوا

they returned in repentance

(perf. 1st p. plu.) *iv, w.v.* أَنَبْنَا

we returned in repentance

(imperf. 1st p. sing.) *iv, w.v.* أَنَيْبُ

I return in repentance

(imperf. 3 p.m. sing.) *iv, w.v.* مَنِيبٌ

<~returns in repentance

(perate. m. plu.) *iv, w.v.* أَنَيْبُوا

return (O you men) in repentance

(Ap-der. m. sing.) *iv, w.v.* مَنِيبٌ

one who returns in repentance

acc. iv, w.v. مَنِيبِينَ

(Ap-der. m. plu.)

those who return in repentance

ن و ر ★

نَارٌ، النَّارُ (1) (*n.*) <fire

نَارٌ يَنْوُرُ تَوْرًا وَ يَنَارًا (ن)

وَ أَنَارَ *iv* وَ تَوَّرَ ۷

وَ اسْتَنَارَ x

sparkle, emit light or fire

Prophet's mission (5)

وَيَأْتِي اللَّهَ إِلَّا أَنْ يُسِرُّ 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 astray are countless.

ن و س ★

النَّاسُ men, people (n.)

(Note : The word is a collective noun; some grammarians have regarded it as a plural of **إِنْسَانٌ** (mankind) see **أ ن س**)

ن و ش ★

التَّاسُوتُ < the act of taking or receiving, reception v.n. vi

to return iv تَمَّأَوْشُ تَمَّأَوْشًا from a far point

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ بِنُورِهِمْ

Then when hath lit up that which is around him Allah taketh away their light. [2:17]

faith, belief, (2)
inner satisfaction
opp. darknesses

أَللَّهُ رَبُّ الَّذِينَ آمَنُوا يَخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

Allah is the Patron of those who believe. He bringeth them forth from darknesses to the light. [2:257]

wisdom, divine (3)
knowledge, clear signs that remove doubt and lead to the faith

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

We sent down the Taurat wherein was guidance and light. [5:44]

the Divine Book, (4)
the source of guidance

يَأْتِيهَا النَّاسُ قَدْ جَاءَهُمُ بَرَاهِنٌ مِنْ
رَبِّهِمْ وَأَنْزَلْنَا إِلَيْكُمْ تَوْرًا مُبِينًا

O Ye mankind ! There surely hath come unto you a proof, from your Lord and We have sent down unto you a manifest light (i.e., the Quran). [4:175]

sleep (3)

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا
وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا

Allah it is who taketh away
souls at the time of their
death, and those which
die not in their sleep.

[39:42]

ن و ن ★

التَّوْنُ fish (n.)

the man of fish ذَا التَّوْنِ

A Prophet's name because he
was swallowed by a huge
fish. Jonah of the Bible
(Jid.).

ن و ي ★

التَّوْيُ a date-stone (n.)

ن ي ل ★

يَتَالُ (imperf. 3 p. m. sing.) w.v.

<~reaches

مَا لَ يَتَالُ بَيْلًا (ف)

to obtain, attain, reach

لَا يَتَالُ عَهْدِي الظَّالِمِينَ

My covenant shall not reach
the wrongdoers. [2:124]

تَتَالُ (imperf. 3 p. f. sing.) w.v.

~reaches

وَأَنَّى لَهُمُ التَّنَادُشُ مِنْ مَكَانٍ بَعِيدٍ

And how should they receive
(the faith) from a far
distant place? i.e., beyond
the grave. [34:52]

ن و ص ★

مَنَاصُ <time or place (n.t.p.)
of retreat

نَاصٍ يَنْوَسُ تَوَاصًا وَمَنَاصًا (ن) - عَن

to flee away from,
to evade, shun, to retreat

ن و ق ★

النَّاقَةُ a she camel (f.n.)

ن و م ★

التَّوْمُ <the sleep (v.n.)

نَامَ يَنَامُ نَوْمًا وَنِيَامًا (ف)

to sleep, slumber, become
calm

dream (1) v. mim.

الْمَنَامُ

يُبْدِنُ لِي فِي الْمَنَامِ أَنِّي أَذْهَبُكَ

O my son! I have seen in
a dream that I am slaught-
ering thee. [37:102]

sleeping (2)

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ

And of His signs are your
sleeping by night and by
day. [30:23]

they could not reach	<i>juss.</i>	لَمْ يَتَّوُوا	(<i>imperf. 2 p.m. plu.</i>) w.v.	تَتَّوُوا
(<i>imperf. 3 p.m. plu.</i>) w.v.		يَتَّوُونَ	ye shall reach	
they reach or attain			ye shall not reach (or) attain	لَنْ تَتَّوُوا
they reach or attain not		لَا يَتَّوُونَ		
an attainment	(v.n.)	تَتَّوٍ	w.v. <i>juss.</i> (<i>imperf. 3 p.m. plu.</i>)	يَتَّوُوا
			they reach	

★★★

کتاب الہاء

هَآؤُكُمْ اِقْرءُوا كِتَابِي

Here you are! read my book
[69:19]

ه ت ي *

(perate. 2 m. plu.) هَآؤُكُمْ

<bring up

a world of caution هَا

shortened هَا of هَآؤُكُمْ being

a demonstrative pronoun acc. هَاتَيْنِ
for dual feminine (these
two women)

a demonstrative pronoun هَآذَانِ
for dual masculine (these
two men)

justlike this (comp.) هَكَذَا

word of caution { هَا
similarity { كَ
that { ذَا

ه ا *

a letter used as تَنْبِيْهُ
caution, prefixed to demons-
trative pronouns, such as,

(هَآ اَوْلَآءِ) هَؤُلَاءِ (هَآذَا) هَٰذَا
also prefixed to a nomi-
native pronoun as,

هَآؤُكُمْ فَوَلَّكُم مَّا كُنْتُمْ عَلَيْهِ غُلُوًّا
Lo! ye are those who fell to
contending respecting that
whereof ye had (some)
knowledge. [3:66]

ه ا ا *

take (com.) هَآؤُكُمْ (هَآ وَّمْ)
thou this

a letter used in imperative
هَا form rendering the mean-
ing of خُذْ take! and وَّمْ
for 'O you'

هـ جـ ر يهـجـرو هـجـراً و هـجـراناً (ن)

- (1) to desert, forsake, leave, renounce, abandon
- (2) to separate oneself from, depart, quit
- (3) to rave deliriously, to talk nonsense

مُسْتَكْبِرِينَ بِهِ سِيراً تَهْجُرُونَ

In scorn thereof. Nightly did ye rave together. (Pic.) In arrogance: talking nonsense (about the Quran), like one telling fables by night. (Y. Ali) Stiff-necked, discoursing thereof by night revelling (Jid.).

[23:67]

depart! (perate. m. sing.) هـجـر

(perate. m. plu.) هـجـروا
depart, leave (alone)

act of departing (v.n.) هـجـراً
or leaving SS

(act. pic. m. sing.) acc. هـجـوراً
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 nonsense. [25:30]

(perf. 3 p. m. sing.) iii هـاجـروا
< - إلى - migrated ~ >

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هـا هـنا + هـا com. هـا هـنا
here, in this place

هـ ب ط ★

(imperf. 3 p.m. sing.) هـبـط
< ~falleth down

هـبـط هـبـطاً هـبوطاً (ض)
to descend, fall, to cause to come down

(perate. m. sing.) هـبـط
get down!

(perate. m. dual.) هـبـطاً
get (you twain) down

(perate. m. plu.) هـبـطوا
get (you) down

هـ ب و ★

هـبـاء (n.)
fling in the air, atoms of dust

هـ ج د ★

(perate. m. sing.) v هـجـد
keep the vigil
to keep v, هـجـد هـجـداً <
awake, night-long watch, (pray at night)

هـ ج ر ★

(imperf. 2 p.m. plu.) هـجـرون
you talk nonsense, rave

(Ap-der. f. plu.) iii مَهَاجِرَاتٌ
women who left their home
in the way of Allah

★ ج ع ه

(imperf. 3 p.m. plu.) يَهْتَمُونَ
< they sleep

يَجْمَعُ يَهْتَمُ جَمْعًا (ف)

to sleep calmly or quietly

كَانُوا قَلِيلًا لَّيْلًا تَمِنَ النَّيْلَ مَا يَهْتَمُونَ

Little of the night they were
wont to slumber (i.e., they
used to spend greater part
of the night in prayer).

[51:17]

★ د د ه

(v.n.) ass. acc. هَدَا

action of falling down in
pieces (a mountain or a
building)

< مَدَّ يَدُّ هَدَا (ن)

to break, put down, demolish,
to fall down in pieces

★ د م ه

(perf. 3 p. f. sing.) ii هَدَمَتْ
~ was demolished

(would have demolished هَدَمَتْ)

to demolish هَدَمَ ii هَدَمًا

<< هَدَمَ يَهْدِمُ هَدْمًا (ض)

to overturn

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iii هَاجَرَ يَهَاجِرُ مَهَاجِرَةً

to leave one's homeland for
another place. In Quranic
glossary هِجْرَةٌ means the
migration of the Prophet
from Makkah to Al-
Madina, and of those who
followed him in order to
establish Islamic law and
order and preach Islam
peacefully.

(perf. 3 p. m. plu.) iii هَاجَرُوا
they migrated

(perf. 3 p. f. plu.) iii هَاجَرْنَ
they (women) migrated

iii, juss. يَهَاجِرُ
(imperf. 3 p.m. sing.)
~emigrates

iii, juss. يَهَاجِرُوا
(imperf. 3 p. m. plu.)
that they migrate

iii, juss. يَهَاجِرُونَ
(imperf. 2 p. m. plu.)
ye migrate

(Ap-der. m. sing.) iii مَهَاجِرٌ
one who leaves his homeland
for the sake of Islamic
cause

(Ap-der. m. plu.) iii, acc. الْمُهَاجِرِينَ
those who migrate from
their home for Islamic
cause

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أَوَلَمْ يَهْدِ

Did'nt He guide? (*juss.*)

[7:100]

(imperf. 3 p. m. plu.) w.v. يَهْدُونَ
they guide(imperf. 2 p. m. sing.) تَهْدِي
thou guide(imperf. 1st. p. sing.) أَهْدِي
I shall guidew.v. f.d. أَمِدُ
(imperf. 1st. p. sing.)
I would guidew.v. f.d. تَهْدُو
(imperf. 2 p. m. plu.)
that ye may guide(imperf. 1st. p. plu.) وَهْدِي
we guidee.m.p. w.v. لَهْدِيْنَ
(imperf. 1st. p. plu.)
we shall certainly guide(perate. m. sing.) وَهْدِي
guide!

(guide us اِهْدِنَا)

(perate. m. plu.) وَهْدُوا
lead!قَامُوا عَلَىٰ سُلْطَانٍ مُّبِينٍ
Lead them on to the path of
flaming fire. [37:23](pp. 3 p. m. sing.) وَهْدِي
~ was guided(pp. 3 p. m. plu.) وَهْدُوا
they were guided

★ ★ ★ ★

a hoopoe (n.) اَلْهُدُودُ

★ ه د ي ★

(perf. 3 p.m. sing.) w.v. هَدَى
< ~guided (1)هَدَى يَهْدِي هَدًى وَ هَدًى وَ هِدًى
وَ هِدًى (ض) وَ هِدًى
to lead in
right path, guide, conduct
one, point out, showوَ كَانَ كَانَتْ لِكَبِيرَةٍ إِلَّا عَلَىٰ آلِ يَسْرِينَ هَدَى اللَّهُ
And though it was a hard
(test) save for those whom
Allah guided. [2:143]
directed (2)

وَوَجَدَكَ ضَالًّا فَتَهْدَى

Did he not find thee wander-
ing then directed (thee).
[93:7](perf. 2 p.m. sing.) w.v. هَدَيْتَ
thou hast guided(perf. 1st. p. plu.) w.v. هَدَيْنَا
we have guided(imperf. 3 p.m. sing.) w.v. يَهْدِي
~ guidesw.v. f. d. يَهْدِي
(imperf. 3 p.m. sing.)
he guides

viii, w.v. يَهْتَدِي
(imperf. 3 p. m. sing.)
~ finds the right path

viii, w.v. يَهْتَدُونَ
(imperf. 3 p. m. plu.)
they find the right path

viii, w.v. يَهْتَدِي
(imperf. 3 p. f. sing.)
she finds the truth

viii, n.d. w.v. يَهْتَدُوا
(imperf. 3 p. m. plu.)
they will find the way
that shall never لَنْ يَهْتَدُوا
find the right way

viii, w.v. l.c. لَهْتَدِي
(imperf. Ist. p. plu.)
we would have been guided

مَا كُنَّا لَهْتَدِي
We were not such as to find
guidance. [7:43]

viii, w.v. f.d. الْمُتَدِي / مُتَدِي
(Ap-der. m. sing.)
one who found guidance

(Ap-der. m. plu.) viii, w.v. {
those who found
guidance

acc. { الْمُتَدِيْنَ
better guided relative w.v.
(than others) أَهْدَى

guidance (v.n.) w.v. هَدَى
offering w.v. (n.) هَدْيٌ
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. هَادِيَا

w.v. viii يَهْدِي
(imperf. 3 p.m. sing.) يَهْدِي
finds guidance

هَدَى also belongs to the
form viii اَفْتَعَالَ ; it is taken
as a changed form of يَهْتَدِي
through assimilation.
has occurred only once in
the Quran.

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ
أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَى ؟
Is He, then, who guideth to
the truth more worthy to
be followed or one who
findeth not the guidance
unless he is guided.
[10:35]

(perf. 3 p. m. sing.) viii, w.v. اهْتَدَى
~ followed the right path

(perf. 3 p. m. plu.) viii, w.v. اهْتَدَوْا
they followed the right path

(perf. Ist. p. sing.) viii, w.v. اهْتَدَيْتُ
I followed or found the right
path

(perf. 2 p. m. plu.) viii, w.v. اهْتَدَيْتُمْ
ye found the right path

(pp. 3 p.m. sing.) h.v. x اسْتَهْزَى
~were mocked

x, اسْتَهْزَأَ اسْتَهْزَى 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 بِسْتَهْزَأُ
~being mocked

(perate. m. plu.) h.v. x اسْتَهْزِئُوا
mock on !

(Ap-der m. plu.) { مَسْتَهْزِئُونَ
mockers
(Ap-der. m. plu.) acc. { الْمَسْتَهْزِئِينَ
mockers

★ ز ز ★

(perate. f. sing.) assim. هَزَى
<shake !

(assim. ن) هَزَّ يَهْزُ هَزَا
to shake, brandish

assim. viii اهْتَرَّتْ
(perf 3 p.f. sing.)
thrilled (land)

viii, اهْتَرَّ اهْتَرَّ ارًا
to be moved, shaken, to be
thrilled, to stir (to life)

a gift, a present (n.) هَدِيَّةٌ

★ ر ب ★

flight (v.n) acc. هَرَبًا

هَرَبَ يَهْرَبُ هَرَبًا وَ هُرُوبًا (ن)
to run away, flec, escape

★ ر ع ★

(pip. 3 p.m. plu.) يَهْرَعُونَ

<rushing on
(as they were driven)

هَرِيعٌ يَهْرَعُ هَرِيعًا - إِلَى -
(.passive)

to run or rush to SS
quickly and trembling. It
can also be referred to
form iv, (passive)

to make some one rush
أَهْرَعُ يَهْرَعُ إِهْرَاعًا

★ ز أ ★

(v.n.) هُزُوا

jest, a laughing stock, a
mockery

هَزَا / هَزَى يَهْزُ هُزُومًا وَ هُزَاةً
to make h.v. (ض، س)

sport of, mock at one, ridi-
cule, deride, the verbal
noun هُزُومًا is shaped
as هُزُوا

★ ه ش م

(act. 2 pic. m. sing.)
< dry sticks or stuble } هَشِيمٌ
acc. هَشِيْبًا
هَشِمَ يَهْشِمُ هَشِيْمًا (ن)
to crush, break (dry sticks)

★ ه ض م

هَضِيْمًا
begarudging (v.n. acc.)
(withholding of that which
is due)
< هَضَمَ يَهْضِمُ هَضِيْمًا (ض)
to break, digest, to oppress,
attack, to do wrong, invade
the rights of one

فَلَا يَخْفُ ظُلْمًا وَلَا هَضْمًا
He fears not injustice nor
begudging. [20:112]

(act. 2 pic. m. sing.) هَضِيْمٌ
thin and smooth
(as the spathe of the palm
with flowers)

وَرُوحٌ وَنَخْلٌ طَلْمُهُا هَضِيْمٌ
And corn-fields and plam
trees whereof the spathes
are fine. [26:148]

★ ه ط ع

(Ap-der. m. plu.) iv هَاطِئِينَ
those who hasten forward

assim viii هَزَزَ

(imperf. 3 p. f. sing.)
~ wriggles (a serpent)

★ ه ز ل

الهَزْلُ
a joke, frivolity (v.n.)
< هَزَلَ يَهْزِلُ هَزْلًا (ض)
to speak or make a joke or
act in a jesting way

★ ه ز م

هَزَمُوا
(perf. 3 p.m. plu.)
they routed
< هَزَمَ يَهْزِمُ هَزْمًا وَهَزِيْمَةً (ض)
overcome, rout, defeat, put
to flight

سَيَهْزِمُ
(pip. 3 p.m. sing.)
~ will be defeated very soon

Note: the prefixed س to im-
perfect is to fix the mean-
ing of near future

هَزَمُوا
(pact. pic. m. sing.)
routed or defeated one

★ ه ش ش

أَهَشَ
(imperf. 1st p. sing.) assim.v.
I beat down

< هَشَّ يَهْشِ هَشًّا (ن)
to beat down the leaves of a
tree (with a stick)

surely (3)

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ
شَيْئًا مَّا تَذَكَّرُ

Surely there hath come upon man a space of time when he was not a thing worth mentioning. [76:1]

هَلْ here has the signification of هَلْ (Qurtubi).

ه ل ع *

هَلْزَعًا < anxious, ints. acc. very impatient

هَلَّعَ يَهْلَعُ هَلْزَعًا (س)
to be very anxious, impatient

ه ل ك *

هَلَكَ (perf. 3 p. m. sing.)
~perished, died

هَلَكَ يَهْلِكُ هَلَاكًا وَهَلَاكًا (ض)
to perish, die, be lost, destroyed, spoilt

لَيَهْلِكَنَّ (imperf. 3 p.m. sing.) e.l.
~might/would die,
~might/would perish

لَيَهْلِكَنَّ مَن هَلَكَ عَنْ بَيِّنَةٍ
That he who perished might perish by a clear proof. [8:42]

هَالِكٌ (act. pic. m. sing.)

مَطَّعَ يَمْطَعُ مَطْمًا وَ مَطْوَعًا (ف)
وَأَمْطَعُ
to hasten, to iv, run forward with the eyes fixed in horror

ه ل *

هَلْ (an interrogative particle) is there? shall I? does he? weather? etc.

the Quranic usages of his particle are as below :

to determine (1)
the certainty of a thing

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ
They await but the hour. [43:66]

or

هَلْ يُجِزُونَ الْأَمَانَاتِ إِيمَانًا
They shall be requited not save for that which they wrought. [7:147]

to deny (2)
(implied meaning)

فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ
Repeat (thy) look, beholdst thou any creak? (i.e., thou cannot find any creak). [67:3]

(*Ap-der. m. sing.*) *iv* مَهْلِكٌ
one who destroys

(*Ap-der. m. plu.*) *iv, gen. f. d.* مَهْلِكُوا
those who destroy

(*Ap-der. m. plu.*) *iv, gen. f. d.* مَهْلِكِينَ
those who are died, perished

(*pis. pic. m. plu.*) *iv, acc.* الْمَهْلِكِينَ
those are died, perished

★ ل ل ه

(*pp. 3 p. m. sing.*) *iv* أَهْلًا
~ is invoked

iv أَهْلًا إِهْلَالًا
appearance of a (1)
new moon.

to invoke (2)
the Name of Allah upon
an animals in slaughtering

وَمَا أُهْلَىٰ بِهِ إِلَّا لِلَّهِ

And that over which any
name other than Allah has
been invoked (is forbidden).

(i.e., all that has been dedica-
ted or offered in sacrifice
to an idol or a saint or a
person considered to be
divine. The pagans used
to slaughter animals in
the name of their various
deities. [2:173])

<new moons (*n. p.*) الْأَمْثَلُ
crescent (*sing.*) الْهِلَالُ

(*act. pic. m. plu.*) *acc.* مَالِكِينَ
those who are dead

(*n. p. t.*) مَهْلِكٌ
time or place of destruction

perdition (*v. n.*) الْهَلَاكَةُ

(*perf. 3 p. m. sing.*) *iv* أَهْلَكَ
~ caused to perish

iv < أَهْلَكَ إِهْلَاكَ
to destory, cause to perish,
waste

(*perf. 1st. p. sing.*) *iv* أَهْلَكْتُ
I have wasted

يَقُولُ أَهْلَكْتُ مَا لَا بَدَأَ

He says. I have wasted
riches plenteous. [90:6]

(*perf. 3 p. m. sing.*) *iv* أَهْلَكْتَ
~ destroyed

(*perf. 2 p. m. sing.*) *iv* أَهْلَكْتَ
thou hast destroyed

(*perf. 1st. p. plu.*) *iv* أَهْلَكْنَا
we have destroyed

(*imperf. 2 p. m. sing.*) *iv* تَهْلِكُ
thou destroy

(*imperf. 1st. p. plu.*) *iv* تَهْلِكُ
we destroy

(*imperf. 3 p. m. sing.*) *iv* يَهْلِكُ
~ destroys

(*imperf. 3 p. m. plu.*) *iv* يَهْلِكُونَ
they destory

(*pp. 3 p. m. sing.*) *ii* أَهْلِكُوا
they have been perished

(*pip. 3 p. m. sing.*) *v. v. ii* يَهْلِكُ
~ would be destroyed

مَزَّيَّعٌ مَزْرًا (ن، ض)

to backbite, defame, push
back with a blow

a defamer *ints.* مَزْرَةٌ

Note : According to Raghیب
Isphahani مَزَّازٌ، مَزْرَةٌ
and مَزَّارٌ are used in
the sense of defaming and
back-biting.

whispering (*n.p.*) مَزْرَاتٌ
suggestions

★ م س ه

low, indistinct noise (*v.n.*) مَسًا
of a speech, whisper,
humble voice

مَسَّ يَمْسُ مَسًا (ض)

to wisper, utter an indistinct
word

(*assim*)

★ م م ه

(*perf. 3 p.m. sing.*) مَمَّ
minded, intended

(*assim*) مَمَّاهُ مَمًا وَمَمَّةٌ (ن) - ه

to interest, regard
concern, worry, care

to have in mind, م - ب

to be about to do some-
thing, to desire

(*perf. 3 p. f. sing.*) مَمَّتْ
she desired

(*perf. 3 p. m. plu.*) مَمَّوْا
they intended

700

★ ل م ه

come ! (*comp. v*) مَلِّمْ

look + get ready (هًا + مَلِّمْ)
i.e. come or bring

وَالْقَائِلِينَ لِإِخْوَانِهِمْ مَلَّوْا إِلَيْنَا

And those who say unto their
brethren: Come ye
hither into us. [33:18]

come, bring (2)

قُلْ هَلْ مِنْكُمْ شَهِدَةٌ

Say: come, bring your
witnesses. [6:150]

★ م د ه

(*act. pic. m. sing.*) مَمْدَةٌ

< lifeless, barren (land)

مَمْدٌ يَمْدُ مَمْدًا (ن)

to go out, extinguish, put
out, to die, to be barren
or lifeless

★ م ر ه

(*Ap-der. m. sing.*) مَمْرٌ

< pouring forth

مَمْرٌ يَمْرُ مَمْرًا (ن) وَأَمْرٌ

to pour forth

★ م ز ه

< a defamer *ints.* مَزَّازٌ

★ ا ن ا

(act. 2 pic. m. sing.) h.v. acc. **هَيِّنَا**
may it be wholesome or
profitable, much good may
it do to you

(h.v.) **هَيِّنَا هُنَا (س)**
to make the food wholesome,
easy to digest, do good.
promote health, sustain
(food)

★ و د ا

(perf. 3 p.m. plu.) w.v. **هَادُوا**
<who are Judised

(see Jid. p. 1, n. 274.)

هَادَ يَهُودٌ هَادًا (ن)
to return to **إِلَى** -
one's duty, to become a
Jew, to be guided

(perf. 1st. p. plu.) w.v. **هَدَانَا**
we have been guided

a Jew (n.) w.v. **هَادًا**

★ و ر ا

<crumbling, weak (adj.) **هَارًا**
w.v. **هَارَ يَهُودٌ هَوْرًا (ن)**
to fall in ruins, to be about
to fall, to crumble

(perf. 3 p. m. sing.) vii **هَانَرًا**
crumbled

(perf. 3 p. f. sing.) iv **أَمَّتْ**
~cared for

وَطَائِفَةٌ تَدَامَتْهُمْ أَنْفُسُهُمْ
Whereas a group cared for
itself. [3:154]

★ م ن ا

(Ap-der. m. sing.) (quad.) **الْمَيِّينَ**
one who determines what
is true and false

to watch (quad.) **هَيِّنَ هَيِّنَةً**
over, control

One of the excellent names
of Allah.

(Ap-der. m. sing.) quad. acc. **مُهَيِّنًا**
determiner of what is true
and what is false

★ ★ ★ ★

(comp.) **هَآلِكَ**
there in **لِكَ** + here **هَآ**
that place, at that time

here, in the place **هَآ**

here, in this place **هَآ**

(comp.) to behold here

they, them, **هِنَّ** or **هُنَّ**
their

(An indeclinable pronoun
3 p. f.; for details see LLQ)

★ و ی ★

(perf. 3 p.m. sing.) w.v. هَوَى
~ set (1)

w.v. < هَوَى يَهْوِي هَوِيًا (ض)

(1) to fall, to stoop as a bird to its prey, to be destroyed, disappear

(2) to be inclined towards, yearn

وَالْتَجَرُّ إِذَا هَوَى

By the star when it setteth.
[53:1]

destroyed, perished (2)

وَمَنْ يَخْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى
And upon whomsoever My wrath alights, he surely (will be) perished. [20:81]

(imperf. 3 p. m. sing.) w.v. يَهْوِي
yearns (1)

فَأَجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ
Make thou, therefore, the hearts of some mankind to yearn toward them.
[14:37]

to blow (2)

فَتَخَطَّفَهُ الطَّيْرُ وَنَهْوَى بِهِ الرِّيحُ

فِي مَكَانٍ سَجِيئٍ

And the birds had snatched him or the wind had blown him to a place remote.
[22:31]

★ و ن ★

meekness, quietnes (v.n.) w.v. هَوْنًا

هَانَ يَهْوَنُ هَوْنًا وَ هَوَانًا وَ هَمَانَةً (ن)

to be despised, w.v.

contemptible, quiet

يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

They walk upon the earth meekly. [25:63]

contempt, ignominy (n.) هَمُونًا

light, easy (adj.) هَيِّنًا

more easy ints. أَهْوَنًا

than~

(perf. 3 p.m. sing.) v. w.v. أَهَانَ
despised

أَهَانَنِي (com.) أَهَانَ + نِي

~despised me

(imperf. 3 p. m. sing.) vi, w.v. يَهْوِنُ
~has despised

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ

And whosoever Allah despiseth none can honour.

[22:18]

(Ap-der. m. sing) w.v. مُهِينًا
that renders contemptible, shameful

(pis. pic. m. sing.) w.v. مُهَانًا
despised one

(*perate. m. sing.*) (w. & h.v.) هَوَىٰ
 thou may arrange ! prepare !
 form, figure, likeness (n.) هَيْبَةٌ

★ ه ي ت

(*an odd. w.v.*) هَبْتَ
 (*perate. m. sing.*)
 come ! come forth, come
 on !

the only pattern of imperative
 case is used with ل
 prefixed to pronoun
 ك 2 p. m. or f. sing.

★ ه ي ج

(*imperf. 3 p.m. sing.*) w.v. يَبِجُ
 < withereth
 حَاجَ يَبِجُ مَبِجًا وَ مَبِجَانًا وَ مَبِجًا (ض)
 to be moved, agitated, exci-
 ted, wither, fad (plant)

★ ه ي ل

(*pis. pac. f. sing.*) (w.v.) مَبِيلًا
 < poured out
 w.v. مَالَ يَبِيلُ مَبِيلًا (ض)
 to pour out, heap up (earth)

★ ه ي م

(*imperf. 3 p.m. plu.*) w.v. يَمْشُونَ
 they wander about

(*imperf. 3 p. f. sing.*) w.v. هَوَىٰ
 < ~desires
 هَوَىٰ يَهْوِي هَوَىٰ (س)
 to love, to desire

أَفَلَمْ يَأْتِكُمْ رَسُولٌ مِنْ آلِ تِهْوَىٰ أَنْفُسِكُمْ أَنْ تَكْفُرْتُمْ

Then so often as there came
 unto you an apostle, with
 that which your hearts
 desired not ye grow arrog-
 ant. [2:87]

desire, love (n.) الْهَوَىٰ

(his desire) هَوَاهُ

desire (n.p.) أَهْوَاهُ

void (n.) هَوَاءٌ

وَأَقْبَدَ لَهُمْ هَوَاءً

And their hearts are void.
 [14:43]

the lowest pit of Hell (n.) هَاوِيَةٌ

(*perf. 3 p.m. sing.*) iv, w.v. آهَوَىٰ
 overthrew

(*perf. 3 p. m. sing.*) x, w.v. اسْتَهْوَتْ
 infatuated, beguiled

★ ه ي ا

(*imperf. 3 p. m. sing.*) (w.h.v.) يَهَيِّئُ
 will prepare

ii, هَبَّأَ يَهَيِّئُ هَيْبَةً
 to make ready, to prepare

<< مَا هِيَ هَيَاةٌ هَيَاةً (ف)
 to long for

an additional **ھ** (*haa*)
 suffixed to indicate the
 final letter's vacalization
 (*Mjj.*)



away! (*n.*) **هَيَاتَ**

هَيَاتَ هَيَاتَ لِمَا تُوعَدُونَ

Away, away with that where-
 with ye are promised.

[23:36]

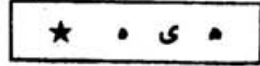
w.v. **لَمْ يَبْتَغِ حَيَاتًا (ض)**
 to wander about without any
 purpose

to love SS passionately

a thirsty she-camel (*n.*) **الْحَيَمَةُ**

(*sing.*) **لَمْ يَبْتَغِ حَيَاتًا**

a she-camel raging with
 thirst from disease (*LL.*)



(*comp.*) **هِيَ**

a personal pronoun of
 the 3 *p. fem. sing.*

★★★

کتاب الواو

الْوَبْرُ لِلْإِبِلِ مَا يَتَلَوُّ أَجْسَادَهَا كَالصَّوْفِ
لِلنَّمْرِ وَالشَّعْرِ لِلغَزِ (تَاج)

الْوَبْرُ (*alwabr*) hair on the
camel's skin, both wool
as hair of sheeps or hair
of goats

★ و ب ق

يُوقِي ~destroyeth *iv, w.v.* يُوقِي

< أَوْبِقَ إِيَابَهَا
w.v. << وَبِقَ يَبِقُ وَ يَبِقُ وَبِقًا (ح) >>
to perish

مَوْبِقًا (*n. pt.*) place of destruction

★ و ب ل

وَابِلٌ (*act. pic. m. sing.*) w.v.
heavy rain

V-0

★ و أ د

المؤمودة *w. & h.v.*

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

(girl) buried alive

< وَأَدَّ يَهْدُ وَأَدًا (ض) >
to bury alive

★ و أ ل

مَوْلَا escape, *n. pt. w. & h.v.*

(a place to betake them-
selves to)

< وَالْأَنْبِلُ وَالْأَلَا (ض) >
to seek refuge

★ و ب ر

أَوْبَارٌ *furs n. p. w.v.*

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w.v. (ض) وَتَرَّيْتُمْ وَتَرَأَ وَتَرَةً (ض)

(1) to hate, defraud SS,

(2) to be single, odd

وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَوْا أَعْمَالَكُمْ

And Allah is with you, and
He will not defraud you.

[47:35]

single, odd (v.n.) w.v. وَتَرٌ
(of number)

تَتَرَى (ن) (for وَتَرَى) تَتَرَى
another, successively

★ و ت ن

the main artery of (n.) الْوَتِينَ

the heart which rises from
the upper part of it. It is
said that life depends on
the existence of this artery

★ و ت ق

(imperf. 3 p.m. sing.) iv, w.v. يُوتِقُ
< ~shall bind, binds

to tie fast, bind iv, أَوْتَقَ إِيمَانًا <

<< وَتَقَّ يَتَّقُ تَقَةً (ض) (R.F.)
to place trust in any one

a bond (n.) الْوَتَاقُ

a compact, (v. mim.) acc. مَوْتِقًا
bond, a solemn pledge (Asad),
undertaking (Pic.), a solemn
oath (Y. Ali), assurance
(Jid.).

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وَبَلَّ يَبُلُّ وَبَلًّا وَوَبُولًا (المطر) (ض)

w.v.

(1) to pour forth rain in
large drops

(2) to pursue eagerly

(act. 2 pic. m. sing) (w.v. acc.) وَيَبِلًا
painful, a heavy blow, chastisement

< وَبِلٌ يُوْبِلُ وَبَالَةٌ وَوَبَالًا (ك) (w.v.)
to be heavy and unwholesome as air, food

ill effect, (v.n.) وَبَالٌ
gravity, grievousness

★ و ت د

stakes (n. p.) اَبْوَاتَادُ

a stake (sing.) وَتِدٌ <

وَفِرْعَوْنُ ذِي الْاَبْوَاتَادِ

And Fir'awn, owner of the
stakes. [89:10]

(the epithet, in Arabic idiom,
is expressive of power,
arrogance and obstinacy;
the stakes may also refer
to those to which the
tyrant bound his victims
LL.)

stakes n.p. acc. اَبْوَاتَادًا

★ و ت ر

(imperf. 3 p.m. sing.) w.v. acc. يَتَرِّى
< ~will defraud

٧٠٦

وَجَدَ يَجِدُ وَجَدَانًا وَوَجُودًا (ض)

to find, w.v.

find what was lost

(perf. 3 p. m. dual.) وَجَدَا
the twain found

(perf. 3 p. m. plu.) وَجَدُوا
they found

(perf. 2 p. m. plu.) وَجَدْتُمْ
ye find

ye find them وَجَدْتُمُوهُمْ

(the additional *waw* وَآو has been suffixed before a personal pronoun *م* to ease pronunciation)

I found (perf. 1st. p. sing.) وَجَدْتُ

(perf. 3 p. m. plu.) وَجَدْنَا
we found

(imperf. 3 p. m. sing.) juss. يَجِدُ
~finds

did not find لَمْ يَجِدْ

did he not find thee? أَلَمْ يَجِدْكَ

(imperf. 2 p. m. sing.) تَجِدُ
thou find

thou shall find me سَتَجِدُنِي

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا

Thou will find me, if Allah will, patient. [18:69]

(imperf. 3 p. f. sing.) تَجِدُ
~will find

مِيثَاقٌ
a covenant, treaty, (n. ints.)
bond

firm (ints. f.) الْوَيْقُ

الْعُرْفُ الْوَيْقُ كَأَنْفِصَامِ لَهَا

The firm cable whereof there is no giving way. [2:256]

(perf. 3 p. m. sing.) iii وَاقٍ
~entered into a compact or treaty with SS

و ث ن *

الْأَوْثَانُ <idols (n. p.)

(sing.) idol وَثْنٌ

و ج ب *

وَجَبَتْ (perf. 3 p. f. sing.)

<(they) fell down

وَجَبَ يَجِبُ وَجَبًا وَوَجَبَةً (ض)

(1) to fall down dead

(2) to be indispensable, be incumbent

فَإِذَا وَجَبَتْ جُودِيهَا أَفَكُلُوا مِنْهَا

Then when they fall down (after they are slaughtered) on their sides eat thereof. [22:36]

و ج د *

وَجَدَ (perf. 3 p. m. sing.)

<~found

أَسْكُونَهُمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجُوهِكُمْ

Lodge them wheresoever ye lodge (yourselves) according to your means. [65:6]

و ج س ★

أَوْجَسَ (perf. 3 p. m. sing.)
 <conceived

أَوْجَسَ يُوجِسُ إِجْمَاسًا - مِنْ
 to conceive in the mind (fear, suspicion)

و ج ف ★

وَأَجْفَةٌ (act. pic. f. sing.)
 <throbbing, palpitating

وَجَفَّ يَجِفُّ وَجْفًا وَ وَجِيفًا (ض)
 to be agitated, to be in a most disturbed condition

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
 Hearts on that day will be throbbing. [79:8]

أَوْجَفْتُمْ (perf. 2 p. m. plu.) iv
 <أَوْجَفَ إِجْمَافًا
 a horse or camel move fast and rush

و ج ل ★

وَجِلْتُمْ (perf. 3 p. f. sing.)
 ~felt remorse or fear, afraid

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يَوْمَ يَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا

The day whereon each soul shall find presented whatsoever it hath worked.

[3:30]

لَتَجِدَنَّ (imperf. 2 p. m. sing.) e. m. p.
 surely thou wilt find

(س + يَجِدُونَ)

سَتَجِدُونَ (imperf. 2 p. m. plu.)
 ye will find

يَجِدُوهُ (س + يَجِدُونَ + ه)

(noun. dropped.)
 thou wilt find it or him يَجِدُوهُ

يَجِدُونَ (imperf. 3 p. m. plu.)
 they will find

لَا يَجِدُونَ they will not find

يَجِدُوا they (will) find (n. d.)

لَا يَجِدُوا they should not find

أَجِدُ (imperf. 1st p. sing.)
 I find (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 وُجِدَ فِي رَحْلِهِ فَهُوَ حَبْرٌ أَوْ

In whose pack it is found shall (himself) be recompense thereof. [12:75]

وَجْدٌ means (n.)

٧٠٨

اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ

His name (shall be) the
Masih Isa son of Maryam,
illustrious in the world
and the hereafter. [3:45]

lit. fact, (1) (n.) وَجْهٌ

He laid it up-
on his face. اَلْقَاهُ عَلَىٰ وَجْهِهِ

[12:96]

the word وَجْهٌ face is used
in some other meanings, as
countenance (2)

كَأَيِّنَّمَا لَوَّاهُم بِوَجْهِهِ اللّٰهُ

Withersoever you turn there
is the countenance of
Allah. [2:115]

(according to Zamkhshari
and Tabri وَجْهٌ اللّٰهُ

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)

بَلَىٰ لَنْ نَسْكُومَ وَجْهَهُ لِلّٰهِ وَهُوَ خَيْرٌ

كَلِمَةً آجِرُهُ عِنْدَ رَبِّهِ

Aye whosoever submitteth
himself unto Allah and he
is well-doer his hire is
with his Lord. [2:112]

وَجِلَّ يَوْجَلُ وَجَلًا (س)

to fear, to feel quick, vibrati-
on of the heart-beat, fear

(perate. neg. m. sing.) لَا تَوْجَلْ

fear not

those who feel fear (s. plu.) وَجِلُونَ

< felt with fear (adj. f.) وَجِلَةٌ

adj. masc. وَجِيلٌ

و ج ه

(perf. Ist. p. sing.) ii وَجَّهْتُ

I turned or set

ii, وَجَّهْتُ بِوَجْهِهِ تَوَجَّهْتُ

(1) to set or turn (face)
towards ل

(2) to send (some one for
something)

إِلَىٰ وَجْهَتَا وَجْهِي

I have turned (or) I have set
firmly my face. [6:79]

ii, (juss.) بُوِّجَتْ

(imperf. 3 p.m. sing.)

~ sends

(perf. 3 p.m. sing.) v تَوَجَّهَتْ

< ~ turned face, proceed

to set out, v, تَوَجَّهَتْ تَوَجَّهَتْ

proceed (towards some
place) with (towards) يَلْقَاءَ

وَجِيهًا (الْوَجِيهَةُ) acc.

worthy of regard (illustrious)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

lonely (without any (*adj.*) وَجِيدًا helper)

ذَرْنِي وَمَنْ خَلَقْتُ وَجِيدًا

Let Me alone with him whom I created lonely. [74:11]

وَخَدَّ alone

وَخَدَّهُ he or him alone

★ و ح ش

الْوَحُوشُ wild beasts (*n. p.*)

< وَحْشٌ (*sing.*)

★ و ح ی

وَخِيّ a sign, revelation, (*n.*)

< وَحْيٌ بَيْنِي وَبَيْنَ (ض)

وَ أَوْحَى بِيُوحِي إِنْهَاءً - إِلَى، ب -

to reveal, indicate, to inform, inspire

الْوَحْيُ the divine inspiration

لَنْ هُوَ إِلَّا وَحْيٌ يُوحَى

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)

الْمُؤْمِنَاتِ لَنْ يَأْتِيَنَّكَ عَلَى الْكَافِرِينَ

وَجَهَةَ النَّهَارِ وَاللَّيْلِ وَالْآخِرِ

Believe in that which hath been sent down unto those who have believed at the break of day (first or appearing as part of day *i.e.*, morning) and disbelieve at the close thereof. [3:72]

in accordance (5) with a fact

ذَلِكَ أَذَى أَنْ يَأْتِيَنَّكَ شَهَادَةٌ عَلَى وَجْهِهَا

That shall make it more likely that they shall produce the testimony according to the fact thereof. [5:108]

sake (6)

إِنَّمَا نَطْعِمُكُمْ لِرِجَاءِ اللَّهِ

We feed you only for the sake of Allah. [76:9]

وَجُوهٌ faces, countenances (*n. p.*)

وَجْهَةٌ a direction (*n.*)

★ و ح د

(a cardinal number.) } وَاحِدٌ
one single

acc. } وَاحِدًا

one (*adj.*) وَاحِدَةٌ

(an adjective to a feminine noun)

assigned (4)

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

And He assigned to each
heaven its duty and com-
mand. [41:12]

(perf. 1st. p. sing.) iv, w.v. **أَوْحَيْتُ**
I inspired

وَلَمَّا أُوحِيَ إِلَىٰ الْأَشْقَابِ أَن آمِنُوا بِي وَرَسُولِي

And when I inspired the
disciples to have faith in
Me and Mine apostles.

[5:111]

(perf. 1st. p. plu.) iv, w.v. **أَوْحَيْنَا**
we revealed (1)

(the revelation to the apostles)

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ

Verily We have revealed unto
thee as We reveled unto
Nuh and the prophets after
him. [4:163]

inspired (2)

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ

And We inspired the mother
of Musa (saying), suckle
him. [28:7]

(imperf. 3 p. m. sing.) iv, w.v. **يُوحِي**
~whispers (1)

يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

One to another whisper glit-
tering half truths meant to
delude the mind. [6:112]

direction or inspiration (2)

وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا دَوْحِينَا

And make thou the ark
under Our eyes and under
Our revelation. (i.e.
under our inspection and
according to our revela-
tion). [11:37]

iv, w.v. **أَوْحَىٰ - إِلَىٰ -**

(perf. 3 p. m. sing.)

he revealed

the revelation to the (1)
apostles through angels or
other means

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهَلِكَنَّ الظَّالِمِينَ

Whereupon their Lord reve-
led to them His (Apostles):
most certainly shall We
destory those evil-dores.
[14:13]

inspired (2)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّعْلِ

And thy Sustainer has ins-
pired the bee. [16:68]

signified (3)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ

أَن سَبِّحُوا بِحَمْدِ رَبِّكَ وَنُسَبِّحُ

Thereupon he came out of
the sanctuary unto his
people and signified to
them (by gestures) Extol
His (limitless) glory by day
and by night. [19:11]

- لَوَ - لَوْ أَنَّ

he wished . . . لَوْ

he wished he had لَوْ أَنَّ لَهُ

وَكَاكِبُهُمْ مِنَ أَهْلِ الْكِتَابِ لَوْ رَدُّوهُمُ

مِنَ بَعْدِ إِسْلَامِهِمْ لَئِن

A number of the people of the Book wish that they could turn you (people) back to infidelity after ye have believed [2:109]

(perf. 3 p. f. sing.) (assim.) وَدَّتْ
(a group) wished

(perf. 3 p. m. plu.) (assim.) وَدُّوا
they love to

(imperf. 3 p. m. sing.) (assim.) يَوَدُّ
~wishes

(imperf. 3 p. f. sing.) (assim.) تَوَدُّ
~wants

(imperf. 2 p. m. plu.) (assim.) تَوَدُّونَ
ye long to

f.d. assim. يَوَدُّوا
(imperf. 3 p. m. plu.)
they wish they had

love, affection v.n. (assim.) وَدًا

loving, affectionate (n.) ints. وَدُودٌ

the most loving الْوَدُودُ
one of the excellant names of Allah

love (v. mim.) مَوَدَّةٌ

inspires (2)

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ مَعَكُمْ

When thy Lord inspired the angels: Verily I am with you. [8:12]

revels (3)

(to the apostles)

وَإِن كُنْتُمْ فِي شَكٍّ مِنْ رَبِّي

And if I am rightly-guided it is because of that which my Lord hath reveled unto me. [34:50]

(imperf. 3 p. m. plu.) e.l. لَيُوحُونَ
they whisper

(imperf. 1st p. plu.) ii, w.v. تَوَحَّى
we reveled

(pp. 3 p. m. sing.) iv, w.v. أُوْحِيَ
was reveled

(pip. 3 p. m. sing.) iv, w.v. يُوحَى
~is reveled

(pip. 3 p. m. sing.) w.v, juss. يُوْحِ
is inspired

لَمْ يُوحِ إِلَيْهِمْ

He was not inspired in aught [6:93]

★ و د و

(perf. 3 p. m. sing.) assim. وَدَّ
<~loved, wished, liked

وَدَّ يَوَدُّ وَدًا وَ مَوَدَّةً وَ وَدًا (ف)

(w.&assaim. v)
to love, wish for, desire

no perfect or other form
in use)

وَلَا تُطِيعُوا الْكٰفِرِيْنَ وَالشُّكُوْرِيْنَ رَدَّعْ اٰذْرٰهُمْ

And defer not to (the likes
and dislikes) the deniers of
the truth and the hypocrites
and disregard their
hurtful talks. [33:48]

(*perf. 3 p. m. sing.*) w.v. **وَدَّعَ**
lit. left, departed, has for-
saken

وَدَّعَ يُوَدِّعُ تَوَدِّعًا
to leave

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
Thy Lord hath not forsaken
thee nor is He displeased.
[93:2]

depository *n. p.t. w.v. x* **مُسْتَوْدَعٌ**
(as womb and grave)

★ و د ق

rain (*n.*) **الْوَدْقُ**
(any kind of the rain, heavy
or light)

w.v. **وَدَقَ يَدُقُ وَدَقًا (ض)**
to drop rain

★ و د ی

compensation of (*n.*) **دِيَّةٌ**
murder, blood-wit.

a valley (*n.*) { **وَادٍ**
acc. { **وَادِيًا**

(*assim. iii* **يُوَادُّونَ**

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

they befriend

iii, **وَادًّا يُوَادُّ وَيُوَادُّونَ وَ مَوَادَّةً**

to befriend

to form a mutual love

Wadd *p.n. (acc.)* **وَدًّا / وَدًّا**

(Wadd, also pronounced Wudd,
or Udd, (*i. e.*, friendship,
affection) was, according
to the Quran, a god wor-
shipped by the contempo-
raries of Noah. But it
would be a mistake to con-
clude that his cult was
obsolete in Mohammad's
time, for we have sufficient
evidence to the contrary.
The poet Nabigha says
once, "Wadd greet thee!"
There was a statue of this
god at Duma, a great oasis
in extreme north of
Arabia. The name 'Abd
Wadd occurs in a number
of wholly distinct tribes.
Hastings, Encyclopaedia of
Religion and Ethics, vol. II,
p. 662.

★ و د ع

(*perate. m. sing.*) w.v. **وَدَّعَ**

lit. leave!

w.v. **وَدَّعَ يَدَّعُ وَدَّعًا (ف)**

to leave, (imperative : **وَدَّعْ**

imperfect : **يَدَّعُ** ; there is

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ

Verily if Thou should leave
them they will mislead
Thy bondmen. [71:27]

(imperf. 2 p. m. plu.) w.v. تَذَرُونَ
ye leave

n.d. w.v. تَذَرُوا
(imperf. 2 p. m. plu.)
in order to leave

(imperf. 1st. p. plu.) acc. w.v. نَذَرُ
that we should leave

(imperf. 1st. p. m. plu.) nom. نَذَرُ
we shall let~

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We shall let them wan-
der their exorbitance per-
plexed. [6:110]

(imperf. 3 p. m. sing.) w.v. لِيَذَرَ
to leave

(imperf. 3 p. m. sing.) v.w. يَذَرُ
~ will leave

he let them~ (acc.) يَذَرُ

(imperf. 3 p. m. plu.) w.v. يَذَرُونَ
they leave

(perate. m. sing.) w.v. ذَرُ
let~ leave!

(perate. m. plu.) w.v. ذَرُوا
let~leave (ye)

و ر ث ★

(perf. 3 p. m. sing.) w.v. وَرِثَ
<~inherited

أَوْدِيَةٌ (n. p.)

وَادٍ (sing.)

و ذ ر ★

(imperf. 3 p. m. sing.) w.v. يَذَرُ
(that he may) leave, forsake

< وَذَرَ يَذَرُ وَذَرًا (ف) (w.v.)
to leave, forsake, " neglect
(imperative: ذَرُ ; no per-
fect tense in use)

(imperf. 2 p. m. sing.) w.v. تَذَرُ
thou will leave

وَقَالَ الْمَلَأِينَ قَوْمِ فِرْعَوْنَ أَتَذَرُونَ مُوسَى وَقَوْمَهُ

لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَالْهَتَكَ

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 أَشْتَقِي وَلَا تَذَرُ

It shall not spare nor leave.
[74:28]

(perate neg. m. sing.) w.v. لَا تَذَرُ
leave not!

e.m.p. w.v. لَا تَذَرُونَ
(perate neg. m. plu.)
ye shall not leave

(imperf. 2 p. m. sing.) l.c. w.v. تَذَرُ
thou leave

(imperf. 3 p.m. sing.) iv, w.v. **يُورِثُ**
~make inherit, causeth SS
to inherit

(imperf. 1st p. plu.) iv, w.v. **نُورِثُ**
we cause SS to inherit

(pp. 2 p. m. plu.) iv, w.v. **أُورِثْتُمْ**
you were given inheritance

you are given that **أُورِثْتُمُوهُمَا**
(as inheritance)

(pp. 2 p.m. plu.) iv, w.v. **أُورِثُوا**
they were given as an
inheritance

heritage (n.) **التَّرَاثُ**

(in **وَرَاثٍ** + **و** is inter-
changed by **ت**)

inheritance (n.) **مِيرَاثٌ**

★ و ر د

(perf. 3 p. m. sing.) **وَرَدَ**
~came, arrived

w.v. (ض) **وَرَدَ يَرُدُّ وَرُودًا** <

(1) to be present, arrived at
(properly at river bank or
at any water to drink
thereof)

(2) to go down into

(perf. 3 p. m. plu.) w.v. **وَرَدُوا**
they came (down)

لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُوهَا

If those had been gods they
would not have come thi-
ther (down to the Hell).

[21:99]

وَرِثَ يَرِثُ وَرَثًا وَ إِزْنًا
w.v. (ح) **وَ إِزْنَةً وَ وَرِثَاتَةً (ح)**

(1) to inherit
(2) to be heir to anyone
(3) to survive, to be owner or
sustainer of SS after
someone

(perf. 3 p. m. plu.) w.v. **وَرِثُوا**
they inherited

(imperf. 2 p.m. plu. n.d. acc. **يَرِثُوا**
ye inherit

لَا يَجْعَلُ لَكُمْ أَنْ يَرِثُوا النِّسَاءَ كَرْهًا

Ye are forbidden to inherit
(i.e., to take possession)
women against their will.

[4:19]

(imperf. 1st. p. plu.) w.v. **رِثُ**
we will inherit

(imperf. 3 p.m. sing.) w.v. **يَرِثُ**
~shall inherit

(imperf. 3 p.m. plu.) w.v. **يَرِثُونَ**
they inherit

(pip. 3 p.m. plu.) w.v. **يُورِثُ**
~is inherited

heir (act. pic. m. sing.) w.v. **الْوَارِثُ**

heirs, survivors n.p. **الْوَارِثُونَ**

heirs p.b. **الْوَارِثِينَ**

(perf. 3 p. m. sing.) iv, w.v. **أُورِثُ**
~caused SS to inherit

(perf. 1st. p. plu.) iv, w.v. **أُورِثْنَا**
we caused SS to inherit

(*perf. 3 p. m. sing.*) iv, w.v. **أَوْرَدَ**
 ~led into

to lead one into **أَوْرَدَ إِزْرَادًا**

فَأَوْرَدَهُمُ النَّارَ

And he led them to the fire.

[11:98]

a rose (single) (n.) **وَرْدَةٌ**

(collective noun) **وَرْدٌ**

the jugular vein (n.) **الْوَرِيدُ**

★ **و ر ق**

(collective noun) **وَرَقٌ**

leaves, (1)

a single leaf **وَرَقَةٌ**

money, coin (2) (n.) **وَرِقٌ**

فَأَبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ

Now send one of you with
 this your coin into the
 city. [18:19]

★ **و ر ي**

(*pp. 3 p. m. sing.*) iii, w.v. **وَرِيَ**

(or written as **وُورِيَ**)

~was hidden

to hide, iii **وَارَى يُوَارِي مَوَارَاةً**
 conceal

iii w.v. **يُوَارِي**

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

hides

how to hide **كَيْفَ يُوَارِي**

(*act. pic. m. sing.*) **وَارِدٌ**

one who goes down (1)

فَلَنْ يَمْتَكِرَ إِلَيْكُمْ مَنَا

There is not one of you but
 he shall approach it (or
 shall pass over it *i.e.*, the
 Hell) [19:71]

water drawer (2)

(one who goes before a
 caravan to draw water)

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً

And there came a caravan,
 and they sent their water-
 drawer. He let down his
 pail (into the pit) [12:19]

(*act. pic. m. plu.*) **وَارِدُونَ**

those who ل _ (3)
 go down

حَصْبَ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ

Fuel of hell, thereunto ye
 will go down. [21:89]

(*act. pic. m. sing.*) **المَوْرُودُ**

descended into

watering place (1) (n.) **الْوَرْدُ**

يٰٓأَيُّهَا الْوَرْدُ الْمَوْرُودُ

Ah, hapless is the watering
 place (whither they are
 led!) [11:98]

those who come (2)
 to water

وَنَسُوفُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًا

And we will drive the guilty
 into Hell (as cattle are
 driven to water). [19:86]

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer of burden shall bear another's burden.

[6:164]

(act. pic. f. sing.) وَازِرَةٌ

a bearer of load

a burden, heavy weight, (n.) وِزْرٌ
load

burdens, loads (n. pl.) أَوْزَارٌ

(the word وِزْرٌ and its plural has occurred in the Quran for sin, arms, and the recompense for evil), thus :

sin (1)

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer (or laden soul) can bear other's load. [17:15]

recompense for (2)
sinful act

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا

Whoso turneth away from it, he verily will bear a burden (i.e., recompense for his turning away from the truth) on the Day of Resurrection. [20:100]

arms or other (3)
burden imposed by war

حَتَّىٰ تَقْضَىٰ الْحَرْبُ أَوْزَارَهَا

Till the war lay down its burdens. [47:4]

iii. w.v.

(imperf. 1st p. sing.)

أُوَارِي

I hide

(perf. 3 p. f. sing.) iv, w.v.

<disappeared

(i.e., the sun)

تَوَارَتْ

to hide vi تَوَارَىٰ بِتَوَارِي
oneself

(imperf. 3 p. m. sing.) vi, w.v.

~hides himself

يَتَوَارَىٰ

beyond, behind that (n.) وَرَاءَهُ
is behind, beside

iv w.v.

(imperf. 2 p. m. plu.)

<ye strike out

تُؤْرُونَ

to strike أَوْرَىٰ يُوْرِي لِإِرَامًا
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)

المُؤْرِيَاتُ

★ و ز ر

(imperf. 3 p. m. plu.) w.v.

<they bear

يَزْرُونَ

وَزَرَ يَزِرُ وِزْرًا (ض)

to bear a load, to carry a burden

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

thou bear (a load)

يَزِرُ

وَإِذَا كَانُوا لَهُمْ أَوْ ذُرُّهُمْ يُخْسِرُونَ

And if they measure unto them, or weigh for them, they cause them loss.

[83:3]

weigh ! (parate. m. plu.) w.v. **زَنُوا**

وَزَنُوا بِالْقِسْطِ أَسْتَقِيمَ

And weigh with a right balance.

[17:35]

weighing (1) (v.n.) **الْوَزْنُ**

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ

The weighing on that day is true.

[7:8]

weight (2) (n.) acc. **وَزْنًا**

فَلَا نُؤْتِيهِمْ أَجْرَهُمُ يَوْمَ الرِّيسَةِ وَزْنًا

And on the Day of Resurrection We assign no weight to them (i.e., they will deserve no respect).

[18:105]

weight (1) (n. ints.) **الْمِيزَانَ**

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

And give full measure and full weight in justice.

[6:152]

balance (2)

اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

Allah it is Who hath revealed the scripture with truth and balance.

[42:17]

(act. 2 pic. m. sing.) **وَزِيرًا**

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 (Ra:z).

a place of refuge (n. place.) **وَزْرًا**

an inaccessible mountain **الْجَبَلِ الْمُنِيعِ**

★ **و ز ع**

(pip. 3 p.m. plu.) w.v. **يُوزَعُونَ**

<they will be set in battle order, or in their ranks

وَزَعٌ يَزَعُ وَزَعًا (ف)

to keep back, to keep (men) in their ranks according to the battle order

(parate. m. sing.) w.v.

<arouse ! inspire !

to incite, **أَوْزَعٌ إِزَاعًا**

put into the mind, inspire

رَبِّ أَوْزَعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

My lord ! arouse me to be thankful for thy favour.

[27:19]

★ **و ز ن**

(perf. 3 p.m. plu.) w.v. **وَزَنُوا**

<they weigh

وَزَنَ يَزِنُ وَزْنًا (ض) - ل

(1) to weigh

(2) to weigh out for anyone

رَسَطَ يَسِطُ وَسَطًا (ض) (w.v.)

to be in the midst, penetrate into the midst

فَوَسَطْنَ بِهِ جَمْعًا

And penetrate forthwith into the midst. [100:5]

middle (وَسَطٌ) acc. وَسَطًا

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus We have appointed you a middle nation. [2:143]

average (relative. > وَسَطٌ) أَوْسَطًا

مِنْ أَوْسَطِ مَا نطْعَمُونَ أَهْلِيكُمْ

On a scale of average of that wherewith ye feed your own folk (or families).

[5:89]

the best one (2) among others

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا أَسْتَجِيبُونَ

The best among them said : Said I not unto you : Why glorify ye not Allah.

[68:28]

the midmost, (relative. f.) الْوَسْطَى
the middle one

حَافِظُوا أَسْلَاحَ الصَّلَاةِ وَالصَّلَاةِ الْوَسْطَى

Be guardians of the prayers and of the midmost prayer.

[2:238]

measure (3)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the sky He hath uplifted; and He hath set the measure. [55:7]

أَلَّا تظَعُوا فِي الْمِيزَانِ

That ye exceed not the measure. [55:8]

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

But observe the measure strictly, nor fall short thereof. [55:9]

balances (1) (n.p.) الْمَوَازِينُ

وَوَضَعَ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُونَ

نَفْسٍ بِنَفْسٍ

And We set a just balance for the Day of Resurrection so that no soul is wronged (i. e., recompensed) in aught. [21:47]

scale (2)

فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

As for those whose scale is heavy they are successful.

[7:8]

(pic. pac. m. sing.) w.v. مَوْزُونٌ
evenly and equally balanced

و س ط ★

(perf. 3 p. m. plu.) w.v. وَسَطْنَ
<they (f.) penetrated into the midst

لَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ

He hath not been given an amplitude of wealth.

[2:247]

ampleness (2)

يَجِدُنِي فِي الْأَرْضِ مُرْعِمًا كَثِيرًا وَسَعَةً

Shall find in the earth plentiful refuge and ampleness.

[4:100]

bountiful (3)

يُعِنُّ اللَّهُ كُلَّ مَنْ سَعَى

Allah shall render all of them (i.e., the twain) out of his bounty.

[4:130]

(act. pic. m. sing.) w.v. **وَاسِعٌ**
bountiful (1)

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

And Allah is ever bountiful, Wise.

[4:130]

pervading ones (2)

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Verily Allah is Pervading, Knowing.

[2:115]

wide (act. pic. f. sing.) **وَاسِعَةٌ**

أَلَمْ تَرَ أَنَّ الْأَرْضَ لِلَّهِ وَاسِعَةٌ

Was not Allah's land wide.

[4:97]

(Ap-der. m. sing.) iv, w.v. **المُوسِعِ**
< the rich

(the middle prayer, according to the majority of the commentators, is the afternoon prayer, (**الْعَصْرُ**)

(**وَسَطٌ**) acc.

between two extremes, justly balanced

وَلَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

And in this wise, We have made you a community justly balanced. [2:143]

★ و س ع

(perf. 3 p. m. sing.) w.v. **وَسِعَ**
< comprehended

وَسِعَ بَيْعُ يَمَعًا وَ سَعَةَ (س)

to be ample, to take in, comprehend, to embrace

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His Throne comprehended the heavens and the earth.

[2:255]

(perf. 3 p. m. sing.) (w.v.) **وَسِعَتْ**
embraces

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My mercy embraces all things. [7:156]

(perf. 2 p.m. sing.) w.v. **وَسِعْتَ**
thou comprehended

amplitude (v.n.) w.v. **سَعَةٌ**

* و س ل

< means of access, (n.) **الْوَسِيلَةُ**
way of approach, access
(no verbal root of this verb)

* و س م

< we shall brand w.v. **سَنَسِمُ**
وَسَمَّ يَسِمُ وَسْمًا وَ سِمَةً (ض)
to brand

سَنَسِمُهُ عَلَى الْخُرْطُومِ

We shall brand him on the
nose. [68:16]

(Ap-der. m. plu.) v, w.v. **مُتَوَسِّمِينَ**
those who read the signs,
intelligents

* و س ن

< slumber (n.) **سِنَةٌ**
وَسَنَّ يَوْمَنْ وَسَنًا وَ سِنَةً (ف)
to be in slumber, sleep

لَا تَأْخُذْ نَوْمًا وَلَا نَوْمًا

No slumber can seize Him
nor sleep. [2:255]

و س و س

(guard.) **وَسَّوَسَ**
(perf. 3 p. m. sing.)
< whispered

٧٢١

to iv. **أَوْسَعَ يُوسِعُ إِسَاعًا**

to enlarge, widen

(i.e., one who enlarges, or
makes of large extent, one
who is in easy circumstan-
ces)

(Ap-der. m. plu.) iv, w.v. **مُؤَسِّعُونَ**
maker the vast extent

capacity ! scope (n.) **وُسْعٌ**

لَا يَخِيفُ اللَّهُ نَفْسًا إِلَّا أَوْسَعَهَا

Allah taketh not a soul ex-
cept (or beyond) its capa-
city (or scope). [2:286]

* و س ق

(perf. 3 p. m. sing.) w.v. **وَسَّقَ**
< drove together

وَسَّقَ يَسِقُ وَسْقًا (ض)

to gather together, collect
what is scattered, as night
gets together what was
scattered at the day

< completed iv, w.v. **أَتَسَّقَ**
to be com- iv, **أَتَسَّقَ إِسْقًا**
plete or in perfect order

وَاللَّيْلِ وَمَا وَسَقَ وَالْقَمَرِ إِذَا أَتَسَّقَ

And by the night and that
which is driven together
and by the moon when
she becometh full.

[84:17-18]

721

- (2) to assert something as a fact
(3) to achieve something as;

فُلَانٌ يَصِفُ السَّحْرَ

someone achieved the knowledge of magic

(imperf. 3 p. f. sing.) w.v. **تَصِفُ**
~ expound

وَنَصَفُ أَلْسِنَتَهُمُ الْكَذِبَ

And their tongues expound the lie. [16:62]

(imperf. 2 p. m. plu.) w.v. **تَصِفُونَ**
ye describe

description, act of (n.) **وَصْفٌ**
attributing or ascribing

★ و ص ل

(imperf. 3 p. m. sing.) w.v. **يَعِلُّ**
< reaches (1)

وَصَلَ بِعِلِّ وَضَلَّ وَصِلَّةٌ (ض) - إِلَى

to reach a place, to arrive at, to come to hand to join, or seek friendship

(imperf. 3 p. f. sing.) w.v. **تَعِيلُ**
~ reaches

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ

And when he saw their hands reached not to it, he mistrusted them. [11:70]

to join (2)

(imperf. 3 p. m. plu.) w.v. **يَعِلُونَ**
they join

722

وَسْوَسَ 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

whisper (v.n.) (quard.) **الْوَسْوَسُ**

★ و ش ي

< a spot, mark (n.) **شِبَّةٌ**
وَشَى بَشِيًّا وَشَبًّا وَشِبَّةٌ (ض)

to paint cloth, (w.v.)
to be with an admixture of colour (in an animal)

★ و ص ب

(act. pic. m. sing.) w.v. **وَاصِبٌ**
< lasting, perpetual

w.v. (ض) **وَصَبَ يَصِبُ وَوُصِبًا**
to be perpetual

(act. pic. m. sing.) acc. **وَاصِبًا**
for ever

★ و ص ف

(imperf. 3 p. m. plu.) w.v. **يَصِفُونَ**
< they ascribe

(w.v.) (ض) **وَصَفَ يَصِفُ وَوَصَفًا**
(1) to describe, good or bad

al-Wasilatu, a she camel that used to give birth to camel first, then a she camel. The she camel was to be presented to idols. It was termed "Wasila" because she gave birth to a male and female both. Thus she caused to join both sexes of camel. (Ibn Kathir)

★ و ص ی

(*perf. 3 p. m. sing.*) ii w.v. وَصَّى
< ~bequeathed, enjoined

w.v. وَصَّى بِعَيْنٍ وَصْبًا (ض) - ب
to join to, be joined, be degraded after exaltation

وَصَّى يُوصِي تَوْصِيَةً لِفُلَانٍ - ب
to bequeath

to commit إلى فُلَانٍ - ب
to command

وَوَصَّى بِهَا 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. أَوْصَى يُوصِي إِتْمَامًا - ب
to enjoin, to command, to bequeath

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مَبِئَتَاتٌ

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
to cause ii وَصَّلَ تَوْصِيَلًا
to reach, cause to join

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ

And verily We have caused the word to reach them. [28:51]

wasila *p.n.* وَصِيَلَةٌ

Note: Wasila—a she camel or awe. The pagan Arabs were wont to observe certain superstitions in honour of their idols; (Penrice > Sale) Wasila was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition. (*Jid.* > *Palmer*)

<p style="text-align: center;">★ و ض ع</p>
--

(perf. 3 p.m. sing.) w.v. **وَضَعَ**
< ~set, put (1)

وَضَعَ يَضَعُ وَضْأً وَ مَوْضِعًا (ف)

to put, set,

to put off, remove, to
appoint, to put down

وَضَعَتْ تَضَعُ وَضْأً (ف)

to deliver, to give birth (to
a child), laydown

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the heaven! He hath
elevated it and hath set
the balance. [55:7]

appointed (2)

وَالْأَرْضَ وَوَضَعَهَا لِلْأَنْبِيَاءِ

And the earth He hath appo-
inted for (His) creature.
[55:10]

to deliver, (3)
give birth

(perf. 3 p. f. sing.) w.v. **وَضَعَتْ**
she gave birth

(perf. 1st p. sing.) w.v. **وَضَعْتُ**
I gave birth

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ

And when she gave birth,
she said, my Lord I gave
birth to a female. [3:36]

وَأَوْصِيَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

And he enjoined on me the
Prayer and the Zakah
(poor-rate) as long as I
am alive. [19:31]

(imperf. 3 p. f. sing.) iv w.v. **يُؤْصِي**
enjoins

(imperf. 3 p. f. plu.) iv, w.v. **يُؤْصِيْنَ**
they (f.) bequeath

(imperf. 2 p.m. plu.) iv, w.v. **تُؤْصُونَ**
ye bequeath

(pip. 3 p.m. sing.) iv, w.v. **يُؤْصَى**
(that) is bequeathed

(Ap-der. m. sing.) iv, w.v. **مُؤْصِي**
a testator (one who leaves
legacy)

(perf. 3 p.m. plu.) iv, w.v. **تَوَاصَوْا**
they enjoin upon (1)
each other

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

And (they) enjoin upon each
other the truth, and (they)
enjoin upon each other
endurance. [103:3]

they bequeathed (2)
each other

أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُوتٌ

Have they bequeathed it
unto each other? Nay
they are a people contu-
macious. [51:53]

legacy, bequest (n.) **الْوَصِيَّةُ**

iv, w.v. e.l. **لَاؤْضَعُوا**

(perf. 3 p.m. plu.)

<they hurried

to hurry, **أَوْضَعَ: أَسْرَعَ**

to drive a camel quickly

وَلَاؤْضَعُوا خِلْدَكُمْ

They would have hurried to
and fro among you. [9:47]

places n. p. **مَوَاضِعُ**

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهَا

Some of those who are Jews
change words from their
context (places). [4:46]

★ **و ض ن**

(pic. pac. f. sing.) w.v. (gen.) **مَوْضُوعًا**

<encrusted

(with gold and precious
stones)

w.v. **وَضَنَ بَيْنَ وَضْنًا (ض)**

to plate or fold a thing with
one part over another

عَلَى سُرُرٍ مَوْضُوعَةٍ

On couches inwrought (with
gold and precious stones).

[56:15]

★ **و ط ا**

(w.&h.v.) **يَطْوُونَ**

(imperf. 3 p.m. plu.)

<they step, tread

(i.e., they enter into enemy's
land) (*Baidawi*)

to put off, remove (4)

(perf. 1st. p. plu.) w.v.

I took off

وَدَّصَعْنَا عَنْكَ وُزْرَكَ

And We have taken off from
thee thy burden. [94:2]

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

she shall lay down

(imperf. 2 p.m. plu.) w.v.

put off, ye lay aside (1)

وَجِئْتُمْ تَصْنُوعًا شَيْئًا لَمْ يَنْ لَطْفِهِمْ

And when ye lay aside your
garments for the heat of
noon. [24:58]

(imperf. 2 p.m. plu.) n.d. acc.

that ye lay side (arms)

(imperf. 1st. p. plu) w.v.

we shall set aside

(imperf. 3 p.m. sing.) w.v.

he will remove or relieve

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ

And he will relieve them of
their burden. [7:157]

(imperf. 3 p. f. plu.) w.v.

they (fem.) put off or lay
aside

(pp. 3 p. m. sing.) w.v.

is appointed

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ

Lo! the first House appointed
for mankind. [3:96]

(pic. pac. f. sing.) w.v.

ready placed ones

إِنَّ تَارِشَةَ آيِنِ هِيَ أَشَدُّ وَطًا وَأَقْوَمُ قِيلًا
Verily the rising by night! it
is most curbing and most
conducive to (right)
speech. [73:6]

(n. place.) acc. مَوَطِنًا
a trodden place

لِيُؤَاطِنُوا
l.c., w.&h.v. iii
<that they may make up

وَأَطًا مَوَاطِئًا
iii, وَاطًا مَوَاطِئًا
to make equal or make up

و ط ر ★

وَطْرًا
purpose (n.)
necessary, formality, needful

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطْرًا زَوَّجْنَاَهَا

Then when Zaid had performed (his) purpose concerning her, We wedded her to thee. [33:37]

و ط ن ★

مَوَاطِنٌ
<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]

وَطِيَّ بَطًا وَطْنًا (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.) تَطْتُونَا
(imperf. 2 p. m. plu.)
ye have trodden

وَأَرْضًا لَّمْ تَطْتُونَهَا

And land ye have not trodden (i.e., entered). [33:27]

(w&h.v.) acc. تَطْتُونَا
(imperf. 2 p. m. plu.)
that ye may trample on

وَلَوْ لَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ
لَّمْ تَعْلَمُوهُمْ أَنْ تَطْتُوهُمْ

And had it not been (for) believing men and believing women whom ye know not (and) that ye might have trampled on them. [48:25]

(Baidawi observed, that the correlative proposition (جَوَابٌ لِّو) is ellipsis here, that is, لَّمَّا كَفَّتْ أَيْدِيكُمْ 'he would not have stopped your hands'. Others' view is that the sense is so clear and obvious that it needed not mentioning.)

curbing (v.n.) وَطْنًا

وَعِدْتُمْ وَمَا يَعِدُكُمُ 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.) وَعِدْتُمْ
~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)

وَعْدٌ (n.) promise

وَعْدًا (acc.) it is a promise

وَعْدًا عَلَيْهِ حَقًّا

A promise due thereon (the ellipsis is explained by commentators such as Baidawi who took it as

[9:111] وَعْدَهُ وَعْدًا حَقًّا

He promised in quite truth; others as Ibn Hisham observe that there is no ellipsis here, it is a way of Arabic expression for emphasising.)

(pic. pact. m. sing.) w.v. الْمَوْعُودُ
promised

و ع د ★

(perf. 3 p. m. sing.) w.v. وَعَدَ
<~promised

وَعَدَ بَعْدَ وَعْدٍ وَعَدَا وَعِدَّةٌ
وَمَوْعِدًا (ض)

to promise,
give one's word, to promise
good, to threaten (وَعِدٌّ)

(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 بَعِيدَ الظُّلُمَاتِ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

Nay! the wrong-doers promise one another only to deceive. [35:40]

threaten (2)

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ

The Satan threatens you with poverty. [2:268]

(perate. m. sing.) w.v. عَدَّ
promise !

(act. 2 pic. m. sing.) w.v. **الْوَعِيدُ**
threat, threatening

place or time of n.p.t., w.v. **مَوْعِدٌ**
the fulfilment of a prediction, promise or threat, an appointment for meeting, a promise

n. t. p. (for مَوْعَادٌ) w.v. **الْمِيعَادُ**
tryst

* و ع ظ *

(act. pic. m. plu.) w.v. **الْوَاعِظِينَ**
those who preach,
< admonisher

وَعَّظَ بَعْظًا وَعَظًا وَعِظَةً (ض)
to warn, advise, exhort,
preach, admonish

(Note: perfect tense from
root و ع ظ
(trilateral) is not used in
the Quran)

(imperf. 3 p.m. sing.) w.v. **يَعِظُ**
~exhorts (1)

وَأذَقَ لُقْمَانَ لَيْبِيمَ وَهُوَ يَعْظُمُهُ
And when Luqman said to
his son while he was
exhorting him. [31:13]

admonishes (2)

إِنَّ اللَّهَ نَعَىٰ يَعْظُمُكُمْ

Lo! comely is this which
Allah admonisheth you.
[4:58]

iv, w.v. **تُوْعِدُونَ**
(imperf. 2 p.m. plu.)

ye menace

iv, **أَوْعَدَ بُوْعِدُ إِبْعَادًا** <
to threaten, to menace

(imperf. Ist. p. plu.) iii, w.v. **وَأَعَدْنَا**
< we appointed (1)

وَأَعَدَّ بُوَاعِدُ مِيعَادًا
to appoint a fixed time or
place for anyone, to plight
faith to anyone

وَلَدَّوْعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً
And when We appoint for
Musa forty nights. [2:51]

we made covenant (2)

وَوَعَدْنَاكَ الْجِبَالَ الْيَمِينِ
And We made a covenant
with you on the right side
of the mount. [20:80]

(from the right hand side of
Musa (Tabri)

(for some others: **الْأَيْمَنِ** is
blessed or holy)

w.v. **تَوَاعَدْتُمْ**
(perf. 2 p.m. plu.) vi,
ye have mutually appointed

vi, w.v. **لَا تَوَاعِدُوا**
(perate. neg. m. plu.)
do not appoint (mutually)

لَا تَوَاعِدُوا مِنْ بَيْنِ أَيْدِيكُمْ وَأَنْ تَقُولُوا مَا لَا تَعْلَمُونَ
But do not make a secret
contract with them except
ye say a reputable saying.
[2:235]

وَعَىٰ بَيْنَ وَعْيَا (ض)

to preserve in the memory, to contain, to keep in mind, to retain

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا أذنٌ وَأَعْيَةٌ

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. **وَأَعْيَةٌ**
that which retains in memory

(perf. 3 p.m. sing.) iv, w.v. **أَوْعَىٰ**
~withheld
~hoarded (wealth)

And withheld it. **وَجَمَعَ فَأَوْعَىٰ**
[70:18]

they hide, they iv, w.v. **يُؤْوُونَ**
preserve (in their heart)

وَاللَّهُ أَعْلَمُ بِمَا يُؤْوُونَ

Whereas Allah knows best that which they cherish.
[84:23]

a hiding place, bag (n.) **وَعَاءٌ**

bags (n.p.) **أَوْعِيَةٌ**(sing.) < **وَعَاءٌ**

و ف د

<a goodly v.n. w.v. acc. **وَفْدًا**
company, embassy
an act of coming into the presence of royalty

(imperf. 1st. p. sing.) w.v. **أَعَيْتُ**
I admonish

(imperf. 2 p. m. sing.) w.v. **تَعْيُونَ**
ye admonish

(perate. m. sing.) w.v. **عَيْتُ**
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. **يُؤْعَظُونَ**
they are exhorted to

admonition (n.) **مَوْعِظَةٌ**

thou admonished iv, w.v. **أَوْعِظْتَ**

< **أَوْعِظْ إِيمَانًا**
preach, exhort, admonish

(For the perfect tense instead of triliteral **وَعِظْتَ**, an ad-ded pattern of iv, is used)

و ع ي

w.v. acc. **قِيٌّ**
(imperf. 3 p. p. m. sing.)
<that might retain

إِنْ يُرِيدُوا الصَّلَاةَ يُؤْتِقِ اللَّهُ يَدَيْهِمَا

If the twain desire ratification Allah shall cause reconciliation between them. [4:35]

v.n. ii. (تَوْفِيقٌ) acc. تَوْفِيقًا

concord (1)

(between parties)

ثُمَّ جَاءَهُمْ وَمَكَرَ الْمُؤْمِنُونَ بِاللَّهِ أَنْ يُدْعَى إِلَى

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

< وَفَرَّيْفِرُ فِرَةً (ض)

to be plentiful

★ و ف ض

(imperf. 3 p.m. plu.) iv, w.v. يُؤْفِضُونَ

< they are hurrying

iv. وَفَضَّ يَفِضُّ (ض) وَ أَوْفَضَ

to hasten, run

★ و ف ق

(v.n.) iii, acc. وِفَاقًا

< the act of suiting or becoming fit

وَفِيقٌ وَفَاقٌ (ح)

to find suitable, fit, useful

وَافَقُ يَؤَافِقُ وِفَاقًا

to agree or accord with, yield to, be in accordance with one's wishes, to be suitable, fit

(imperf. 3 p.m. sing.) ii, w.v. يُؤَفِّقُ

~causes reconciliation between two persons or groups

findeth Allah with himself
and He payeth him his
account in full. [24:39]

Note: As often observed
in many cases the render-
ing requires to translate
past tense form in present
or future tense; the same
thing can be seen in the
above quoted verse and
its translation.

(*imperf. 3 p. m. sing.*) ii, w.v.
~ pays (or) will pay in full

يُوفِي

e.m.p. ii, w.v.

لَيُوفِينَ

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

he certainly shall repay in
full

(*pp. 3 p. f. sing.*) ii, w.v.

وُوفِيَ

~ was paid in full

(*pip. 3 p. f. sing.*) ii, w.v.

تُوفَى

~ will be paid in full

(*pip. 2 p. m. plu.*) ii, w.v.

تُؤْفَوْنَ

you will be paid in full

(*pip. 3 p.m. sing.*) ii, w.v.

يُوفَى

~ will be paid in full

(*Ap-der. m. plu.*) ii, w.v.

مُؤْفُوا

they payers in full

وَأَنَّا لَمُؤْفَوهُمْ صَعِيدُهُمْ غَيْرِ مَنْقُوصٍ

And verily We shall pay them
their whole due unabated.

[11:109]

(*perf. 3 p.m. sing.*) iv, w.v.

أَوْفَى

< ~ fulfilled

أَوْفَى بِوَعْدِهِمْ إِقَامًا - ب

to fulfil a covenant

و ف ی ★

أَوْفَى / الْأَوْفَى (elative)

< the best fulfiller (1)

وَفَى بِي وَعَاقًا (ض) وَأَوْفَى بِإِقَامًا - ب

to keep one's

promise, fulfil one's en-
gagement, pay a debt

وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ

Who is fulfiller of his cove-
nant better than Allah.

[9:111]

fullest (2)

ثُمَّ يُجْزَاهُ الْجِزَاءَ الْأَوْفَى

And afterward he will be
repaid it with fullest pay-
ment. [53:41]

(*perf. 3 p.m. sing.*) ii, w.v.

وَفَى

< ~ fulfilled

وَفَى بِوَعْدِهِ تَوْفِيَةً

to give ii. one his full due, pay the
whole debt, to discharge
obligation completely

وَأَبْرَاهِيمَ الَّذِي وَفَّى

And of Ibrahim who (faith-
fully fulfilled (the com-
mandment of Allah. [53:37]

paid in full (2)

حَتَّىٰ إِذَا جَاءَهُ لُصُيْبَةٌ شَيْئًا وَ

وَحَدَّ اللَّهُ عِنْدَهُ قَوْلَهُ حِسَابُهُ

When he cometh thereto he
findeth not aught, and

(perf. 3 p.m. sing.) v, w.v. **تَوَفَّى**
~carried off, received in full

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ
Verily unto those whom the
angels carry off (in death).
[4:97]

(perf. 3 p.f. sing.) v, w.v. **تَوَفَّتْ**
~took (something) up

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا
Until when death cometh
unto one of you, Our
messengers take his soul.
[6:61]

(perf. 2 p. m. sing.) v, w.v. **تَوَفَّيْتِ**
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. **تَسَوَّفِي**
~take up, causes to die
(angels)

(imperf. 3 p.m. sing.) v, w.v. **يَسَوَّفِي**
causes~to die

(imperf. 3 p.m. plu.) v,w.v. **يَسَوَّفُونَ**
they cause~to die

(perate. m. sing.) v, w.v. **تَوَفَّ**
let die

وَتَوَفَّنَا مَعَ الْأَبْرَارِ
And let us die along with
the pious. [3:193]

let me die **تَوَفَّنِي**

(Note : compare **أَوْفَى** in
9/111 and 53/41 that is
from trilateral root form
an elative or superlative
form which means most
fulfiller ; here **أَوْفَى** as in
3/76 is a perfect tense of *iv.*
that means : he, she or
it fulfilled

بَلْ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ
Nay ! but (the chosen of
Allah is he) who fulfilleth
his pledge and wardeth
off (evil) ; for verily Allah
loveth those who ward off
evil. [3:76]

f d. iv, w.v. **أَوْفَى**
(imperf. 1st. p. sing.)

(thus) I will fulfil

(imperf. 1st p. sing.) *iv, w.v.* **أَوْفِي**
I give full

(imperf. 3 p.m. plu.) *iv, w.v.* **يُؤْفُونَ**
they fulfil

(imperf. 3 p.m. plu.) *e.l. iv, w.v.* **لِيُؤْفُوا**
they should pay in full

وَلِيُؤْفُوا نَذْوَهُمْ

They should pay their vows.
[22:29]

(perate. m. sing.) *iv, w.v.* **أَوْفَى**
give in full

(perate. m plu.) *iv, w.v.* **أَوْفُوا**
fulfill (O you) !

(Ap-der. m. plu.) *iv, w.v.* **الْمُؤْفُونَ**
those who keep their
treaty or promise

الْوَقْتُ الْمَعْلُومُ

A known (or appointed)
Time (i.e., ordained in the
fore-knowledge of Allah.

[15:38]

n. p.t. (for مَوَاقِعُ) مَبَقَاتُ

an ordained time or place

< fixed time (n. p.t. plu.) مَوَاقِبْتُ

(sing.) مَبَقَاتُ

(pac. pic. m. sing.) مَوَقُوتُ

that of which the time is
fixed or ordained

(pp. 3 p. f. sing.) ii أَقْتُ

~ is given time

وَقَّتْ تَوْقِنًا أَقَّتْ تَوْقِنًا

to fix a time, to give appoint-
ment

وَإِذَا الرُّسُلُ أَقْبَتْ

And when the messengers
are brought unto their time
appointed. [77:11]

و ق د

< fuel (n.) وَقُودُ

وَقَدَّ يَقْدُ وَقْدًا وَوَقُودًا (ض)

to set

iv وَأَوْقَدَ إِيقَادًا

fire to, to kindle

(perf. 3 p. m. plu.) iv, w.v. أَوْقَدُوا

they light a fire
lit. they lit a fire

(pp. 3 p. m. sing.) v, w.v. مُتَوِّفٍ
has died

(pip. 3 p. m. plu.) v, w.v. مُتَوِّفُونَ
they die

(Ap-der. m. sing.) v, w.v. مُتَوِّفٍ
one who makes someone die

إِذْ قَالَ اللَّهُ لِعِيسَى إِنِّي مُتَوِّفِيكَ وَرَافِعُكَ إِلَيَّ

(Recall) what Allah said:
O 'Isa! verily I shall make
thee die, and am lifting
thee. [3:55]

(perf. 3 p. m. plu.) x, w.v. يَسْتَوْفُونَ
they take exactly the full

to receive exactly < استَوْفَى الشَّقِيَّ
in full

و ق ب

(perf. 3 p. m. sing.) w.v. وَقَبَّ

< ~overspread

وَقَبَّ يَقْبُ وَقْبًا وَوَقُبًا (ض)

to set (sun), come upon,
overspread, disappear
(sun or moon)

مِنْ شَرِّ عَالَمِينَ إِذَا وَقَبَّ

(I seek refuge with the Lord
and) from the evil of
darkness when it is over-
spread. [113:3]

و ق ت

الْوَقْتُ (n.)

time (n.)

Note: a majority of the commentators observe the sense of وَقَارٌ in majesty but A.Y.A. has translated this word as kindness and long-suffering

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

What aileth you that ye hope not in Allah's majesty (Jid.) toward Allan for dignity (Pic).

What is the matter with you, that ye place not your hope for kindness and long-suffering in God. (A.Y.A.) [71:13]

act. ii, w.v. 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 يَقَعُ وَقُوعًا (ف) - عَلَى

to fall, fall
down, befall

to come to pass عَلَى -
to be confirmed

وَلَمَّا وَصَقَّ عَلَيْهِمُ الرَّجْزُ

And when a plague fell on them. [7:134]

(imperf. 3 p. m. plu.) iv, w.v. يُوقِدُونَ
they kindle

(imperf. 2 p.m. plu.) iv, w.v. تُوَقِدُونَ
ye kindle

(perate. m. sing.) iv, w.v. أَوْقِدْ
light (thou) !

(pip. 3 p.m. sing.) iv, w.v. يُوقَدُ
is lit

(pis. pac. f. sing.) iv, w.v. الْمُرْقَدَةُ
kindled (fire)

(perf 3 p.m. sing.) x, w.v. اسْتَوْقَدَ
< ~kindled

as R.F. اسْتَوْقَدَ

و ق ذ ★

(pac. pic. f. sing.) w.v. الْمُرْقُودَةُ

< dead through beating

وَقَدَّ يَقْدُ وَقْدًا (ض)

to beat to death, beat severely

و ق ر ★

< deafness v.n. وَرٌّ

w.v. وَرٌّ يَبُرُّ وَرًّا (ض)

to be heavy, deaf, heaviness
in the ear

burden (of the rain) وَرٌّ acc. وَرٌّ

(v.n.) w.v. وَقَارٌ acc. وَقَارًا

< majesty

وَرٌّ يَبُرُّ وَقَارًا وَوَقَارَةً (ض)

to be gentle, gracious, respected
much (Lis) LL.

that is befalling ب - (2)

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُمْ رَاجِعُونَ إِلَيْهِمْ

Thou seest the wrong-doers
fearful of that which they
have earned, and it is
befalling them (it will be-
fall them). [42:22]

that is coming (3)
to pass

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

Verily the doom of thy Lord
will surely come to pass.
[52:7]

(noun of unity.) وَقَعَةٌ
happening, coming to pass

لَيْسَ لَوْ قَعَتْهَا كَاذِبَةٌ

There is no lie in its happen-
ing. [56:2]

(act. pic. f. sing.) الْوَاقِعَةُ
the event that which surely
will occur, the inevitable
day of hereafter

إِذَا وَقَعَتِ الْوَاقِعَةُ

When the event inevitable
cometh to pass. [56:1]

(imperf. 3 p. m. sing.) iv. w. v. يُوقِعُ
brings about
iv, < أَوْقَعُ يُوقِعُ إِيقَاعًا
to bring about, excite enmity

prevailed, vindication (2)

وَقَّعَ الْحَقُّ وَيَطَّلَ مَا كَانُوا يَعْمَلُونَ

Thus the truth prevailed (or
vindicated) and that which
they had brought vanished
(or was made vain).
[7:118]

came to be (3)
fulfilled عَلِيَ -

وَوَقَّعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَنُّوا

And the word (will be) ful-
filled concerning them
because they did wrong.
[27:85]

(perf. 3 p. f. sing.) w. v. وَقَعَتْ
~has befallen

(imperf. 3 p. f. sing.) w. v. يَقَعُ
~befalls

(perate. m. plu.) w. v. قَعُوا
fall dawn!

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

فَعَزَّزْتُ إِلَيْهِ سُلَيْمَانَ

When I have fashioned him
and breathed into him
spirit, fall ye down in obe-
isance unto him. [15:29]

(act. pic. m. sing.) w. v. وَايَعُ
that going to fall on (1)

وَوَقَّعُوا التَّمْرَيْنِ فَوَقَعُوا

And imagined that it was
going to fall on them.
[7:171]

قَوْفَهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا

Whereof Allah protected him
from the ills they plotted.
[40:45]

(imperf. 3 p. f. sing.) w.v.
~protect

وَجَعَلَ لَكُمْ سِرَابِيلَ تَقِيكُمْ الْحَرَّ
وَسِرَابِيلَ تَقِيكُمْ بَأْسَكُمْ

And he hath appointed for
you coats that protect you
from the heat, and coats
(of armour) that protect
you from the violence.

[16:81]

(imperf. 2 p. m. sing.) f.d. w.v.
thou protect

وَمَنْ لَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ

And whosoever Thou will
protect him from evils on
that Day, verily hast Thou
taken (him) into mercy.

[40:9]

(perate. m. sing.) w.v.
protect, save!

وَرَوْحًا عَذَابَ النَّارِ

And save us from the tor-
ment of the fire. [2:201]

(perate. m. plu.) w.v.
protect!

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Protect yourselves and your
family members from a
fire. [66:6]

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تَقِي

تَقِي

قِي

قُوا

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُزَيِّجَ بَيْنَكُمْ

الْعَدَاوَةَ وَالْبَغْضَاءَ

Satan seeketh only to cast
among you enmity and hat-
red. [5:91]

(Ap-der. m. plu.) iv, f.d.
those who are about to fall in

place, setting (n. p.t. plu.) مَوَاقِعَ

places of stars or
the setting of star مَوَاقِعَ النُّجُومِ

و ق ف

(pp. 3 p. m. plu.) w.v.
<~held over وَقِفُوا

w.v. وَقَفَ يَقِفُ وَقُوفًا (ض)
to stand, to make someone
stand

(perate. m. plu.) w.v.
make stand قِفُوا

make them to stand قِفُوهُمْ

(pact. pic. m. plu.) w.v.
those who are brought up or
made to stand, are held مَوْقُوفُونَ

و ق ي

(perf. 3 p. m. sing.) w.v.
<~saved, protected, pres-
erved, warded off وَقَى

وَقَى يَقِي وَقَايَةً وَ وَقِيًّا (ض)
to protect, save preserve,
ward off (Pic).

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْسَارِكُمْ

أَنْ تَبْزُوا وَتَتَّقُوا

And make not Allah a butt of your oaths that ye shall not act piously nor fear Allah. [2:224]

e.l. viii, w.v.

(imperf. 3 p.m. sing.)

he should fear

he fears him يَتَّقُهُ

(imperf. 3 p.m. plu.) viii, w.v.

they fear thus they should fear Allah

فَلْيَسْتَقُوا اللَّهَ

(imperf. 2 p.m. sing.) viii, w.v.

~will strike against, or will protect

أَمَّنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ

Is he then who will strike his face against the awful doom upon the Day of Resurrection (is he who doeth right?). [39:24]

(perate. m. sing.) viii, w.v.

fear!

fear Allah اتَّقِ اللَّهَ

(perate. m. plu.) viii, w.v.

dread! fear (ye)!

فَاتَّقُوا النَّارَ الَّتِي أُورِثُهَا النَّاسُ وَالْحِجَارَاتُ

Then dread the fire the fuel whereof is men and stones. [2:24]

(pip. 3 p.m. sing.) f.d, w.v.
is preserved

وَمَنْ يُؤْتِكُمْ سَخَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is preserved from his own avarice, such are they who are successful. [59:9]

(for وَاقٍ) w.v.

(act. pic. m. sing.)

a protector or saviour

(perf. 3 p. f. sing.) viii, w.v.
< has fear

اتَّقِ يَتَّقِ اتَّقُوا

to fear, to be pious, to ward off (evil), to be conscious of God, to keep duty towards God

(perf. 3 p. m. plu.) viii, w.v.
they fear (Allah)

(perf. 2 p. f. plu.) viii, w.v.
ye (fem.) fear or ye are pious

إِنْ أَنْتُمْ تَكْفُرُونَ فَلَا تَخْضَعْنَ بِالْقَوْلِ

If ye are God-fearing so be not soft in speech. [33:32]

(imperf. 2 p.m. plu.) viii, w.v.
ye (are) God-fearing

Ye may become لَعَلَّكُمْ تَتَّقُونَ
God fearing.

[2:21]

(n.d.) viii, w.v.

(imperf. 2 p. m. plu.)

that ye fear Allah

righteousness, duty to Allah, restraint from evil, self-restraint, fear and so on. According to the context the word has been translated as follows :

abstainment (1)

وَتَزِدُّوْا قَانَ خَيْرَ الرَّزَاقِ التَّقْوَى

And take provision for the journey, for verily the best provision is abstainment. [2:197]

piety (2)

وَأَنْ تَسْعَوْا أَقْرَبَ لِلتَّقْوَى

And that ye should forego is nigher unto piety. [2:237]

fear (3)

هُوَ أَمْلُ التَّقْوَى بِأَهْلِ السُّؤْرِ

He is the fount of fear. He it the fount of Mercy.

[74:56]

protection (4)
(against evil)

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

While for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil). [47:17]

The word **تَقْوَى** is also explained in several ways, such as, to observe the Divine ordinances in every walk of life. (*Jid.*)

(for **تَقْوَى** (ن + تَقْوَى com.)
fear me !

(*perate. f. plu.*) viii, w.v. **تَقِينَ**
fear (O women)

addressed to women : **تَقِينَ اللَّهَ**
fear Allah

(*Ap-der. m. plu.*)(w.v.)**nom.** **الْمُتَّقُونَ**
those who fear Allah

(*Ap-der. m. plu.*)(w.v.)**acc.** **الْمُتَّقِينَ**
those who fear Allah
or those who are pious

most pious (*relative w.*) **الْأَتَقَى / أَتَقَى**
أَتَقَاكُمْ
most pious
among you

(*act. pic. m. sing*) **تَقْوَى** (**acc.**) **تَقِيًّا**
God-fearing

fearing v.n. **تَمَاءً**

اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ

Fear Allah with fear due to Him. [3:102]

protection, (*n.*) **تَقْوَى / التَّقْوَى**
fearing

As a specific Quranic term, used in several contexts it has been translated with different words. Translators of the Quran have tried to present the actual meaning of this word according to their views. The words chosen by them are as below :—

God-fearing, God consciousness, to ward off evil, piety,

ii < وَكَّلَ تَوَكَّلًا

to appoint one keeper or guardian over, or entrust one with the care of anything

w.v. < < وَكَّلَ يَكُلُّ وَكَلًا (ض) - إِلَى v.v.

to confide in, entrust another with one's affairs, commit to

وَكَّلَ - ب (pp. 3 p. m. sing.) ii, w.v. ~ is given charge

قُلْ يَتَوَكَّلْ عَلَى اللَّهِ الَّذِي وَعَدَ بِكُمْ

Say: the Angel of death, who is given charge concerning you. [32:11]

(perf. 1st. p. sing.) v, w.v. وَكَّلْتُ < I have put my trust

v, وَكَّلْتُ تَوَكَّلًا

to put trust in Allah

(perf. 1st. p. plu.) v, w.v. وَكَلْنَا we have put our trust

(perate. m. sing.) v, w.v. وَكَلْتُ put thy trust!

(perate. m. plu.) v, w.v. وَكَلْنَا put (O men) your trust!

v, w.v. juss. يَتَوَكَّلْ

(imperf. 3 p.m. sing.) puts trust, entrusts

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ جَمِيلٌ

Whosoever putteth his trust in Allah (will find) verily Allah is Mighty, Wise.

[8:49]

و ك ا *

أَتَوَكَّلًا w.& h.v. v

(imperf. 1st. p. sing.)

< I lean

R. F. is not used وَكَا

وَ اتَّمَا VIII أَوَكَا iv وَ تَوَكَّلًا v

to lean, recline upon

(w.& h-v.) VIII

(Ap-der. m. plu.)

مَتَكِينُونَ

those who are acc. reclining upon

مَتَكِينِينَ

(n. p. t.) (h,w.v. VIII)

مَتَكَا

a cushioned couch

و ك د *

< assertion (v.n.) ii, w.v. تَوَكَّبًا

وَ وَكَّدَ يَكْدُ (ض) وَ وَكَّدَ تَوَكَّدًا

to stand still, to ii confirm, assert

و ك ز *

(perf. 3 p. m. sing.) w.v. وَكَرَّ

~struck (with fist)

وَكَرَّ يَكْرُ وَكَرًا (ض)

to strike with the fist

و ك ل *

(perf. 1st. p. plu.) ii, w.v. وَكَلْنَا

< we entrusted

★ و ل ج ★

(*imperf. 3 p. f. sing.*) w.v.
 < penetrates

يَلِجُ

w.v. وَلَجَ يَلِجُ وَوَجَاً (ض) - فِي
 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

وَلِيَجَةً

★ و ل د ★

(*perf. 3 p. m. sing.*) w.v.
 ~ has begotten

وَلَدَ

وَلَدَ يَلِدُ وَيَلَدُ وَوِلَاداً وَوَالِداً (ض)

(1) to beget (male) w.v.

(2) to give birth, bear (female)

أَلَا إِنَّهُمْ مِرَّةً الْعَاثِرِينَ وَقَوْلُونَ

وَلَدَ اللَّهُ وَأَنَّهُمْ لَكَاذِبُونَ

Lo! verily it is of their
 falsehood that they say:
 God hath begotten, verily
 they are the liars.

[37:151-52]

(*perf. 3 p. m. plu.*) w.v.
 they (*fem.*) gave birth

وَلَدْنَ

they gave
 birth to them

وَلَدْنَهُمْ

740

v, w.v. el.

يَتَوَكَّلُ

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

~ let or put trust

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

In Allah let believers put
 their trust. [3:160]

(*imperf. Ist. 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, trustee,
 the witness to bargain,
 guardian

الْوَكِيلُ

وَكْفٍ بِاللَّهِ ذِكْلًا

And Allah is sufficient as
 Trustee. [4:81]

★ و ل ت ★

w.v., (*juss*)

يَلِثُ

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

< ~ diminish

وَلَّتْ يَلِثُ وَلْنَا (ض)

to withhold, diminish

وَأَن تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِثُ كُفْرِينَ

أَعْرَابِكُمْ إِنَّمَا

And if ye obey Allah and
 His apostle He shall not
 diminish from you aught
 of your deeds. [49:14]

children (in the 3)
sense of a collective noun)

لَنْ تَرِنِي أَنَا أَقْلٌ وَمِنكَ مَالٌ وَوَلَدًا

Thou seest me as less than
thee in wealth and child-
ren. [18:39]

children *n. p. acc.* الْأَوْلَادُ / أَوْلَادًا

(*act. pic. m. sing.*) وَالِدٌ

begetter (father)

(*act. pic. f. sing.*) وَالِدَةٌ

a mother

parents الْوَالِدَيْنِ / الْوَالِدَيْنِ

their parents وَالِدَيْكَ

his parents وَالِدَيْهِ

my parents وَالِدَيْ

youths (*n. p.*) وَوَلَدَانٌ

يَطُوفُونَ عَلَيْهِمْ جُورًا وَوَلَدَانٌ مُّخَلَّدُونَ

And there shall go round
unto them youths ever-
young. [56:17]

child (*act. 2 pic. m. sing.*) وَلِيدٌ

(*pis. pic. m. sing.*) مَوْلُودٌ / الْمَوْلُودُ

a begotten one, one who is
born

one to whom a مَوْلُودٌ لَهُ

child is born (father)

★ و ل ی

(*imperf. 3 p. m. plu.*) w.v. يَلُونُ
they are near

يَلُونُ

(*pp. 3 p. m. sing.*) w.v. وُلِدَ
he was born

(*pp. 1st. p. sing.*) w.v. وُلِدْتُ
I was born

w.v. *juss* 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. *juss.* يُولَدُ
he was begotten

he was not لَمْ يُولَدْ
begotten

a child (1) (n.) وَوَلَدٌ

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَوَلَدٌ وَأَمْ يَمْسَسُنِي يَسْرٌ

She said : my Lord how can
I have a child when no
man hath touched me.
[3:47]

a son (2)

إِنْ كَانَ لَهُ وَوَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَوَلَدٌ...

If he hath a son, if he hath
no son... [4:11]

(*perf. 2 p.m. sing.*) *ii, w.v.* **وَلَّيْتَ**
thou hast turned

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا

If thou had observed them
closely thou had assuredly
turned away from them.

[18:18]

(*perf. 3 p.m. plu.*) *ii, w.v.* **وَلَّوْا - إِلَى**
they turned to

لَوْ يَجِدُونَ مَلْجَأًا مَغْرِبًا أَوْ مَدْخَلًا لَوَلَّوْا
إِلَيْهِ وَهُمْ يَجْمَعُونَ

Could they find a place of
refuge or caverns or re-
treat hole they would turn
round thereto rushing
headlong. [9:57]

(*perf. 2 p. m. plu.*) *ii, w.v.* **وَلَّيْتُمْ**
ye turned

(*imperf. 3 p. m. sing.*) *ii, w.v.* **يُؤَلِّي**
~turns

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرًا

And whosoever turneth his
back to them on such a
day. [8:16]

ii, w.v. e.m.p. **يُؤَلِّوْنَ**
they would turn

وَلَكِنْ نَصَرُوهُمْ لِيُقَلِّبُوا أَلْبَابًا

If they succoured them they
would turn their backs.

[59:12]

(*imperf. 3 p.m. plu.*) *ii, w.v.* **يُؤَلِّوْنَ**
they will turn

they will not turn **لَا يُؤَلِّوْنَ**

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< **وَلَّى بَيْنَ وَوَلَّى بَيْنَ وَوَلَّى بَيْنَ وَوَلَّى بَيْنَ**

to be close, *w.v. (ح 'ض)*
near, to follow, to be upto,
an approach

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَن

يَلُونَكُمْ مِنَ الْكُفَّارِ

O ye who believe ! fight the
infidels who are near unto
you. [9:123]

(*perf. 3 p.m. sing.*) *ii, w.v.* **وَلَّى**
< ~turned (1)

w.v. ii, عَن **وَلَّى يُؤَلِّي** - **تَوَلَّى**

(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 مَذْبُورًا وَكَرَّ عَوْبًا

He turned in fright and looked
not back. [27:10]

وَلَّى مُتَكَبِّرًا

He turned back in his pride.
[31:7]

(*trans.*) turned *عَن* (2)
from

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

مَا وَاسَّوهُمْ عَنْ قِبَلِهِمْ

The foolish of the people will
say: what hath turned
them from the Qibla ?

[2:142]

(perate. m. plu.) ii, w.v.
turn ! (ye)

Note: the verb **وَلَّى** signifies 'to turn away' when it has a direct object or with **عَنْ** in case of direct, it is supposed that **عَنْ** is elliptical (*Rgb.*). In case of transitive to another object the verb denotes the sense of 'to be close.'

(perf. 3 p.m. sing.) v, w.v.
~turned away (1)

to turn away **وَلَّى تَوَلَّى** <

وَلَّى تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

And when he turneth away, he speedeth through the land that he may act corruptly therein. [2:205]

~undertook or (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ

And who undertook on himself the lead among them. [24:11]

turned aside **وَلَّى** - (3)

سَمَّ تَوَلَّى إِلَى الظِّلِّ

Then he turned aside.

[28:24]

took as friend (4)

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ

Against whom it is prescribed that whosoever taketh him for friend, he verily will mislead him. [22:4]

وَلَّوْا

(f.d.) ii, w.v.
(imperf. 3 p. m. plu.)
they shall turn

(imperf. 2 p.m. sing.) ii, w.v.
ye turn

(f.d.) ii, w.v.
(imperf. 2 p.m. plu.)
ye will turn

(perate neg. m. plu.) ii, w.v.
turn not !

(imperf. 1st. p. plu) ii, w.v.
we shall keep close (1)

وَكَذَلِكَ نُؤْتِي بَعْضَ الظَّالِمِينَ بَعْضًا

And thus We shall keep some of wrong-doers close to others. [6:129]

< we cause to turn (2)
(trans.)

ii, w.v. e.m.p.
(imperf. 1st. p. plu.)

we surely cause to turn

فَلْتَوَلَّى كَيْفَ تَرْضَاهَا

Wherefor We assurdly cause thee to turn toward the Qibla which shall please thee. [2:144]

I will let SS follow (3)

(trans.) i.e., to make close (as a follower)

نُوَلِّهِ مَا تَوَلَّى

We shall let him follow to which he hath turned.

[4:115]

(perate. m. sing.) ii, w.v.
turn ! (thee)

يُوَلُّوْا

تُوَلُّونَ

تُوَلُّوْا

لَا تُوَلُّوْا

تُوَلَّى

لِنُوَلِّينَ

(f.d. after. مَن) v, w.v. يَتَوَلَّوْا

(imperf. 3 p. m. sing.)

take for friend (1)

وَمَنْ يَتَوَلَّوْا اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَرْبَ

اللَّهِ 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 يَتَوَلَّوْا يَصْحَابَنَا بِالْإِيمَانِ

And whose turneth back, him will He punish with a painful doom. [48:17]

(imperf. 3 p.m. plu.) v, w.v. يَتَوَلَّوْنَ

they turn away (1)

ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ

بِالْمُؤْمِنِينَ

Yet even after that they turn away, such (folk) are not believers. [5:43]

they make friends (2)

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا

Thou seest many of them making friends with those who disbelieve. [5:80]

(f.d.) v, w.v. يَتَوَلَّوْا

(imperf. 3 p. m. plu.)

they 'turn away

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(perf. 3 p. m. plu.) v, w.v.

they turned away (1)

وَلَنْ تَوَلَّوْا وَلَا نَمُوتُ فِي شِقَاقِي

But if they turn away, then they are in cleavage.

[2:137]

they take for friend (2)

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُوا كُفْرًا فِي الدِّينِ
وَأَخْرَجُواكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ

أَنْ تَتَوَلَّوْهُمْ

Allah forbiddeth you only those who warred against you on account of religion and have driven you out of your homes and helped to drive you out, that ye make friends of them.

[60:9]

(perf. 2 p. m. plu.) v, w.v. تَوَلَّيْتُمْ

ye turned away

(imperf. 3 p.m. plu.) v, w.v. يَتَوَلَّوْا

turns away (1)

(for group, turn away)

تَتَوَلَّوْا بَيْنَهُمْ وَهُمْ مُتَعَرِّضُونَ

Then a party of them turn away and they are backsliders. [3:23]

metp. <protects (2)

defends (lit. deals friendly)

وَهُوَ يَتَوَلَّى الضَّالِّينَ

And He protects the righteous.

[7:196]

وَلِيٌّ *acc.* وَلِيًّا

protecting friend, (1)
defender

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

Allah is Protecting Friend of
those who believe. [2:257]

وَكُفَىٰ بِاللَّهِ وَلِيًّا

And Allah is sufficient as a
Friend. [4:45]

وَهُوَ الْوَلِيُّ الْحَمِيدُ

He is the Protecting Friend,
the Praiseworthy. [42:48]

heir, or successor (2)

وَكَانَتْ أُمْرَانِي عَاقِرًا فَهَبْ لِي مِنْ كُنُكَ وَلِيًّا

Since my wife is barren, give
me from Thy presence a
successor (or a heir). [19:5]

a guardian (3)

فَلْيَسِّرْ لِي وَلِيًّا بِالْعَدْلِ

Then let the guardian of his
interest dictate in (terms
of) equity. [2:282]

heir (4)

وَمَنْ قَتَلَ مَطْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا

Whoso is slain wrongfully,
We have given power unto
his heir. [17:33]

(*n.p.*) اَوْلِيَاءُ

<protectors, friends, part-
ners, heirs

(*sing.*) وَاِلٍ

فَاِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ اَخَذْنَا اٰمْرَنَا

مِنْ قَبْلُ وَيَتَوَلَّوْا وَّهُمْ قٰرِحُونَ

And if calamity befalleth
thee, (O Muhammad) they
say, we took precaution,
and they turn away well
pleased. [9:50]

they make friend (2)

اِنَّا سُلْطٰنَةٌ عَلَى الْاٰدِنِيْنَ يَتَوَلَّوْنَهُ وَالَّذِيْنَ هُمْ

بِهٖ مُشْرِكُونَ

His power is only over those
who make friend of him,
and those who ascribe
partners unto Him (Allah).
[16:100]

(*f.d.*) *v. w.v.* تَتَوَلَّوْا

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

(if) ye turn away

(*perate. m. sing.*) *v, w.v.* تَوَلَّ

turn away!

(*perate. neg. plu.*) *v, w.v.* لَا تَتَوَلَّوْا

turn not away!

(*f.d.*) *r.f. w.v.* وَاِلٍ

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

defender, protector, friend

مَا لَهُمْ مِنْ دُوْنِهٖ مِنْ وَاِلٍ

They have not any defender
besides Him. [13:11]

closer (2)

السَّبِيحِ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

That Prophet is closer to the believers than themselves.

[33:6]

woe ل - (3)

أَوْلَىٰ لَكَ فَأَوْلَىٰ شَرًّا أَوْلَىٰ لَكَ فَأَوْلَىٰ

Woe unto thee, woe ! Again woe unto thee, woe !

[75:34-35]

(also) see 74:20

(dual) relative, w. الْأَوْلِيَانِ
nearest ones

(Ap-der. m. plu.) iv, w.v. مَوْلَىٰ / الْمَوْلَىٰ
patron (1)

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَىٰ الَّذِينَ آمَنُوا

That is because Allah is the Patron of those who believe.

[47:11]

friend (2)

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا

A day when friend can in naught avail a friend.

[44:41]

owner (3)

أَحَدُهُمَا أَتَمُّ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ

One of them is dumb, having control of nothing and he is a burden on his owner.

[16:76]

protection (1) (v.n.)

الْوَلَايَةُ

هَٰذَا لَكَ الْوَلَايَةُ اللَّهُ الْحَقُّ

Herein is all protection from Allah, the True. [18:44]

inheritance (2)

وَالَّذِينَ آمَنُوا وَلَمْ يَمُوجُوا فَلَهُمْ مِمَّا كَانُوا يَكْفُرُونَ وَلَا يَكْفُرُونَ مَتَىٰ

And those who believed but emigrated not they have naught of inheritance.

[8:72]

It could also be translated in its literal meaning 'protection' as done by other commentators, while Tabri observed that it is a term used for Muhajreen (emigrants) who migrated from Makka to al-Madina, where they were received by (Muslims of al-Madina) Ansar warmly, and other hospitalities were extended to them. They were given shares too in inheritance. Obviously this facility could not be given to those who did not leave their homes for the sake of Islam, as Muhajreen did.

relative, w.

أَوْلَىٰ

nearer to thou, (1)

the nearest one

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ آمَنُوا

Verily the nearest of mankind to Ibrahim are those who followed him. [3:68]

★ و ن ی

(parate. neg. n. dual.) v.w. لَا تَنِيَا

<slacken (ye twain)

w.v. وَفِي يَتِي وَنِيَا (ض) - فِي

to be slack or negligent

إِذْ هَبَّ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَانِي وَكُورِي

Go, thou and thy brother,
with My signs, and slacken
not in remembrance of
Mine. [20:42]

★ و ه ب

(perf. 3 p. m. sing.) w.v. وَهَبَ

<~ has granted

وَهَبَ يَهَبُ وَهَابًا وَهَبَةً (ف)

to grant, give as a gift, dedi-
cate, offer as a present, to
bestow on

(perf. 3 p. f. sing.) w.v. وَهَبَتْ

~(she) dedicated

وَأَمْرًا تُؤْتِيهِنَّ إِنْ وَهَبَتْ نَفْسَهُمَا

And any believing woman
who dedicates her soul.
[33:50]

(perf. 1st. p. plu.) w.v. وَهَبْنَا

we granted

(imperf. 3 p. m. sing.) w.v. يَهَبُ

~grants

(imperf. 1st. sing.) w.v. أَهَبُ

I give

protector, owner, (4)
friend, benefactor

أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Thou, our Protector (Master,
Owner) and give us victory
over the disbelieving folk.
[2:286]

(n. p.) مَوَالِي / الْمَوَالِي (1)
<inheritors (1)

(sing.) مَوْلَى

وَلِكُلِّ جَعَلْنَا مَوَالِيَّ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

And unto each We have
appointed inheritors of
that which parents or the
near of him leave behind.
[4:33]

kinsfolk (2)

وَأَنِّي خِفْتُ الْمَوَالِيَّ مِنْ وَرَائِي

Lo! I fear my kinsfolk after
me. [19:5]

clients (3)

فَإِنْ كُنْتُمْ تَعْلَمُونَ آبَاءَهُمْ وَأَوْلَادَهُمْ أُولَئِكَ فِي

الْبَيْتِ 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 وُجْهَةٍ مَوْلًى

And each one hath a goal
toward which he turneth.
[2:148]

(perf. 3 p. m. plu.) w.v. وَهَنُوا
they fainted

فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ
They fainted not for aught
that befell them in the
way of Allah. [3:146]

(perate. neg. n. plu.) w.v. لَا تَهِنُوا
faint not (O ye men)

weakness v.n. acc. وَهْنٌ / وَهْنَا

وَهْنًا عَلَى وَهْنٍ

Weakness upon weakness..

[31:14]

(n.) (elative) أَوْهَنَ
weakest, frailest

(Ap-der. m. sing.) iv, w.v. مُؤَهِّنٌ
one who makes SS weak

★ و ه ي ★

(Ap-der. f. sing.) w.v. وَابِئَةٌ
< torn, rent
وَهْيٌ / وَهْيٌ يَهِي وَهْيًا (ض، ح)

to be weak, frail, burst, torn

★ و ي ★

An interjection regarded by
some commentators (such
as Baidawi) as an abbre-
viation of (وَهْيٌ وَهْيٌ)
It is always suffixed to وَهْيٌ
of the 2nd p. personal pro-
noun and is translated as
'woe unto thee !'

لَأَهْبَبَنَّكَ مُلْمَأً نَزِيكًا

That I may bestow on thee
a faultless son. [19:19]

(perate. m. sing.) w.v. هَبَّ
bestow

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً

And bestow upon us mercy
from Thy presence. [3:8]

(n.) ints. الْوَهَّابُ
the bestower, one of the ex-
cellant names of Allah

★ و ه ج ★

(n.) ints. acc. وَهَّابًا
< dazzling, glowing
w.v. وَهَجَّ يَهْجُ وَهْجًا (ف)
to blaze, burn, glow, dazzle

★ و ه ن ★

(perf. 3 p. m. sing.) w.v. وَهَّنَ
< has waxen feeble

وَهْنٌ يَهِنُ وَهْنًا / وَهْنٌ يَوْهِنُ وَهْنًا
(ض، ك)

to be weak, w.v.

feeble, faint, infirm, lang-
uid, remiss

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

He said : O my Lord ! verily
the bones of me have
waxer feeble. [19:4]

قَوْلٍ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ

هَذَا مِنْ عِنْدِ اللَّهِ

Therefore woe be unto those who write the Scripture with their hands and then say, this is from Allah.

[2:79]

sometimes (2)

a pronoun ل with preceeds the word to emphasize the misfortune as :

وَلَكُمْ أُولَئِكَ وَمَا 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

وَيْلَكَ

alas for us يَا وَيْلَنَا

alas for you وَيْلَكُمْ

< woe unto me

وَيْلِي

وَيْلِي = ي + وَيْلِي

(is also read وَيْلَا wailataa)

Woe is me or alas يا وَيْلِي my shame! [11:72]

In the approved Quranic calligraphy it is written as one word وَيْلَان. In this case it is to be considered as composed of the interjection 'Oh! or Ah!' and 'as if'. According to some وَيْلٌ is equivalent to 'know!' (LL).

وَيَكُنِ اللَّهُ يُمِطُ الرِّزْقَ لِمَنْ يَشَاءُ

Ah! Allah expendeth the provision for whomsoever He will of His bandmen.

[28:82]

و ي ل *

(1) woe! (an interjection.) وَيْلٌ (to express a big misfortune.)

Commonly used with ل as وَيْلٌ لَكَ 'Woe unto thee' or affixed to a pronoun directly without a preposition as وَيْلَكَ 'Alas for thee'

کتاب الیاء

ی ا س ★

(perf. 3 p.m. sing.) (h.&w.v.) **يَسَّن**
<despaired

يَسَّنَ يَبْسُ وَ يَبْسُ يَأْسًا وَ يَأْسَةً

to despair, (س، ح)
give up hope,

to pass the age **يَسَّتِ الْمَرْأَةُ**
of fertility

(perf. 3 p.m. plu.) (h.&w.v.) **يَسُّوْا**
they have despaired

(perf. 3 p. f. plu.) h.&w.v. **يَسُّنَّ**
they (f.) despaired

وَإِنَّ يَسَّنَّ مِنَ الْمَحْضِيْنَ

And those women who despaired of menstruation.

[65:4]

(imperf. 3 p. m. sing.) h.&w.v. **يَبْسُ**
~despaires

750

(yaa) ی

1. A pronominal suffix of the 1st p. sing.; me, my

e.g. my Lord **رَبِّيَّ**

my prayers **صَلَاتِيَّ**

2. After a verb a "nun ن" is added before ی e. g.

هَدَانِيَّ He guided me.

3. The ی is sometimes vocalized with "Fatha" (a—vowel) as, 'my life-time **حَيَاتِيَّ**

4. The ی is omitted when the proceeding ن occurs at the end of a sentence. The following verse illustrates all these cases:

إِنَّ مَعِيَ رَبِّيَّ سَيَهْدِينِ

Verily My Lord is with me. He will guid me. [26:62]

٧٥٠

★ ت م ی

acc. **يَتِيمًا / الْيَتِيمِ / يَتِيمًا**
(act. 2 pic. m. sing.)
an orphan

< **يَتِيمًا يَتِيمًا يَتِيمًا (ف)**
to become an orphan

(act. pic. 2 m. dual.) **يَتِيمَيْنِ**
two orphans

<orphans (n.p.) **يَتَامَى / الْيَتَامَى**

(sing.) **يَتِيمًا**

★ ★ د ی

a hand (n.) **يَدًا**

<two hands (n. dual.) **يَدَا**
the final nun of dual is omitted due to *Idafa* (genitive)

lit. two hands (n. dual.) **يَدَيْنِ**
before, in front of **يَدَيْنِ**

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِّبَدَىٰ رَحْمَتِهِ
And it is He who sendeth for the heralding wind before His mercy. [7:57]

<hands (n.p.) **أَيْدِي / أَيْدِي / الْآيْدِي**
(sing.) **يَدًا**

★ س ر ی

(perf. 3 p. m. sing.) ii, w.v. **يَسَّرَ**
~made easy

h.&w.v. **لَا تَبْتَئِمُوا**
(perate, neg. m. plu.)
despair not

وَلَا تَبْتَئِمُوا مِن دُوحِ اللّٰهِ اِنَّهٗ لَا يَأْتِسُّ

مِن دُوحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ
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.) **اسْتَيْسَّ**
(perf. 3 p. m. sing.)
<~despaired

as R.F. x **اسْتَيْسَّ**
to despair

(x, h.&w.v.) **اسْتَيْسَّوْا**
(perf. 3 p. m. plu.)
they despaired

(n.) ints. **يَسْتَوْسٍ**
very despairing person

★ ب س ی

(v.n.) w.v. acc. **يَبَسَّ / يَبَسًا**
<dry

يَبَسَ يَبْسًا وَ يَبَسَ يَبْسًا وَ يَبَسَ
to dry up (ح، س)

طَرِيقًا فِي الْبَحْرِ يَبَسًا
A dry path in the sea. [20:77]

dry (act. pic. m. sing.) w.v. **يَابَسَ**

(act. pic. f. plu.) w.v. **يَابَسَاتِ**
dry ones

easiness (n.p.t.) **مَيْسِرَةٌ**

وَإِنْ كَانَ دُورٌ فَتَنْظُرْ إِلَى مَيْسِرَةٍ
And if one be in difficulties,
then let there be a deferment
until easiness.

[2:280]

gambling (n.p.t.) **الْمَيْسِرُ**

★ ی ق ت ★

the jacineth (n.) **الْبَاقُوتُ**

★ ★ ★ ★

a gourd (n.) **بَيْطِينٌ**
(or a kind of gourd)

★ ی ق ظ ★

< awake (n.p.) acc. **أَيْقَاطًا**

(sing.) **يَقِطًا**

★ ی ق ن ★

(imperf. 3 p.m. plu.) w.v. iv
they are certain

w.v. < **يَعْنَنَ بَيْنَيْنُ يَمْنَانًا (ح)**
to be certain, sure of

(imperf. 3 p.m. plu.) w.v. vi, **تُوقِنُونَ**
ye are certain

iv, << **أَبْقَنَ يُوقِنُ إِيقَانًا**
to believe firmly,
to hold as undoubtedly
true

ii, **يَسِّرْ تَيْسِيرًا**

to make easy, facilitate

(perf. 1st. p. plu.) ii, w.v. **يَسَّرْنَا**
we made easy

(imperf. 1st. p. plu.) ii, w.v. **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. **تَيْسَّرَ**
~became easy

فَأَقْرَأْ وَامَّا تَتَسَوِّرَ مِنَ الْقُرْآنِ

Recite, then, of the Quran
which is easy (for you).

[73:20]

<~got easily x. w.v. **اسْتَيْسَّرَ**
to get easily, x, **اسْتَيْسَّرَ**
to be easy

easy, ease acc. **الْيُسْرَى / يُسْرًا**

acc. **يُسِيرًا / يَسِيرًا**

(act. pic. 2 m. sing.)

easy to bear, light, small

ذَلِكَ كَيْلٌ يَسِيرٌ

This is a light measure.

[12:65]

ease (relative. w. f.) **الْيُسْرَى**
(used as an adjective)

(pact. pic. m. sing.) acc. **مَيْسُورًا**
gentle, easy

فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

Then speak to them an easy
(i.e., a gentle or reason-
able) speech. [17:28]

★ ی م ن

(perate. m. plu.) v, w.v. تَيَمَّمُوا
<lit. intend!

to intend, v, تَيَمَّمُ وَ تَيَمَّمُوا
to go towards

term. do Tayammum (1)

تَيَمُّمٌ a process of ablution
with clean dust, by clapping
palms of hands on
it and passing them over
the hands up to elbows
and face as if they were
washed by water.

v, w.v. لَا تَيَمَّمُوا
(perate. neg. m. plu.)
seek not (2)

وَلَا تَسْأَلُوا عَنَّا مِنَّا تَسْأَلُونَ

And seek not bad (with intent)
to spend thereof.

[2:267]

sca, river (n.) الْيَمِّ

★ ی م ن

right hand (n.) الْيَمِينُ / الْيَمِينِ

<right hands (1) (n.p.) اِيْمَانٌ

(sing.) اِيْمَانٌ

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ

Or that your right hands
possess (the captives).

[4:3]

(perf. 3 p.m. sing.) w.v. x اسْتَيْقَنَتْ
~has firm belief

x, اسْتَيْقَنَ اسْتَيْقَانًا
to believe firmly

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ

And they denied them,
though their souls were
convinced thereof. [27:14]

(imperf. 3 p.m. sing.) w.v. x يَسْتَيْقِنُ
~has firm belief

in order to be certain of لَيْسْتَيْقِنُ
sure يَقِينُ
surely acc. يَقِينًا

certainty (1) الْيَقِينُ

حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

Until there cometh unto thee
the certainty (i.e., death).
(also see. 74:47)

[15:99]

surety (2)

كَلَّا لَوْ تَعْلَمُونَ عَلَمَ الْيَقِينِ

Lo! would that ye know
(now) with the surety of
knowledge. [102:5]

(Ap-der. m. plu.) iv, nom. } مَوْقِنُونَ

(Ap-der. m. plu.) iv acc. } مَوْقِنِينَ
those who are certain
(or) convinced

(Ap-der. m. plu.) x, acc. } مُسْتَيْقِنِينَ
convinced

★ ی و م

today	الْيَوْمَ
a day	يَوْمًا
your day	يَوْمَكُمْ
their day	يَوْمَهُمْ
two days (<i>dual. acc.</i>)	يَوْمَيْنِ
days (<i>n. p.</i>)	أَيَّامًا
(<i>comp.</i>)	يَوْمَانِي
then اِذْ + day	يَوْمَ اِذْ
then on that day	

oaths (2)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

And make not Allah, by your oaths, a hindrance.

[2:214]

right (*adj.*)

الْأَيْمَنِ

جَانِبِ الطُّورِ الْأَيْمَنِ

Right slope of the mount.

[19:52]

people of the right hand

الْمَيْمَنَةِ

★ ی ن ح

<ripening (*v.n.*) w.v. يَنْعَجُ
بَسَعٌ بَسَعٌ يَنْعَجُ يَنْعَجُ وَبَسَعًا وَبَسَعًا (ف)
to ripen, reach maturity

THE END

APPENDIX - 1

ROOTS OF THE WORDS

To facilitate those who are not aware of Arabic Etymological System of the words, the following Table has been arranged.

This table will be helpful to consult particular words starting with letters affixed with «Alif» ا , «Ta» تا , «Ya» يا , «Noon» ن , «Lam» ل , and «Meem» م .

الألف

ROOTS OF WORDS

Root	Word	Root	Word
ب ل ع	أَبْلَى	ب ت ر	أَبْرَ
ب ی ض	أَبْصَحَّ / أَبْصَحَّتْ	ب ج س	أَبْجَسَتْ
ب ل غ	أَبْلَغُ / أَبْلَغُكُمْ	ب د ع	أَبْدَعُوْا (هَا)
د د د	أَبْلَغُوا / أَبْلَغُهُ	ب د ل	أَبْدَلَهُ
ب ل و	أَبْلَوْا / أَبْلَوْا	د د د	أَسْبَدَال
ب ن و	أَبْنِ ، أَبْنِي ، أَبْنِي	ب ر أ	أَبْرَى
د د د	أَبْنَاءُ	ب ر ر	أَبْرَار
ب و ب	أَبْوَابُ / أَبْوَابًا	ب ر ص	أَبْرَصَ
ب ص ر	أَبْصَرَ	ب س ل	أَبْصَلُوا
ب ع ث	أَبْصَحْتُمْ	ب ش ر	أَبْشَرْتُمْوَنِي
د د د	أَبْصَحْتِ	د د د	أَبْشَرُوا
ب ر ق	أَبْصَرْتِ	د د د	أَسْتَشِرُوا
ب ر ق	أَبْصَرْتِ	ب ص ر	أَبْصَار
ب ع ث	أَبْصَحُوا	د د د	أَبْصَارِيْنَ / أَبْصَارِيْمِ
ب غ ی	أَبْغَى / أَبْغَاهُ	ب ق ی	أَبْقَى
د د د	أَبْغَيْتِ / أَبْغَاهُ	ب ك ر	أَبْكَار / أَبْكَار
ب ن ی	أَبْنَى / أَبْنُونِ	ب ك م	أَبْكَمُ
ب ل و	أَبْلَى	ب ك ی	أَبْكَى

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ت م م	أَيُّهَا	ب ن و	أَبْنَى
ث ب ت	فَأَبْتُوا	ت ب ع	أَبْعَ
ث خ ن	أَخْتَمْتُمْ	د د د	أَبَعْتُ
ث ق ل	أَخْلَتِ	د د د	إِبْتِاعَ
د د د	أَخْلَمْتُمْ	د د د	أَبْعَ
د د د	أَخْلَالًا	د د د	أَبْتِغَاكُمْ
ث م ر	أَمَرَ	ت ب ر	أَرَابَ
ث ن ي	أَمَانٍ	د د د	أَرَابًا
ث ن ي	أَمْتَيْنِ	ت ر ك	أَرْكَ
د د د	أَمَّا عَشْرَ	ت ق ن	أَغْنَى
د د د	أَمَقِ عَشْرَ	و ق ي	أَغْنَاكُمْ
د د د	أَمْتَيْنِ	و ق ي	الْأَنْقَى
د د د	أَمَّا عَشْرَةَ	ت ل و	أَنْلُ
د د د	أَمَقِ عَشْرَةَ	د د د	أَنْلُوا
ث و ر	أَمَّارُوا	ت م م	أَمَّمْتُ
د د د	أَمْرًا	د د د	أَمَّمْنَاهَا
ج ب ي	أَجْنَابِكُمْ	د د د	أُمَّهَا
د د د	أَجْنَابَهُ	د د د	أُمِّمَ

ROOTS OF WORDS

Root	Word	Root	Word
ج ل د	فَاجِدُوا	ج ب ی	اجْتَنِبَهَا
ج م ع	أَجْمُوا	د د د	اجْتَنِينَا
د د د	اجْتَمَعْتُمْ	د د د	الجَوَابُ
د د د	اجْتَمَعُوا	ج ث ث	اجْتَسَتْ
د د د	أَجْمُونَ	ج د ث	الْأَجْدَاثُ
د د د	أَجْمِينَ	ج د ر	أَجْدَرُ
ج ن ب	اجْتَنِبِي	ج د ل	أَجَادِلُونِي
د د د	اجْتَنِبُوا	ج ر ح	اجْتَرَحُوا
ج ن ح	فَاجِحْ	ج ر م	أَجْرُفْنَا
د د د	أَجِيفْ	د د د	أَجْرُوا
ج ن ن	أَجَّهْ	د د د	إِجْرَائِي
ج و ر	اجْرُوا	ج س م	أَجْسَامُهُمْ
ج و ب	أَجْبِمْ	ج ع ل	اجْمَلْ
د د د	أَجِيبْ	د د د	اجْمَلْنَا
د د د	أَجِيؤُا	د د د	اجْمَلِينِ
د د د	أَجِيبْتِ	د د د	اجْمَلُوا
د د د	اسْتَجَابَ	د د د	اجْعَلْهُ
د د د	اسْتَجَابُوا	ج ل ب	أَجْلِبْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ذ ر	أَحْذَرُمْ	ج و ب	فَأَسْتَجِيبُكُمْ
د د د	أَحْذَرُوا	د د د	فَأَسْتَجِيبُنَا
ح ر ص	أَحْرَصَ	د د د	أَسْتَجِيبُ
ح ر ق	فَأَحْرَقَتْ	د د د	أَسْتَجِيبُوا
ح س س	أَحْسَ	د د د	أَسْتَجِيبَ
د د د	أَحْسُوا	ج و ر	فَأَجِرُهُ
ح س ن	أَحْسَنَ	د د د	أَسْتَجَارَكَ
د د د	أَحْسَنَهُ	ج ي ا	فَأَجَاءَهَا
د د د	أَحْسَنْتُمْ	ح ب ب	أَحَبَّ
د د د	أَحْسِنُوا	د د د	أَحَبَّتْ
د د د	إِحْسَانٍ	د د د	أَجَاؤُهُ
ح ش ر	أَحْشَرُوا	د د د	أَسْتَجَبُوا
ح ص ر	أَحْضَرْتُمْ	ح ب ر	الْأَخْبَارُ
د د د	أَحْضَرْتُمْ	ح ب ط	فَأَحِطْ
د د د	أَحْضَرُوا	ح ج ج	أَتَحَاجُّونَنَا
ح ص ن	أَحْضَنَتْ	ح د ث	أُحِثُّ
د د د	أُحِثِّ	د د د	أُحِثُّوهُمْ
ح ص ي	أَحْصَى	د د د	أَحَادِيثَ

ROOTS OF WORDS

Root	Word	Root	Word
ح ل ل	أَحَلَّتْ	ح ص ی	أَحْصَاهُ
ح ل م	أَحْلَامٌ	د د د	أَحْصَيْنَاهُ
ح م د	أَحْمَا	د د د	أَحْصُوا
ح م ل	أَحْمِلُ	ح ض ر	أَحْضِرْتُ
د د د	أَحْمِلْكُمْ	ح ف ظ	أَحْفَظُوا
د د د	أَحْمَلْ	د د د	اسْتَحْفَظُوا
د د د	أَحْمَلُوا	ح ق ب	أَحْقَابًا
د د د	الْأَحْمَالِ	ح ق ف	بِالْأَحْقَافِ
ح و ذ	اسْتَحْوَذَ	ح ق ق	أَحْقُ
ح و ط	أَحَاطَ	د د د	اسْتَحَقَّ
د د د	أَحَاطَتْ	د د د	اسْتَحَقَّا
د د د	أَحَاطْتُ	ح ك م	فَأَحْكُمُ
د د د	أَحَطْنَا	د د د	أَحْكُمُ
د د د	أَحِيطَ	د د د	أُحْكِمَتْ
ح و ی	أَحْوَى	ح ل ل	وَأَحْلَلْ
ح ی ی	أَحْيَا	د د د	أَحِلَّ
د د د	أَحْيَاكُمْ	د د د	أَحَلَّنَا
د د د	أَحْيَيْنَا	د د د	أَحَلُّوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ق	أَخْرَقَهَا	ح ي ي	أَحْيَيْنَا
خ ز ي	أَخْرَجَ	د د د	أَخْيَ
د د د	أَخْرَجَتْ	د د د	أَخْيَاءُ
خ س ا	أَخْسُوا	د د د	اسْتَحْيُوا
خ س ر	الْأَخْسَرُونَ	د د د	اسْتَحْيَاءُ
د د د	الْأَخْسَرِينَ	خ ب ت	أَخْبُوا
خ ش ي	أَخْشَوْهُمْ	خ ب ر	أَخْبَارِكُمْ
د د د	وَ أَخْشُوا	خ د د	الْأَخْدُودُ
د د د	وَ أَخْشُونَ	خ د ن	أَخْدَانُ
د د د	فَأَخْشَوْهُمْ	خ ر ج	أَخْرَجَ
خ ص م	أَخْتَصَمُوا	د د د	أَخْرَجُوا
خ ض ر	الْأَخْضَرُ	د د د	أَخْرَجَ
خ ط ا	أَخْطَأْتُمْ	د د د	أَخْرَجَتْ
د د د	أَخْطَأْنَا	د د د	أَخْرَجْتِي
خ ف ض	أَخْفِضْ	د د د	أَخْرَجْتُمْ
خ ف ف	فَأَخْفِضْ	د د د	إِخْرَاجَ
خ ف ي	أَخْفِي	د د د	إِخْرَاجِكُمْ
د د د	أَخْفِيهِمْ	خ ر ج	اسْتَخْرَجْنَا

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	أَحَافُ	خ ف ی	أُخْفِيَا
خ و ل	أَخْوَالِكُمْ	خ ل د	أَخْلَدَهُ
خ و ن	أَخْنَهُ	د د د	أَخْلَدَ
خ ی ر	الْأَخْبَارُ	خ ل ط	اِخْتَلَطَ
د د د	اِخْتَارَ	خ ل ع	فَاخْتَلَعَ
د د د	اِخْتَرْتُكَ	خ ل ف	أَخَايَكُمُ
د د د	اِخْتَرْنَاكُمْ	د د د	فَاخْتَلَفْنَاكُمْ
د ب ر	أَدْبَارُ	د د د	أَخْلَفْنَا
د د د	أَدْبَارِكُمْ	د د د	أَخْلَفُوا
د د د	أَدْبَرِ	د د د	اِخْتَلَفَ
د خ ل	أَدْخَلَ	د د د	اِخْتَلَفْتُمْ
د د د	أَدْخَلَا	د د د	اِخْتَلَفُوا
د د د	أَدْخَلِي	د د د	اِخْتِلَافُ
د د د	أَدْخَلُوا	د د د	اِسْتَخْلَفَ
د د د	أَدْخَلْنَاكُمْ	د د د	اِخْتَلَفِي
د د د	أَدْخِلْ	خ ل ق	أَخْلَقُ
د د د	أَدْخِلِي	د د د	اِخْتِلَاقُ
د ر ا	قَادِرَةٌ	خ ل ل	الْأَخْلَاقُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ل ل	أَدْلِكُمْ	د ر ا	فَادَارَ أُنْتُمْ
د ل و	أَدْلَا	د ر ك	أَذْرَكَ
د ن و	أَدْفَا	د د د	أَذَارَكَ
د ه ي	أَدْحَى	د د د	أَذَارَكُوا
د و ر	الدَّارُ	د ر ي	أَدْبَى
د د د	الدَّوَابُّ	د د د	أَدْبَى
ذ ب ح	أَذْبَحَكَ	د د د	أَذَاكَ
ذ ق ن	الْأَذْقَانِ	د د د	أَذْرَاكُمْ
ذ ك ر	أَذْكُرْكُمْ	د ع و	أَذْهَبُوا
د د د	أَذْكُرْ	د د د	أَذْهَبُكُمْ
د د د	أَذْكُرَنَّ	د د د	أَذْعُ
د د د	أَذْكُرْنِي	د د د	أَذْهَبَ
د د د	أَذْكُرُوا	د د د	أَذْهَبُوا
د د د	أَذْكُرْهُ	د د د	أَذْهَبَانَكُمْ
ذ ل ل	أَذَلَّهُ	د د د	أَذْهَبَانِهِمْ
د د د	الْأَذَلُّ	د ف ح	أَذْفَعُ
د د د	الْأَذَلِّينَ	د د د	أَذْفَعُوا
ذ ه ب	أَذْهَبَ	د ل ل	أَذْلَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ر ب ب	أَرْبَابًا	ذ ه ب	أَذْهَبَا
ر ب ع	أَرْبَعَةٌ	ذ ر ق	أَذْهَبُوا
ر ب ع	أَرْبَعُ	ذ ر ق	فَأَذَابَهَا
ر ب ع	أَرْبَعِينَ	ذ ر ق	أَذْنًا
ر ب و	أَرْبَا	ذ ي ع	أَذَاعُوا
ر ج و	أَرْجَاهُ	ر ا ي	أَرَأَيْتَكَ
ر ج ع	أَرْجِعْ	ر ا ي	أَرَأَيْتُمْ
ر ج ع	أَرْجِعُوا	ر ا ي	أَرَى
ر ج ع	أَرْجِعُونِ	ر ا ي	أَرَاكَ
ر ج ع	أَرْجِعِي	ر ا ي	أَرَأَيْتِ
ر ج ل	أَرْجُلٌ	ر ا ي	فَأَرَاهُ
ر ج ل	أَرْجُلِينَ	ر ا ي	أَرَيْتَكَ
ر ج و	أَرْجُوا	ر ا ي	أَرَيْتُمْ
ر ج و	أَرْجِنِ	ر ا ي	أَرِنَا
ر ج و	أَرْجَاهَا	ر ا ي	أَرِنِي
ر ح م	أَرْحَمُ	ر ا ي	أَرُونِي
ر ح م	أَرْحَمًا	ر ا ي	أَرَيْتَكُمْ
ر ح م	الْأَرْحَامِ	ر ب ب	أَرْبَابِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر س و	أَرْسَاهَا	ر ح م	أَرْحَامُكُمْ
ر ص د	إِرْصَادًا	ر د د	أَرْحَامِينَ
ر ض ع	أَرْضَتَّ	ر د د	فَارْتَدَّ
ر د د	أَرْضَنَ	ر د د	ارْتَدُّوا
ر د د	أَرْضَنَكُمْ	ر د ي	أَرْدَاكُمْ
ر د د	أَرْضِيهِ	ر ذ ل	أَرْدَلِ
ر ض و	ارْتَضَى	ر د د	الْأَرْدَلُونَ
ر ع ي	ارْعُوا	ر د د	أَرَادِنَا
ر خ ب	فَارْتَعَبْ	ر ز ق	ارْزُقْ
ر ق ب	فَارْتَقِبْ	ر د د	ارْزُقْنَا
ر د د	ارْتَقِبُوا	ر د د	ارْزُقُوهُمْ
ر د د	فَارْتَقِبْهُمْ	ر س ل	أَرْسِلْ
ر ك ب	ارْكَبْ	ر د د	أَرْسَلْتَ
ر د د	ارْكَبُوا	ر د د	أَرْسَلْنَا
ر ك س	أَرْكَبُوا	ر د د	فَارْسَلُوا
ر د د	أَرْكَبْهُمْ	ر د د	أَرْسِلْهُ
ر ك ض	ارْكُضْ	ر د د	فَارْسِلُونِ
ر ك ع	ارْكِعُوا	ر د د	أَرْسِلْتُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ز ك و	أَزَكَا	ر ك ع	أَرَكَمِي
ز ل ف	أَزَلْنَا	ر ه ب	قَارِهِيُونِ
د د د	أَزَلْتِ	د د د	اسْتَرْهَبُوهُمْ
ز ل ل	فَأَزَلِمَا	ر ه ق	سَأَزِيحُهُ
د د د	اسْتَرْهَبْتُمْ	ر و د	أَرَادَ
ز ل م	الْأَزْلَامُ	د د د	أَرَادَنِي
ز و ج	أَزْرَاجٌ	د د د	أَرَادُوا
د د د	أَزْرَاجِنَا	د د د	أَرَدْتُ
د د د	أَزْرَاجِيَّ	د د د	أَرَدَنَ
ز ي د	أَزِيدَ	د د د	أَرَدْتُمْ
د د د	أَزْدَادُوا	د د د	أَرَدْنَا
ز ي غ	أَزَاغَ	د د د	أُرِيدُ
ز ي ن	أَزَيْتَ	ر ي ب	أَرْتَابَ
س أ ل	أَسْأَلُكَ	د د د	أَرْتَابَتِ
د د د	أَسْأَلُ	د د د	أَرْتَابُوا
د د د	أَسْأَلُوا	د د د	أَرْتَبْتُمْ
د د د	فَأَسْأَلُكُمْ	ز ج ر	أَزْدِجِرْ
د د د	فَأَسْأَلُكُمْ	د د د	الْوَأَجِرَاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س ر ف	أَسْرَفُوا	س ب ب	أَسَابَ
د د د	إِسْرَافًا	س ب ط	الْأَسْبَاطِ
د د د	إِسْرَافًا	س ب غ	أَسْبَغَ
س ر ق	اسْتَرْقَ	س ب ق	اسْتَبَقَا
س ر و - س ر ی	أَسْرَى	د د د	فَاسْتَقِيمُوا
د د د	أَسْرَى	د د د	اسْتَقِيمُوا
س ط ر	أَسَاطِيرُ	س ج د	اِجْتَدُوا
س ع ی	فَاسَعُوا	د د د	اِجْتَدُوا
س ف ر	أَسْفَرَ	د د د	اِجْتَدِي
د د د	أَسْفَارًا	س ح ر	بِالْأَسْحَارِ
د د د	أَسْفَارِنَا	س خ ط	أَخْطَ
س ف ل	أَسْفَلَ	س ر ح	أَسْرَحَنَّ
د د د	الْأَسْفَلِينَ	س ر ر	أَسْرَ
س ق ط	فَاسْقَطْ	د د د	أَسْرَتُ
س ق ی	أَسْقِنَاكُمْ	د د د	أَسْرُوا
د د د	فَاسْقِنَاكُمْ	د د د	إِسْرَارًا
د د د	اسْتَسْقُوا	س ر ع	أَسْرَعُ
د د د	اسْتَسْقَاهُ	س ر ف	أَسْرَفَ

ROOTS OF WORDS

Root	Word	Root	Word
س م ع	اسْمَعُوا	س ك ن	اسْكُنْ
د د د	فَاسْمَعُونَ	د د د	اسْكُنُوا
د د د	اسْتَمَعَ	د د د	أَسْكَنْتُ
د د د	اسْتَمِعُوا	د د د	فَأَسْكَنْتَهُ
س م و	اسْمٌ	د د د	أَسْكُنُونِمْ
د د د	أَسْمَاءُ	س ل ح	أَسْلَحْنِكُمْ
د د د	أَسْمَاءُ	س ل خ	أَسْلَخَ
س و ا	أَسَاءَ	س ل ف	أَسْلَفَتْ
د د د	أَسَاءْتُمْ	د د د	أَسْلَفْتُمْ
د د د	أَسَاءُوا	س ل ك	فَأَسْلَكْنِي
د د د	أَسَؤُا	د د د	أَسْلَكَ
س و د	الْأَسْوَدُ	س ل م	أَسْلَمَ
د د د	أَسْوَدَتْ	د د د	أَسْلَمْتُ
س و ر	أَسْوَرَةٌ	د د د	أَسْلَمْنَا
د د د	أَسَاوِرَ	د د د	أَسْلَمُوا
س و ق	الْأَسْوَاقِ	د د د	الإِسْلَامِ
س و ي	أَسْتَوِي	د د د	إِسْلَامِكُمْ
د د د	أَسْتَوَتْ	س م ع	أَسْتَمِعْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ش ر ك	أَشْرَكَتَ	س و ی	اسْتَوَيْتَ
د د د	أَشْرَكْتُمْ	د د د	اسْتَوَيْتُمْ
د د د	أَشْرَكْتُمُونِ	س ی ل	أَسْلَمْنَا
د د د	أَشْرَكْنَا	ش ت ت	أَسْنَانًا
د د د	أَشْرَكُوا	ش ح ح	أَشْحَاءَ
د د د	أَشْرِكُهُ	ش د د	أَشِدَاءُ
ش ع ر	أَشْرَاهَا	د د د	أَشِدُّ
ش ع ل	أَشْرَعَلَّ	د د د	أَشِدُّكُمْ / هـ
ش ف ق	أَشْفَقَنَ	د د د	أَشِدُّدٌ
د د د	أَشْفَقْتُمْ	د د د	أَشِدَّتْ
ش ق ق	أَشْفَقَ	ش ر ب	أَشْرَبُوا
د د د	أَشْفَقْتَ	د د د	أَشْرَبِي
د د د	أَشَقَّ	ش ر ح	أَشْرَحَ
ش ق ی	الْأَشْقَى	ش ر ر	الْأَشْرَارَ
د د د	أَشْقَاهَا	ش ر ط	أَشْرَاطَهَا
ش ك ر	أَشْكُرُ	ش ر ق	أَشْرَقَتْ
د د د	أَشْكُرُوا	د د د	الْأَشْرَاقِ
ش ك و	أَشْكُرُوا	ش ر ك	أَشْرَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ب ر	أَصْرًا	ش م أ ز	أَشَارَاتٌ
د د د	أَصْرُوا	ش ه د	أَشْهَدُ
د د د	أَصْلَبُ	د د د	أَشْهَدُوا
ص ب و	أَصْبُ	د د د	الْأَشْهَادُ
ص ح ب	أَصْحَابٌ	د د د	أَشْهَدُكُمْ
ص د ع	فَأَصْدَعُ	د د د	أَشْهَدُوا
ص د ق	أَصَدَقَتْ	ش ه ر	أَشْهَرُ
د د د	أَصْدُقُ	ش ه و	أَشْهَتْ
د د د	فَأَصْدَقُ	ش ي ء	أَشَاءُ
ص ر ر	أَصْرُوا	د د د	أَشْيَاءُ
ص ر ف	سَأَصْرِفُ	ش ي ع	أَشْيَاعَكُمْ
د د د	أَصْرِفُ	د د د	يَأْشِيْعِيكُمْ
د د د	أَصْرَفُوا	ص ب ع	أَصَابِيَهُمْ
ص غ ر	أَصْرَغُ	ص ب ح	الْإَصْبَاحُ
ص ف ح	فَأَصْفَحُ	د د د	أَصْحَحُ
د د د	أَصْفَحُوا	د د د	أَصْحَحْتُ
ص ف د	الْأَصْفَادُ	د د د	أَصْبَحْتُمْ
ص ف و	أَصْفَأَكُمْ	د د د	أَصْبَحُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	أَصَابَ	ص ف و	أَصْطَفَىٰ
د د د	أَصَابَتْ	د د د	أَصْطَفَاكَ
د د د	أَصَابَتْهُمْ	د د د	أَصْطَفَيْتَكَ
د د د	أَصَابْتُمْ	د د د	أَصْطَفَيْنَا
د د د	أَصَابْتُمْ	ص ل ب	أَصْلَابِكُمْ
د د د	أَصِيبٌ	ص ل ح	أَصْلَحَ
ص و ت	الْأَصْوَاتُ	د د د	أَصْلَحَا
د د د	أَصْوَاتِهِمْ	د د د	أَصْلَحْنَا
ص و ف	أَصْوَابُهَا	د د د	أَصْلَحُوا
ص و م	الصَّالِمَاتِ	د د د	أَصْلَحَ
د د د	الصَّالِمِينَ	د د د	إِصْلَاحٌ
ص ي د	فَأَصْطَادُوا	د د د	إِصْلَاحًا
ض ح ك	أَضْحَكَ	ص م م	أَصَمَّهُمْ
ض ر ب	أَضْرَبَ	د د د	الْأَصَمَّ
د د د	فَأَضْرَبُوا	ص ن ع	أَضْعَ
د د د	أَضْرِبُوهُنَّ	د د د	أَضْطَنَّتْكَ
د د د	أَفْضَرِبُ	ص ن م	أَضْمًا
ض ر ر	أَضْطَرُّهُ	د د د	أَضْمَانَكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ض و ا	أَضَاتَتْ	ض ر ر	أَضْرَبَ
ض ي ع	أَضَاعُوا	د د د	أَضْرَبْتُمْ
د د د	أَضْبَعُ	ض ع ف	أَسْتَضْفِقُونِي
ط ر ح	أَطْرَحُوهُ	د د د	أَسْتَضْمِعُوا
ط ر ف	أَطْرَافٌ	د د د	أَضْفَى
ط ع م	أَطْعَمَهُ	د د د	أَضْفَا
د د د	أَطْعَمَهُمْ	ض غ ث	أَضْفَاكَ
د د د	أَطْعِمُوا	ض غ ن	أَضْفَانَكُمْ
د د د	أَسْطَعِمَا	ض ل ل	أَضَلَّ
د د د	إِطْعَامٌ	د د د	أَضَلَّانَا
ط غ و ا ی	أَطْفَى	د د د	أَضَلَّكُمْ
د د د	أَطْفَيْتُ	د د د	أَضَلَّنِي
ط ف ا	أَطْفَاءَهَا	د د د	أَضَلَّانَا
ط ف ل	الْأَطْفَالُ	د د د	أَضَلَّنِي
ط ل ع	أَطْلَعُ	د د د	أَضَلُّوا
د د د	أَطْلَعْتُ	د د د	أَضَلُّونَا
ط ل ق	أَطْلَقَ	ض م م	أَضْمَمَ
د د د	فَأَطْلَقُوا	ض و ا	أَضَاءَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط و ع	اسْتَطَعْتُمْ	ط ل ق	انْطَلَقْتُمْ
ط و ع	أَطِيعُوا	ط م س	اطمئنين
د د د	أَطِيعُونَ	ط م ع	أَطْمَعُ
د د د	أَطْمِنَ	د د د	أَقْتَطِعُونَ
ط ي ر	أَطْمِنَا	ط م ن	اطمأنَّ
ظ ف ر	أَطْفَرَكُمْ	د د د	اطمأنتم
ظ ل م	أَظْمَ	د د د	اطمأنوا
ظ ن ن	أَظُنُّ	ط ه ر	فَاطَهَرُوا
ظ ه ر	أَظْهَرَهُ	د د د	أَظْهَرُ
ع ب د	اعْبُدْ	ط و ر	أَطْوَاراً
د د د	فَاعْبُدْنِي	ط و ع	أَطَاعَ
د د د	اعْبُدُوا	د د د	أَطَاعُونَا
د د د	فَاعْبُدُونِ	د د د	أَطَعْتُمْ
ع ب ر	فَاعْبُدُوا	د د د	أَطَعْتُمُوهُمْ
ع ت د	أَعْسَدْتُ	د د د	أَطَعْنَا
د د د	أَعْدَانَا	د د د	اسْتَطَاعَ
ع ت ل	فَاعْتَلَوْهُ	د د د	اسْتَطَاعُوا
ع ث ر	أَعْرَبْنَا	د د د	اسْتَطَعْتُ

ROOTS OF WORDS

Root	Word	Root	Word
ع د و	اَعْدَبْنَا	ع ج ب	اَسْتَجِبِينَ
د د د	فَاعْتَدُوا	د د د	اَهْب
د د د	اَعْدَاءُ	د د د	اَهْبَنُكُمْ
د د د	بِاَعْدَائِكُمْ	ع ج ز	اَهْجَازُ
ع ذ ب	اَعْدَبُهُ	د د د	اَهْجُوتُ
ع ر ب	الْاَعْرَابُ	ع ج ل	اَهْجَلَكْ
ع ر ج	الْاَعْرَاجُ	د د د	اَهْجَمُ
ع ر ض	اَعْرَضَ	د د د	اَسْتَجِجْتُمْ
د د د	اَعْرَضُوا	د د د	اَسْتَجِجْتُمْ
د د د	اَعْرَضْتُمْ	ع ج م	اَهْجِيَّ
د د د	اِعْرَاضًا	د د د	اَهْجِيًّا
ع ر ف	الْاَعْرَافُ	د د د	الْاَهْجِيْمِينَ
د د د	فَاعْتَرَفْنَا	ع د د	اَعَدَّ
د د د	اَعْتَرَفُوا	د د د	اَعْدُوا
ع ر ي	اَهْرَآكَ	د د د	اَعِدَّتْ
ع ز ز	اَعَزَّهُ	ع د ل	اَعْدِلُوا
د د د	اَهْرِيَّةُ	ع د و	اَعْدَى
ع ز ل	اَعْتَرَفْتُمْ	د د د	اَعْدُوا

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Root	Word	Root	Word
ع ل م	كَالْأَعْلَامِ	ع ز ل	فَاعْتَرِلُوا
ع ل ن	أَعْلَتُ	د د د	فَاعْتَرِلُونَ
د د د	أَعْلَتُمْ	ع ص ر	أَعَصِرُ
ع ل و ا ی	اسْتَعْلَى	د د د	إِعْصَارٌ
د د د	الْأَعْلَى	ع ص م	اعْتَصِمُوا
د د د	الْأَعْلُونَ	د د د	اسْتَعَصِمَ
ع م ر	اسْتَعْمَرَكُمْ	ع ص ی	أَعَصَى
د د د	اعْتَمَرَ	ع ط و	أَعْطَى
ع م ل	أَعْمَلٌ	د د د	أَعْطَيْنَاكَ
د د د	أَعْمَالًا	د د د	أَعْطُوا
د د د	اعْمَلْ	ع ظ م	أَعْظَمُ
د د د	اعْمَلُوا	ع ف و	اعْفُ
ع م م	أَعْمَيْكُمْ	د د د	اعْفُوا
ع م ی	أَعْمَى	ع ق ب	أَعْقَابِكُمْ
ع ن ب	أَعْقَابٌ	د د د	أَعْقَابِنَا
د د د	أَعْقَابًا	د د د	فَاعْتَقِبْهُمْ
ع ن ت	لَاَعْنَتَكُمْ	ع ل م	اعْلَمْ
ع ن ق	أَعْقَابِي	د د د	اعْلَمُوا

ROOTS OF WORDS

Root	Word	Root	Word
غ ر و	فَأَغْرَيْنَا	ع ن ق	أَعَانَهُمْ
غ س ل	فَأَغْسِلُوا	ع ه د	أَعْبَدُوا
غ ش ي	اسْتَشْفَرُوا	ع و د	أَعْبَدُوا
د د د	فَأَغْشَيْنَاهُمْ	ع و ذ	أَعْوَدُوا
د د د	أَغْشَيْتَ	د د د	أَعْيَدَمَا
غ ض ض	أَغْضَضُ	د د د	فَأَسْتَمِدُّ
غ ط ش	أَغْطَسَ	ع و ن	أَعَانَهُ
غ ف ر	اسْتَفْجَرُوا	د د د	فَأَعْبَنُونِي
د د د	اسْتَفْجَرُوا	د د د	اسْتَعِينُوا
د د د	أَسْتَفْرَتَ	ع ي ب	أَعِيْبَهَا
د د د	اسْتَفْجَرُوا	ع ي ن	أَعَيْنَ
د د د	أَغْفِرَ	د د د	أَعَيْنَنَا
د د د	اسْتَفْجَرِي	د د د	أَعْبَنِي
غ ف ل	أَغْلَنَّا	ع ي ي	أَفْنَيْنَا
غ ل ظ	أَغْلَطُوا	غ د و ا ي	أَغْدُوا
د د د	اسْتَنْظَرُوا	غ ر ف	أَغْرَفُوا
غ ل ل	أَغْلَلْنَا	غ ر ق	أَغْرَفْنَا
غ ن ي	أَغْنَى	د د د	أَغْرَقُوا

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Root	Word	Root	Word
ف ر غ	أَفْرَغَ	غ ن ی	أَغْنَتْ
ف ر ق	فَافَرَقَ	د د د	أَغْنَامُ
ف ر ی	أَقْرَى	د د د	اسْتَفْتَى
د د د	أَقْرَاءَ	د د د	أَغْنِيَاءَ
د د د	أَقْرَبِيهِ	غ و ث	اسْتَعَانَ
د د د	أَقْرَبْنَا	غ و ی	أَعْرَبِيَّتِي
ف ز ز	اسْتَفْزِزُوا	د د د	أَعْرَبْنَا
ف س ح	فَافْسَحُوا	د د د	فَأَعْرَبْنَاكُمْ
ف س د	أَفْسَدُوا	ف د د	أَهْدَى
ف ص ح	أَفْصَحَ	د د د	أَهْدَمَهُمْ
ف ص م	أَفْصَمَ	ف ت ح	أَفْصَحَ
ف ض ض	أَفْضَوْا	د د د	اسْتَفْتَحُوا
ف ض أ	أَفْضَى	ف ت ی	أَفْتَى
و ق ت	أَفْتَتَ	د د د	أَفْتَوْنِي
ف ط ر	أَفْطَرَتْ	د د د	فَأَسْتَفْتِهِمْ
ف ع ل	أَفْلَى	ف ج ر	فَأَفْجَرَتْ
د د د	أَفْلَوْا	ف د ی	أَفْذَى
ف ل ح	أَفْلَحَ	د د د	أَفْذَتَ

ROOTS OF WORDS

Root	Word	Root	Word
ق ت ل	أَقْتَلُوا	ف ل ق	أَفْلَقَ
ق ح م	أَقْحَمَ	ف ن ن	أَفَانِ
ق د م	الْأَقْدَمُونَ	ف و ج	أَفْرَاجًا
د د د	الْإِقْدَامَ	ف و ز	فَأَفُوزَ
د د د	أَقْدَامَنَا	ف و ض	أَفُوضُ
ق د و	أَقْدِيدِهِ	ف و ق	أَفَاقَ
ق ذ ف	أَقْذِفِيهِ	ف و ه	أَفْوَاجِكُمْ
ق ر أ	أَقْرَأْ	ف ي ة	أَفَاءَ
د د د	أَقْرَأُوا	ف ي ض	أَفَاضَ
ق ر ب	أَقْرَبَ	د د د	أَفِضُوا
د د د	أَقْرَبْتِ	د د د	أَفْضَمَ
د د د	أَقْرَبُ	ق ب ر	أَقْرَبَهُ
د د د	الْأَقْرَبُونَ	ق ب ل	أَقْبَلَ
د د د	الْأَقْرَبِينَ	د د د	أَقْبَلَتْ
ق ر ر	أَقْرَزْتُمُ	د د د	أَقْبَلْنَا
د د د	أَقْرَزْنَا	د د د	أَقْبَلُوا
د د د	اسْتَقَرَّ	ق ت ل	أَقْتُلْ
ق ر ف	أَقْرَفْتُمُوهَا	د د د	أَقْتُلُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق ل ل	أَقَلَّتْ	ق س ط	أَقِطُوا
د د د	أَقَلَّ	د د د	أَقِطْ
ق ل م	أَقْلَامٌ	ق س م	أَقْسَمُ
ق ن ت	أَقْنِي	د د د	أَقْسَمُوا
ق ن ی	أَقْنِي	د د د	أَقْسِمُ
ق و ت	أَقْوَانَهَا	ق ص د	أَقْصِدْ
ق و ل	أَقْلُ	ق ص ص	فَأَقْصُصْ
د د د	أَقُولُ	ق ص و	الْأَقْصَى
د د د	الْأَقَاوِيلُ	ق ض ی	فَأَقْضِرْ
ق و م	أَقَامَ	د د د	أَقْضُوا
د د د	أَقَامُوا	ق ط ر	أَقْطَارَ
د د د	أَقَمْتَ	ق ط ع	فَأَقْطَعُوا
د د د	أَقَمُّ	ق ع د	أَقْعِدُوا
د د د	أَقِمْ	ق ف ل	أَقْضِلْمَا
د د د	أَقِنْ	ق ل ب	أَقْلِبْ
د د د	أَقِيمُوا	د د د	أَقْلِبُوا
د د د	اسْتَقَامُوا	د د د	أَقْلِبْكُمْ
د د د	اسْتَقِمْ	ق ل ع	أَقْلِبِي

ROOTS OF WORDS

Root	Word	Root	Word
ك ت ر	اَكْذَرُوا	ق و م	اَسْتَعْبَا
د د د	اَسْتَكْبَرَتْ	د د د	اَسْتَعْبَمُوا
د د د	اَسْتَكْبَرْتُمْ	د د د	اَقَوْمٌ
د د د	اَكْذَرُ	د د د	اِقَامٌ
ر د ر	اَنْكَدَرَتْ	ك ب ر	اَكْبَرَةٌ
ك د د	اَكْدَى	د د د	اَسْتَكْبَر
ك ر م	اَلْاَكْرَمُ	د د د	اَسْتَكْبَرَتْ
د د د	اَلْاِكْرَامِ	د د د	اَسْتَكْبَرْتُمْ
د د د	اَكْرِمِي	د د د	اَسْتَكْبَرُوا
د د د	اَكْرِمِي	د د د	اَسْتِكْبَارًا
د د د	اَكْرَمَاءُ	د د د	اَكْبَرُ
ك ر د	اَكْرَمَتَا	د د د	اَكْبَرُ
د د د	اَكْرَمَةٌ	ك ت ب	اَكْبَرُ
د د د	اِكْرَاهِ	د د د	فَاَسَاكُنْبَهَا
د د د	اِكْرَاهِيْنَ	د د د	اَكْتَبُ
ك س ب	اَكْتَسَبَ	د د د	فَاَكْتَبْنَا
د د د	اَكْتَسَبَتْ	د د د	فَاَكْتَبُوهُ
د د د	اَكْتَسَبْنَ	ك ت ر	اَكْتَبَهَا
			اَكْذَرَتْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ی د	اَكْبَدُ	ك س ب	اَكْتَسَبُوا
ك ی ل	اَكْتَالُوا	ك س و	وَ اَكْتَسَوْهُمْ
ك ی ن	اَسْتَكَانُوا	ك ش ف	اَكْهَفَ
ل ب ب	اَلْاَلْبَابِ	ك ف ر	اَكْفُرْ
ل ح د	بِالْحَادِ	د د د	اَكْفُرُوا
ل ح ف	اِلْحَافًا	ك ف ل	اَكْفُرْنِيهَا
ل ح ق	اَلْحَقْمِ	ك ل م	اَكْلَمَّ
د د د	اَلْحَقَا	ك م ل	اَكَلْتُ
د د د	اَلْحَقِي	ك م م	اَلْاِكَامِ
ل د د	اَللَّهِ	ك م ه	اَلْاَكْمَةِ
ل ز م	اَلزَّمَانِ	ك ن ن	اَكِيَّةٌ
د د د	اَلزَّمَمِ	د د د	اَكْنَانًا
د د د	اَنْزَمَمُوْهَا	د د د	اَكْنَنْتُمْ
ل ع ن	اَلنَّمِ	ك و ب	اَكْوَابِ
ل خ و	اَلنَّوَا	ك و د	اَكَادُ
ل ف ف	اَلنَّفَثِ	ك و ن	اَكُّ
د د د	اَلنَّافَا	د د د	اَكِّي
ل ف ی	اَلنَّوَا	د د د	اَكُوْنَ

ROOTS OF WORDS

Root	Word	Root	Word
ل ق ی	أَلْقِيَاءُ	ل ف ی	أَلْقِيَاءُ
ل م س	الْتِمُوا	د د د	أَلْقِيَاءُ
م ه ل	فَالْمَهَا	ل ق ب	أَلْقِيَاءُ
ل ه و	أَلْمَاهُ	ل ق ط	فَالْتَقَطَهُ
ل و ح	أَلْوَاخِ	ل ق م	أَلْتَمَعَهُ
ل و ن	أَلْوَانُ	ل ق ی	أَلْتَمَعَهُ
د د د	أَلْوَانِكُمْ	د د د	أَلْتَمَعَهُ
ل ی س	أَلَيْسَ	د د د	أَلْتَمَعَهُ
د د د	أَوَلَيْسَ	د د د	أَلْتَمَعَهُ
ل ی ن	أَلِنًا	د د د	أَلْتَمَعَهُ
م ت ع	أَمْتَكُنَّ	د د د	أَلْتَمَعَهُ
د د د	أَسْتَمَعُ	د د د	أَلْتَمَعَهُ
د د د	أَسْتَمِعْتُمْ	د د د	أَلْتَمَعَهُ
د د د	فَأَسْتَمِعُوا	د د د	أَلْتَمَعَهُ
د د د	أَمْتَكُمْ	د د د	أَلْتَمَعَهُ
م ث ل	أَمْلَهُمْ	د د د	أَلْتَمَعَهُ
د د د	أَلْمَثَالُ	د د د	أَلْتَمَعَهُ
م ح ن	أَمْتَحَنَ	د د د	أَلْتَمَعَهُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ش ج	أَمْشَاجٍ	م ح ن	أَمْشَوْهُنَّ
م ش ی	أَمْشُوا	م د د	أَمْدَكُمْ
م ض ی	أَمْضَى	د د د	أَمْدَدْنَاكُمْ
د د د	أَمْضُوا	د د د	أَمْيُدُونَ
م ط ر	أَمْطَرْنَا	م ر أ	أَمْرًا
د د د	فَأَمْطِرْ	د د د	أَمْرُؤًا
د د د	أَمْطَرْتِ	د د د	أَمْرِي
م ع ی	أَمْعَانُمْ	د د د	أَمْرَأَةً
م ك ك	أَمْكُونَا	د د د	أَمْرَأَانِ
م ل ا	أَمْتَلَأْتِ	د د د	أَمْرَأَانِ
م ل ق	إِمْلَأِي	د د د	أَمْرَأَتَيْنِ
م ل ك	أَمْلِكْ	م ر ر	أَمْرًا
م ل و	أَمْلِي	م س ح	أَمْسَحُوا
د د د	أَمْلَيْتِ	م س ك	أَمْسَكَ
م ن ن	فَأَمْنْ	د د د	أَمْسَكَنَّ
م ن ی	أَمْنِيهِ	د د د	فَأَمْسِكُوهُنَّ
د د د	أَمْأَنًا	د د د	إِمْسَاكًا
د د د	أَمْأَنِيكُمْ	د د د	أَسْتَمْسِكُ

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Root	Word	Root	Word
ن ب ت	أَنْبَتُمْ	م ه ل	أَمْهَلْتُمْ
ن ب ذ	فَأَنْبَذْتُمْ	م و ت	أَمْوَتُوا
د د د	أَنْبَدْتُمْ	د د د	أَمَاتُوا
ن ث ر	أَنْبَثَرْتُمْ	د د د	أَمَاتُوا
ن ج و	أَمْجَانَا	د د د	أَمْجَانَا
د د د	أَمْجَانُمْ	د د د	أَمْجَانَتْ
د د د	أَمْجِنَا	د د د	أَمْوَاتُوا
د د د	أَمْجِنَا	م و ل	الْأَمْوَالِ
ن ح ر	وَأَمْحَرُوا	م ی ز	أَمْحَرُوا
ن د د	أَمْدَادَا	ن ب ا	أَمْبَتُمْ
د د د	أَمْدَدْتُمْ	د د د	أَمْبَتُوا
د د د	أَمْذَرْتُمْ	د د د	أَمْبَتُمْ
د د د	أَمْذَرْتُمْ	د د د	أَمْبَتُوا
د د د	أَمْذَرْتُمْ	د د د	أَمْبَتُوا
د د د	أَمْذَرُوا	د د د	أَمْبَتُوا
ن ز ل	أَمْزَلْتُمْ	د د د	أَمْبَتُوا
د د د	أَمْزَلْتُمْ	د د د	أَمْبَتُوا
د د د	أَمْزَلْنَا	ن ب ت	أَمْبَتُوا
د د د	أَمْزَلْنَا	د د د	أَمْبَتُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ص ر	انصروني	ن س ب	انساب
د د د	انصروا	ن س ي	انصوم
د د د	انصار	د د د	انسابه
د د د	انصاري	د د د	فانسابه
د د د	انصير	ن ش ا	انصا
د د د	انصروا	د د د	انصام
د د د	انصروه	د د د	انصانا
د د د	فانصير	د د د	انصاناه
د د د	استنصروكم	د د د	انصاناهن
ن ط ق	انطق	د د د	انصاة
د د د	انطقنا	ن ش ر	انصرتنا
ن ظ ر	انظر	د د د	انصره
د د د	انظرننا	د د د	فانصروا
د د د	انظروا	ن ش ز	انصروا
د د د	انظروننا	ن ص ب	الانصاب
د د د	فانظرنني	ن ص ت	انصروا
د د د	انظير	ن ص ح	انصح
د د د	انظروا	ن ص ر	انصرننا

ROOTS OF WORDS

Root	Word	Root	Word
ن ق ص	أَقْسَمَ	ن ع م	أَقَمَ
ن ق ض	أَقْبَضَ	د د د	أَقَمَّتْ
ن ق م	أَقْبَضْنَا	د د د	أَقَمْنَا
د د د	أَقْبَامٌ	د د د	الْأَقَامُ
ن ك ث	أَكَاثًا	ن ف خ	فَانْفَخَ
ن ك ح	فَانْكَبُوا	د د د	أَنْفَخُوا
د د د	فَانْكَبُوا مِنْهُ	ن ف ذ	فَانفَذُوا
د د د	أَنْكَبَكَ	ن ف ر	أَنْفَرُوا
د د د	أَنْكَبُوا	ن ف س	الْأَنْفُسِ
ن ك ر	أَنْكَرَ	د د د	أَنْفَسْنَا
ن ك ف	أَسْتَكْفُوا	د د د	أَنْفَسْتُمْ
ن ك ل	أَنْكَالًا	ن ف ق	أَنْفَقَ
ن م ل	الْأَنْمَالِ	د د د	أَنْفَقَتْ
ن ه ر	أَنْهَرَا	د د د	أَنْفَقْتُمْ
ن ه ي	أَنْهَكْتُمْ	د د د	أَنْفَقُوا
د د د	أَنْهَكًا	د د د	الْإِنْهَاقِ
د د د	أَنْهَانَا	ن ف ل	الْأَنْفَالِ
د د د	فَانْهَى	ن ق ذ	أَنْقَذَكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ہ د ی	اَهْتَدَيْتَ	ن ہ ی	اَتَّبَعُوا
د د د	اَهْتَدِيْمُ	ن و ب	اَنَابَ
ہ ز ا	اَسْتَمِرُّوْا	د د د	اَنَابُوْا
د د د	اَسْتَمِرِّيْ	د د د	اَنَابْنَا
ہ ز ز	اَهْرَوْتَ	د د د	اَنِيبُ
ہ ش ش	اَهْرُ	د د د	اَنِيبُوْا
ہ ل ك	اَهْلَكَ	ہ ب ط	اَمِطُ
د د د	اَهْلَكْتَ	د د د	اَمِطُوْا
د د د	اَهْلَكْنَا	ہ ج ر	فَاَجْرُ
د د د	اَهْلِكُوْا	د د د	وَ اَجْرِيْ
د د د	اَهْلِكُوْا	د د د	وَ اَجْرُوْهُنَّ
ہ ل ل	اَهْلًا	ہ د ی	اَهْدِكَ
د د د	اَهْلًا	د د د	اَهْدِيْكَ
ہ و ر	فَاَهْرَ	د د د	اَهْدِيْكُمْ
ہ و ن	اَهْوَنُ	د د د	اَهْدِنَا
د د د	اَهْوَانُ	د د د	فَاَهْدُوْهُمْ
ہ و ی	اَهْوَاءُ	د د د	اَهْتَدِيْ
د د د	اَهْوَى	د د د	اَهْتَدُوْا

ROOTS OF WORDS

Root	Word	Root	Word
و ز ر	أَوْزَارَهَا / أ	ہ و ی	اسْتَهْوَتْهُ
و ز ع	أَوْزَعِي	و ب ر	أَوْبَارِهَا
و س ط	أَوْسَطِ	و ت د	الْأَوْتَادِ
و س ق	اتَّسَقَ	و ث ن	الْأَوْثَانِ
و ص ی	وَأَوْصَانِ	و ج د	أَجِدُّ
و ع ظ	أَوْعَطَبَتْ	و ج س	أَوْجَسَ
د د د	أَعْظَمَكَ	و ج ف	أَوْجَفْتُمْ
و ع ی	فَأَرْعَى	و ح ی	أَوْحَى
د د د	بِأَوْعِيهِمْ	د د د	أَوْحَيْتُ
و ف ی	أَوْفَى	د د د	أَوْحَيْنَا
د د د	أَوْفِ	و د ی	أَوْدِيَهُ
د د د	أَوْفُوا	و ر ث	أَوْرَثَكُمْ
و ق د	أَوْقَدُوا	د د د	أَوْرَثْنَا
د د د	فَأَوْقِدْ	د د د	أَوْرَثْتُمُوهُمَا
د د د	اسْتَوْقَدَ	د د د	أَوْرِثُوا
و ق ی	اتَّقَى	و ر د	فَأُورِدْهُمْ
د د د	اتَّقُوا	و ر ی	فَأُورِثِي
د د د	اتَّقِينَ	و ز ر	أَوْزَارِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ی س ر	اَسْتَيْسِرَ	و ق ی	اَتَّقِي
ی ق ظ	اَيْقَاطًا	د د د	اَتَّقُونَ
ی ق ن	وَاَسْتَيْقِنَتَهَا	د د د	اَتَّقِينَ
ی م ن	الْاِيْمَانِ	د د د	الْاَتَّقِي
د د د	اَيْمَانِهِمْ	د د د	اَتَّقَاكُمْ
د د د	الْاِيْمِيْنَ	و ك ا	اَتَوَكَّلَا
ی و م	اَيَّامًا	و ل د	الْاَوْلَادِ
*	*	و ل ی	اَوَّلًا
		د د د	الْاَوْلِيَانِ
		د د د	اَوَّلِيَاءُ
		د د د	اَوَّلِيَاكُمْ
		و ه ن	اَرَمَنَ
		ی ا س	اَسْتَبَاسَ
		د د د	اَسْتَبَاسُوا
		ی د ی	اَبْيَدِ
		د د د	اَبْيَدِي
		د د د	اَبْيَدِيهِنَّمَا
		د د د	اَبْيَدِيَّيْنِ

التاء

ROOTS OF WORDS

Root	Word	Root	Word
أ د ی	تَوَدَّرَا	أ ب ی	تَأْتِي
أ ذ ی	تَوَدَّرُوا	أ ت ی	تَأْتِي / تَأْتِيكُمْ
د د د	تَوَدَّرُوْنَ	د د د	تَأْتِيْنَا / تَأْتِيْنِيْم
أ ز ز	تَوَدَّرُ (م)	د د د	تَأْتُوا
أ س ر	تَأْسِرُونَ	د د د	تَوْتُونَ
أ س ی	تَأْسِرُوا	د د د	تَأْتُونَ / تَأْتُونَنَا
د د د	تَأْسِرَ	د د د	تَوْتِي / تَأْتِيْم
أ ف ك	تَوَكَّلُونَ	أ ث م	تَأْتِيْم
د د د	تَوَكَّلُوا	د د د	تَأْتِيْنَا
أ ك ل	تَأْكُلُونَ	أ ج ر	تَأْتِي (ف)
د د د	تَأْكُلُوا	أ خ ذ	تَوَاحِدُ
د د د	تَأْكُلُوا	د د د	تَأْخُذُوا
أ ل م	تَأْمَنُونَ	د د د	تَأْخُذُ
أ م ر	تَأْمُرُ	د د د	تَأْخُذُونَ
د د د	تَأْمُرُونَ	د د د	تَتَّخِذُ
د د د	تَأْمُرِيْنَ	د د د	تَتَّخِذُوا
د د د	تَوَمَّرَ	د د د	تَتَّخِذُونَ
د د د	تَوَمَّرُونَ	أ خ ر	تَتَّخِذُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د ل	تَسْبِدُونَ	أ م ن	تَأْمَنَّا
ب ذ ر	تُسَدِّرُ	د د د	تَأْمَنَ (هُ)
د د د	تَبْذِرُوا	د د د	تَوَمِّنُ
ب د و	تُسَدُّوا	د د د	تَوَمَّنُوا
د د د	تُبَدِّوْنَ/هَا	د د د	تَوَمَّنُونَ
د د د	تُسَدِّ	أ ن س	تَسْتَأْسِئُوا
ب ر م	تُبْرِئُ	أ و ی	تَوَوَّى/تَوَوَّيْهِ
د د د	تَبْرَأُ/تَبْرَأَانَا	أ و ل	تَأْوِيلُ
د د د	تَبْرَأُوا	د د د	تَأْوِيلًا
ب ر ك	تَبَارَكَ	ب أ س	تَبَحَّثُ
ب س ط	تَبْسُطُ (هَا)	ب ش ر	تَبَاشِرُوهِنَّ
ب س ل	تُبْسَلُ	ب ت ل	تَبَدَّلَ/تَبَدَّلًا
ب س م	تَبَسَّمَ	ب خ س	تَبَحَّثُوا/تَبَحَّثُوا
ب ص ر	تَبَصَّرَ	ب خ ل	تَبَحَّثُوا
ب غ ی	تَبَغَّى/تَبَغَّى	ب د ل	تَبَدَّلَ
د د د	تَبَعُونَ	د د د	تَبَدَّلَ
د د د	تَبَعُوا/تَبَعُوا	د د د	تَبَدَّلًا
ب ق ی	تَبَيَّنَ	د د د	تَبَدَّلُوا

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَبِعُونَا	ب ل ی	تَبِلُوا
د د د	التَّابِعِينَ	ب ن ی	تَبُون
د د د	تَبِيحًا	ب و د	تَبْوَى
ت ج ر	تَبَجَّرُوا	د د د	تَبَوُّوا
ت ر ب	تَرَابًا	ب و ا	تَبَوُّوا
د د د	التَّرَابِ	ب ی ع	تَبَايَعْتُمْ
ت ر ق	التَّرَاقِي	ب ل و	تَبَلَّوْا
ت ر ك	تَبَرَّكُوا	ب ی ن	تَبَيَّنَ
د د د	تَبَرَّكُونَ	د د د	تَبَيَّنَتْ
د د د	تَبَرَّكٌ	د د د	فَتَبَيَّنُوا
د د د	تَبَرَّكُوا لِمَنَّا	د د د	تَبَيَّنَ
د د د	تَبَرَّكِي	د د د	تَبَيَّنَا
د د د	تَبَرَّكٌ	ت ب ر	تَبَيَّرَا
ت ل ل	تَبَّلَهُ	ت ب ع	تَبَّعَهَا
ت ل و	تَبَّلَاهَا	د د د	تَبَّعَ
د د د	تَبَّلُوْا	د د د	تَبَّعَانِ
د د د	تَبَّلَيْتَ	د د د	تَبَّيَّنَ
د د د	تَبَّلَى	د د د	تَبَّعُوا/ان

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ج ز ی	بَجَزُونَ	ت ل و	بِلَاوَةٍ
ج س س	وَلَا يَجْسُوا	د د د	التَّالِيَاتِ
ج ع ل	يَجْمَلُونَ	ت م م	تَمَّتْ
د د د	يَجْمَلُوا	د د د	تَمَامًا
د د د	يَجْمَلُونَ	ت و ر	تَارَةً
ج ف ا	تَجَافَى	ث ب ت	تَبِينَا
ج ل ا	يَجْلَى	ث ر ب	تَقْرِبَ
ج م ع	يَجْمَعُوا	ث ق ف	تَقْتَضِيهِمْ
ج ن ب	يَجْنِبُوا	ث و ر	يَجْزِيهِ
ج ه د	يَجَاهِدُونَ	ج ا ر	يَجَارُوا
ج ه ر	يَجْهَرُونَ	د د د	يَجَارُونَ
د د د	يَجْهَرُوا	ج د ل	يَجَادِلُكَ
ج ه ل	يَجْهَلُونَ	د د د	يَجَادِلُوا
ج و ب	تَسْتَجِيبُونَ	د د د	يَجَادِلُ
ج و ع	يَجْمَعُونَ	ج ر م	يَجْرِعُونَ
ح ب ب	يَجْبُوا	ج ر ي	يَجْرِي
د د د	يَجْبُونَ	د د د	يَجْرِيَانِ
ح ب ر	يَجْبِرُونَ	ج ز ي	يَجْزِي

ROOTS OF WORDS

Root	Word	Root	Word
ح س س	تَحَسَّبُوا	ح ب س	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح ب ط	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح ج ج	تَحَسَّبُوا
ح س ن	تَحَسَّبُوا	ح د ث	تَحَسَّبُوا
ح ش ر	تَحَسَّبُوا	ح ذ ر	تَحَسَّبُوا
ح ص ن	تَحَسَّبُوا	ح ر ث	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح ر ر	تَحَسَّبُوا
ح ص ی	تَحَسَّبُوا	ح ر ص	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح ر ك	تَحَسَّبُوا
ح ض ض	تَحَسَّبُوا	ح ر م	تَحَسَّبُوا
ح ك م	تَحَسَّبُوا	د د د	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح ر ی	تَحَسَّبُوا
ح ل ق	تَحَسَّبُوا	ح ز ن	تَحَسَّبُوا
ح ل ل	تَحَسَّبُوا	د د د	تَحَسَّبُوا
د د د	تَحَسَّبُوا	د د د	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح س ب	تَحَسَّبُوا
ح م ل	تَحَسَّبُوا	د د د	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح س د	تَحَسَّبُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ج	خَرَجُوا	ح م ل	حَمَلُونَ
خ ر ر	خَرَجُوا	د د د	حَمَلْنَا
خ ر ص	خَرَصُونَ	ح ن ث	حَمَّتْ
خ ز ی	خَزِنَا	ح و ر	حَاوَرَكَا
د د د	خَزِنِي	ح و ط	حَيْطٌ
د د د	خَزُونَ	د د د	حَيْطُوا
خ س ر	خَسِرُوا	ح و ل	حَوْبَلًا
د د د	خَسِيرٌ	ح ی د	حَبْدٌ
خ ش ع	خَشَعٌ	ح ی ی	حَبُونَ
خ ش ی	خَشِي	د د د	حَبِي
د د د	خَشَاهُ	د د د	حَبِيَّةٌ
د د د	خَشُوا	د د د	حَبِيْمٌ
د د د	خَشُونَ	خ ب ت	فَنَحِيْتٌ
خ ص م	خَصِمُونَ	خ ر ج	خَرَجٌ
د د د	خَصِمُوا	د د د	خَرَجُوا
د د د	خَصِمٌ	د د د	خَرَجُونَ
خ ض ع	خَضَعْنَ	د د د	تَسَخَّرِجُوا
خ ط ب	خَطَبِي	د د د	تَسَخَّرِجُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	تَخَافُونَ	خ ط ط	تَخَطَّطُوا
د د د	تَخَافُوا	خ ط ف	فَتَخَطَّفَهُ
د د د	تَخَفَ	خ ف ت	تَخَافَتْ
د د د	تَخَوُّفًا	خ ف ف	تَخَفِيفًا
د د د	تَخَوُّفٍ	د د د	تَسْتَخَفُونَهَا
خ و ن	تَخَوُّوا	خ ف ی	تَخَفَى
د د د	تَخَافُونَ	د د د	تَخَفُوا
خ ی ر	تَخَيَّرُونَ	د د د	تَخَفُونَ
د خ ل	تَدَخَّلُوا	خ ل د	تَخَطَّوْنَ
د د د	تَدَخَّلَ	خ ل ط	تَخَاطَبْتُمُ
د ر س	تَدْرَسُونَ	خ ل ف	تَخَلَّفَ
د ر ك	تُدْرِكُ	د د د	تَخَلَّفُونَ
د د د	تُدْرِكُهُ	خ ل ق	تَخَلَّقَ
د د د	تَدَارَكُهُ	د د د	تَخَلَّفُونَ
د ر ی	تُدْرِي	خ ل و	تَخَلَّتْ
د د د	تَدْرُونَ	خ و ف	تَخَافَ
د ع و	تَدْعُ	د د د	تَخَافَنَّ
د د د	تَدْعُهُمْ	د د د	تَخَافُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ذ ك ر	تَذَكَّرُوا	د ع و	تَدْعُوهُ
• • •	تَذَكَّرُوا	• • •	تَدْعُوا
• • •	فَسَتَذَكَّرُونَ	• • •	تَدْعُونَ
• • •	سَتَذَكَّرُوهُمْ	• • •	تَدْعُوَنَهَا
• • •	فَتَذَكَّرْ	• • •	تَدْعُونَنِي
• • •	تَذَكِّرُنِي	• • •	تُدْعِي
• • •	تَذِكْرَةَ	• • •	تُدْعُونَ
• • •	تَذَكَّرَ	• • •	تَدْعُونَ
• • •	تَذَكَّرُوا	د ل و	تَدْلُوا
• • •	تَذَكَّرُونَ	• • •	فَتَدْلُوا
• • •	تَتَذَكَّرُونَ	د م ر	تُدْمِرُ
ذ ل ل	تَذَلُّ	• • •	تَدْمِرُهَا
• • •	تَذَلُّلًا	د و ر	تَدْمُرُ
ذ ه ب	تَذَبَّ	• • •	تَدْمُرُونَهَا
• • •	تَذَبُّوا	د ي ن	تَذَانِمُ
• • •	تَذَبُّونَ	ذ ب ح	تَذَبُّوا
ذ ه ل	تَذَلُّ	د خ ر	تَذَخِرُونَ
ذ و د	تَذَوَّدَانِ	ذ ر و	تَذَرُوهُ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج ع	رَجَعُوا	ذ و ق	ذُوقُوا
د د د	رَجَعُوا	ر ا ی	رَوَى
د د د	رَجَعُوا	د د د	رَوَى
ر ج ف	رَجَفَ	د د د	رَوَى
ر ج م	رَجَمُوا	د د د	رَوَى
ر ج و	رَجَوْا	د د د	رَوَى
د د د	رَجَوْنَا	د د د	رَوَى
د د د	رَجَوْهَا	د د د	رَوَى
د د د	رَجَبِي	د د د	رَوَى
ر ح م	رَحِمْنَا	د د د	رَوَى
د د د	رَحِمِي	د د د	رَوَى
د د د	رَحِمُونَ	د د د	رَوَى
د د د	رَدَّ	ر ب ص	رَبَّصُوا
د د د	رَدُّونَ	د د د	رَبَّصُوا
د د د	رَدُّوا	د د د	رَبَّصُوا
ر د ی	رَدِّي	د د د	رَبَّصُوا
ر ز ق	رَزَقُوا	ر ت ل	رَتَّلُوا
د د د	رَزَقَانِي	ر ج ع	رَجَعُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ك ن	تَرَكَنُوا	ر ض ع	تَسَرَّضُوا
ر م ی	تَرَمَّيْ	ر ض و	فَسَرَّضِعْ
ر م ی	تَرَمَّيْمٌ	ر ض و	تَرَضَى
ر م ب	تَرَمَّيْمُونَ	ر ض و	تَرَضَاهُ
ر م ق	تَرَمَّهَاقَا	ر ض و	تَرَضَوْا
ر م د	تَرَمَّهَقِي	ر ض و	تَرَضَوْنَ
ر و ح	تَرَمَّحُونَ	ر ض و	تَرَأَضُوا
ر و د	تَرَمَّذَنَ	ر ض و	تَرَأَضِيْمٌ
ر و د	تَرَمَّيْدٌ	ر ض و	تَرَأَضِ
ر و د	تَرَمَّيْدُونَ	ر غ ب	تَرَغَّبُونَ
ر و د	تَرَأَوْدٌ	ر ف ع	تَرَفَّعَ
ر ی ب	تَرَمَّابُوا	ر ق ب	تَرَفَّعُوا
ز ر ع	تَرَزَّعُونَ	ر ق ب	تَرَقَّبَ
ز ر ی	تَرَزَّيْ	ر ق و	التَّرَاقِي
ز ع م	تَرَزَّعُونَ	ر ق ی	تَرَقَّى
ز ك و	تَرَزَّكُوا	ر ك ب	تَرَزَّكُونَ
ز د د	تَرَزَّكِيْمٌ	ر ك ض	تَرَزَّكُوا
ز ل ل	فَزَّلَ	ر ك ن	تَرَكَنَ

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْبَحُ	ز ه ق	تَزَهَّقُ
د د د	تَسْبَحُونَ	ز و د	تَزَوَّدُوا
د د د	تَسْبِيحَةً	ز و ر	تَزَاوَرُوا
س ب ق	تَسْبِيئًا	ز و ل	تَزُولًا
س ت ر	تَسْتَرُونَ	ز ی د	تَزِدُّ
س ج د	تَسْجُدَ	د د د	تَزِيدُونِ
د د د	تَسْجُدُوا	د د د	تَزِدَادٌ
س ح ر	تَسْحَرُونَ	ز ی غ	تَزِيغٌ
س خ ر	تَسْحَرُوا	ز ی ل	تَزَالُ
د د د	تَسْحَرُونَ	د د د	تَزِيلًا
س ر ح	تَسْرَحُونَ	س ا ل	تَسْأَلُ
د د د	تَسْرِيحًا	د د د	تَسْأَلِي
س ر ر	تُسْرِئُ	د د د	تَسْأَلُوا
د د د	تُسْرِئُونَ	د د د	تَسْأَلُ
س ر ف	تُسْرِفُوا	د د د	تَسْأَلُونَ
س ع ی	تَسْعَى	د د د	تَسْأَلُونَ
س ف ك	تَسْفِكُونَ	س م م	تَسَامُوا
س ق ط	تَسْقَطُ	س ب ب	تَسْبُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س و ی	تَسْوَى	س ق ط	تُسَاقِطُ
د د د	تَسْوَى	س ق ی	تَسْقَى
س ی ر	تَسِيرٌ	س ك ن	تَسْكُنُونَ
ش ب ہ	تَشَابَهَ	د د د	تُسْكَنُ
د د د	تَشَابَهَتْ	س ل م	تُسَلُّوا
ش خ ص	تَشَخَّرَ	د د د	تَسْلِيًا
ش ر ب	تَشْرَبُونَ	د د د	تُسَلِّوْنَ
ش ر ك	تُشْرِكُ	س م ع	تَسْمَعُ
د د د	تُشْرِكُوا	د د د	تَسْمَعُوا
د د د	تُشْرِكُونَ	د د د	تَسْمَعُونَ
ش ط ط	تُشْطِطُ	د د د	تَسْتَمِعُونَ
ش ع ر	تُشْعِرُونَ	س م و	تُسَمَّى
ش ق ق	تُشْفِقُ	د د د	تَسْمِيَةً
د د د	تُشْفِقُ	س ن م	تَسْنِمٌ
د د د	تُشَاقِقُونَ	س و ہ	تَسْوَمُكُمْ
ش ك ر	تُشْكُرُوا	س و د	تَسْوَدُّ
د د د	تُشْكُرُونَ	س و ر	تَسْوَرُوا
ش ك و	تُشْكِكِي	س و م	تُسَيِّمُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ص د ق	تَصَدَّقُونَ	ش م ت	تَشْمِتُ
د د د	تَصَدَّقَ	ش ه د	تَشَهَّدَ
د د د	تَصَدَّقُوا	د د د	تَشَهُدُونَ
ص د ی	تَصَدَّقِي	ش ه و	تَشْفِي
د د د	تَصَدِّقِي	د د د	تَشْفِيهِ
ص ر ف	تَصْرِفُ	ش ی ء	تَشَاءُ
د د د	تَصْرِفُونَ	د د د	تَشَاءُونَ
د د د	تَصْرِفِي	ش ی ع	تَشِيخُ
ص ع د	تَصِدِّقُونَ	ص ب ح	تُصَبِّحُ
ص ع ر	تَصَرُّ	د د د	تُصَبِّحُونَ
ص ف ح	تَصَفَّحُوا	د د د	تُصَفِّحُوا
ص ل ح	تُصَلِّحُوا	ص ب ر	تَصِيرُ
ص ل و	تُصَلِّ	د د د	تَصِيرُوا
ص ن ع	تَصْنَعُونَ	د د د	تَصْنَعُونَ
ص و ب	تُصَبِّكُ	ص ح ب	تُصَاحِبُونَ
د د د	تُصَبِّمُ	ص د د	تُصَدِّقُونَ
د د د	تُصَيِّبَانَا	د د د	تُصَدِّقَانَا
د د د	تُصَيِّبِينَ	ص د ق	تُصَدِّقِينَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط ل ع	تَطَّلَعُ	ص و ب	تَصِيبُوا
د د د	تَطَّلِعُ	ص و م	تَصُومُوا
ط م ن	تَطْمِينٌ	ص ی ر	تَصِيرُ
ط ه ر	تَطِيرَا	ض ح ك	تَضْحَكُونَ
د د د	تَطِيرَنَّ	ض ح و	تَضْحَى
د د د	تَطِيرُومُ	ض ر ب	تَضْرِبُوا
ط و ع	تَطِيعُ	ض ر ر	تَضْرِبُوهُ
د د د	تَطِيهًا	د د د	تَضَارَّ
د د د	تَطِيهُوا	د د د	تَضَارَوْا
د د د	تَطِيهَةٌ	ض ر ع	تَضَرَّعًا
د د د	تَطَوَّرَ	د د د	تَضَرَّعُوا
د د د	تَسْتَطِيعَ	ض ل ل	تَحْلِيلِي
د د د	تَسْتَطِيعُ	د د د	تَحِيلًا
د د د	تَسْتَطِيعُ	د د د	تَحِيلُوا
د د د	تَسْتَطِيعُوا	ط ر د	تَطْرُدُ
د د د	تَسْتَطِيعُونَ	د د د	تَطْرُدُكُمْ
ط و ل	تَطَاوَلَ	ط ع م	تَطْمِينُونَ
ط ی ر	تَطِيرَانًا	ط غ و ا ی	تَطْفَرُوا

ROOTS OF WORDS

Root	Word	Root	Word
ع ج ل	تَعَجَّلَ	ظ ل م	تَظَلَّمَ
د د د	تَعَجَّلَ	د د د	تَظَلُّوْنَ
د د د	تَسْتَعِجِلُ	د د د	تَظَلُّوْا
د د د	تَسْتَعِجِلُوْنَ	ظ م م	تَظَلُّاُ
د د د	تَسْتَعِجِلُوْهُ	ظ ن ن	تَظُنُّ
ع د د	تَعْدُوْنَ	د د د	تَظُنُّوْنَ
د د د	تَعْدُوا	ظ م ر	تَظَاهِرُوْنَ
د د د	تَعْدُوْهَا	د د د	تُظَاهِرُوْنَ
ع د ل	تَعْدِلُ	د د د	تَظَاهِرَا
د د د	تَعْدِلُوْا	ع ب ث	تَبَيَّنَ
ع د و	تَعَدُّ	ع ب د	تَبَيَّنَ
د د د	تَعْدُوْهَا	د د د	تَبَيَّنُوْنَ
د د د	تَعْدُوا	د د د	تَبَيَّنُوْا
د د د	تَعْدُوا	ع ب ر	تَبَيَّرُوْنَ
ع ذ ب	تَعَذَّبَ	ع ث ا	تَعَمَّرُوا
د د د	تَعَذَّبَهُمْ	ع ج ب	تَعَجَّبَ
ع ذ ر	تَعَذَّرُوا	د د د	تَعَجَّبُوْنَ
ع ر ج	تَعَرَّجَ	د د د	تُعْجِبُكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ل م	تَعَلَّمُونَ	ع ر ض	تُعْرِضُونَ
د د د	تَعَلَّمُوا	د د د	تُعْرِضُونَ
د د د	فَتَسْتَعَلَّمُونَ	د د د	تُعْرِضُونَ
د د د	تُعَلِّمِينَ	د د د	تُعْرِضُوا
د د د	تُعَلِّمُونَهُمْ	ع ر ف	تَعْرِفُ
ع ل ن	تُعَلِّمُونَ	د د د	فَتَعْرِفُونَهَا
ع ل و ا ی	تَعَلَّمُوا	د د د	تَعْرِفُهُمْ
د د د	تَعَالَوْا	ع ز ر	تُعَزِّزُهُ
د د د	فَتَعَالَيْنَ	ع ز ز	تُعَزِّزُ
د د د	تَعَالَى	ع ز م	تَعَزَّيْمُوا
ع م د	تَعَمَّدَتْ	ع س ر	تَعَاَسَرْتُمْ
ع م ل	تَعَمَّلُوا	ع ض ل	تَعْمَلُونَهُمْ
د د د	تَعْمَلُونَ	ع ط و	فَتَعَاطَى
ع و د	تَعَوَّدُوا	ع ف ف	التَّعَفُّفِ
د د د	تَعَوَّدُونَ	ع ف و	تَعْفُوا
ع و ل	تَعَوَّلُوا	ع ق ل	تَعْقِلُونَ
ع و ن	تَعَاوَنُوا	ع ل م	تَعَلَّمَ
ع ب ن	التَّعَابِنِ	د د د	تَعَلَّمَهَا

ROOTS OF WORDS

Root	Word	Root	Word
غ ی ظ	تَغَيَّبَ	غ ر ب	تَغَرَّبَ
ف ت ا	تَفَوَّضَ	غ ر ر	تَغَرَّرَ
ف ت ح	تَفَسَّحَ	غ س ل	تَغَسَّلُوا
د د د	تَسْتَفِيحُوا	غ ش ی	تَغَشَّاهَا
ف ت ی	تَسْتَفِيحُ	د د د	تَغَشَّى
د د د	تَسْتَفِيحَانِ	غ ف ر	تَغَفَّرَ
ف ج ر	تَفَجَّرَ	د د د	تَغَفَّرُوا
د د د	تَفَجَّرَ	د د د	تَسْتَفِزُّ
ف خ ر	تَفَاخَرَ	د د د	تَسْتَفِزُّونَ
ف د ی	تَفَادَوْهُمْ	غ ف ل	تَغَفَّلُوا
ف ر ح	تَفَرَّخَ	غ ل ب	تَغَلَّبُوا
د د د	تَفَرَّخُوا	د د د	سَتَغَلَّبُونَ
د د د	تَفَرَّخُونَ	غ ل و	تَغَلَّوْا
ف ر ر	تَفَرَّوْنَ	غ م ض	تَغَمَّضُوا
ف ر ض	تَفَرَّضُوا	غ ن ی	تَغَنَّ
ف ر ق	تَفَرَّقَ	د د د	تَغْنَى
د د د	تَفَرَّقُوا	غ و ث	تَغْتَابُونَ
د د د	تَفَرَّقُوا	غ ی ض	تَغْيِضُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف ل ح	تَفْلِحُوا	ف ر ی	تَفَرَّوْنَ
د د د	تَفْلِحُونَ	د د د	تَفَرُّوا
ف ن د	تَفْضَدُونَ	ف س ح	تَفْضَحُوا
ف و ت	تَفَاوَتَ	ف س د	تَفْضِدُوا
ف و ر	تَفَوَّرَ	ف س ق	تَفْضُونَ
ف ی ء	تَفَيَّ	ف ص ل	تَفْصِيلَ
ف ی ض	تَفَضَّ	د د د	تَفْصِيلاً
د د د	تَفَضُّونَ	ف ض ح	تَفَضُّونَ
ق ب ل	تَقَبَّلَ	ف ض ل	تَفْضِيلاً
د د د	تَقَبَّلُوا	ف ع ل	تَفَعَّلَ
ق ت ل	تَقَتَّبَعْنِ	د د د	تَفَعَّلُوا
د د د	تَقَاتَلُوا	د د د	تَفَعَّلُونَ
د د د	تَقَاتَلُونَ	ف ق د	تَفَقَّدَ
د د د	تَقَاتَلُونَهُمْ	د د د	تَفَقَّدُونَ
د د د	تَقَاتَلُوا	ف ق ه	تَفَقَّهُونَ
د د د	تَفَتَّلَا	ف ك ر	تَفَكَّرُوا
د د د	تَفَاتَلُ	د د د	تَفَكَّرُونَ
د د د	تَفَاتَلُونَ	ف ك ه	تَفَكَّهُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ق ط ع	تَطْمُونُ	ق د ر	تَدِيرُوا
د د د	تَطْمُونُوا	د د د	تَدِيرُوا
د د د	تَطْمَعُ	ق د م	تَدْمَمُ
د د د	تَطْمَعَتِ	د د د	تَدْمَمُوا
ق ع د	تَقَعَدُ	د د د	تَسْتَقْدِمُونَ
د د د	تَقَعَدُوا	ق ر ب	تَقْرَبَا
ق ف و	تَقَفُ	د د د	تَقْرَبُوا
ق ل ب	تَقْلِبُونَ	د د د	تَقْرَبُونَ
د د د	تَقْلِبُ	د د د	تَقْرَبُونَهُ
د د د	تَقْلِبُ	ق ر ر	تَقَرَّرَ
د د د	تَقْلِبُوا	ق س ط	تَقْسَطُوا
ق ن ط	تَقْطُرُوا	ق س م	تَقْسِمُوا
ق ه ر	تَقْرَهُ	د د د	تَقَاسَمُوا
ق و ل	تَقَلُّ	د د د	تَسْتَقْسِمُوا
د د د	تَقُولُ	ق ش ع ر	تَقْشُرُ
د د د	تَقُولَنَّ	ق ص ر	تَقْصُرُوا
د د د	تَقُولُوا	ق ص ص	تَقْصُصْ
د د د	تَقُولُونَ	ق ض ي	تَقْضِي

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ر ه	مَكْرَهُ	ق و م	تَقَمُّمٌ
ك س ب	تَكْسِبُ	د د د	تَقْوَمٌ
د د د	تَكْسِبُونَ	د د د	تَقْوَمُوا
ك ف ر	تَكْفُرُ	د د د	تَقْوَمُوا
د د د	تَكْفُرُوا	د د د	تَقْوِمٌ
د د د	تَكْفُرُونَ	ك ب ر	تَتَكَبَّرُ
ك ل ف	مَيَكْتُفٌ	د د د	تَسْتَكْبِرُونَ
ك ل م	مَيَكْتُمٌ	د د د	تَكْبِرًا
د د د	مَيَكْتُمَا	ك ت ب	تَكْتُبُوهُ
د د د	تَكْتُمَا	ك ت م	تَكْتُمُونَ
د د د	تَكْتُمُونَ	د د د	تَكْتُمُوا
ك ن ز	تَكْذِبُونَ	د د د	تَكْتُمُوهُ
ك ن ن	تَكْذِبُ	ك ذ ب	تَكْذِبُونَ
ك و ن	تَكْذِبُ	د د د	مَيَكْذِبَانِ
د د د	تَكْذِبُونَ	د د د	مَيَكْذِبُوا
د د د	تَكْذِبُونَ	د د د	تَكْذِيبٌ
د د د	تَكْذِبُونَ	ك ر م	مَيَكْذِبُونَ
د د د	تَكْذِبُونَ	ك ر ه	تَكْذِبُوا

ROOTS OF WORDS

Root	Word	Root	Word
ل م ز	تَلِيذُوا	ك و ن	تَكْوُوا
ل م و	تَلِيكُمُ	د د د	تَكُونُونَ
د د د	تَلِيهِمْ	ك و ي	تَكُونِي
د د د	تَلِيهِ	ل ب ث	تَلْبُوا
ل و م	تَلْوُونَا	ل ب س	تَلْسُونَا
ل و ي	تَلْوُوا	د د د	تَلْسُوا
د د د	تَلْوُونَ	ل ذ ذ	تَلَذُّ
ل ي ن	تَلِينُ	ل ظ ي	تَلْطِي
م ت ع	تَمْنَعُونَ	ل ف ح	تَلْفَحُ
د د د	تَمْنَعُ	ل ق ف	تَلْقَفُ
د د د	تَمْتَعُوا	ل ق ي	تَلْقُوهُ
م ث ل	تَمَثَّلُ	د د د	تَلْقُونَ
د د د	التَّمَائِيلُ	د د د	تَلْقِي
م ر ح	تَمْرَحُونَ	د د د	تَلْقِي
م ر ر	تَمْرُرُ	د د د	تَلْقُونَ
د د د	تَمْرُونُ	د د د	تَلْقَامُ
م ر ي	تَمَارُ	د د د	تَلْقَا
د د د	تَمَارُونَ	د د د	التَّلَاقِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ن ن	مَنَاهَا	م ر ی	تَمَارَى
د د د	مَنَوَا	د د د	تَمَرَّزَ
م ن ی	مَنُونٌ	د د د	تَمَرُّونَ
د د د	مَنَوَا	م س س	تَمَسَّهُ
د د د	مَنَى	د د د	تَمَسَّكُمْ
د د د	تَمَنَوَا	د د د	تَمَسَّوْهُ
د د د	مَنُونٌ	م س ك	تَمَسَّكُوا
م ه د	مَمْسِدًا	د د د	تَمَسَّكُوهُ
م و ت	مَمَسَّ	م س ی	تَمَسَّوْنَ
د د د	مَمَسَّتْ	م ش ی	تَمَسَّيْ
د د د	مَمَسَّنَ	د د د	تَمَسَّوْنَ
د د د	مَمَسَّنُونَ	د د د	تَمَسَّيْ
م و ر	مَمَرَّ	م ك ر	تَمَمَّرُونَ
م ی د	مَمَلَّ	م ل ك	تَمَلَّكَ
م ی ز	مَمَلَّزَ	د د د	تَمَلَّكُونَ
م ی ل	مَمَلَّوْا	م ل ی	تَمَلَّيْ
ن ب ا	تَمَنَّنُوهُ	م ن ح	تَمَنَّنَهُ
ن ب ت	تَمَنَّنَتْ	م ن ن	تَمَنَّنَ

ROOTS OF WORDS

Root	Word	Root	Word
ن س ی	تَسَّ	ن ب ت	تَبَيَّنُوا
د د د	تَسَّى	ن ب ز	تَبَايَرُوا
د د د	تَسَّوْ	ن ج و	تَبَجَّجُوا
د د د	تَسَّوْنَ	د د د	تَبَايَجَمُوا
ن ش ر	تَسَّوْرُونَ	د د د	تَبَايَجَا
ن ص ر	تَسَّوْرُوا	د د د	تَبَايَجَا
د د د	تَسَّوْرَةٌ	ن ح ت	تَسَّوْنٌ
د د د	تَسَّوْرَانَ	ن د ی	التَّادِ
د د د	تَسَّوْرَانَ	د د د	فَتَادُوا
د د د	تَسَّوْرَانِ	ن ذ ر	تُنْذِرُ
ن ط ق	تَسَّوْفُونَ	ن ز ع	تَبْرَعُ
ن ظ ر	تَسَّوْرٌ	د د د	تَبَارَعُوا
د د د	تَسَّوْرُونَ	د د د	تَبَارَعُوا
ن ف خ	فَتَسَّخُوا	ن ز ل	تَزَلُّ
ن ف د	تَسَّدَ	د د د	تَزِيلٌ
ن ف ذ	تَسَّدُوا	د د د	تَزِيلًا
د د د	تَسَّدُونَ	د د د	تَزَلَّتْ
ن ف ر	تَسَّرُوا	د د د	تَزَلَّتْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ف س	تَنَهَّمَا	ن ف س	تَنَفَّسَ
ن ف ع	تَنَهَّى	ن ف ع	تَنَفَّعَ
ن ف ن	تَنَهَّوْنَ	ن ف ن	تَنَفَّعَكُمْ
ن ف ن	تَنَهَّوْا	ن ف ن	تَنَفَّعْتُمْ
ن ف ق	تَنَهَّوْا	ن ف ق	تَنَفَّهُوا
ن و ش	التَّنَافُسِ	ن و ش	تَنَفَّسُوا
ن ی ل	تَنَالَهُ	ن ق ذ	تَنَفَّسُوا
ن ق ص	تَنَالُوا	ن ق ص	تَنَفَّسُوا
ن ج د	تَنَجَّوْا	ن ق ض	تَنَفَّسُوا
ن ج ر	تَنَجَّرُونَ	ن ق م	تَنَفَّسُوا
ن ق م	تَنَجَّرُوا	ن ق م	تَنَفَّسُوا
ن د ی	تَنَدَّوْا	ن ق ح	تَنَفَّسُوا
ن ق ح	تَنَدَّى	ن ق ح	تَنَفَّسُوا
ن ق ح	تَنَدَّى	ن ق ح	تَنَفَّسُوا
ن ق ح	تَنَدَّوْنَ	ن ق ح	تَنَفَّسُوا
ن ق ح	تَنَدَّى	ن ق ح	تَنَفَّسُوا
ن ق ص	تَنَهَّزُونَ	ن ق ص	تَنَفَّسُوا
ن ق ل	تَنَهَّزَ	ن ق ل	تَنَفَّسُوا
ن ق ل	التَّنَهُّزِ	ن ق ل	تَنَفَّسُوا

ROOTS OF WORDS

Root	Word	Root	Word
و ص ف	تَصِفُ	ہ و ی	حَوِي
د د د	تَصِفُونَ	و ت ر	تَرَى
و ص ل	تَهْلِلُ	و ج د	يَجِدُ
و ص ی	تَوْصِيَةً	د د د	يَجِدُوا
د د د	تَوْصُونَ	د د د	سَيَجِدُونَ
د د د	تَوَاصَوْا	د د د	يَجِدُوهُ
و ض ع	تَضَعُ	و ج ل	تَوَجَّلُ
د د د	تَضَعُوا	و ج ه	تَوَجَّهَ
د د د	تَضَعُونَ	و د د	تَوَدُّ
و ط أ	تَطْلُوهُمَا	د د د	تَوَدُّونَ
د د د	تَطْلُوهُنَّ	و ذ ر	يَذُرُ
و ع د	تَعِدُّنَا	د د د	يَذُرُونَ
د د د	تُوَعِدُونَ	د د د	يَذُرْفِي
د د د	تَوَاعِدُهُنَّ	د د د	يَذُرُونَ
د د د	تَوَاعِدْتُمْ	و ر ث	يَرْتَوُوا
و ع ی	تَعْبَأُ	و ر ی	تَوَارَتْ
و ف ق	تَوْفِقًا	د د د	تَوَرَّوْنَ
د د د	تَوْفِيقِي	و ز ر	يَزُرُّ
و ف ی	يُوفِّ	و س و س	يُوسِسُ

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ROOTS OF WORDS

Root	Word	Root	Word
أ د ی	يُودُّ	أ ب ی	يَابُ
أ ذ ن	يَأْذَنُ	أ و ل	يَأْتِلُ
د د د	يَسْتَأْذِنُ	أ ت ی	يَأْتِي
د د د	يَسْتَأْذِنُونَ	د د د	يَأْتِي
أ ذ ی	يُؤْذِنُ	د د د	يَأْتُونَ
د د د	يُؤْذِي	د د د	يَأْتِينَ
ب ت ك	أَفْلًا يَبْتَكَنُ	د د د	يَأْتِيَانِهَامَا
أ ف ك	يُؤْمَكُونَ	د د د	يَأْتِيَكُمْ / يَأْتِيَكُمَا
أ ك ل	يَأْكُلُ	د د د	يُؤْتُوا
د د د	يَأْكُلَانِ	د د د	يُؤْتِي
د د د	يَأْكُلْنَ	د د د	يُؤْتِي
د د د	يَأْكُلُوا	أ ث ر	يُؤْتِرُ
د د د	يَأْكُلُونَ	أ خ ذ	يَأْخُذُ
أ ل ف	يُولِّفُ	د د د	يُؤَاخِذُ
أ ل م	يَأْمُرُونَ	د د د	يَأْخُذُونَ
أ م ر	يَأْمُرُونَ	أ خ ر	يُؤَخِّرُ
د د د	يُؤَمِّرُونَ	د د د	يَتَأَخَّرُ
د د د	يَأْمُرُونَ	د د د	يَسْتَأْخِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د و	يَبْدُونَ	أ م ن	يَأْمَنُ
ب س ط	يَبْسُطُ	د د د	يَأْمُرُوا
د د د	يَبْسُطُوا	د د د	يُؤْمِنُ
ب ش ر	يَبْشُرُ	د د د	يُؤْمِنُوا
د د د	يَبْشُرُونَ	د د د	يُؤْمِنُونَ
ب ص ر	يَبْصُرُونَ (م)	أ ن ي	يَأْنِي
د د د	يَبْصُرُ	أ ي د	يُؤَيِّدُ
د د د	يَبْصُرُونَ	ب ح ث	يَبْحَثُ
ب ط ش	يَبْطِشُ	ب خ س	يَبْحَثُ
د د د	يَبْطِشُونَ	د د د	يَبْحَثُونَ
ب ط ل	يَبْطُلُ (سَيْطَلُهُ)	ب خ ل	يَبْغُلُ
ب ع ث	يَبْعَثُ	د د د	يَبْغُلُونَ
د د د	يَبْعَثُونَ	ب د ل	يَبْدُلُ
ب غ ي	يَبْغُونَ	د د د	يَبْدُلُونَ (لَنَا)
د د د	يَبْغِيَانِ	د د د	يَبْدُلُونَ (نَا)
د د د	يَبْغِي	د د د	يَبْدُلِي
د د د	يَبْغُونَ	ب د و	يَبْدِي (هَا)
د د د	يَبْغِي	د د د	يَبْدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	يَتَّبِعَانَّ	ب ق ي	يَتَّبِعَانَّ
د د د	يَتَّبِعُ	ب ك ي	يَتَّبِعُونَ
د د د	يَتَّبِعُونَ	ب ل غ	يَتَّبِعَانَّ / يَلْبَغُوا
د د د	يَتَّبِعُونَ	د د د	يَلْبَغُونَ
ت ل و	يَتَّبِعُونَ / يَتَّبِعُونَ	د د د	يَلْبَغُوا
د د د	يَتَّبِعُوا	ب ل ي	يَلْبَغُونَ (كَمْ)
د د د	يَتَّبِعُونَ	د د د	يَلْبَغُوا
ت م م	يَتَّبِعُونَ	ب و ا	يَتَّبِعُونَ
ت ي ه	يَتَّبِعُونَ	ب ي ت	يَتَّبِعُونَ
ث ب ث	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
د د د	يَتَّبِعُونَ	ب ي ع	يَتَّبِعُونَ
ث خ ن	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
ث ق ف	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
ث ن ي	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
د د د	يَتَّبِعُونَ	ب ي ن	يَتَّبِعُونَ
ج ا ر	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
ج ب ي	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
د د د	يَتَّبِعُونَ	ت ب ر	يَتَّبِعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ج	يَجْمَعُونَ	ج ب ی	بِحَبِيْبِكَ
ع م ج	يَجْمَعُ	ج ح د	يَجْحَدُ
د د د	يَجْمَعُونَ	د د د	يَجْحَدُونَ
ج ن ب	يَجْتَنِبُهَا	ج د ل	يَجَادِلُ
د د د	يَجْتَنِبُونَ	د د د	يَجَادِلُونَ
د د د	يَتَجَنَّبُهَا	ج ر ر	يَجْرَهُ
ج ه د	يَجَاهِدُ	ج ر ع	يَتَجَرَّعُهُ
د د د	يَجَاهِدُوا	ج ر م	يَجْرِمُكُمْ
د د د	يَجَاهِدُونَ	ج ر ی	يَجْرِي
ج ه ل	يَجْهَلُونَ	ج ز ی	يَجْرِي
ج و ب	يُجِيبُ	د د د	يَجْرِيهِمْ
د د د	يُجِيبُ	د د د	يَجْرِي
د د د	يَسْتَجِيبُوا	د د د	يَجْرَاهُ
د د د	يَسْتَجِيبُ	د د د	يَجْرُونَ
د د د	يَسْتَجِيبُونَ	ج ع ل	يَجْمَلُ
ج و ر	يَجَاوِرُونَكَ	د د د	يَجْمَلُونَ
د د د	يُجْرِمُكُمْ	د د د	يَجْمَلُوهُ
د د د	يُجِيرُ	ج ل أ	يَجْلِبُهَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ل ل	فِيحِلُّوْا	ح ش ر	بِحْشَرُوْنَ
د د د	يُحِلُّوْنَ	ح ض ر	بِحْضَرُوْنَ
ح م د	يُحْمَدُوْا	ح ض ض	بِحْضُوشٍ
ح م ل	يُحْمِلُ	ح ط م	بِحْطَمْنِكُمْ
د د د	يُحْمِلُوْنَ	ح ف ظ	بِحْفَظْنِ
د د د	يُحْمِلْنَهَا	د د د	بِحْفَظُوْا
د د د	يُحْمِلُوْهَا	د د د	بِحْفَظُوْنَ
د د د	بِحْمُوْمٍ	ح ف ي	فِيْحِفِّكُمْ
ح و ي	بِحْمِي	ح ق ق	بِحِقِيْ
ح و ر	بِحْوَرٍ	ح ك م	بِحِكْمٍ
د د د	بِحَاوِرَةٍ	د د د	بِحِكْمَانٍ
ح و ط	بِحِطْوَا	د د د	بِحِكْمُوْنَ
د د د	بِحِطْوُوْنَ	د د د	بِحِكْمُوْكَ
د د د	بِحَاطٍ	د د د	بِتَحَاكُمُوْا
ح و ل	بِحَوْلٍ	ح ل ف	بِحَلْفُوْنَ
ح ي ض	بِحِضْنٍ	ح ل ل	بِحِلِّ
ح ي ف	بِحِيْفٍ	د د د	بِحِلِّ
ح ي ق	بِحِيْقٍ	د د د	بِحِلُوْنَ

ROOTS OF WORDS

Root	Word	Root	Word
خ ر ج	يَخْرُجَاكُمْ	ح ي ي	يَجَا
د د د	يَخْرُجَنَّكَ	د د د	يَجِي
د د د	يَسْتَخْرِجَا	د د د	يَجِيكُم
خ ر ر	يَخْرُوْا	د د د	يَجِيْن
د د د	يَخْرُوْنَ	د د د	يَجِيْكَ
خ ر ص	يَخْرُصُوْنَ	د د د	يَسْتَجِيوْنَ
خ ز ي	يَخْرُومُ	د د د	يَسْتَجِي
د د د	يَخْرُوْى	خ ب ط	يَتَجَبَلُهٗ
د د د	يَخْرُوْى	خ ت م	يَتَجِمُّ
د د د	يَخْرُوْى	خ د ع	يَخْدَعُوْكَ
خ س ر	يَخْسِرُ	د د د	يَخْدَعُوْنَ
د د د	يَخْسِرُوْنَ	د د د	يَخْدَعُوْنَ
خ س ف	يَخْصِفُ	خ ذ ل	يَخْذَلُكُمْ
خ ش ي	يَخْشَى	خ ر ب	يَخْرِبُوْنَ
د د د	يَخْشَى	خ ر ج	يَخْرُجُنَّ
د د د	يَخْشَاهَا	د د د	يَخْرُجُوْا
د د د	يَخْشُوْنَ	د د د	يَخْرُجُوْنَ
خ ص ص	يَخْصُصُ	د د د	يَخْرُجُ

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Root	Word	Root	Word
خ ل ف	بَسَخَفَ	خ ص ف	يَخْصِفَانِ
د د د	بَسَخَفَكُمْ	خ ص م	يَخْصِمُونَ
خ ل ق	يَخْلُقُ	د د د	يَخْصِمُونَ
د د د	يَخْلُقُوا	خ ط ف	يَخْطَفُ
د د د	يَخْلُقُونَ	د د د	يَتَخَلَّفُكُمْ
خ ل و	يَخْلُ	د د د	يَتَخَلَّفُ
خ و ض	يَخْرُضُوا	خ ف ت	يَتَخَفَتُونَ
د د د	يَخْرُضُونَ	خ ف ف	يُخَفِّفُ
خ و ف	يَخَافُ	د د د	بَسَخَفَكَ
د د د	يَخَافُهُ	خ ف ي	يَخْفَى
د د د	يَخَافُوا	د د د	يَخْفُونَ
د د د	يَخَافُونَ	د د د	يُخَفِّينَ
د د د	يُخَفِّفُ	د د د	بَسَخَفُونَ
د د د	يَخْرُفُونَكَ	خ ل د	يَخْلُدُ
خ و ن	يَخْتَلُونَ	خ ل ف	يَخْلِفُونَ
خ ي ر	يَخْتَارُ	د د د	يُخَلِّفُ
د د د	بِخَيْرُونَ	د د د	يَتَخَلَّفُوا
خ ي ل	بِخَيْرٍ	د د د	يَتَخَلَّفُونَ

ROOTS OF WORDS

Root	Word	Root	Word
د ع و	يَدْعُ	د ب ر	يَدْبُرُو
د د د	يَدْعَا	د د د	يَدْبُرُونَ
د د د	يَدْعُوا	د د د	يَدْبُرُوا
د د د	يَدْعُونَ	د خ ل	يَدْخُلُونَ
د د د	يَدْعُوْنَا	د د د	يَدْخُلْنَهَا
د د د	يَدْعُوْنِي	د د د	يَدْخُلْ
د د د	يَدْعُوْكَ	د د د	يَدْخُلْهُ
د د د	يَدْعِي	د د د	يَدْخُلْ
د د د	يَدْعُونَ	د ر ا	يَدْرَأُ
د ف ع	يُدْفِعُ	د د د	يَدْرُونَ
د م خ	يُدْفِعُهُ	د ر س	يَدْرُسُونَهَا
د ي ن	يُدِينُونَ	د ر ك	يُدْرِكُكُمْ
د ب ح	يُدْبِحُونَ	د د د	يُدْرِكُهُ
د د د	يُدْبِحْ	د د د	يُدْرِكْ
ذ ر ا	يَذْكُرُكُمْ	د ر ي	يُدْرِيْكُمْ
ذ ك ر	يَذْكُرُوْكُمْ	د س س	يُدْسَسُ
د د د	يَذْكُرُوْكُمْ	د ع ع	يُدْعُ
د د د	يَذْكُرُوا	د د د	يَدْعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ا ی	یَرَوُا	ذ ک ر	یَذْکُرُونَ
د د د	یَرَوْنَ	د د د	یَذْکُرُ
د د د	یَرِیکُمْ	د د د	یَنْذَرُکُمْ
د د د	یَرَأُونِ	د د د	یَنْذَرُونَ
د د د	یَرِیکُمْ	د د د	یَذْکُرُ
ر ب ص	یَرِیضُ	د د د	یَذْکُرُونَ
د د د	یَرِیضِنَ	ذ ه ب	یَذْهَبُ
د د د	یَرِیضُونَ	د د د	یَذْهَبَا
ر ب و	یَرَوُوا	د د د	یَذْهَبُوا
د د د	یَرِی	د د د	یَذْهَبِنَ
ر ت ع	یَرْتَعُ	د د د	یَذْهَبِنَ
ر ج ع	یَرْجِعُ	ذ و ق	یَذُوقُوا
د د د	یَرْجِعُونَ	د د د	یَذُوقُونَ
د د د	یَرْجِعَا	د د د	یَذِیقَ
ر ج م	یَرْجُمُوهُمْ	ر ا ی	یَرِی
ر ج و	یَرْجُو	د د د	یَرِ
د د د	یَرْجُونَ	د د د	یَرَاکَ
ر ح م	یَرْحَمُ	د د د	یَرِ

ROOTS OF WORDS

Root	Word	Root	Word
ر ض و	رَضَوْنَكُمْ	ر ح م	رَحِمَكُمْ
د د د	رَضَوَهُ	د د د	رَضَوْنَا
ر غ ب	رَغَبُوا	ر د د	رَدُّوْكُمْ
د د د	رَغَبُوا	د د د	رَدُّوا
ر ف ع	رَفَعُوا	د د د	رَدُّوا
ر ق ب	رَقِبُوا	د د د	رَدُّوا
د د د	رَقِبُوا	د د د	رَدُّوا
د د د	رَقِبُوا	د د د	رَدُّوا
ر ك ب	رَكِبُوا	ر ز ق	رَزَقُوا
ر ك ض	رَكَّضُوا	د د د	رَزَقُواكُمْ
ر ك ع	رَكَّعُوا	د د د	رَزَقُواوْنَ
ر ك م	رَكَّمُوا	ر س ل	رَسَلُوا
ر م ی	رَمَوْا	ر ش د	رَشَدُواوْنَ
د د د	رَمَوْا	ر ض ع	رَضِعُوا
ر ه ب	رَهَبُوا	ر ض و	رَضُوا
ر ه ق	رَهَقُوا	د د د	رَضُوا
د د د	رَهَقُوا	د د د	رَضُوا
ر و د	رَوَدُوا	د د د	رَضُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ز ی د	يَزِدْكُمْ	ر و د	يُرِدُّونَ
» » »	يَزِدُّهُ	» » »	يُرِيدُ
» » »	يَزِيدُ	» » »	يُرِيدَانِ
» » »	يَزِيدُونَ	» » »	يُرِيدُوا
» » »	يَزِيدَادَ	» » »	يُرِيدُونَ
ز ی غ	يَزِغُ	ر ی ب	يُرْتَابُ
» » »	يَزِغُ	» » »	يُرْتَابُوا
ز ی ل	يَزَالُ	ز ج و	يُرْجِي
» » »	يَزَالُونَ	ز ع م	يُرْهَوْنَ
س ا ل	يَسْأَلُ	ز ف ف	يُرْفِقُونَ
» » »	يَسْأَلُكُمْ	ز ك و	يُرْكُونَ
» » »	يَسْأَلُونَ	» » »	يُرْكِي
» » »	يَسْأَلُونَ	» » »	يُرْكِيكُمْ
س ء م	يَسْأَمُ	» » »	يُرْكِي
» » »	يَسْأَمُونَ	» » »	يُرْكِي
س ب ب	يَسْبُوا	ز ن ی	وَلَا يَزْنُونَ
س ب ت	يَسْبُونَ	» » »	وَلَا يَزْنِينَ
س ب ح	يَسْبَحُونَ	ز و ج	يُرْوِّجُونَ

ROOTS OF WORDS

Root	Word	Root	Word
س ر ف	بَسْرَفُوا	س ب ح	بَسَّحَ
د د د	بَسْرَفَ	د د د	بَسَّحَنَ
س ر ق	بَسْرَقَ	د د د	بَسَّحُونَ
د د د	بَسْرَقَنَ	س ب ق	بَسَّحُوا
س ر و ا ی	بَسْرَی	س ج د	بَسَّجَدُ
س ط ر	بَسَّطَرُونَ	د د د	بَسَّجَدَانِ
س ط و	بَسَّطُونَ	د د د	بَسَّجَدُوا
س ع ی	بَسَّعَى	د د د	بَسَّجَدُونَ
د د د	بَسَّعُونَ	س ج ر	بَسَّجَرُونَ
س ف ك	بَسَّفَكَ	س ج ن	بَسَّجَنَ
س ق ی	بَسَّقَى	س ح ب	بَسَّحَبُونَ
د د د	بَسَّقُونَ	س ح ت	بَسَّحَتَكُمْ
د د د	بَسَّقِينَ	س خ ر	بَسَّخَرُ
س ك ن	بَسَّكَنَ	د د د	بَسَّخَرُونَ
س ل ب	بَسَّسَلِمَهُمْ	د د د	بَسَّسَخَرُونَ
س ل ط	بَسَّسَلَطَ	س خ ط	بَسَّسَخَطُونَ
س ل ك	بَسَّسَلَّكَ	س ر ر	بَسَّسَرُّونَ
د د د	بَسَّسَلَّكَهُ	س ر ع	بَسَّسَارِعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س و ی	بَسَوَى	س ل ل	بَسَلُونَ
د د د	بَسَوِيَانِ	س ل م	بَسَلُوا
س ی ر	بَسِرُوا	د د د	بَسِمٌ
د د د	بَسِرْكُمْ	د د د	بَسِلُونَ
ش ر ب	بَشْرُبٌ	س م ح	بَسْمَعٌ
د د د	بَشْرُونَ	د د د	بَسْمَعًا
ش ر ح	بَشْرَحٌ	د د د	بَسْمَعُوا
ش ر ك	بَشْرِكٌ	د د د	بَسْمَعُونَ
د د د	بَشْرِكُونَ	د د د	بَسْمَعٌ
د د د	بَشْرِكِي	د د د	بَسْمَعُونَ
ش ع ر	بَشْرُونَ	د د د	بَسْمَعُونَ
د د د	بَشْرِكُمْ	س م ن	بَسِمِينَ
د د د	بَشْرِينَ	س ن ه	بَسْتَنَهُ
ش ف ح	بَشْفَعُونَ	س و غ	بَسِغُهُ
د د د	بَشْفَعُوا	س ر ق	بَسَّاقُونَ
د د د	بَشْفَعٌ	س و م	بَسْوَمُهُمْ
ش ف ی	بَشْفِ	د د د	بَسْوَمُونَكُمْ
د د د	بَشْفِينَ	س و ی	بَسْوَوُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ح ب	بَصَحُونَ	ش ق ق	بَشَقُّ
ص د د	بَصَدُونَ	د د د	بَشَاقٌ
د د د	بَصَدَّكَ	د د د	بَشَاقِنٌ
د د د	بَصَدَّكُمْ	ش ق ی	بَشَقٌ
ص د ر	بَصَدَّرٌ	ش ك ر	بَشَكَرٌ
ص د ع	بَصَدَّعُونَ	د د د	بَشَكَرُونَ
ص د ف	بَصَدَّفُونَ	ش ه د	بَشَفَةٌ
ص د ق	بَصَدَّقِينَ	د د د	بَشَدُّونَ
د د د	بَصَدَّقُونَ	ش ه و	بَشَعُونَ
د د د	بَصَدَّقُوا	ش و ی	بَشَوِيٌّ
ص ر خ	بَسَّطَرَحُهُ	ش ی ه	بَشَاءٌ
د د د	بَسَّطَرَحُونَ	د د د	بَشَاءُونَ
ص ر ر	بُصِّرٌ	د د د	بَشَأٌ
د د د	بُصِّرُوا	ص ب ب	بَصِبٌ
د د د	بُصِّرُونَ	ص ب ح	بَصِیحٌ
ص ر ف	بَصْرَفٌ	د د د	قَبِصِحُوا
د د د	بَصْرَفُهُ	ص ب ر	بَصِرٌ
د د د	بَصْرَفُونَ	د د د	بَصِرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	يُصْبِئًا	ص ع د	يَصْنَعُ
د د د	يُصْبِنَا	د د د	يَصْنَعُدُّ
ص و ر	يَصْرُوكُمْ	ص ع ق	يَصْنَعُونَ
ض ح ك	يَصْحَكُونَ	ص ف أ	يَصْنَعُونَ
ض ر ب	يَضْرِبُ	ص ل ب	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	ص ل ح	يَصْنَعُونَ
ض ر ر	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	ص ل و	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	و ص ل	يَصْنَعُونَ
د د د	يَضْرِبُونَ	ص ن ع	يَصْنَعُونَ
ض ر ع	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	ص د ر	يَصْنَعُونَ
ض ع ف	يَضْرِبُونَ	ص و ب	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ط ف ا	يُطْفِرُونَ	ض ع ف	يُضَاعَفُ
ط ل ب	يَطْلُبُهُ	د د د	يُضَاعَفُهَا
ط ل ق	يَنْطَلِقُ	ض ل ل	يَضِلُّ
ط م ث	يَطْمِئِنُّ	د د د	يَضِلُّونَ
ط م ع	يَطْمَعُ	د د د	فَبُعِثَكَ
د د د	يَطْمَعُونَ	د د د	يُضِلُّنَّ
ط ه ر	يَهْرُونَ	د د د	يُضِلُّونَ
د د د	يَهْرُ	ض ه ي / ا	يُضَاهِئُونَ
د د د	يَهْرُونَ	ض و ا	يُضَيِّقُ
د د د	يَهْرُونَ	ض ي ع	يُضَيِّقُ
ط و ع	يَطَّاعُ	ض ي ف	يُضَيِّقُهُمَا
د د د	يَطَّاعُ	ض ي ق	يُضَيِّقُ
د د د	يَطْمِئِنُّ	ط ب ع	يُطَبِّعُ
د د د	يَسْتَطِيعُ	ط ع م	يُطَعِّمُهُ
د د د	يَسْتَطِيعُ	د د د	يُطْعِمُ
د د د	يَسْتَطِيعُونَ	د د د	يُطْعِمُنِي
ط و ف	يَطْوِفُ	د د د	يُطْعِمُونِي
د د د	يَطْوِفُونَ	ط غ و ا ي	يَطْفِي

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	يَعْبُدُ	ط و ف	يُطَافُ
د د د	يَعْبُدُونَ	د د د	يُطَافُونَ
د د د	يَعْبُدُوا	ط و ق	يُطِغَّرُونَ
د د د	يَعْبُدُونِ	د د د	سَيَطُوفُونَ
ع ت ب	يَسْتَعْبِدُوا	ط ي ر	يَطِيرُ
د د د	يَسْتَعْبِدُونَ	د د د	يَطِيرُوا
ع ج ب	يُعْجِبُ	ظ ل ل	فَيُظَلِّلَنَّ
د د د	يُعْجِبُكَ	ظ ل م	يُظَلِّمُ
ع ج ز	يُعْجِزُونَ	د د د	يُظَلِّمُونَ
ع ج ل	يُعْجِلُ	د د د	يُظَلِّمُهُمْ
د د د	يَسْتَعِجِلُ	ظ ن ن	يُظَنُّ
د د د	يَسْتَعِجِلُونَ	د د د	يُظَنُّونَ
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	يُعَذِّبَانَا	ع ب ع	يُجَابُ

ROOTS OF WORDS

Root	Word	Root	Word
ع ص م	بَعَثَ	ع ذ ب	بَعْدَهُ
ع ص ی	بَعَثَ	ع ذ ر	بَعْدِرُونَ
د د د	بَعُوثٌ	ع ر ج	بَعْرُوجٌ
د د د	بَعِثِكَ	د د د	بَعْرُجُونَ
ع ض ض	بَعَثُ	ع ر ض	بَعْرَضٌ
ع ط و	بَعُوثًا	د د د	بَعْرَضُونَ
د د د	بَعِثِكَ	د د د	بَعْرَضُوا
د د د	بَعُوثًا	ع ر ف	بَعَارْفُونَ
ع ظ م	بَعَثَ	د د د	بَعْرَفُونَ
د د د	بَعِثَ	د د د	بَعْرَفُوا
ع ف ف	بَعَثَ	د د د	بَعْرَفٌ
ع ف و	بَعَثَ	د د د	بَعْرَفٌ
د د د	بَعُوثٌ	ع ز ب	بَعْرُوبٌ
د د د	بَعُوثًا	ع ز ل	بَعْدِلُوكُمْ
ع ق ب	بَعَثَ	ع ش ا	بَعَثَ
ع ق ل	بَعَثَ	ع ص ر	بَعِثْرُونَ
د د د	بَعُوثٌ	ع ص م	بَعِثْكَ
ع ك ف	بَعَثَ	د د د	بَعِثْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع و ذ	يَعُوذُونَ	ع ل م	يَعْلَمُ
ع ي ي	يَعِي	• • •	سَيَعْلَمُ
غ د ر	يَعَادِرُ	• • •	يَعْلَمُونَ
غ ر ر	يَعْرَكَ	• • •	يَعْلَمُوا
• • •	بَعْرَكَ	• • •	سَيَعْلَمُونَ
غ ر ق	فَيَعْرِقُكُمْ	• • •	يَعْلَمُكَ
غ ش ي	يَعْشَى	• • •	يَعْلَمَانِ
• • •	يَعْشَاءُ	• • •	يَتَعْلَمُونَ
• • •	يَعْتَبِكُمْ	ع ل ن	يَعْلَمُونَ
• • •	يَسْتَعْتَبُونَ	ع م ر	يَعْمُرُ
غ ض ض	يَعْضُونَ	• • •	يَعْمُرُوا
• • •	يَعْمُرُوا	ع م ل	يَعْمَلُ
• • •	يَعْمُرْنَ	• • •	يَعْمَلُونَ
غ ف ر	يَعْفِرُ	ع م •	يَعْمُرُونَ
• • •	يَعْفِرُونَ	ع و د	يَعْوَدُوا
• • •	يَعْفِرُوا	• • •	يَعْوَدُونَ
• • •	يَسْخِرُ	• • •	يَسْخِرُ
• • •	يَسْخِرُونَ	• • •	يَسْخِرَانَا

ROOTS OF WORDS

Root	Word	Root	Word
غ و ص	يُغْوُوا	غ ف ر	يَسْتَفِرُّوْا
غ و ی	يُغْوِيكُمْ	غ ل ب	يَنْتَبِ
غ ی ب	يَنْتَبِ	د د د	يُغْلِبُوا
غ ی ر	يُغْوِيهِمْ	د د د	يُغْلِبُونَ
د د د	يُغْوُوا	د د د	سَيُغْلِبُونَ
د د د	يَنْتَبِرَ	غ ل ل	بَغْلٌ
غ ی ظ	يَغْلِبُ	د د د	بَغْلٌ
ف ت ح	يَفْتَحُ	غ ل ی	يَغْلِي
د د د	يَسْتَفْتِحُونَ	غ م ز	يَغْفَمُزُونَ
ف ت ر	يَفْتَرُ	غ ن ی	يَغْفُوا
د د د	يَفْتَرُونَ	د د د	يَغْفِي
ف ت ن	يَفْتَنُونَ	د د د	يَغْفِيَانِ
د د د	يَفْتَنُكُمْ	د د د	يَغْفِيهِ
د د د	يَفْتَنُكُمْ	د د د	يَغْفِي
د د د	يَفْتَنُوكَ	د د د	يَغْفِيكُمْ
ف ت ی	يَفْتِيكُمْ	غ و ث	يَغْفُوا
د د د	يَسْتَفْتِيوكَ	د د د	يَسْتَفْتِيَانِ
ف ج ر	يَفْتَجِرُ	د د د	يَسْتَفْتِيُوا

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	بُفْسِقُونَ	ف ر ح	يُفْرِحُ
ف ص ل	بُفْصِلُ	د د د	يُفْرَحُوا
ف ض ض	بُفْضِنُوا	د د د	يُفْرَحُونَ
ف ض ل	بُفْضَل	ف ر ر	يُفْرِءُ
ف ط ر	بُفْطَرْنَ	ف ر ط	يُفْرَطُونَ
ف ع ل	بُفْعَلُوا	د د د	يُفْرَطُ
د د د	بُفْعَلُ	ف ر ق	بُفْرَقُونَ
د د د	بُفْعَلُونَ	د د د	بُفْرَقُ
ف ق ه	بُفْقِهُوا	د د د	بُفْرَقُوا
د د د	بُفْقِهُونَ	د د د	بُفْرَقَا
ف ك ر	بُفْكُرُوا	د د د	بُفْرَقُونَ
د د د	بُفْكُرُونَ	ف ر ي	بُفْرِي
ف ل ح	بُفْلِحُ	د د د	بُفْرُونَ
د د د	بُفْلِحُونَ	د د د	بُفْرِيَنَهُ
ف ي ه	بُفْيَهُوْا	ف ز ز	بُسْتَفْزِمُ
ق ب ض	بُفْيَضُ	ف س ح	يُسْتَفْسِحُ

ROOTS OF WORDS

Root	Word	Root	Word
ق ذ ف	يُذْفِقُ	ق ب ض	بِضْمَنَ
د د د	يُذْفِقُونَ	د د د	بِضْمُونًا
ق ر ا	يُذْرَأُونَ	ق ب ل	يُجِبُّ
ق ر ب	يُذْرَبُونَ	د د د	يُجِبُّونَ
ق ر ف	يُذَرِّفُ	ق ت ر	يُذَرِّفُونَ
د د د	يُذَرِّفُونَ	ق ت ل	يُجْتَنَّبُ
ق س م	يُذَمِّمُونَ	د د د	يُجْتَنَّبُونَ
د د د	يُذَمِّمُ	د د د	يُجْتَنَّبُوا
د د د	يُذَمِّمَانِ	د د د	يُجْتَنَّبُونَ
ق ص ر	يُذَمِّمُونَ	د د د	يُجْتَنَّبَانِ
ق ص ص	يُذَمِّصُ	د د د	يُجْتَنَّبُوا
د د د	يُذَمِّصُونَ	د د د	يُجْتَنَّبُونَ
ق ض ض	يُذَمِّصُ	د د د	يُجْتَنَّبَانِ
ق ض ي	يُذَمِّصِي	ق د ر	يُذَمِّدُ
د د د	يُذَمِّصُونَ	د د د	يُذَمِّدُونَ
ق ط ع	يُذَمِّعُ	ق د م	يُذَمِّدُ
د د د	يُذَمِّعُونَ	د د د	يُذَمِّدُونَ
ق ل ب	يُذَلِّبُ	د د د	يُذَمِّدُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق و م	يَسْتَفِيمُ	ق ل ب	يَقْلِبُ
ك ب ت	يَكْسِبُهُمْ	د د د	يَقْلِبُوا
ك ب ر	يَكْبُرُ	د د د	يَقْلِبُونَ
د د د	يَكْبُرُوا	ق ل ل	يُقَلِّمُكُمْ
د د د	يَكْبُرُونَ	ق ن ت	يَقْنَتُ
د د د	يَسْتَكْبِرُونَ	ق ن ط	يَقْنَطُ
د د د	يَسْتَكْبِرُ	د د د	يَقْنَطُونَ
ك ت ب	يَكْتَسِبُ	ق و ل	يَقْلُ
د د د	يَكْتَسِبُونَ	د د د	يَقُولُ
ك ت م	يَكْتُمُ	د د د	يَقُولُوا
د د د	يَكْتُمِنَ	د د د	يَقُولُونَ
د د د	يَكْتُمِبَا	د د د	يَقُولُونَ
ك ذ ب	يَكْذِبُونَ	ق و م	يَقُومُ
د د د	يَكْذِبُ	د د د	يَقُومَانِ
د د د	يَكْذِبُونَكَ	د د د	يَقُومُونَ
د د د	يَكْذِبُونَ	د د د	يَقِيصًا
ك ر ه	يَكْرَهُونَ	د د د	يَقِيصُوا
د د د	يَكْرَهُنَّ	د د د	يَقِيصُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ك ل م	يَتَكَلَّمُونَ	ك س ب	يَكْسِبُونَ
ك ن ز	يَكْزِبُونَ	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	يَكْفُرُوهُ
ك و ر	يَكْوَرُ	د د د	يَكْفُرُونَ
ك و ن	يَكُنُ	ك ف ف	يَكْفُتُ
د د د	يَكُنُّ	د د د	يَكْفُوا
د د د	يَكُونُ	د د د	يَكْفُوكَ
د د د	يَكُونَا	ك ف ل	يَكْفُلُ
د د د	يَكُونُوا	د د د	يَكْفُلُونَهُ
د د د	يَكُونُونَ	ك ف ي	يَكْفِبُ
ك ي د	يَكِيدُوا	د د د	يَكْفِبُكُمْ
د د د	يَكِيدُونَ	ك ل أ	يَكْفُرُكُمْ
ل ب ث	يَلْبَسُوا	ك ل ف	يَكْفُتُ
د د د	يَلْبَسُونَ	ك ل م	يَكْلُمُ
ل ب س	يَلْسِنُونَ	د د د	يَكْلِمُنَا
د د د	يَلْسِنُوا	د د د	يَكْلِمُكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ل ق ی	یَلْقُونَ	ل ح د	یُلْحِدُونَ
د د د	یَلْقَى	ل ح ق	یَلْحَمُوا
د د د	یَلْقِيَانِ	ل ع ب	یَلْعَبُ
ل م ز	یَلْزُكُ	د د د	یَلْعَبُوا
د د د	یَلْزُونَ	د د د	یَلْعَبُونَ
ل ه ث	یَلْهَثُ	ل ع ن	یَلْعَنُ
ل ه و	یَلْهَمُ	د د د	یَلْعَمُهُمْ
ل و م	یَلْهَمُونَ	ل ف ت	یَلْفِتُ
ل و ی	یَلْهَوْنَ	ل ف ظ	یَلْفِظُ
ل ی ث	یَلْهَكُمُ	ل ق ط	یَلْقِطُهُ
م ت ح	یَلْمِزُكُمْ	ل ق ی	یَلْقَى
د د د	یَلْمِزُونَ	د د د	یَلْقُونَ
د د د	یَلْمِزُوا	د د د	یَلْقَاهُ
د د د	یَلْمِزُونَ	د د د	یَلْقَوْنَهُ
م ح ص	یَلْمِزُكُمْ	د د د	یَلْقَاهَا
م ح ق	یَلْمِزُونَ	د د د	یَلْقَوْنَ
م ح و	یَلْمِزُوا	د د د	یَلْمِزُوا
د د د	یَلْمِزُوا	د د د	یَلْمِزُوا

ROOTS OF WORDS

Root	Word	Root	Word
م ل ك	بِمَلِكٍ	م د د	بِمَدَدٍ
د د د	بِمَلِكُونٍ	د د د	بِمَدَدِهِمْ
م ل ل	بِمِلٍّ	د د د	بِمُدَدِكُمْ
م ن ع	بِمَعُونٍ	م ر و	بِمُرُونٍ
م ن ن	بِمِنْ	م ر ي	بِمُرُونٍ
د د د	بِمَعُونٍ	د د د	بِمَارُونٍ
م ن ي	بِمَنْبِئِهِمْ	م س س	بِمَسَكَةٍ
د د د	بِمَنْبِئِهِ	د د د	بِمَسْفِيٍّ
د د د	بِمَنْوَةٍ	د د د	بِمَسَا
د د د	بِمَنْوَةٍ	د د د	بِمَسَا
م ه د	بِمَهْدُونٍ	م س ك	بِمَسْكُونٍ
م و ن	بِمَوْتٍ	د د د	بِمَيْكٍ
د د د	بِمَوْتُوا	م ش ي	بِمِشِيٍّ
د د د	بِمَوْتُونٍ	د د د	بِمِشُونٍ
د د د	بِمَيْتٍ	م ط و	بِمِطْقِيٍّ
د د د	بِمَيْتِيٍّ	م ك ن	بِمِكْتٍ
م و ج	بِمَوْجٍ	م ك ر	بِمَكْرُودٍ
م ي ز	بِمَيْزٍ	د د د	بِمَكْرُونٍ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن د ی	يُنَادِي	م ی ل	فَيَسْأَلُونَ
د د د	يُنَادِيهِمْ	ن ا ی	يَتَأَوَّنَ
د د د	يُنَادِرُونَ	ن ب ا	مِنْ بَيْتِكَ
ن ذ ر	يُنذِرُ	د د د	مِنْ بَيْتِكُمْ
د د د	يُنذِرُونَ	د د د	مِنَّا
د د د	يُنذِرُونَكُمْ	د د د	مَنْكُمُ
ن ز ع	يُنذِرُ	د د د	يَسْتَسْتَشِرُونَكَ
د د د	يُنذِرُكَ	ن ب ت	مِنْ بَيْتِكَ
ن ز غ	يُنذِرُغُ	ن ب ط	يَسْتَسْتَشِرُونَ
د د د	يُنذِرُكَ	ن ب ع	يَتَّبِعُوا
ن ز ف	يُنذِرُونَ	د د د	يَتَّبِعِ
ن ز ل	يُنذِرُ	ن ج و	مِنْ بَيْتِكُمْ
د د د	يُنذِرُونَ	د د د	مِنْ بَيْتِكُمْ
ن س خ	يُنَسِّخُ	د د د	يُنَجِّدُ
ن س ف	يُنَسِّفُهَا	د د د	يَتَنَجَّسُونَ
ن س ل	يُنَسِّئُونَ	ن ح ت	يَتَحَسَّبُونَ
ن س ی	يُنَسِّي	ن د ی	يُنَادُونَكَ
د د د	يُنَسِّئُكَ	د د د	مِنَادٍ

ROOTS OF WORDS

Root	Word	Root	Word
ن ظ ر	يَنْظُرُونَ	ن ش ا	يَنْشَأُ
ن ع ق	يَنْعِقُ	د د د	يَنْفِي
ن غ ض	يَنْغُضُونَ	ن ش ر	يَنْشُرُ
ن ف خ	يَنْفَخُ	د د د	يَنْشُرُونَ
ن ف و	يَنْفُو	ن ص ر	يَنْصُرُ
ن ف ر	يَنْفِرُوا	د د د	يَنْصُرَكَ
ن ف ع	يَنْفَعُ	د د د	يَنْصُرَانَا
د د د	يَنْفَعُكُمْ	د د د	يَنْصُرُنِي
د د د	يَنْفَعُنَا	د د د	يَنْصُرُونَ
د د د	يَنْفَعُونَكُمْ	د د د	يَنْصُرُونَكُمْ
ن ف ق	يَنْفِقُ	د د د	يَنْصُرُونَ
د د د	يَنْفِقُوا	د د د	يَنْصُرُونَهُمْ
د د د	يَنْفِقُونَ	ن ط ق	يَنْطِقُ
ن ف ي	يَنْفُوا	د د د	يَنْطِقُونَ
ن ق ذ	يَنْقِدُونَ	ن ظ ر	يَنْظُرُ
د د د	يَنْقِدُونَ	د د د	يَنْظُرُوا
ن ق ص	يَنْقُصُ	د د د	يَنْظُرُونَ
د د د	يَنْقُصُكُمْ	د د د	يَنْظُرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ہ ی	يَتَأَمَّرُونَ	ن ق ض	يَتَقَضُونَ
ن و ب	يُنِيبُ	ن ق م	يُنْقِمُ
ن ی ل	يَسْأَلُ	ن ك ث	يَسْئَلُ
د د د	يَأْتُمُّ	د د د	يَتَكَمَّرُونَ
د د د	يَأْتُوا	ن ك ح	يَتَحَمُّ
د د د	يَأْتُونَ	د د د	يَتَحَمُّونَ
ط ب ہ	يَهْبِطُ	د د د	يَهْبِطُ
ج ر	يُهَاجِرُ	د د د	يَهْتَكِمُ
د د د	يُهَاجِرُونَ	ن ك ر	يَهْجُرُ
ج ع	يَهْجَمُونَ	د د د	يَهْجُرُونَهَا
د د ی	يَهْدِي	ن ك ف	يَهْتَفِكُمْ
د د د	يَهْدِيهِ	ن ہ ی	يَهْيَى
د د د	يَهْدُونَ	د د د	يَهْيَأُكُمْ
د د د	يَهْلُؤِي	د د د	يَهْيَأُكُمْ
د د د	يَهْدِيَنِ	د د د	يَهْيُونَ
د د د	يَهْدُوا	د د د	يَهْتَدِ
د د د	يَهْدُونَ	د د د	يَهْتَدُوا
د د د	يَهْدِي	د د د	يَهْتَدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
و ج د	يَجِدُونَ	ع ر ه	يُحَرِّفُونَ
ه ج ه	يُوجِبُونَ	ر ا ه	يَسْتَجِرُّونَ
و ح ي	يُوحِي	د د د	يَسْتَجِرُّونَ
د د د	يُوح	د د د	يَسْتَجِرُّونَ
د د د	يُوحِي	م ز ه	يَسْتَجِرُّونَ
و د د	يُودِعُونَ	ل ك ه	يَسْتَجِرُّونَ
د د د	يُودِعُونَ	د د د	يَسْتَجِرُّونَ
د د د	يُودِعُونَ	د د د	يَسْتَجِرُّونَ
و ذ ر	وَيَذَرُونَ	و ن ه	يَسْتَجِرُّونَ
د د د	يُذَرُّونَ	ي ا ه	يَسْتَجِرُّونَ
د د د	يُذَرُّونَ	ي ج ه	يَسْتَجِرُّونَ
و ر ث	يُورِثُونَ	ي م ه	يَسْتَجِرُّونَ
د د د	يُورِثُونَ	و ب ق	يَسْتَجِرُّونَ
د د د	يُورِثُونَ	و ت ر	يَسْتَجِرُّونَ
د د د	يُورِثُونَ	و ث ق	يَسْتَجِرُّونَ
د د د	يُورِثُونَ	و ج د	يَسْتَجِرُّونَ
و ر ي	يُورِثُونَ	د د د	يَسْتَجِرُّونَ
د د د	يُورِثُونَ	د د د	يَسْتَجِرُّونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ع ظ	بِظْلِهِ	و ز ر	يُرْوُونَ
د د د	بِوَعْدِهِ	و ز ع	يُرْوَعُونَ
د د د	بِوَعْدَانِهِ	و س و س	يُوسِسُونَ
و ع ي	بِوَعْدَانِهِ	و ص ف	يَصِفُونَ
و ف ض	بِوَفْيَانِهِ	و ص ل	يَصِلُ
و ف ق	بِوَفْقِهِ	د د د	يَجْلُوا
و ف ي	بِوَفْيِهِمْ	د د د	يَجْلُونَ
د د د	بِوَفَاتِهِ	د د د	يُوصَلُونَ
د د د	بِوَفَاتِهِ	و ص ي	يُوصِي
د د د	بِوَفْوَانِهِ	د د د	يُوصِيكُمْ
د د د	بِوَفْوَانِهِ	د د د	يُوصِينَ
د د د	بِتَوْفَاتِهِمْ	و ض ع	يَضَعُ
د د د	بِتَوْفَاتِهِمْ	د د د	يَضَعْنَ
د د د	بِتَوْفَاتِهِمْ	و ط أ	يَطْوُونَ
د د د	بِتَوْفَاتِهِمْ	و ع د	يَعِدُّ
د د د	بِتَوْفَاتِهِمْ	د د د	يَعِدُّكُمْ
و ق د	بِتَوْفَاتِهِمْ	د د د	يُوعِدُونَ
د د د	بِتَوْفَاتِهِمْ	و ع ظ	يَبْطِئُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
و ل ی	بَوَلَّ	و ق ع	بَوَفَع
د د د	بَوَلَّ	و ق ی	بَوَقَى
د د د	بَوَلَّوْا	د د د	بَوَقَى
د د د	بَوَلَّوْنَ	د د د	بَوَقَى
و ه ب	بَهَبَ	د د د	بَبَقَى
ی ا س	بَيَّأَسَ	د د د	بَبَقَى
ی و م	بَوَمَّأَسَ	و ك ا	بَبَقَى
		و ك ل	بَبَقَى
		د د د	بَبَقَى
		و ل ج	بَبَقَى
		د د د	بَبَقَى
		و ل د	بَبَقَى
		د د د	بَبَقَى
		و ل ی	بَبَقَى
		د د د	بَبَقَى
		د د د	بَبَقَى
		د د د	بَبَقَى
		د د د	بَبَقَى

النون

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَبِعَ	ا ت ی	أَتَى
د د د	تَبِعَكُمْ	د د د	أَتَانِي
د د د	تَبِعْتَهُمْ	د د د	أَتَوْتِ
ت ر ك	تَبَرَكَ	ا خ ذ	أَخَذَ
ت ل و	تَلَوْا	ب ل و	أَبْلَوْا
ث ب ت	تَبَّثُوا	ا خ ر	أَخْرَجُوا
ج ز ی	تَجَزَّى	ا ك ل	أَكَلَ
د د د	تَجَزَّيْهِ	ا م ن	أَمِنَ
د د د	تَجَزَّى	ب د ل	أَبْدَلَ
ج ع ل	تَجَمَّلَ	ب ر ا	أَبْرَأَ (هَآ)
د د د	تَجَمَّلَهَا	د د د	أَبْرَأَ
ج و ب	تَجَبَّ	ب ش ر	أَبْشَرُ
ج و ز	تَجَاوَزَ	ب ط ش	أَبْطَشَ
ح ش ر	تَحَشَّرَ	ب خ ی	أَبْخَى
د د د	تَحَشَّرَهُمْ	د د د	أَبْخَى
ح ف ظ	تَحَفَّظَ	ب ل	أَبْلَى
ح و ذ	تَسَحَّوْذَ	ب و ء	أَبْوَى
ح ی ی	تَحَا	ب ی ن	أَبَانَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ر ج	سَلَسَدْرٍ جَمِيمٍ	ح ی ی	مُحَيِّمٍ
د ر ی	مَدْرِي	د د د	مَدْرِي
د ع و	مَدْعُ	خ ت م	مَدْعُ
د د د	مَدْعُ	خ ر ج	مَدْعُ
د د د	مَدْعُو	خ ر ق	مَدْعُو
د د د	مَدْعُوهُ	خ ز ی	مَدْعُوهُ
د ل ل	مَدْلِكُمْ	خ س ف	مَدْلِكُمْ
د و ل	مَدَاوِلُهُمَا	خ ش ی	مَدَاوِلُهُمَا
ذ ك ر	مَذْكُوكَ	خ ط ف	مَذْكُوكَ
ذ ل ل	مَذَلَّكَ	خ ف ی	مَذَلَّكَ
ذ ه ب	مَذْهَبٌ	خ ل ف	مَذْهَبٌ
ذ و ق	مَذْقَهُ	خ ل ق	مَذْقَهُ
د د د	مَذْبُوحُهُ	خ و ض	مَذْبُوحُهُ
د د د	مَذْبُوحُهُمْ	خ و ف	مَذْبُوحُهُمْ
ر ا ی	مَرَايَ	د د د	مَرَايَ
د د د	مَرَاكٌ	د خ ل	مَرَاكٌ
د د د	مَرَاهُ	د د د	مَرَاهُ
د د د	مَرِي	د د د	مَرِي

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْبَحُكَ	ر ا ی	رُبُّكَ
س ب ق	تَسْبِقُ	د د د	رُبُّنِكَ
س ج د	تَسْجُدُ	د د د	رُبُوبٌ
س خ ر	تَسْحَرُ	ر ب ص	قَرَبٌ
س ر ع	تَسَارِعُ	ر ب و	رُبُّكَ
س ق ط	تَسْقِطُ	ر د د	رُدٌّ
س ق ی	تَسْقِي	ر ز ق	رَزَقَكَ
د د د	تَسْتَعِينُكُمْ	د د د	رَزَقَهُمْ
د د د	تَسْتَعِينُ	ر س ل	رُزَيْلٌ
س ل خ	تَسْلَخُ	ر و د	رُزَيْدٌ
س ل ك	تَسْلُكٌ	د د د	سَرَادٌ
س م ع	تَسْمَعُ	ز ی د	زِدٌّ
س و ق	تَسْوِقُ	د د د	سَرِيذٌ
س و ی	تَسْوِي	د د د	زَيْدُكُمْ
د د د	تَسْوِيكُمْ	د د د	زَادٌ
س ی ر	تَسِيرٌ	س ا ل	نَسَأَكَ
ش ر ح	تَشْرَحُ	د د د	نَسَأَنَّ
ش ر ك	تَشْرِكُ	س ب ح	نَسَّحُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	نَبِيْدٌ	ش ه د	نَشِيْدٌ
ع ج ز	نَجِيْرٌ	ش ی ه	نَشَاؤٌ
ع د د	نَعْدٌ	د د د	نَفَاؤٌ
ع ذ ب	نَعْدَبَةٌ	ص ب ر	نَصِيْرٌ
د د د	سَطَبِهِمْ	ص ر ف	بُصْرَفٌ
ع ف و	نَفٌّ	ص و ب	بُصِيْبٌ
ع ق ل	نَقِيْلٌ	ض ر ب	نَضْرِبَا
ع ل م	نَقَلٌ	ض ر ر	نَضْرَبُوْهُمُ
ع ل ن	نَقِيْنٌ	ض ی ع	نَضِيْعٌ
ع م ر	نَمْرِكٌ	ط ب ع	نَطِيْعٌ
ع م ل	نَمَلٌ	ط ع م	نَطِيْمٌ
ع و د	نَعُوْدٌ	د د د	نَطِيْمِكُمْ
د د د	نَمَدٌ	ط م س	نَطِيْسٌ
د د د	نَمِيْدِكُمْ	ط م ع	نَطِيْعٌ
د د د	سَمِيْدُهَا	ط و ی	نَطْوِيٌّ
ع و ن	نَسِيْنٌ	ظ ل ل	نَظَلٌ
خ د ر	نَقَاوِرٌ	ظ ن ن	نَظَنٌ
خ ر ق	نَقَرِيْمٌ	د د د	نَظَنِكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ق ر ر	قَرَّرَ	غ ف ر	غَفَّرَ
ق ص ص	قَصَّصَ	ف ت ن	فَتَنَهُمْ
د د د	دَقَّقَ	ف ر غ	فَرَّغَ
ق ع د	قَعَّدَ	ف ر ق	فَرَّقَ
ق ل ب	قَلَّبَ	ف ص ل	فَصَّلَ
ق و ل	قَوَّلَ	ف ض ل	فَضَّلَ
ق و م	قَوِّمَ	ف ع ل	فَعَّلَ
ق ي ض	قَيَّضَ	ف ق د	فَقَّدَ
ك ت ب	كَتَبَ	ف ق ه	فَقَّهَ
د د د	دَنَّكَتَبَ	ق ب س	قَبَّسَ
ك ت م	كَتَمَ	ق ب ل	قَبَّلَ
ك ذ ب	كَذَّبَ	ق ت ل	قَتَلَ
ك س و	كَسَّوَمَا	د د د	دَّهَّلَ
ك ف ر	كَفَّرَ	ق د ر	قَدَّرَ
ك ل ف	كَفَّلَ	ق د س	قَدَّسَ
ك ل م	كَفَّمَا	ق ذ ف	قَذَّفَ
د د د	دَنَّكَفَّمَا	ق ر أ	قَرَّأَ
ك و ن	كَفَّنَ	د د د	دَنَّكَفَّرَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ذ ر	نَذَرُ	ك و ن	يَكُونُ
و ر ث	رِثٌ	د د د	يَكُونُونَ
د د د	رِثٌ	ك ي ل	يَكُونُوا
و س م	سَلِمَةٌ	ل ع ب	يَلْعَبُونَ
و ض ع	فَضَعُ	ل ع ن	يَلْعَبُونَ
و ع د	فَعِدْمٌ	ل ق ي	يَلْقَوْنَ
و ف ي	تَوَقَّيْتُكَ	م ت ع	يَلْقَوْنَ
و ك ل	تَوَكَّلُ	م د د	يَلْقَوْنَ
و ل ي	وَلَّوْهُ	د د د	يَلْقَوْنَ
د د د	وَلَّوْهُ	م ل و	يَلْقَوْنَ
ی س ر	يَسْرَكَ	م ن ح	يَلْقَوْنَ
د د د	فَسَّيْرُهُ	م و ت	يَلْقَوْنَ
		م ي ر	يَلْقَوْنَ
		ن ب أ	يَلْقَوْنَ
		د ل ك	يَلْقَوْنَ
		و ج د	يَلْقَوْنَ
		و ح ع	يَلْقَوْنَ
		د د د	يَلْقَوْنَ

السلام

ROOTS OF WORDS

Root	Word	Root	Word
ب ل و	لَبَنَلِي (كَمْ)	ا ك ل	لَا كُونُ
د د د	لَبْتَلِينُ	د د د	لَا كَلِينُ
ب و ء	لَبُو بِيَهُمْ	ا م ن	لَقَوْمِيْنَ
ب ي ت	لَبِيْتِيْنَ (ه)	د د د	لَقَوْمِيْنَ
ب ي ن	لَابِيْنُ	د د د	لَبُو بِيْنَ
د د د	لَبِيْنُ	ب ت ك	لَبْتَكُنْ
د د د	لَبِيْتَكُنْ	ب د ل	لَبِيْدَلِيْهِمْ
د د د	لَبِيْنُ	ب د و	لَبِيْدِيْ
د د د	لَبِيْتِيْهٖ	ب ش ر	لَبِيْشِرْ
د د د	لَبِيْنُ	ب ط ه	لَبِيْطَهٗنَ
د د د	لَبِيْتِيْنِ	ب ع ث	لَبِيْعَتِيْنَ
ب و ا	لَبُوْتُوْهُمْ	د د د	لَبِيْعَتِيْنَ
ث ب ت	لَبِيْتُوْكَ	ب ك ي	لَبِيْكَوْ
ج د ل	لَبِيْجَادُوْكُمْ	ب ل غ	لَبِيْلَغُوْا
ج ز ي	لَبِيْزِيْنِ	ب ل و	لَبِيْلُوْهُمْ
د د د	لَبِيْزِيْكَ	د د د	لَبِيْلُوْكُمْ
ج ع ل	لَا جَعَلَكَ	د د د	لَبِيْلُوْنُ
د د د	لَتَجْمَلَكْ	د د د	لَبِيْلِيْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ل	لَيَحْمِلَنَّ	ج ع ل	لِنَجْمَلَهُ
د د د	لَيَحْمِلُوا	د د د	لِمَا هَلُونَ
ح ن ك	لَا حَتَمَنَّ	ج م ع	لَيَجْمَعَنَّكُمْ
ح ي ي	لَيُحْيِيَنَّ	ح ب ط	لَيُحْبِطَنَّ
د د د	لَيُحْيِيَهُ	ح ج ب	لَيُحْجِبُونَّ
د د د	لِيُحْيِيَنَّ	ح ر ق	لَيُحَرِّقَهُ
خ ر ج	لَيُخْرِجَنَّ	ح ز ن	لَيُخْرِزَنَّ
د د د	لَيُخْرِجَنَّ	د د د	لَيُخْرِقَنَّ
د د د	لَيُخْرِجُوا	ح س ن	لَيُخْسِنَنَّ
د د د	لَيُخْرِجَكُمْ	ح ش ر	لَيُخْشِرَهُمْ
خ ز ي	لَيُخْرِجِيَنَّ	ح ص ن	لَيُخْصِمَنَّكُمْ
ر س ر	لَيُخْرِجُونَ	ح ض ر	لَيُخْضِرَهُمْ
خ ف ي	لَيَسْتَخْفُوا	ح ك م	لَيُكْحِمَنَّكُمْ
خ ل ف	لَيَسْتَخْفِيَهُمْ	د د د	لَيُكَلِّمَنَّكُمْ
د ح ض	لَيُدْخِلُونَّ	ح ل ف	لَيُدْحِضُونَّ
د خ ل	لَيُدْخِلَنَّ	ح ل ل	لَيُدْحِلَنَّ
د د د	لَيُدْخِلُوا	ح م ل	لَيُدْحِلَنَّ
د د د	لَا دُخْلَكُمْ	د د د	لَيُدْحِلَهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج م	لَا رَجْمَكَ	د خ ل	لَنْدَجِلْتَهُمْ
د د د	لَنْرَجِمَنَّكُمْ	د ی ن	لَمَدِينُونَ
د د د	لَرَأَدُوكَ	ذ ب ح	لَاذِجْتَهُ
د د د	لَمَرَدُوذُونَ	ذ ك ر	لَيَذْكُرُوا
ر د ی	لَتُرَدِّينَ	ذ و ق	لَذَائِقُوا / الْمَذَابِ
ر ز ق	لَيُرْزَقُهُمْ	د د د	لَاذَقَاكَ
د د د	لِرِزْقَانَا	د د د	فَلْيَذِيقَنَّ
ر س ل	لَتُرْسِلَنَّ	د د د	لَتَذِيقَهُمْ
د د د	لَمُرْسَلُونَ	د د د	لَيَذِيقُكُمْ
ر ض و	لَيَرْضَوْنَهُ	د د د	لَيَذُوقُوا
د د د	لَيَرْضَوْكُمْ	ر ا ی	رَأَيْتَهُ
ر ق ی	لِرُقْبِكَ	د د د	لَتَرْمُونَ
د د د	فَلْيَرْتَقُوا	د د د	لَرَاهَا
ر ك ب	لَتَرْكَبَنَّ	د د د	لَيُرِيَهُ
د د د	لَتَرْكَبُوا	د د د	لَيُرِيَكُمْ
ز ل ق	لَيُرْلَقُونَكَ	د د د	لَيُرِيَهُمَا
ز و ل	لَتَزُولَ	د د د	لَيُرُوا
ز ی د	لَا زِيدَنَّكُمْ	ر ج م	لَرَجَمَاكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س ل ك	يَسْلُكُوا	ز ي د	يَزِدُّوهُمُ
س ل م	يَسْلِمُ	د د د	لَيَزِيدَنَّ
س م ح	تَسْمَعَنَّ	ز ي ن	لَا زِيدَنَّ
س م و	لَيَسْمُونَ	س ا ل	تَسْمَعَنَّ
س ن ن	يَسْتَبَا	د د د	وَيَسْأَلُوا
س و ه	يَسْأَلُونَ	د د د	تَسْمَعَنَّ
س و ي	يَسْتَوُوا	د د د	يَسْتَأْذِنُوا
ش ر ب	الشَّارِبِينَ	س ج د	لَا يَجِدُ
ش ر ذ م	لَشِرْذِمَةً	س ج ن	لَيَسْجُنَنَّ
ش ر ك	يَشْرِكُونَا	د د د	لَيَسْجُنَنَّ
ش ق ي	يَتَشَقَّقُوا	س ح ر	يَتَشَحَّرْنَا
ش ه د	يَشْهَدُوا	س ر ق	لَسَارِقُونَ
ش و ب	لِقَوْمٍ	س ف ع	تَسْفَعُوا
ش و ي	لِلشَّوِيِّ	س ق ي	لَا تَقْبَلُهُمْ
ص ب ح	لَيَصْبِحَنَّ	س ك ن	يَتَكُونُوا
ص پ ر	لَيَصِيرَنَّ	د د د	يَسْكُنَنَّ
ص د د	لَيُصِدِّدُوا	د د د	لَتُنَكِّتَنَّكُمْ
د د د	لَيُصِدِّدَهُمْ	س ل ط	لَتَأْطِقَنَّ

ROOTS OF WORDS

Root	Word	Root	Word
ط و ف	وَلِيَطَّوْفُوا	ص د ق	لَصَادِقُونَ
د د د	لِلطَّائِفِينَ	د د د	لِنَصَدَقَنَّ
ظ ن ن	لَأَظُنُّكَ	ص ر ف	لِنَصْرِفَ
د د د	لَأَظُنُّهُ	ص ر م	لِيَصْرِمَهَا
ظ ه ر	لِيُظْهِرَهُ	ص غ أ	لِيَتَضَى
ع ب د	لِيَعْبُدُونِ	ص ف ح	وَلِيَصْفَحُوا
د د د	لِلْمَيْدِ	ص ل ب	لَأَصْلَبَنَّكُمْ
ع د ل	لِأَعْدِلَ	ص ن ع	لِيُصْنَعَ
ع د و	لِيَتَمَدَّوْا	ص و م	فَلْيَصْمَهُ
ع ذ ب	لِيَذَبْنَا	ض ح ك	فَلْيَضْحَكُوا
د د د	لِيَذَبَّهُمْ	ض ر ب	وَلِيَضْرِبَنَّ
د د د	لِأَعْدِبْنَهُ	ض ل ل	لِيُضِلَّنَا
ع ر ف	فَلْيَعْرِفَهُمْ	د د د	لِيُضِلُّوْا
د د د	لِيَتَعَارَفُوا	د د د	لَأُضِلَّهُمْ
د د د	لِيَتَعَرَّفَهُمْ	ض ي ق	لِيُضَيِّقُوا
ع ز ل	لَمَّا زُوِّوْنَ	ط ل ع	لِيُطْلِمَكُمْ
ع س ر	لِلْمَسْرِي	ط م ن	لِيُطْمِنَنَّ
ع ف ف	فَلْيَسْتَوْفُوا	ط ه ر	لِيُظْهِرَكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
غ ی ظ	لَعَاظِرُونَ	ع ف و	وَلْيَعْمُرُوا
ف ت ن	لَفِيئَاتِهِ	ع ل م	لَعَلَّيْهٖ
ف ج ر	لَيَفْجُرْنَ	د د د	لَتَعْلَنَنَّ
ف د ی	لَا تَقْدُوا	د د د	لَيَعْلَنَنَّ
د د د	لَيَقْتَدُوا	د د د	لَيُعَلِّمَنَّ
ف ر ح	فَلْيَفْرَحُوا	د د د	لَيُعَلِّمَنَّ
ف ر ی	لَيَفْتَرِي	ع ل و ی	لَتَعْلَنَنَّ
ف ز ز	لَيَسْفِرَنَّوَنكَ	د د د	لَعَالِي
ف س د	لَفَسَدًا	ع م ر	لَعَمْرُكَ
د د د	لَتُفْسِدَنَّ	ع و د	لَعَادِرًا
د د د	لَتُفْسِدَنَّ	د د د	لَتَعْوَدُونَ
د د د	لَيُفْسِدُوا	غ ر ق	لَيُفَرِّقَنَّ
ف ق ه	لَيُفْقَهُوا	غ ر م	لَمُفْرَمُونَ
ق ت ل	لَا تَقْتُلَنَّكَ	غ و و	لَتُعْرِبَنَّكَ
د د د	لَا تَقْتُلَنَّكَ	غ ف ر	لَا تَسْتَفِيرَنَّ
ق ر ا	لَيَقْرَأَنَّ	غ ل ب	لَا تُظْلِمَنَّ
ق ر ب	لَيُقْرِئُونَا	غ و ی	لَا تُغْوِيَهُمْ
ق ر ف	وَلَيُقْرِئُوا	غ ی ر	فَلْيُعِيرَنَّ

ROOTS OF WORDS

Root	Word	Root	Word
ك ي د	لَا كِيدَنَّ	ق ص ص	فَلْيَقْصِرَنَّ
ل ح ي	لِحْيَتِهِ	ق ض ي	لَيَقْبِضَنَّ
ل ط ف	وَلْيَنْطَلِفَنَّ	د د د	لَيَقْبِضُوا
ل ف ت	لَيَنْفِتَسَا	ق ط ع	لَا تَقْلَمَنَّ
ل ق ي	لَيَقْلُوَنَّ	ق ع د	لَا تَقْدَنَّ
د د د	فَلْيَقْبِضَنَّ	ق و ل	لَيَقُولَنَّ
م س خ	لَيَسْخَمَنَّ	د د د	لَيَقُولَنَّ
م س س	لَيَسْتَنَّ	ق و م	لَيَقْوِمَنَّ
د د د	لَيَسْتَكْمَنَّ	ك ب ر	لَيَكْبُرُوا
م س ك	لَا تَسْكُمَنَّ	ك ت م	لَيَكْتُمُونَ
م ك ر	لَيَسْكُرُوا	ك ف ر	لَا تَكْفُرَنَّ
م ل ا	لَا تَمْلَأَنَّ	د د د	لَتَكْفُرَنَّ
م ل ل	وَلْيَمْلَأَنَّ	ك م ل	لَيَكْمُلُوا
م ن ي	وَلَا تَمْنِمْ	ك ن د	لَتَكْنُدَنَّ
ن ب ا	فَلْيَنْبَغَنَّ	ك و ن	لَا تَكُونَنَّ
د د د	لَيَنْبُوكَنَّ	د د د	لَتَكُونَنَّ
ن ب ذ	لَيَبْذَنَّ	د د د	لَيَكُونُوا
ن ب ذ	لَيَبْذَنَّ	د د د	لَيَكُونَنَّ
ن ج و	لَتَنْجِيَهُ	ك ي ●	لَيَكْبَلَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و س ع	لَمُوسِعُونَ	ن ذ ر	لِيُذِرُوا
و س م	لَلتَّوَسِيمِينَ	ن ذ ر	لَنزِعَنَّ
و ض ع	لَاَوْضَعُوا	ن ر ف	لَنفِيقَنَّ
و ط أ	لِيُؤَاطُوا	ن ص ر	لَيَنْصُرَنَّ
و ف ي	لِيُؤَفِّقَهُمْ	د د د	لَيَنْصُرُوهُ
د د د	لَمُؤَقِّمُونَ	ن ظ ر	لَيَنْظُرَنَّ
د د د	وَلَيُؤْتُوا	ن ع م	لَاَنْتَمِيهِ
و ق ت	لَوْقِيَا	ن ف س	فَلَيَتَنَافَسَنَّ
د د د	لَيُنْفِقَنَّ	ن ك ب	لَنَأْكُبَنَّ
و ق ع	لَوْقِعِيَا	ن و أ	لَتَسْوَبَنَّ
و ق ي	فَلَيَنْتَقُوا	م د م	لَمَكَّامَتٍ
و ل ي	فَلَيُؤَلِّبَنَّكَ	د د ي	لَتَهْدِيَنَّهُمْ
د د د	لَبُؤْلُنَ	د د د	لَيَهْتَدِيَنَّ
و ه ب	لَاَهَبَ	ه ل ك	لَيَهْلِكَنَّ
ي ق ن	لَيَسْتَفِيقَنَّ	د د د	لَيَهْلِكَنَّ
أ ت ي	لَاَنْتَمِيَهُمْ	و ج د	لَاَاجِدَنَّ
د د د	وَلَنَأْتِيَنَّ	د د د	لَتَجِدَنَّ
د د د	لَتَأْتِيَنَّ	و ح ي	لَيُؤْحِضَنَّ
د د د	لَتَأْتِيَنَّكُمْ	و ذ ر	لَيُذِرَنَّ

الميم

ROOTS OF WORDS

Root	Word	Root	Word
ا م ن	مُؤْمِنُونَ	ا ت ي	مَاتِيَا
د د د	مُؤْمِنِينَ	د د د	المُؤْتُونَ
د د د	مُؤْمِنَةً	ا ج ل	مُؤْتَجِلًا
د د د	مُؤْمِنَاتٌ	ا خ ذ	مُتَّخِذًا
ا ن س	مُسْتَأْنِسِينَ	د د د	مُتَّخِذِي
ا و ي	مَاتٍ / مَاتَا	د د د	مُتَّخِذَاتٍ
ا و ب	مَأْوِي / مَأْوَاهُمْ	ا خ ر	المُتَّخِرِينَ
د د د	مَأْوَاهُ / مَأْوَاهُمْ	ا ذ ن	مُؤَدِّنًا
ب ث ث	المُبْتَوِي	ا ر ب	مَارِبٌ
د د د	مَبْتَوِيَّةٌ	ا و ص د	مُؤَصِّدًا
د د د	مُبْتَغًا	ا ف ك	مُؤْتَفِكَاتٍ
ب د و	مُبْدِيحًا (هـ)	د د د	المُؤْتَفِكَةَ
ب ر ا	مَبْرُؤُونَ	ا ك ل	مَأْكُولٍ
ب ر ك	مُبَارَكٌ	ا ل ف	المُؤَلَّفُ
د د د	مُبَارَكُو	ا م ن	مَامِنًا (هـ)
ب س ط	مَبْسُوطَانٍ	د د د	مَأْمُونٍ
ب ش ر	مُبَشِّرًا	د د د	المُؤْمِنِينَ
د د د	مُبَشِّرِينَ	د د د	مُؤْمِنًا

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Root	Word	Root	Word
ب ی ن	مَبِينٌ	ب ش ر	مُسْتَبْرَةٌ
د د د	مَبِينَةٌ	ب ص ر	مُبَصَّرَةٌ
د د د	مَبِينَاتٌ	د د د	مُبَصَّرًا
د د د	مَبِينًا	د د د	مُبَصَّرُونَ
ت ب ر	مَبْرٌ	د د د	مُسْتَبْرِينَ
ت ب ع	مَتَابِعِينَ	ب ط ل	مُطْلُونَ
د د د	مَتَجُونَ	ب ع ث	مَبْعُوثُونَ
ت ب ر	مَتْرَبَةٌ	د د د	مَبْعُوثِينَ
ت م م	مَمِيمٌ	ب ع د	مَبْعُوثُونَ
ث ب ر	مَبْرُورًا	ب ل س	مَبْلُوثُونَ
ث ق ل	مُتَقَلِّهٌ	د د د	مَبْلُوثِينَ
د د د	مُتَقَلِّونَ	ب ل غ	مَبْلَغٌ / مَبْلَغُهُمْ
د د د	مُتَقَالٌ	ب ل و	مَبْلُوكٌ
ث ن ی	مَتَى	د د د	مَبْتَلِينَ
د د د	مَتَانِي	ب ن ی	مَبْتِيَّةٌ
ج ذ ذ	مَجْدُودٌ	ب و ع	مَبْوَأٌ
ج ر م	الْمَجْرِمُ	ب ی ن	الْمَبِينُ
د د د	مَجْرَمُونَ	د د د	الْمُسْتَبِينُ

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ب	الْمَحْرَابِ	ج ر م	مَجْرَمِينَ
د د د	مَحَارِبَ	د د د	مَجْرِمِيهَا
ح ر ر	مَحْرَرًا	ج ل س	الْمَجَالِسِ
ح ر ف	مَتَحَرِّفًا	ج م ع	بِجَمْعٍ
ح ر م	الْمَحْرُومِ	د د د	الْمَجْمُوعُونَ
د د د	الْمَحْرُومُونَ	د د د	يَجْتَمِعُونَ
د د د	مَحْرَمٌ	د د د	بِجَمْعٍ
ح س ر	مَحْسُورًا	ج ن ف	مَتَجَانِفٍ
ح س ن	مُحْسِنٌ	ج ن ن	مَجْنُونٌ
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	مُحْصِنًا	د د د	الْمُجِيبُونَ
د د د	مُحْصِنِينَ	ج و ر	مَتَجَاوِرَاتٌ
د د د	مُحْصِنَاتٍ	ح ب ب	مُحِبَّةٌ
ح ض ر	مُحْضَرًا	ح ج ر	مَحْجُورًا
د د د	مُحْضَرُونَ	ح د ث	مُحَدِّثٌ
د د د	الْمُحْضَرِينَ	ح ذ ر	مُحَذَّورًا

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Root	Word	Root	Word
خ ت م	مُخْتَصِمٌ	ح ض ر	مُخْتَصِرٌ
خ ذ ل	مُخَلِّدُونَ	ح ظ ر	مُخْتَوِرٌ
خ ر ج	مُخْرَجًا	د د د	الْمُخْتَصِرِ
د د د	مُخْرَجٌ	ح ف ظ	مُخْفِوْطٌ
د د د	مُخْرَجُونَ	ح ك م	مُخْتَمَةٌ
د د د	مُخْرِجِينَ	د د د	مُخْتَمَاتٌ
د د د	الْمُخْرِجِينَ	ح ل ق	مُخْتَلِفِينَ
خ ز ي	مُخْرِئِ الْكَافِرِينَ	ح ل ل	مُجَلِّئٌ
خ س ر	الْمُخْرِئِينَ	د د د	مُجَلِّئًا
خ ض د	مُخَضَّوِدٌ	ح م د	مُخَوِّدًا
خ ض ر	مُخَضَّرَةٌ	ح و ز	مُتَخَذِرًا
خ ف ي	مُتَخَفٍ	ح و ط	مُجَيِّدٌ
خ ل د	مُخَلِّدُونَ	د د د	مُجَيِّدًا
خ ل ص	مُخَلِّصًا	ح ي ص	مُجَيِّبٌ
د د د	مُخَلِّصُونَ	ح ي ض	الْمُجَيِّبِ
د د د	مُخَلِّصِينَ	ح ي ي	مُجَيِّبًا
خ ل ف	مُخَلِّفٌ	د د د	مُجَيِّبًا
د د د	الْمُخَلِّفُونَ	خ ب ت	الْمُخْتَلِفِينَ

ROOTS OF WORDS

Root	Word	Root	Word
د م م	مُدَّهَا مَنَانٍ	خ ل ف	مُخْتَلِفٌ
د ی ن	مَدِينَةٍ	د د د	مُخْتَلِفُونَ
ذ ع م	مَدْوَمًا	د د د	مُخْتَلِفِينَ
ذ ب ذ ب	مُدْبِئِينَ	د د د	مُسْتَحْتَفِينَ
ذ ع ن	مُدْعِينَ	خ ل ق	مُخْتَلَفَةٌ
ذ ك ر	مَدْكُورًا	ص م خ	تَمَخَّصَةٌ
د د د	مَدْكُورٌ	خ ن ق	الْمُخْتَلَفَةُ
د د د	مَدْكِرٌ	خ ی ل	مُخْتَالٍ/مُخْتَالًا
ذ م م	مُدْمُومًا/مًا	د ب ر	الْمُدْبِرَاتِ
ر ب ص	مَرَبِّصٌ	د د د	مُدِيرًا
د د د	مَرَبِّصُونَ	د د د	مُدِيرِينَ
د د د	الْمُرَبِّصِينَ	د ث ر	الْمُدْبِرِ
ر ج ع	مَرَجِمُكُمْ	د ح ر	مُدْحُوًّا
د د د	مَرَجِمَهُمْ	د ح ض	الْمُدْحِضِينَ
ر ج ف	الْمُرْجِفُونَ	د خ ل	مُدْخَلٌ
ر ج م	الْمُرْجُومِينَ	د د د	مُدْخَلًا
ر ج و	مَرَجُوا	د ر ر	مُدْرَارًا
د د د	مُرْجُونَ	د ر ك	مُدْرَكُونَ

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Root	Word	Root	Word
ر ض و	مَرَضَاتٍ	ر ح م	بِالْمَرْحَمَةِ
د د د	مَرَضَاتِي	ر د د	مَرَدَّةٌ
د د د	مَرَضِيًّا	د د د	مَرَدًّا
ر ع ي	الرَّعِي	د د د	مَرْدُودٍ
د د د	مَرَعَاهَا	ر د ف	مَرْدِفِينَ
ر غ م	مَرَاغًا	ر س ل	مُرْسِلٍ
ر ف د	الرَّفُودُ	د د د	مُرْسِلُونَ (النَّاقَةُ)
ر ف ع	الرَّفُوعُ	د د د	مُرْسِلِينَ
د د د	مَرْفُوعَةً	د د د	مُرْسِلَةً
ر ف ق	مِرْقَا	د د د	الرُّسُلُونَ
د د د	الرَّاقِي	د د د	الرُّسُلَاتِ
د د د	مِرْقَقًا	ر س و	مُرْسَاهَا
ر ق ب	مُرْقَبُونَ	ر ش د	مُرْسِدًا
ر ق د	مَرَقِدَانًا	ر ص د	مَرَصِدٍ
ر ق م	مَرَقُومٌ	د د د	الرِّصَادِ
ر ك ب	مَرَاكِبًا	ر ص ص	مَرَصُوسٍ
ر ك م	مَرَكُومٌ	ر ض ع	مُرَضِعَةٍ
ر ي ب	مَرَاتِبٌ	د د د	الرَّاصِعِ

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Root	Word	Root	Word
س ح ر	المُسْحَرِينَ	ر ي ب	مُرَيْبٍ
س خ ر	المُسْخِرِ	ز ج ر	مُرْدَجِرٍ
د د د	مُسْحَرَاتٍ	ز ج و	مُرْجَاةٍ
س ر ر	مُسْرُورًا	ز ح ز ح	مُرْحَرًا
س ر ف	مُسْرِفٍ	ز م ل	الزَّمَلِ
د د د	مُسْرِفُونَ	ز ي د	مُرَيْدٍ
د د د	مُسْرِفِينَ	س ا ل	مَسْرُولًا
س ط ر	مُسْطُورٍ	د د د	مَسْرُورًا
د د د	مُسْتَطَرًّا	س ب ح	المُسْتَبْحُونَ
س غ ب	مُسْتَعْبِدٍ	د د د	المُسْتَعْبِدِينَ
س ف ح	مُسْتَفْرَحًا	س ب ق	مُسْتَبْرَقِينَ
د د د	مُسَالِحِينَ	س ت ر	مُسْتَوْرًا
د د د	مُسَالِحَاتٍ	س ج د	مَسْجِدًا
س ف ر	مُسْفِرَةً	د د د	مَسَاجِدَ
س ك ب	مُسْكُوبٍ	س ج ر	المُسْجُورِ
س ك ن	مُسْكُوبَةٍ	س ج ن	المُسْجُورِينَ
د د د	مُسْكِبِهِمْ	س ح ر	مَسْحُورًا
د د د	مَسَاكِينٍ	د د د	مَسْحُورُونَ

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Root	Word	Root	Word
ش ع م	المشَامَةُ	س ك ن	المشَكَّةُ
ش ب ه	مُشَنَّبًا	د د د	مِسْكِينٍ
د د د	مُتَشَابِهٍ	د د د	مَسَاكِينٍ
د د د	مُتَشَابِهَاتٍ	س ل م	مُسَلَّةٌ
ش ح ن	المُشْحُونِ	د د د	مُسَلِّبًا
ش ر ب	مُشْرَبٍ	د د د	مُسَلِّينَ
د د د	مُشَارِبٍ	د د د	مُسَلِّياتٍ
ش ر ق	المُشْرِقِ	د د د	مُسْتَلِيمُونَ
د د د	المُشْرِقِينَ	س م ع	مُسْمِعٌ
د د د	مُشَارِقٍ	د د د	مُسْتَمِعٍ
د د د	مُشْرِقِينَ	د د د	مُسْتَمِعُونَ
ش ر ك	مُشْرِكٍ	س م و	مُسَيِّ
د د د	مُشْرِكُونَ	س ن ن	مُسْتَوِينَ
د د د	مُشْرِكِينَ	س و ه	المُسَيِّدِ
د د د	مُشْرِكَةٍ	س و د	مُسَوِّدًا
د د د	المُشْرِكَاتِ	د د د	مُسَوِّدَةً
د د د	مُشْرِكُونَ	س و م	مُسَوِّمِينَ
ش ع ر	المُشْعِرِ	د د د	مُسَوِّمٍ

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Root	Word	Root	Word
ص ر خ	مُصْرِحِكُمْ	ش ف ق	مُشْفِقُونَ
د د د	مُصْرِحِي	د د د	مُشْفِقِينَ
ص ر ف	مَصْرِفًا	ش ك ر	مَشْكُورًا
د د د	مَصْرُوفًا	ش ك س	مُتَشَاكِرُونَ
ص ف ر	مُصْرَفًا	ش ك و	كِفَاةً
ص ف ف	مُضْفُوفَةٌ	ش ه د	مَشْهَدٍ
ص ف و	مُصْفًى	د د د	مَشْهُودٍ
د د د	المُصْطَفَى	ش ي د	مَشِيدٍ
ص ل ح	المُصْلِحِ	د د د	مُشِيدَةٌ
د د د	مُصْلِحُونَ	ص ب ح	مُضِحِينَ
د د د	المُصْلِحِينَ	د د د	مِضَاحٍ
ص ل و	مُصَلًى	د د د	مِصَابِيحٍ
د د د	المُصَلِّينَ	ص د ع	مُتَّصِدًا
ص ن ع	مَصَانِعَ	ص د ق	مُصَدِّقٌ
ص و ب	مُصِيبًا	د د د	المُصَدِّقِينَ
د د د	مُصِيبَةٌ	د د د	التَّصَدِّقِينَ
ص و ر	المُصَوِّرَ	د د د	التَّصَدِّقَاتِ
ص ي و	المُصِيرَ	د د د	المُصَدِّقَاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط م ن	مُطَمِّدِينَ	ص ی ر	مَصِيرِكُمْ
ط ه ر	مُطَهَّرَةٌ	ض ج ع	الْمُضَاجِعِ
د د د	الْمُطَهَّرُونَ	د د د	مَضَاجِعِهِمْ
د د د	الْمُتَطَهِّرِينَ	ض ر ر	الْمُضَطَّرَّ
د د د	الْمُطَهِّرِينَ	د د د	مُضَارًّا
ط و ع	مُطَّلِعٍ	ض ع ف	مُسْتَضْمِنُونَ
د د د	الْمُطَوِّهِينَ	د د د	مُسْتَضْمِنِينَ
ط و ی	مُطَوِّبَاتٌ	د د د	مُضَاعَفَةٌ
ط ی ر	مُسْتَطِيرًا	د د د	الْمُضِيقُونَ
ظ ل م	مُظْلِمًا	ض ل ل	مُضِلًّا
د د د	مُظْلِمُونَ	د د د	الْمُضِلِّينَ
د د د	مُظْلَمًا	ط ف ف	لِلطُّفِقِينَ
ع ت ب	الْمُتَّعِينَ	ط ل ب	الْمُطْلُوبُ
ع ج ز	مُعَاجِزِينَ	ط ل ع	مُطَّلِعٍ
د د د	بِمُعِيزٍ	د د د	مُطَّلِعُونَ
د د د	مُعْجِزِي	ط ل ق	الْمُطْلَقَاتِ
د د د	مُعِيزِينَ	ط م ن	مُطْمَئِنَّةً
ع د د	مَعْدُودٍ	د د د	مُطْمَئِنِّينَ

ROOTS OF WORDS

Root	Word	Root	Word
ع ر ف	مَعْرُوفَةٌ	ع د د	مَعْدُودَةٌ
ع ز ل	مَعْرِلٌ	د د د	مَعْدُودَاتٌ
ع ش ر	مِعْشَارٌ	ع د ر	مَعْدِيٌّ
د د د	مَعْتَرٌ	د د د	الْمَعْتَدُونَ
ع ص ر	الْمُعْتَرَاتُ	د د د	الْمُعْتَدِينَ
ع ص ي	مَعْصِيَةٌ	ع ذ ب	مَعْدِبُهُمْ
ع ط ل	مَعْطَلَةٌ	د د د	وَمَعْدِبُهَا
ع ق ب	مَعْقَبٌ	د د د	مَعْدِبِينَ
د د د	مَعْقَبَاتٌ	ع ذ ر	مَعْدِرَةٌ
ع ك ف	مَعْكُوفًا	د د د	مَعْدِيرُهُ
ع ل ق	كَالْمَعْلَقَةِ	د د د	الْمَعْدِرُونَ
ع ل م	مَعْلُومٌ	ع ر ج	مَعَارِجٌ
د د د	مَعْلُومَاتٌ	ع ر ر	مَعْرَةٌ
د د د	مَعْمٌ	د د د	الْمَعْتَرُ
ع ل و ا ي	الْمَعَالِ	ع ر ض	مَعْرِضُونَ
ع م د	مَعْمَدًا	د د د	مَعْرِضِينَ
ع م ر	مَعْمَرٌ	ع ر ف	مَعْرُوفٌ
د د د	الْمَعْمُورُ	د د د	مَعْرُوفًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
غ ف و	مَغْفِرَةٌ	ع ر د	مَمَادٍ
د د د	الْمُسْتَغْفِرِينَ	ع و ذ	مَمَادًا
غ ل ب	مَقْلُوبٌ	ع و ق	الْمُعْرَبِينَ
غ ل ل	مَقُولَةٌ	ع و ن	الْمُسْتَمَانَ
غ ن م	مَقَامٍ	ع ی ش	مَعَاشًا
غ ن ی	مُقْنُونَ	د د د	مَيْقِسَةً
غ و ر	مَعَارَاتٍ	د د د	مَعَايِشَ
د د د	الْمُعِيرَاتِ	ع ی ن	مَعِينٍ
غ ی ر	مُعِيرًا	غ ر ب	الْمُعْرَبِ
د د د	فَالْمُعِيرَاتِ	د د د	الْمُعْرَبِينَ
ف ت ح	مُفْتَحَةٌ	د د د	الْمُعَارِبِ
د د د	مَفَاتِحُ	غ ر ق	مُعْرُقُونَ
ف ت ن	الْمُقْتُونَ	د د د	الْمُعْرَقِينَ
ف ر ر	الْمُفْرَقِ	غ ر م	مُفْرَمٍ
ف ر ض	مُفْرَضًا	غ س ل	مُفْتَلًا
ف ر ق	مُفْرَقٌ	غ ش ی	الْمُفْشِي
د د د	مُفْرَقُونَ	غ ض ب	الْمُنْضُوبِ
ف ز ی	مُفْرِقٍ	د د د	مُعَاضِبًا

ROOTS OF WORDS

Root	Word	Root	Word
ق ب ض	مَقْبُوضَةٌ	ف ر ی	مُقَرَّبُونَ
ق ب ل	مُقَابِلِينَ	د د د	مُقَرَّبَى
د د د	مُسْتَقْبِلٌ	د د د	مُقَرَّبِينَ
ق ت ر	المُقَرَّبَاتِ	د د د	مُقَرَّبَاتِ
ق ح م	مُقْتَحِمٌ	ف س د	المُقَسِّدِ
ق د ر	مَقْدُورًا	د د د	مُقَسِّدِينَ
د د د	مِقْدَارٌ	د د د	مُقَسِّدُونَ
د د د	مُقَدِّرٌ	ف ص ل	مُقَصِّلًا
د د د	مُقَدِّرُونَ	د د د	مُقَصِّلَاتِ
ق د س	المُقَدِّسِ	ف ط ر	مُنْقَطِرٌ
د د د	المُقَدِّسَةَ	ف ع ل	مُنْقُولًا
ق د م	المُسْتَقْدِمِينَ	ف ك ك	مُنْفَكِينَ
ق د ر	مُعْتَدُونَ	ف ل ح	المُقْلِحُونَ
ق ر ب	مُقَرَّبَةٌ	د د د	المُقْلِحِينَ
د د د	المُقَرَّبُونَ	ف و ز	مَقَارًا
د د د	المُقَرَّبِينَ	د د د	مَقَارِئِ
د د د	مُسْتَقَرٌّ	ق ب ح	المُقَبَّرِينَ
د د د	مُسْتَقَرًّا	ق ب ر	المُقَابِرَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق ل ب	مَقْلَبٌ	ق ر ف	مَقْرَفُونَ
د د د	مُقَلِّبُونَ	ق ر ن	مُقَرَّبِينَ
د د د	مُنْقَلِبٌ	د د د	مُقَرَّبِينَ
ق ل د	مَقَالِيدٌ	ق س ط	الْمُقْسَطِينَ
ق م ح	مَقْمُوحُونَ	ق س م	مَقْسُومٌ
ق م ع	مَقَامِعٌ	د د د	فَالْمَقْسَاتِ
ق ن ع	مُقَنِّبِينَ	د د د	الْمُقْتَسِمِينَ
ق و ت	مُقَيِّنًا	ق ص د	مُقْتَصِدٌ
ق و م	مَقَامٌ	د د د	مُقْتَصِدَةٌ
د د د	مَقَائِنٌ	ق ص ر	مَقْصُورَاتٌ
د د د	الْمَقَامَةِ	د د د	مُقْصِرِينَ
د د د	مُقَيِّمٌ	ق ض ي	مُقَضِّبًا
د د د	الْمُقَيِّمِينَ	ق ن ط ر	الْمُقْطِرَةَ
د د د	مُسْتَقِيمًا	ق ط ع	مَقْطُوعٌ
ق و ي	الْمُقَوِّينَ	د د د	مَقْطُوعَةٌ
ق ي ل	مَقِيلًا	ق ع د	مَقْدِدٌ
ك ب ب	مَكِيًّا	د د د	مَقَاعِدٌ
ك ب ر	مُسْتَكْبِرٌ	ق ع ر	مُقْتَفِرٌ

ROOTS OF WORDS

Root	Word	Root	Word
ك و ن	مَكَانٍ	ك ب ر	الْمُتَكَبِّرِينَ
د د د	مَكَاتِكُمْ	د د د	مُسْتَكْبِرًا
ك ي د	الْمَكِيدُونَ	د د د	مُسْتَكْبِرِينَ
ك ي ل	الْمِكْيَالِ	د د د	مُسْتَكْبِرُونَ
م ل ك	مَلَكٌ	ك ت ب	مَكْتُوبًا
د د د	مَلَكَينَ	ك ذ ب	مَكْدُوبٍ
د د د	الْمَلَائِكَةُ	د د د	الْمَكْدُوبُونَ
ل ج أ	مَلَجًا	د د د	الْمَكْدِينِ
ل ح د	مُلْتَحِدًا	ك ر م	مَكْرِمٍ
ل ع ن	مَلْعُونِينَ	د د د	مَكْرَمِيَّةٍ
د د د	الْمَلْعُونَةُ	د د د	مَكْرُمُونَ
ل ق ي	مَلَاقِي	د د د	مَكْرُمِينَ
د د د	مَلَاقُوا	ك ر ه	مَكْرُومًا
د د د	مَلَايِكَتِكُمْ	ك ظ م	مَكْظُومٌ
د د د	مَلْفُوفُونَ	ك ل ب	مَكْلُوبِينَ
د د د	الْمَلْفِينِ	ك ل ف	الْمُتَكَلِّفِينَ
د د د	الْمَلْفِيَّاتِ	ك ن ن	مَكْنُونٍ
د د د	الْمَلْفِيَّانِ	ك و ن	مَكَانًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن س ا	مَنَسَاةٌ	م ا ج ح	مَاجِجٍ
ن س ك	مَنَسَكًا	م ا ی	مِائَةٍ
د د د	مَنَاسِكُمْ	د د د	مِائَتَيْنِ
ن س ی	مَنَسِيًا	د د م	مُحَدِّثِكُمْ
ن ش ا	الْمُنَشِّوْنَ	د ر د	مُزْمِرًا
د د د	الْمُنَشَّاتِ	م ر ر	مُسْتَمِرٍّ
ن ش ر	مُنَشَّرَةٌ	م ر ی	الْمُنْمِرِينَ
د د د	مُنْمِرِينَ	م س ك	مُسْتَمْسِكُونَ
د د د	مُنْمِرٍ	ن ث ر	مُنْمِرًا
ن ص ر	الْمُنصُورُونَ	ن ج و	مُنْجُوكَ
د د د	مُنْمِرٍ	د د د	مُنْجُوهُمْ
د د د	مُنْمِرِينَ	ن د ی	الْمُنَادِ
ن ض د	مُنْمِدُونَ	ن ذ ر	مُنْدِرًا
ن ط ق	مُنْمِقًا	د د د	مُنْمِدُونَ
ن ظ ر	مُنْمِرُونَ	د د د	مُنْمِرِينَ
د د د	الْمُنْمِرِينَ	ن ز ل	مُنْمِلًا
د د د	مُنْمِرُونَ	د د د	مُنْمِلُونَ
د د د	الْمُنْمِرِينَ	د د د	الْمُنْمِلِينَ

ROOTS OF WORDS

Root	Word	Root	Word
ن و ب	مُنِيبٌ	ن ف ر	مُسْتَفِيْرَةٌ
د د د	مُنِيْبِيْنَ	ن ف س	الْمُتَّافِسُوْنَ
ن و ر	الْمُنِيْرُ	ن ف ش	الْمُنْفُوْسُ
ن و ص	مَنَاصِيْ	ن ف ح	مَنَافِعُ
ن و م	مَنَامٌ	ن ف ق	الْمُنْفِقِيْنَ
د د د	مَنَامِيْهَا	د د د	الْمُنَافِقَاتِ
ج ر	مُهَاجِرٌ	د د د	الْمُنَافِقُوْنَ
د د د	مُهَاجِرَاتِ	د د د	الْمُنَافِقِيْنَ
د د د	الْمُهَاجِرِيْنَ	ن ق ص	مَنْفُوْسٌ
د د د	مُهَنْدِيْ	ن ق م	مُهَنْمُوْمُوْنَ
د د د	مُهَنْدُوْنَ	ن ك ب	مَنَاقِبُهَا
د د د	الْمُهَنْدِيْ	ن ك ر	مُنْكِرَةٌ
د د د	الْمُهَنْدِيْنَ	د د د	الْمُنْكِرِ
د د د	مُسْتَهْرِوْنَ	د د د	الْمُنْكِرُوْنَ
د د د	الْمُسْتَهْرِيْنَ	ج ن	يُهَاجِرُ
ز م	مُهْزُوْمٌ	ن ه ي	الْمُنْتَهَى
ط ع	مُهْطِعِيْنَ	د د د	مَنْهَامَا
ل ك	مُهْلِكٌ	د د د	مُنْهَوْنَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ز ن	مَوْزُونٌ	ھ ل ك	مُهْلِكُوا
د د د	الْمِيزَانَ	د د د	مُهْلِكِينَ
د د د	الْمَوَازِينَ	د د د	الْمُهْلِكِينَ
و س ع	المَوْصِجِ	ر م ھ	مُهْمِرٍ
و ص ی	مَوْصٍ	ن م ھ	الْمُهَيِّبِينَ
و ض ع	مَوْضُوعَةٌ	ن و ھ	مُهَيِّبِينَ
د د د	مَوَاضِعِهِ	د د د	مُهَيِّبًا
و ض ن	مَوْضُوعًا	د د د	مُهَيِّبًا
و ط ا	مَوْطِنًا	ھ ی ل	مُهَيِّلًا
و ط ن	مَوَاطِنَ	و ب ق	مَوْفِقًا
و ع د	مَوْعِدًا	و ث ق	مَوْفِقًا
د د د	مَوْعِدًا	د د د	مِيثَاقًا
د د د	مَوْعِدِكُمْ	د د د	مِيثَاقَهُ
د د د	مَوْعِدُهُ	د د د	مَوَدَّةً
د د د	مَوْعِدِي	و د ع	مُسْتَوْدَعًا
د د د	المَوْعُودِ	و ر ث	مِيرَاثًا
د د د	الْمِعْبَادِ	و ر د	المَوْرُودِ
و ع ظ	مَوْعِظَةً	و ر ی	فَالْمَوْرِبَاتِ

ROOTS OF WORDS

Root	Word	Root	Word
و ل د	مَوْلُوْدٌ	و ف ر	مَوْفُوْرًا
و ل ی	المَوْلٰی	و ف ی	المَوْفُوْن
د د د	مَوْلَاكُمْ	د د د	مَتَوَقِّبِكَ
د د د	مَوْلَانَا	و ق ت	مَوْفُوْتَانَا
د د د	مَوْلَاةٌ	د د د	مِيَقَاتٍ
د د د	مَوَالٍ	د د د	مَوَاقِيْتُ
د د د	مَوَالِيكُمْ	و ق د	المَوْفُوْدَةُ
و ه ن	مَوْهِنٌ	و ق ذ	المَوْفُوْدَةُ
ی س ر	مَيْسُوْرًا	و ق ع	مَوَاقِيْمُهَا
د د د	مَيْسِرَةٌ	د د د	بِمَوَاقِعِ
د د د	المَيْسِرِ	و ق ف	مَوْفُوْفُوْنٌ
ی ق ن	مَوْفُوْنٌ	و ق ی	المُتَمَوِّنُ
د د د	مَوْفُوْنِ	د د د	المُتَمِنِّ
د د د	بِمُسْتَقِيْنِ	و ك ا	مَتَكِيْمُوْنٌ
ی م ن	المِيْمَنَةِ	د د د	مَتَكِيْمِيْنٌ
(*****)	(*****)	د د د	مَتَكَاً
		و ك ل	المُتَوَكِّلُوْنُ
		د د د	المُتَوَكِّلِيْنُ

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Vocabulary of the Holy Qur'an

Chief Program Editors

Dr. Abidullah al-Ansari Ghazi
(Ph.D., History of Religion
Harvard University)

Dr. Tasneema K. Ghazi
(Ph.D., Curriculum-Reading
University of Minnesota)

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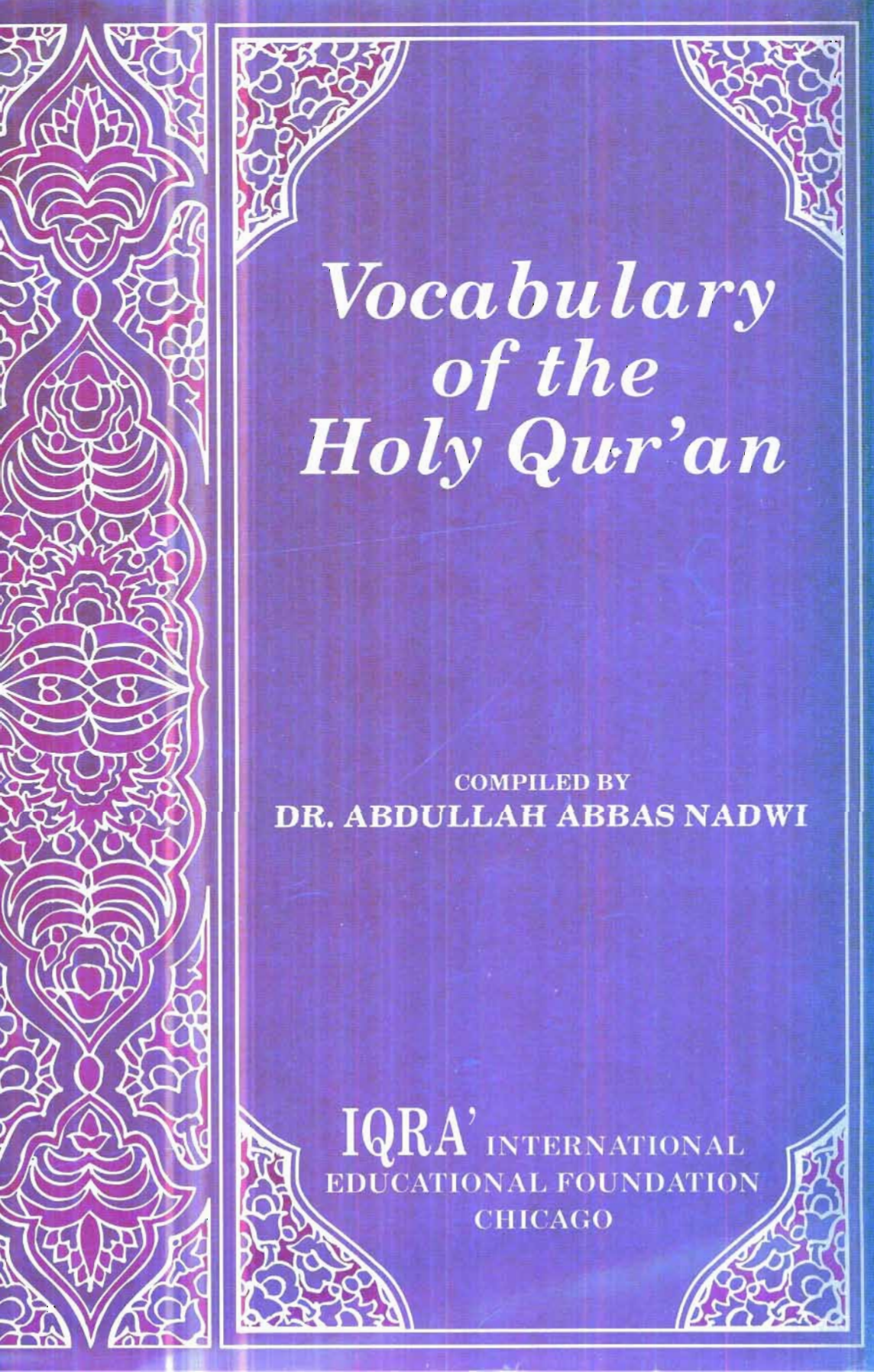
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*Vocabulary
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COMPILED BY
DR. ABDULLAH ABBAS NADWI

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