

قاموس الفاظ

# الفرائد الكريمة

عربي - انجليزي

الدكتور  
عبدالله عبايس التروي

مؤسسة  
إعداد الثقافة العالمية



قاموس الفاظ القرآن الكريم  
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مؤسسة إقراء الثقافة العالمية  
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# قَامُوسُ الْفَاطِطِ الْقُرْآنِ الْكَرِيمِ

عَرَبِيٌّ - إِنجَلِيزِيٌّ

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

تأليف  
الدكتور عبد الله عباس النوري  
مضوحيته التدريس بمعهد اللغة العربية  
بجامعة أم القرى - مكة المكرمة

مؤسسة إقراء

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَلَقَدْ یَسَّرْنَا الْقُرْآنَ لِلذِّکْرِ فَهَلْ مِنْ مُدَّکِرٍ

سورة الفجر الآیات ۱۷، ۲۲، ۳۲، ۴۰

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

## مقدمة

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

فهذا قاموس لألفاظ القرآن الكريم باللغة الإنجليزية وضع على  
الترتيب الجذري فيه شرح للكلمات الواردة في القرآن الكريم من حيث  
معناها وسياقها في الآيات وأشارات ترمز الى وضع كل كلمة من ناحية  
الاشتقاق وموقعها من الرفع. والنصب والجر، كما يوجد فيه بعض  
التفاصيل من دون تطويل عن الأنبياء السابقين الذين ورد ذكرهم فيه  
والأماكن التي أشار إليها القرآن العظيم.

ويأمل المؤلف ان يستفيد من هذا القاموس المسلمون الذين ينطقون  
بالإنجليزية ومن عداهم من يتعلمونها باعتبارها لغة دولية وهم ينتمون الى  
مختلف الجنسيات وينطقون بشتى اللغات ولا يمكن الاتصال بهم وتقريبهم  
الى لغة القرآن الكريم إلا بواسطة لغة دولية أو شبه دولية مثل  
الإنجليزية.

والحافز الى وضع هذا القاموس عدة أمور:

أولا:

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

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

ثانياً:

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

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

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

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

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

وأكتفى ببيان معنى واحد لكلمة واحدة اذا وردت في موضع واحد في القرآن أو وردت في عدة مواضع ولكنها تفيد معنى واحد في كل سياق فلم يدعم الشرح بمثال من الآيات ولكنه اذا ورد اللفظ الواحد في سياقات مختلفة مما حمل المترجمين على أن يختاروا تعابير مختلفة للدلالة على المعنى فذكرت الآيات مترجمة ومرقمة.

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

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



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

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

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

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

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

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

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

كتبه العاجز الفقير الى رحمة ربه

الدكتور عبد الله بن عبد الله بن النوري

معهد اللغة العربية - جامعة أم القرى

مكة المكرمة / ١٦ / ٢ / ١٤٠٣ هـ.



## Abbreviations

*Acc.*

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

*Act. Pic.*

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

*Act. 2 Pic.*

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

*Adj.*

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

*Ap-der*

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

## VOCABULARY OF THE HOLY QURAN

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

## ABBREVIATIONS

- F/fem.** Feminine : learner should note that in Arabic where a feminine singular verb precedes the subject of the sentence it does not necessarily mean that the subject is a feminine. Often a plural, receives the initiative verb of feminine singular as **دَخَلَتْ أُمَّةٌ** 'A community has entered', **قَالَ الْأَرَابُ** 'The bedouin told'.
- F.D.** Final dropped : The *mun* ن of plural and dual is dropped, thus **يَفْعَلُونَ**, **يَفْعَلَانِ** becomes **يَفْعَلُوا** and **يَفْعَلَانِ** respectively. That indicates that the verb has been preceded by conditional particle such as **أَنْ**, **إِنْ** or negative **لَنْ**, or cause stating **كَ** etc.
- Gen.** Genitive : The word has occurred in genitive.
- H.V.** Hamzated : This verb consists of a *hamza* in its original trilateral root, thus modified form of this verb has different shape than usual ones.
- id.** idiom.
- Imperf.** Imperfect tense **المضارع**
- Interj.** Interjection.
- Intrans.** Intransitive.
- Ints.** Intensive : Forms of noun known as **إِسْمُ الْمُبَالَغَةِ** such as **عَلَامٌ** 'well known' etc.
- Juss.** Jussiv : Imperfect tense having *sukun* on the final letter due to negative **لَمْ** or being a part of conditional Phrase, or due to dropping the final letter that happens in a weak letter. Also, in case of a weak verb the final radical **أ** / **و** / **ي** is dropped.
- L.C.** The "lam" **ل** of conditional phrase **جَوَابُ الشَّرْطِ** 'Apodosis' is prefixed.
- lit.** The literal meaning of this word is...
- M/m/masc.** Masculine.

VOCABULARY OF THE HOLY QURAN

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

## ABBREVIATIONS

<i>Plu.</i>	Plural
<i>PP</i>	Passive Perfect المَاضِيُ الْمَجْزُولُ
<i>PROP-N</i>	Proper noun
<i>Quad.</i>	Quadrilateral, having four radicals الرَّبَاعِي
<i>R-adj.</i>	Relative adjective.
<i>RF</i>	Root-form : means that the derived form has the same meaning as its triliteral root.
<i>R. pron.</i>	Relative pronoun.
<i>Sing.</i>	Singular.
<i>SS</i>	Something or someone,
<i>Trans.</i>	Transitive.
<i>V.D.</i>	Vowel dropped : a vowel of the radical is dropped as <b>بَكُونُ</b> from <b>بَكُونُ</b>
<i>V.N.</i>	Verbal noun <b>إِسْمُ الْمَصْدَرِ</b>
<i>W.V.</i>	Weak verb : the original triliteral root has one or more than one of a weak letter i.e., <b>و   ي   ا</b> <i>wav</i> , <i>alif</i> , and <i>ya</i> this effects the stems and derived form in their shapes, and makes the different from usual forms.
<	Derived to
>	Derived from : also to show the مَاضِيُ imperfect <b>المَصَارِعِ</b> and verbal noun <b>المَصْدَرِ</b> of the word occurred in the H.Q.
>>	While in the H.Q. only its derived form has occurred, its literal form is given for convenience of the reader to know the original meaning.
~	<i>he, she, it</i> (i.e. what ever the subject suit the sentence is to be understood the word before which ~ occurs. In case of feminine ~ may refer to the plural subject as 'they'.



## Derived Forms of the Trilateral Verb

The simple or root form of the verb is called **الفِعْلُ الْمَجْرَدُ** (the 'stripped' or 'naked' verb), while the derived forms are said to be **تَمَرَّدٌ** 'increased'. Derived forms are made by adding letters before or between the three radicals. Thus **كَتَبَ** means 'to write'; **كَاتَبَ** "to write to", 'correspond with'; and **تَكَاتَبَ** "to write to each other", "to correspond with each other". **قَتَلَ** means "to kill"; **قَتَلَ** "to massacre". **كَسَرَ** "To break" *trans.*; **تَكَسَّرَ** and **انْكَسَرَ** "to be broken", "to break" *intrans.*

	(Perfect 3rd P. sing. m)
Form No. II	<b>فَعَّلَ</b> fa-ع-ala (e.g. <b>عَلَّمَ</b> "to know"; <b>عَلَّمَ</b> "to teach")
Form No. III	<b>فَاعَلَ</b> fa-ع-ala (e.g. <b>كَتَبَ</b> "to write"; <b>كَاتَبَ</b> "to write to")
Form No. IV	<b>أَفْعَلَ</b> Af-ع-ala (e.g. <b>عَلَّمَ</b> 'to know', <b>أَعْلَمَ</b> 'to inform')
Form No. V	<b>تَفَعَّلَ</b> Tafa-ع-ala (e.g. <b>كَسَرَ</b> 'to break'; <b>تَكَسَّرَ</b> 'to be broken')
Form No. VI	<b>تَفَاعَلَ</b> tafa-ع-ala (e.g. <b>تَكَاتَبَ</b> 'to write to one another')
Form No. VII	<b>اِفْعَلَ</b> ifa-ع-ala (e.g. <b>اِنْكَسَرَ</b> 'to get broken') <i>intrans.</i>

VOCABULARY OF THE HOLY QURAN

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Form No. VIII	اِفْتَعَلَ ifta-ع-ala (e.g. نَفَعَ 'to profit', 'benefit' trans; اِتَّفَعَ 'to profit by')
Form No. IX	اِفْعَلَ if-ع-alla (e.g. اِحْمَرَ 'to become red')
Form No. X	اِسْتَفْعَلَ Ista-ع-ala (e.g. حَسَنَ "to be good"; اِسْتَحْسَنَ "to think good", "admire")
Form No. XI	اِضْأَلَ if-ع-alla (e.g. اِضْأَمَّ "became dark green with foliage").

## Proper Names

Instead of Biblical transliteration of the proper names, the Arabic forms have been adopted throughout in this dictionary.

Readers will also notice a change in spelling of such names as 'Mecca' should be written 'Makkah'; 'Medina' should be written 'Madina' and so on.

The following list shows the Arabic names and their Biblical equivalents :

ARABIC	BIBLICAL	ARABIC	BIBLICAL
Adam	Adam	Qarun	Koran
Al-Yasha	Elisha	Saba	Sheba
Ayyub	Job	Sulaiman	Solomon
Babil	Babel	Talut	Saul
Dawud	David	Taurat	Torah
Esa	Jesus	Uzair	Ezra
Fir'won	Pharaoh	Yajuj	Gog
Harun	Aaron	Ya'qub	Jacob
Ibrahim	Abraham	Yahudi	Jew
Imran	Amran	Yahya	John
Ilyas	Elias	Yunus	Jonah
Injil	Gospel	Zakariyya	Zacharias
Ishaq	Issac		
Ismail	Ishmael		
Jalut	Goliath		
Jibril	Gabriel		
Lut	Lot		
Misr	Egypt		
Majuj	Magog		
Maryam	Mary		
Mikal	Michael		
Musa	Moses		
Nuh	Noah		

## VOCABULARY OF THE HOLY QURAN REFERNCES

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## کتاب الألف (الهمزة)

أَلَمْ تَرَ ؟

Didst thou not see ? (105:1)

أَلَمْ تَرَ أَنَّا آتَاكِ بِالْأَرْضِ نَغْصُهَا

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

أَفَدَّعْتُمُو مَا تَدْعُونَ مِنْ دُونِ اللَّهِ

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

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

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ

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

To denote a dubitative (3)  
sense 'Whether'

أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

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

★ ★ ★ أ

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

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَالْحَاجَّةِ ..... ؟

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

or before a preposition as :

أَلَيْسَ اللَّهُ شَاكًّا ؟

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

or before a pronoun as :

أَأَنْتَ قُلْتِ ؟

didst thou say ? (5:116)

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

art thou verily

أَأَنْتَ

or

(written as **أَأَنْتَ** )



وَلَا يُؤْتِيهِمْ مِنْهَا شَيْئًا  
وَلَا يُؤْتِيهِمْ مِنْهَا شَيْئًا

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

[4:11]

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

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ

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

forefathers (2)

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ

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

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

أ ب ب \*

grass (n.) acc. آبا

أ ب د \*

forever (1) (adj.) أبدًا

مَكَوْنِينَ فِيهَا أَبَدًا

Staying in it for ever. [18:3]

(2) never

إِنَّا لَنَنزِلُنَّهَا أَبَدًا

We will never enter it. [5:24]

24

أ ب \*

father (n.) الأب

declined with letters as

nom. أبو

acc. آبا

gen. آبن

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

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

Mohammad was not father of any one of your men.

[33:40]

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

مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

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

Zamakhshari observes ;

هُوَ أَبُو رَسُولِ اللَّهِ ﷺ فَكَانَ أَبَا أُمَّةٍ

لِأَنَّ أُمَّةَ الرَّسُولِ فِي حُكْمِ أَوْلَادِهِ

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

parents (n. dual.) أبوان / أبوين

٢٤

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

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

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

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

وَلَا يَأْب كَاتِبُهُ أَنْ يَكْتُبَ

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

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

★ ا ت ي ★

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

to come, arrive, **أَتَى بِأُنَى إِسْمَاعِيلَ**

~brought, gave, **(ب) أَتَى**

to bring, present **إِسْمَاعِيلَ (ب)**

~ came (perf 3 p. f. sing.) **أَتَتْ**

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

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

we came (perf. Ist p. plu.) **أَتَيْنَا**

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

to run away, **أَبَى بِأَبِي أَبِي**  
escape (as a slave)

★ ★ ★ ★

**أَبَارِيْنُ** (n. plu. of **أَبْرِيْنٌ**)  
bowls

★ ا ب ك ★

**أَبْكَارٌ** see **ب ك ر**

★ ا ب ل ★

**الإِبِلُ** (n.)  
camel

**أَبَائِلٌ** (n.)  
a flying creature

**إِنِّ / إِنْ** see **ب ن و**

★ ا ب ي ★

**أَبِي** (Comp. ا ب + ي)  
my father

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

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

to refuse, reject **أَبَى بِأَبِي إِمَامًا**

give, pay ( <i>perate m. sing.</i> ) iv	آت	( <i>imperf. 3 p.m. sing.</i> )	يَأْتِي
		he comes	
( <i>pp. 3 p. m. sing.</i> ) iv	أُوتِيَ	( <i>imperf. 2 p.m. sing.</i> ) acc.	تَأْتِي / تَأْتِ
he was given		thou come	
( <i>pp. 3 p.m. plu.</i> ) iv	أُوتُوا	they come ( <i>imperf. 3 p.m. plu.</i> )	يَأْتُونَ
they were given			
( <i>pp. 2 p. m. sing.</i> ) iv	أُوتِيَْتَ	( <i>imperf. 3 p. m. sing.</i> ) acc.	يَأْتِ
thou was given		he comes	
( <i>pp. 2 p. m. plu.</i> ) iv	أُوتِيْتُمْ	( <i>imperf. 2 p.m. plu.</i> ) acc.	تَأْتُوا / تَأْتُونَ
you were given		you come	
( <i>pp. 1st p. sing.</i> ) iv	أُوتِينَا	( <i>imperf. 1st p.plu.</i> ) acc.	نَأْتِ / نَأْتِي
we were given		we come	
( <i>pip. 3 p.m. sing.</i> ) iv	يُؤْتِ	come! bring! ( <i>perate m. sing.</i> )	إِنْتِ
he is (or will be) given		( <i>perate m. dual</i> )	إِنْتِمَا
( <i>pip. 3 .m. lu.</i> ) iv	يُؤْتُونَ	(you twain) come !	
they are (or will be) given		( <i>perate m. plu.</i> )	إِنْتُمْ
( <i>pip. 1st p. sing.</i> ) i	أُوتِ	(you all) come !	
I am given		to bring, إِنْتَامَا iv	آتِي يُؤْتِي
( <i>ap-der. &gt; iv m. plu.</i> )	الْمُؤْتُونَ	to give	
the givers		( <i>perf. 3 p.m. sing.</i> ) iv	آتَى
( <i>pis. pic. m. sing./used for ap-der</i> ) acc.	مَايْتَا	< ~brought, gave,	
comes certainly		( <i>imperf. 3 p.m. sing.</i> ) iv	يُؤْتِي
that is to be fulfilled		~gives	
		( <i>imperf. 2 p.m. sing.</i> ) iv	تُؤْتِي
		thou give	
		( <i>imperf. 3 p.m. plu.</i> ) iv	يُؤْتُونَ
		they give	
		( <i>imperf. 3 p. f. plu.</i> ) iv	يُؤْتِينَ
		they (f) give	

ا ت ث ★
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household, (n) acc.  
goods,

أَنْتَا / أَنْتَاكَ

~effect (2)

وَبِمَا كَسَبَتْ فِي ذُنُوبِهِمْ مِّنْ آثَرِ السُّجُودِ

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

effects (1) (n.p.) آثَارٌ

فَانظُرْ إِلَىٰ آثَرِ رَحْمَةِ اللَّهِ

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

traces (2)

كَأَنَّهُمْ أَكْبَدُ مِنْكُمْ قُوَّةً وَأَنَارًا

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

footsteps, after (3)

فَتَقَاتِلْكَ يَا خَيْعُ نَفْسِكَ عَلَىٰ آثَارِهِمْ

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

trace (4) آثَارَةٌ

إِنِّي كُنْتُ بِكِتَابٍ مِّنْ قَبْلِ هَذَا أَوْ أَشْرَاقًا مِّنْ عِلْمِهِ

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

ا ث ل

Tamarisk (n) أَثْلٌ

ا ث ر

(perf. 3 p.f. plu.) أَرَبْنَ

<they (f) raised to transmit, to raise (أَرَبُوا أَرَابَهُمْ)

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

to prefer أَرَبْتُ يُؤَرِّبُونَ لِإِنشَارًا

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

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

(imperf. 1st p. plu.) نُوَرِّبُ

~we prefer

لَنْ نُؤَرِّبَكَ

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

(pip. 3 p.m. sing.) يُؤَرِّبُ

~transmitted

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ مُُّؤْتَرٌ

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

~footstep (1) (n) آثَرٌ

فَقَبَضْتُ قَبْضَةً مِّنْ آثَرِ الرَّسُولِ

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

يَا أَبَتِ اسْتَأْجِرْهُ إِنَّكَ خَيْرُ مَنِ  
اسْتَأْجَرْتَ الْقَوِينَ الْأَمِينِينَ

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

reward ; hire (n.) أَجْرٌ

rewards ; hires (1) (n.p.) أَجُورٌ

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَيُؤْتَوْنَهُمْ أَجُورَهُمْ

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

dowers (2)

فَالْمُؤْمِنُونَ أَجُورُهُمْ قَرِيبَةً

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

★ ا ج ل

reason (particle) أَجْلٌ

مِنْ أَجْلِ ذَلِكَ

because of that (5 : 32)

(an appointed) term (n) أَجَلٌ

وَلِكُلِّ أُمَّةٍ أَجَلٌ

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

★ ا ث م

إِثْمٌ < sin (n.) ~~إِثْمٌ~~ بِأَيْمٍ إِثْمًا وَ مَا تَمَلَّكُم  
to commit a sin or crime

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

sinful (act. pic. m. plu.) إِثْمٌ

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

sinful person (act. 2 pic.) إِثْمِيٌّ

a sin, a lie (v. n. > ii) تَأْتِيهِمْ

★ ا ج ج

bitter (n. adj.) أَجَاعٌ

★ ا ج ر

تَأْجُرُ (imperf. 2 p.m. sing.)

< thou hires

أَجَرَ بِأَجْرٍ أَجْرًا (ن)

to hire ; employ

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

hire ! (perate m. sing.) x اسْتَأْجِرْ

أَخَذَ بِأَخْذٍ وَأَخَذًا وَمَأْخِذًا (ن)

to take, put, catch

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

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

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

أَخَذْنَا (perf. 1st p. plu.)  
we took

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

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

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

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

تَأْخُذُونَ (nom) acc. تَأْخُذُونَ  
(imperf. 3 p.m. plu.)  
you will take

خُذْ (thou) take! (perate m. sing.)

خُذُوا (you) take! (perate m. plu.)

~ is taken (pp. 3 p.m. sing.) أَخِذَ

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

two terms (dual n.) الأَجَلَيْنِ

أَيُّمَا الْأَجَلَيْنِ تَقَعَيْتُ فَلَا عُدْوَانَ عَلَيَّ

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

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

to fix a term أَجَلٌ يُؤَجَّلُ تَأْجِيلًا

وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتِ لَنَا

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

أَجَلَتْ (pp. 3 p.f. sing.)  
~ is timed, appointed,  
has been fixed

لَا تَقِي يَوْمَ أُجِّلَتْ

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

fixed term (pis-pic) مَوْجَلًا

كَيْتَا مَوْجَلًا

A recorded term. [3 : 145]

★ ا ح د

أَحَدٌ one (m) (cardinal num.)

أَحَدِي one (f)

★ ا خ ذ

أَخَذَ (perf. p.m. sing.)

< ~ took, put.

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

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

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

~ set up (2)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا

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

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

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

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

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

take ! (perate m. sing.) viii اِتَّخِذْ

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

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

taking, overtaking (1) (v.n.) أَخَذَ

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

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

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

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

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

to adopt, اِتَّخَذَ اِتَّخَذَ  
to take

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

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

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

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

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

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

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

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

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

مَا كُنْتُ مَتَّخِذًا لِلضَّالِّينَ عَضُدًا

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

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

وَلَا مَتَّخِذِي أَخْدَانٍ

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

(*ap-der. f. plu.*) مُتَّخِذَاتٌ

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

ا خ ر ★

(*perf. 3 p.m. sing.*) ii أَخَّرَ

~ put behind, delayed.

to delay,  
put behind أَخَّرَ يُوَخَّرُ تَأَخَّرَ

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

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

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

thou hast delayed me أَخَّرْتَنِي

وَكَذَلِكَ أَخَذَرْنَاكَ

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

grip (2)

فَأَخَذْنَا مِنْكُمْ أَخْذَ عَزَائِرِ الْمُؤْمِنِينَ

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

grip (n.) أَخْذَةٌ

(*act. pic m. sing.*) أَخَذَ

one who holds SS with grip

مَا مِنْ دَابَّةٍ إِلَّا هِيَ آخِذَةٌ بِيَمِينِ رَبِّهَا

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

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

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

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

taking (*v.n. > viii*) اِتِّخَاذٌ

وَالَّذِينَ ظَلَمُوا أَنْفُسَهُمْ يَتَذَكَّرُونَ أَلَمْ يَكُنْ لَهُمْ

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



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

another (f.) (n.) آخِرَى

others (f.) (n. plu.) آخِرَاتُ

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

Last Day (Hereafter) الْيَوْمَ الْآخِرُ

last, coming after (n.) آخِرَةٌ

the abode of Hereafter الدَّارُ الْآخِرَةُ

★ ا خ و

brother (n.) الْإِخْوَانُ

declined as أَبٌ with letters  
not vowels. Thus

nom. أَخُو Acc. أَخَاهُ gen. أَخِي

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

أَخِي إِلَى أَخِي

He took his brother to him-  
self. [12:69]

- (2) A person of the same  
descent, land, creed or  
faith with other or others

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The believers are naught  
elsethen Brothers.

[49:10]

(imperf. 3 p.m. plu.) ii يُوَخَّرُ

~delays

(imperf. 1st. p. plu.) ii نُؤَخَّرُ

we delay

(pip. 3 p.m. sing.) ii يُوَخَّرُ

~is delayed, will be delayed

will not be delayed لَا يُوَخَّرُ

(perf. 3 p.m. sing.) v تَأَخَّرَ

delayed (1)

وَمَنْ تَأَخَّرَ فَلَا إِعْرَافَ لَهُ

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

that comes later (2)

مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

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

(imperf. 3 p.m. sing.) v يَتَأَخَّرُ

~lays behind

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

to remain behind اسْتَأَخَّرَ

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

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

another (n.) آخَرَ

other two (n. dual.) آخَرَانِ

other two (n. dual.) acc. آخَرَيْنِ

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

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

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

★ أذن ★

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

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

**إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ**  
Except he whom the Bene-  
ficient allowed. [78:38]

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

**وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ**  
And listened to its Lord and  
is made fit. [84:2]

(perf. 2 p.m. sing.) **أَذِنْتَ**  
thou permitted (3)

(imperf. 3 p.m. sing.) **يَأْذِنُ**  
~permits

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

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

in the genitive case **أَخِي** as:

**فَاكْوِمْ سُوْرَةَ أَخِي**  
So cover the dead body of  
my brother. [5:31]

**لِيُرِيَهُ كَيْفَ يُكْوِمُ سُوْرَةَ أَخِيهِ**  
To show him how to cover  
the dead body of his  
brother. [5:31]

(n. dual.) acc.-gen. **أَخَوَيْنِ**  
two brothers

two brothers (n. dual.) nom. **أَخَوَانِ**

brothers (n. p.) **إِخْوَانٌ**

brothers (n. p.) **إِخْوَةٌ**

sister (n.) **أَخْتٌ**

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

sisters (n. plu.) **أَخَوَاتٌ**

★ أدد ★

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

★ أدي ★

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

**أَدَّى يُوَدِّي تَأْدِيَةً**  
to pay, perform,

(el. 3 p.m. sing.) ii **لِيُوَدِّي**  
~in order to pay  
back, should pay back

قُلْ اذُنكُمْ عَلٰى سَوَاءٍ

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

to declare (2)

قَالُوا اذُنكَ اَمْ يَسْمَعُونَ سَهِيْدًا

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

(perf. 1st. p. plu.) iv اَدَمَّا

we declared

(perf. 3 p.m. sing.) v تَاذَنَ

~ proclaimed

(perf. 3 p.m. sing.) x اَسْتَاذَنَ

~ asked leave

(perf. 3 p.m. plu.) x اَسْتَاذَنُوا

they asked leave

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

~ asks leave

(imperf. 3 p.m. plu.) يَسْتَاذِنُونَ

they ask leave

proclamation,  
announcement (v.n.) اَذَانٌ

permit, leave (n.) اِذْنٌ

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

(pp. 3 p.m. sing.) اَذِنَ

~ is allowed

(pip 3 p.m. sing.) يُؤَذِّنُ

~ is allowed

excuse (1) (perate m. sing.) اِذْنًا

اِذْنِي وَلَا تَعْيِبِي

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

give leave (2)

فَاذِن لِمَن شِئْتَ مِنْهُمْ

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

be apprised (3)

فَاذِنُوا بِحَرْبِ رَبِّنَا اِنَّهُ وَرَسُولُهُ

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

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

(perf. 3 p.m. sing.) ii اَذَّنَ

announced

announce ! (perate m. sing.) ii اَذِّنْ

call ! make known to eve. /  
body

(apder. > ii m. sing.) مُؤَذِّنٌ

an announcer

(perf. 1st. p. sing.) iv اَذَنْتُ

< I warned (1)

iv اَذَنَ بِؤُذُنِ اِذَانًا

to warn, declare

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

acc. **مُؤْذُوا** nom. **مُؤْذُونَ**

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

give punish- (perate m. sing.) **أَذُوا**  
ment !

(pp. 3 p.m. sing.) **أُذِيَ**  
~ has been given trouble,  
persecuted

They were (pp. 3 p.m. plu.) **أُذُوا**  
persecuted

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

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

ailment (1) (n.) **أَذَى**

**أَوْبَةٌ أَذَى مِنَ تَلْمِيزٍ**

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

**قُلْ هُوَ أَذَىٰ فَاتَّقُوا اللَّهَ إِنَّ فِي الشَّجَاعِ الْمَغْضُوبِ**

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

ears (1)

**وَرَبَّيْهَا أَذُنٌ وَإِعْيَابٌ**

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

all ears or hearer (2)

**وَيُؤْمِنُونَ كَمَا يُؤْمِنُونَ**

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

ears (plu. of **أُذُنٌ**) **أَذَانٌ**  
his two ears (dual n.d.) **أُذُنَيْهِ**  
(both ears of him)

★ ★ ★ ★

**أَذَانٌ** see **ذَقِ نِ**

★ ا ذ ي ★

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

**أَذَى يُؤْذِي إِذَا مَا**

to hurt, cause bodily  
pain, wound the feeling

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

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

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

(Jid. > Rgh.)

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

★ ارض

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

★ ارك

thorns (plu. n.) اَرَائِكُ  
(sing. اَرَبِكَةٌ)

★ ارم

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

The عَادَ are called

ذَاتِ الْعِمَادِ , the word عِمَادِ means 'lofty buildings' supported by columns.

injury (3)

ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مِمَّا وُكِّلُوا بِهِ

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

annoying (4)

وَدَّعَ أذَانَهُمْ

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

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

إِذْ، إِذًا

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

(particle) إِذًا  
when (pointing to the future)

★ ارب

need (n.) اِرْبَةٌ  
عَبْرَ اَوْلِي اِلْرَبَةِ means  
those male attendants who

back, strength

(n) اَزْرٌ

اَشْدُّ دَرِيَّةَ اَنْرِي

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

★ ا ز ر ★

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

تَوَزَّوْا

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

★ ا ز ف ★

(perf. 3 p. f. sing.) اَزَفَتْ  
< ~ got nigh  
اَزَفَ ، بِاَزْفٍ (س)  
to get nighthat is coming (act. pic. f.) اَزْفَةٌ  
very soon

★ ا س س ★

(perf. 3 p. m. sing.) (assim v) اَسَّسَ  
< ~ laid the foundation

foundation (n) اَسَاسٌ

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

اِبْرَمَاتِ الْوَمَاوِ

Aram, the possessors of lofty buildings supported by highly built columns.  
(89 : 7) (Rgh.)

"the people of many columned 'IRAM". (Jid.)

lit. : 'IRAM' possessing lofty structures supported by columns. The reference is to the earthly Paradise built by Shaddad, son of 'Ad' one of the greatest king of the dynasty.

(Jid. P. 30, nn. 333)

★ ا ز ر ★

(perf. 3 p. m. sing.) iv اَزَّرَ

> strengthened  
to help اَزَّرَ مَوَازِرَةً  
strengthen

★ ★ ★ ★

Azar

(p.n.) اَزْرٌ

Prophet Ibrahim's father, an idolater. According to Bible quoted by Jid. his name in Bible is Terah (also Zarah). He was the Chief Officer of King Nimrod and a great favourite with his royal master.

## ★ ا س ن ★

altered (*fact. pic.*) اَسْنُ

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

## ★ ا س و ★

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

اَسَا بِاَسْوَا اَسْوَا  
to dress a wound, console

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

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ

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

## ★ ا س ي ★

(*imp. 1st p. sing.*) iii اَسَى  
< I sorrow for

اَسَى بِاَسَى اَسَى  
to be grieved, be affected

sorrow (n) اَسَى

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

## ★ ا ش ر ★

rash, insolent

(n) اَشْرٌ

## ★ ★ ★ ★

brocades (n) اِسْتَبْرَقٌ

اِسْتَعْلَى see ع ل و

## ★ ا س ر ★

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

<you take—imprison

اَسِرَ، يَأْسِرُ، اَسْرَأَ (ح)  
to bind, take captive

structure, joints, frame (n) اَشْرٌ

(*act. 2 pic.*) اَسِيرٌ

captive, prisoner

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

اَسْرَى see س ر ي

## ★ ا س ف ★

(*perf. 3 p.m. plu.*) iii اَسَفُوا  
they made SS angry,

اَسِفَتْ يَأْسِفُ اَسْفَا (س)  
to be sad, grieve about.

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

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

O my sorrow (*interjec.*) يَا اَسْفَا

أَعَانَ / أَعِينُوا / اسْتَعِينُوا see ع و ن

أَعْرَبْنَا see غ ر و

★ ا ف ف

أُفٍّ! Oh! (interjec.)

★ ا ف ق

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

★ ا ف ك

يَأْفُكُونَ (imperf. 3 p.m. plu.)

< they feign, make a false show

أَفَكَ بِأُفُوكَ إِفْكَاً

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

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

أَجْتَنَّا لِنَأْفُكَ عَنْ إِلَهِنَا

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

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

★ ا ص د

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

★ ا ص ر

إِضْرٌ (n) burden (1)

رَبَّنَا وَلَا تَنْزِلْ عَلَيْنَا إِضْرًا

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

compact (2)

وَآخِذْ بَعْدَ ذَلِكَ بِعَضْرِى

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

★ ا ص ل

أَصْلٌ (n) root

أَصُولٌ (n.p.) roots

أَصِيلٌ (n) evening

أَصَالٌ (n.p.) evenings

★ ا ع ط

أَعْطَى، أَعْطَيْتَكَ، أَعْطُوا see ع ط و

★ ا ع ف

أَعْفُوا see ع ف و



ا ف ن *
---------

اَفْنَانٌ see ف ن ي

ا ك ل *
---------

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

to eat اَكَلَ < اَكَلْتُ اَكَلْتُمْ

(perf. 3 p.m. dual.) اَكَلَا  
they twain ate

they ate (perf. 3 p.m. plu.) اَكَلُوا

eats (imperf. 3 p.m. sing.) يَأْكُلُ

(imperf. 3 p.m. dual.) يَأْكُلَانِ  
they twain eat

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

(imperf. 3 p.f. plu.) يَأْكُلْنَ  
they (f) eat

(imperf. 2 p.m. sing.) تَأْكُلُ  
thou eats

(imperf. 2 p.m. plu.) تَأْكُلُونَ  
you eat

we eat (imperf. 1st p. plu.) نَأْكُلُ

(perate f. sing.) كُلِي  
eat (addressed to a woman)

(pip. 3 p.m. plu.) يُؤْفَكُ

is turned away

(pip. 3 p.m. plu.) يُؤْفَكُونَ  
they are turned away

(pip. 2 p.m. plu.) تُؤْفَكُونَ  
you are turned away

اِذْفَكٌ a lie ; slander (n)

اَفَّاكٌ big liar ; big slanderer (n. ent)

(ap-der. viii f. sing.) الْمُؤَفِّكَةُ  
the subverted (cities)

the subverted or overturned (cities) الْمُؤَفِّكَاتُ

★ ★ ★ ★
---------

اَقْتَتُ see و ق ت

ا ف ل *
---------

(perf. 3 p.m. sing.) (h.v.) اَفَلَ

to set اَفَلَ بِاَفْلٍ اَفُولًا (ن)

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

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

cause to deprive of, or decrease

ا ل ذ ★

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

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

ا ل ف ★

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

أَلَّفَ بِأَلْفِ الْفَأْ  
to acustom

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

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

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

وَالْمُؤَلِّفَةَ قُلُوبَهُمْ

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

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

كَلُّوا (perate m. plu.)  
eat (you)  
الْأَكْلُ eating (n)

أَكْلًا act or state of eating (acc.)  
أَكْلٌ flavour, fruit, food (n)

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

أَكَّالُونَ greedy (n. Ints. plu.)  
(sing. أَكَّانٌ )  
مَأْكُونٌ (pact. pic.)  
eaten up, devoured

ا ل ل ★

إِلَآءَ <ties of relationship (n)  
إِلَّآءِ وَإِلَآءِهِ relationship (n)

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

إِلَآءِ lo ! (particle)

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

ا ل ت ★

أَلَّأْنَا (perf. Ist. p. plu.) (h.v.)  
أَلَّأْنَا بِأَلَّأْنَا (ض)  
deprived of >  
to deprive of, decrease,

anything other than the UNIMAGINABLE SUPREME BEING.

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

O Allah! **اللَّهُمَّ**

(According to some gram-

marians **اللَّهُمَّ** is a short form of **يَا اللَّهُ آمَنَّا بِحَيْرِ** i.e. O Allah, we believe in good. (Rgh.)

★ ا ل و ★

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

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

**لَا يَأْتُونَكَ حَبِيلاً**

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

(*acc*) **أَوْلِيَ** (particle) **أَلِنَ**, **أَوْلَى**  
possessors, owners of

those who are **أَوْلُو بَقِيَّةٍ**  
owners of wisdom

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

one thousand (*card. numb.*) **أَلْفٌ**  
(*card. numb. dual*) *acc.* **أَلْفَيْنِ**  
two thousands

(*card. numb. plu.*) **آلَافٌ / أَلُوفٌ**  
thousands

★ ا ل م ★

(*imperf. 3 p.m. plu.*) **يَأْتُونَ**

they are suffering, to suffer, feel pain

(*imperf. 2 p.m. plu.*) **تَأْتُونَ**  
you are suffering

(*act. 2 pic. adj. m.*) **أَلِيمٌ**  
effective, painful

★ ا ل ه ★

god (*n.*) **إِلَهٌ**

gods (*n. p.*) **آلِهَةٌ**

The proper name app- (*n.*) **أَلَهُ**

lied to the Being who exists necessarily by Himself.

**وَاجِبِ الوجودِ** comprising all the attributes of perfection.

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

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

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

وَلَا يَأْتِلُ أَوْلُو الْقُرْبَىٰ وَكُلَّمَا سَعَتْهُ  
أَنْ يُؤْتُوا أَوْلِيَّ الْقُرْبَىٰ

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

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

★ ا م ت

**أَمْتٌ** (n) ruggedness

لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا

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

★ ا م د

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

★ ا م ر

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

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

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

(plu. of **ذَا**) **أُولَاءِ**

**أُولَىٰ / أَوْلَىٰ** see **و ل ي**  
(a separable preposition) **إِلَىٰ**  
to, till, with (1)

مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

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

with, adding to (2)

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ

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

till (3)

أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ

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

★ ا ل ي

(imperf. 3 p.m. plu.) iv **يُؤْتِلُونَ**  
they swear

to swear **آلَىٰ يُؤْتِلُ إِبْلَاءًا**  
to be off from wife.

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

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

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

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

(pip. 2 p.m. sing.) تُوَمَّرُ  
thou art commanded

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

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

(perate. n. plu.) viii اِسْتَمَرُوا  
take counsel

matter, affair (1) (n) اَمْرٌ

وَقَضِيَ الْأَمْرُ

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

news (2)

وَلَا تَأْجَأْ كَهُمْ أَتْرَابًا وَلَا يُخَبِّرُونَ  
الْبَدِيعَ إِذْ عَاظِبُوا

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

command (3)

يَتَنَزَّلُ الْأَمْرُ بَيْنَهُمْ

The command descends  
among them. [65:12]

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

(perf. 2 p.m. sing.) أَمَرْتَ  
thou commanded

(perf. 1st. p. plu.) أَمَرْنَا  
we commanded

caution: the beginners should  
note the difference

between أَمَرْنَا (1st.

p. plu.—we have

commanded) and أَمَرْنَا

(3 p.m. sing. + نَا —he  
has commanded us)

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

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

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

(imperf. 2 p.m. plu.) يَأْمُرُونَ  
you (m) command

(imperf. 1st p. sing.) أَمُرُ  
I command

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

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

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

\* م م ا

mother (1) (n) أم

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ

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

mothers (n.p.) أمهات

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتِكُمْ

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

Note : The primery meaning

of أم is mother

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

dwelling (2)

تَابِعَهُهَاوِيَةً

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

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

وَمِنْ آيَاتِ حُكْمِكَ هُنَّ أُمَّ الْكِتَابِ

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

authority (4)

أولى الأمر

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

affairs, matters, (n.p.) الأُمُورُ

commands (but not news or authority

م ر ه see إِمْرَةٌ

م ر ه see إِمْرَاءٌ

م ر ه see (مَرَّةً)

م ر ه see (مَرَّاتٍ)

grievous (n.) إِمْرٌ

لَقَدْ جِئْتَ شَيْئًا إِمْرًا

Thou hast committed a thing grievous [18:71]

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

(ints. f.) أَمَارَةٌ  
wont to command

\* ا م س

yesterday, nearpast, (n) الأَمْسِ recently

\* ا م ل

hope (n) الأَمَلُ

or (a conjunction)

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ  
لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

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

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

to repair to, أَمَّ يَوْمًا  
to go towards

وَالَّذِينَ فِي الْبَيْتِ الْحَرَامِ

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

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

أَمَّا مَنْ اسْتَعْزَى فَأَنْتَ لَهُ تَصَدَّى

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

either, or, (particle) إِمَامًا

وَأَمَّا مَنْ بَدَّدَ وَأَمَّا وَدَاءَ

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

leader, the Quran (n.) إِمَامًا

leaders (n. p.) أَيْمَانَةً

وَعِنْدَهُ أُمُّ الْكِتَابِ

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

centre (4)

وَلْيُنذِرَ رَأْسَ الْفُلْجِ وَمَنْ حَوْلَهَا

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

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

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

is preceded by ( أَمْ ) ;

both may be rendered

"weather". see ( أَمْ )

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

unlettered (n) الْأُمِّيُّ

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

gives أُمِّيٌّ as a relative adjective to أُمُّ الْقُرَى

i.e. the inhabitant of Makka. This view is but a guess, not supported by grammatic rules.

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

أُمِّيُّونَ (plu. of أُمِّيٌّ)

unlettered ones

الْأُمِّيِّينَ (plu. of الْأُمِّيُّ) acc.

unlettered ones

وَمِنْهُمْ أُمِّيُّونَ لَا يَتْلُونَ الْكِتَابَ

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

before, in front of (n) أَمَامٌ

community, nation (1) (n) أُمَّةٌ

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

a period (2)

وَأَكْرَبَعَدًا أُمَّةً

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

a (certain) way, (3)

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

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ

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

pattern (4)

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

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا

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

*Note* : According to Rgh.

أُمَّةٌ in this verse means community or group.



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

إِلَّا كَمَا بَوَّأْتُنِي عَلَىٰ أَخِيهِ

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

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

فَلَا يَأْمَنُ مَكَرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

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

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

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

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

هَلْ أَمِنْتُكَ عَلَيْهِ

Shall I trust you. [12:64]

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

آمَنَ يُؤْمِنُ إِيمَانًا

to believe ; have faith

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

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

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

**أَمَنْ** ( **أَمَ + مَنْ** )  
*comp. of* **أَمَنْ** + **مَنْ** )  
*particle, interrogative*

أَمَّنْ هُوَ كَانَتْ أَنَاءَ اللَّيْلِ

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

★ ا م ن ★

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

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

أَمِنَ بِأَمْنٍ أَمَانًا وَ أَمَانَةً

to be safe, trust, consider someone safe.

وَأَنْ أَمِنَ بَعْضُكُمْ بِبَعْضٍ

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

أَوَإِنَّ أَهْلَ الْقَرْيَةِ أَنْ يَأْتِيَهُمْ بَأْسُنَا

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

وَإِذَا أُوذِيَ أَحَدُكُم بِالْأَمْنِ

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

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

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

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

أَمِينٌ (act. 2 pic.)  
 trustworthy

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

الْأَمَانَةُ (n.)  
 trust  
 الْأَمَانَاتُ (n.p.)  
 trusts  
 الْإِيمَانُ (n.)  
 faith, belief

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

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

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

مَأْمِنٌ (n. for place)  
 place of safety

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

ا م و ★

أَمَةٌ (n.)  
 a bondwoman

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

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

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

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

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

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

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

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

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

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

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

الْأَمْنُ (n.)  
 security, peace

أَمِينَةٌ (f.)  
 peaceful

(Act. pic. sing.)

they are Thy servants.

[5:118]

in place of **إِنَّهُ** 'he is or (2)

he was t.' as

إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَدْيَا

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

(25:42)

A negative particle. And (3)

in this case it should be

followed by **إِلَّا**, as:

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

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

that, indeed, (particle) certainly (this particle comes to introduce a statement)

وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ ذِكْرُهُ

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

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

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

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

Note: These particles i.e.

**إِنَّ**, **إِنِّ**, **أَنَّ** are often pre-

fixed to pronominals. Thus

**إِنَّا**, **أَمَّا**, **إِنَّا** denote: "that

the bondwomen (n.p.) **إِمَاءٌ**

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

و

★ ★ ★ ★

(pronoun, 1st p. sing.)

I, myself

(particle)

This particle is used to (1) support the preceding particle **لَمَّا** i.e. when as under :-

فَلَمَّا آتَى بَشِيرٌ

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

وَالطَّلَقَ الْمَلَائِكَةُ مِنْ آيَاتِهِمْ وَأَصْبُرُوا عَلَىٰ مَا لَهُمْ

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

lest (3)

وَذَرِيَّتِهِمْ أَنْ يُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ

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

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

إِنْ تُعَذِّبْهُمْ وَاللَّهُ مُعَذِّبٌ لَذَلَّةِ

If Thou chastise them, surely

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

**أَنَسَ مِنْ جَانِبِ الطُّورِ نَارًا**

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

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

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

**وَإِن أُنْتُمْ بِهِمْ مُّشْفِقُونَ**

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

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

**أَنِينَ**, i.e. **أَسْتَأْذِنُ** x **أَسْتَأْذِنَا**

to seek familiarity

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

**وَلَا تَمْتَأْذِينَ بِلَا حِينٍ**

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

★ **أ ن ف**

nose (n.) **أَنْفٌ**

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

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

**قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ**

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

that (statement) (particle) **أِنَّمَا**

**يُوحَىٰ إِلَىٰ أَعْيُنِنَا  
 إِلَهُ وَاحِدٌ**

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

★ **أ ن ث**

female (n.f.) **أُنْثَىٰ**

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

females (n. f. plu.) **إِنَاثٌ**

★ **أ ن س**

man (opp. jinnee.) (n.) **إِنْسٌ**

man (general) (n.) **إِنْسَانٌ**

man (general) (n.) **إِنْسِيٌّ**

men (n.p.) **أَنَاسٌ**

تُسْفَىٰ مِنْ عَيْنِ آيِنَةٍ

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

vessels (2) (n.) آيِنَةٌ

وَصُفَاتٌ عَلَيْهِمْ وَأَنْتُمْ مِنْ مُصَفًّوَةٍ

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

(n + o : pronoun) إِنَاهُ

its time (of cooking)

wherefrom (interjec.) أَنِيْ

أَنِيْ لَكَ هَذَا

Where thou got it from?  
[3:37]

★ ا ل

people (1) (n.) أَهْلًا

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ كَانُوا يَحْسِبُونَ

And if the people of the  
Book believe, surely it  
would have been better for  
them. [3:110]

worthy, Lord, owner, (2)  
being entitled

هُوَ أَمْلٌ لِلتَّقْوَىٰ وَأَمْلٌ لِلنُّعُوْزِ

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

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

وَأَلَنْتَ بِالْأَنْفِ

A nose for a nose. [5:45]

just now (n.) أَنفًا

مَاذَا قَالَ لِيُنْفَا؟

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

★ ا ن م

creatures (n.) أَنْمًا

★ ا ن ي

(imperf. 3 p.m. sing.) (h.v.) يَأْتِي

< ~ comes

أَنِيْ يَأْتِيْ إِذَا (ض)

to be time for SS

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا

Is not the time yet come to  
those who believe?

[57:16]

times; hours; (n.p.) أَنَاءً

boiling (1) أَنِيْ < (act. pic. m.) إِنْبَةً

boiling (1)

boiling أَنِيْ < (act pic. f.) إِنْبَةً

يَطَّوَّفُونَ بَيْنَهُمَا وَبَيْنَ حَيْثُورَانِ

Going round between it and  
boiling water, fierce.

[55:44]

وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ

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

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

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

★ ا و د ★

(*imperf. 3 p.m. sing.*) **يُؤَدُّ**  
< ~ tires  
*iv* **أَدَّ يُوَدُّ أُوْدًا (ن)**  
to make tired.

وَلَا يُؤَدُّهُ حِفْظًا

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

**أَوَدَّ يَأْوُدُ أَوْدًا**  
to become bent

★ ا و ل ★

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

هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ

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

result, final sequel, end (2)

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

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

رَبِّ إِرَاقِ ابْنِي مِنْ أَهْلِي

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

responsible persons, (4)  
elders of a family.

فَالْيَوْمُكَ بِإِذْنِ أَهْلِيكَ

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

**أَهْلِيكَ** *acc.* **أَهْلُونَ** *nom.*

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

★ ا و ب ★

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

to return **أَبَّ** x **إِيَابًا** و **مَابًا**

to act **أَوَّبَ** (و) **أَيَّبَ** as

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

يُجِبَالِ أَوَّبِي سَمْعًا

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

to come back, (*v.n.*) **إِيَابًا**

to return (with one's own  
intention—*Rgh.*)

(*n. for place ; v. mim*) **مَابًا**

resort, goal, returning

★ ا و ا ★

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

(آء يَوْءُ أَوْهَا وَتَأْوَهُ) (ن)

to call out oh; feel pain,  
lament

★ ا و ي ★

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

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

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

(*perf. 3 p.m. sing.*) *iv* **أَوَى**  
gave shelter,

< ~betook lodge;

**أَوَى يُؤْوِي إِيَّوَامًا**  
to give shelter

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

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

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

★ ★ ★ ★

aye, yea! (*particle*) **إِئِي**

fulfilment, consequence (3)

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ

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

first (*card. num.*) **أَوَّلُ**

هُوَ الْأَوَّلُ وَالْآخِرُ

For Allah is what

is coming after and

what is the First

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

first (*card. num. f.*) **أَوَّلَى**

(this word is opposite to

وَالْآخِرَةُ , Hereafter)

قَبْلَهُ الْآخِرَةُ وَالْأَوَّلُ

Allah's is the First and Last.

(i.e. life and afterlife.)

[53:25]

أَوْلِكَ / أَوْلَاءِ / أَوْلِي see أ ل و

woe! **أَوْلَى**

أَوْلِكَ قَاتِلٌ

Woe unto thee woe. [75:34]

(Note.... the difference bet-

ween **أَوْلَى** f. of **أَوْلَى**

and **أَوْلَى** —owe)

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

people, followers (n) آل

**Caution:** According to Raghīb the word is derived from أَهْلٌ i. e.

• is turned to أَلِفٌ as its deminutive form in أَهْلِيلٌ. The difference between آل and أَهْلٌ is that the former is possessed only to man, while the latter is possessed to man, time and idea etc. as e. g. it may be said

أَلِفٌ as its deminutive form in أَهْلِيلٌ. The difference between آل and أَهْلٌ is that the former is possessed only to man, while the latter is possessed to man, time and idea etc. as e. g. it may be said

in أَهْلِيلٌ. The difference between آل and أَهْلٌ is that the former is possessed only to man, while the latter is possessed to man, time and idea etc. as e. g. it may be said

between آل and أَهْلٌ is that the former is possessed only to man, while the latter is possessed to man, time and idea etc. as e. g. it may be said

أَهْلٌ is that the former is possessed only to man, while the latter is possessed to man, time and idea etc. as e. g. it may be said

time and idea etc. as e. g. it may be said

as e. g. it may be said

it may be said

but not

آل الدار.

The word originally signifies people and nation. But in case of Prophet Mohammad (P. B. H.), in some accounts, it is termed for his kith and kin. According to another view it is to be generalised for the followers, 'Ummah'.

اِیُّ وَرَبِّیْ اِنَّهُ لَحَقُّ

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

★ ا ی د ★

أَيْدِي (plu. of يَدٌ) see ا ی د و

(perf. 3 p.m. sing.) ii أَيْدٍ

< ~supported,

أَيْدٍ مُؤَيَّدَةٌ تَأَيَّدُوا

to support, strengthen

(perf. 1st p, sing.) ii أَيْدِيَّتُ

I supported

(perf. 1st p. plu.) ii أَيْدِنَا

we supported

(imperf. 3 p.m. plu.) ii مُؤَيَّدٌ

we support

might (n.) أَلْيَدٌ

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِي

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

★ ا ی ک ★

الْأَيْكَةُ another name of Midian (n)

Note: أَيْكَةٌ signifies the

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



(particle) **أَيَّانَ**  
when (question about time)

whichsoever (particle) **أَيَّامًا**

alone (adv.) **إِيَّانَا**

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

إِيَّاكَ وَإِيَّانَا etc.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

sign, verse (n) **آيَةٌ**

signs, verses (n.p.) **آيَاتٌ**

★ ا ي م ★

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

sing. **أَيْمَةٌ** <

**أَيَّامٌ** see **يَمِينٌ**

★ ★ ★ ★

where (particle) **أَيْنَ**

whithersoever (particle) **أَيْنَمَا**

\*\*\*

## کتاب الباء

by (5)

قَالَ فِعْرَتِكَ لِأَعْوِيهِمْ أَمْ جَمُوعِينَ

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

from (6)

عَيْنًا يَتْرَبُّ بِهَا عِبَادُ اللَّهِ

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

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

وَلِذَا سُرُوا بِاللَّغْوِ سُرُوا كِرَامًا

And when they pass by what is false (vain) they pass by nobly. [25:72]

to support the subject, (8)

that is termed زَائِدَةٌ

i.e. additional (Rgh.)

وَمَا أَنْتَ بِمُؤْمِنٍ آتَاؤُكَ أَصْدِقِينَ

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

۵۷

ب ★ ★ ★

an inseparable preposition denoting :

with (1)

حُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

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

during (2)

وَرِنَ اللَّيْلِ فَسَبِّحْهُ

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

in (3)

أَدْخُلُوهَا سَلَامًا

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

for (4)

الْأَنْفَ بِالْأَنْفِ

A nose for a nose. [5:45]

57

the earliest form of the metal—its meteoric origin before it could be obtained from its ores.

(Jid. nn. 27.527-A)

Adversity (3)

بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ

Their adversity among themselves is very great.

[59:14]

conflict, war (4)

وَالضَّالِّينَ فِي الْبِئْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ

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

tribulation, distress (n.) الْبِئْسَاءُ

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

ضَرَرٌ see ضَرَرٌ )

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

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

ب ت ر

(n. relative) أَبْرَأُ

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

< بَتْرٌ يَبْتَرُ بَتْرًا

cut off entirely, amputate.

بَالٌ see ب و ل

بَابٌ see ب و ب

ب ع ر

بَيْرٌ  
well (n.)

ب ع س

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

بَيْسَ الشَّرَابِ

Evil is their drink [18:29]

لَيْسَ مَا كَانُوا يَعْمَلُونَ

Very bad in their work.  
[5:63]

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

بَأْسٌ  
terror, punishment (1) (n.)

جَاءَهَا بَأْسُهَا بَيَاتًا وَهُمْ قَائِلُونَ

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

power, violence (2)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

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

Note: sending down of iron may well allude to

إِنَّمَا أَشْكُو بَثِّي وَحُزْنَ إِلَى اللَّهِ

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

(pact. pic. m. sing.) الْمُبْتُوثُ  
scattered

(pact. pic. f. sing.) مَبْثُوثَةٌ  
spread

(pis. pic. >viii.) مُنْتَبَثٌ (مُنْتَبَثًا)  
scattered

### ب ج ث \*

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

to dig, بَجَثَ يَبْجُوثُ بِجَثًا (ن)  
scratch

### ب ج س \*

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

to open بِجَسَ يَبْجِسُ بِجَسَانٍ

### ب ح ر \*

بحرٌ (n.)  
(n. dual) acc. بَحْرَيْنِ nom. بَحْرَانِ  
two seas

seas (n.p.) بِحَارُ / أَبْحَرُ

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

### ب ت ك \*

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

to بَكَ يَبْتُكَ بَتَا وَبَتَا  
cut off.

### ب ت ل \*

(perate > v. m. sing.) ii تَبَتَّلَ  
< devote

to devote v تَبَتَّلَ ii بَتَّلَ  
oneself entirely to Allah.

devotion (v. n.) تَبَتُّلٌ

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

### ب ث ث \*

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

< ~ has dispersed

to disperse بَثَّ يَبُثُّ بَثَالَةً

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

distress (v.n.) بَثٌّ

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

*nom.* **تَبَخُلُونَ** *acc.* **تَبَخُلُوا**

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

niggardliness (*n.*) **الْبَخْلُ**

★ ب د ء

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

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

**قَدَّأَ بِأَسْبَاطِهِمْ**

He began with their sacks.  
[12:76]

to originate (2)

**فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ**

And behold how He originated  
the creation. [29:20]

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

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

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

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

pagan Arabs to their  
gods.)

★ ب خ س

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

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

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

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

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

★ ب خ ع

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

To commit **بَيَّعَ يَبْجَعُ بَجْمًا**  
suicide

★ ب خ ل

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

to stint, **بَجَلَ يَبْجَلُ بَجَلًا (س)**  
be miser,

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

## ★ ب د ع

- (perf. 3 p.m. sing.) **بَدَعَ**  
 < ~originated  
 to originate, **بَدَعَ يَبْدَعُ بَدْعًا**  
 begin, produce  
 innovator (n.) acc. **بَدْعًا**  
 originator (act. 2 pic.) **بَدِيعٌ**  
 (perf. 2 p.m. plu.) viii **ابْتَدَعُوا**  
 < they invented  
**ابْتَدَعُ** viii **ابْتِدَاعًا**  
 to originate, invent

## ★ ب د ل

- (perf. 3 p.m. sing.) ii **بَدَّلَ**  
 < ~changed  
**بَدَّلَ يَبْدِلُ بَدَلًا**  
 to exchange, to alter  
 (perf. 3 p.m. plu.) ii **بَدَّلُوا**  
 they changed  
 (perf. 1st p. plu.) ii **بَدَّلْنَا**  
 we changed  
 (imperf. 1st p. sing.) ii **أَبْدِلُ**  
 I change  
 (perf. 3 p.m. sing.) v **بَدَّلَ**  
 < ~got changed  
 < **تَبَدَّلَ** v **تَبَدَّلَا**  
 to exchange, get changed

## يُبْدِيُ اللَّهُ الْخَلْقَ

Allah originateth the creation. [29:19]

to show (2)

## وَمَا يُبْدِيُ الْبَاطِلُ وَمَا يُعِيدُ

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

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

## ★ ب د ر

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

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

## بَدَّرَ بَادِرًا بَدَارًا

to make haste

## ★ ب د و

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

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

(2) to occur in mind

(3) to dwell in desert

يَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ

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

to occur in mind (2)

فَرَبَدَّ الِهُمُومَاتِ بَعْدَ مَا رَأَى الْآيَاتِ

لِيَجْزِيَكَ حَتَّىٰ حِينٍ

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

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

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

to make أَبْدَىٰ إِبْدَاءًا  
plain, manifest

(in order to make manifest) يُبْدِي

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

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

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

change, أَذَلَّ يُدِلُّ إِبْدَالًا  
to alter

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

وَيَسْتَبْدِلُ قَوْمًا آخَرَ

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

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

(v.n. > simple) بَدَلٌ  
an exchange ( بَدَلًا )

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

replacement (v.n. > x) اِسْتِبْدَالٌ

changer (ap-der > il) مُبَدِّلٌ

## ★ ب د ن

body (n.) بَدَنٌ

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

سَوَاءُ الْمَاكَّةِ فِيهِ وَالْبَدَا

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

[22:25]

(act. pic. m. plu.) **بَادُونَ**  
dwellers of the desert

يَوَدُّوْنَ اَنْ يَّوَدُّوْهُمْ بَادُوْنَ فِي الْاَعْرَابِ

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

(act. pic. m. sing.) **بَادِي**  
deficient, immature

Those of **بَادِي الرَّأْيِ**  
immature opinion

discloser (ap-der > iv) **مُبْدِي**Caution : **مُبْدِي** with hamza> **بَدَأَ يَبْدَأُ**, to startand **مُبْدِي** withouthamza > **أَبْدَى يَبْدِي** (iv)

to disclose or make manifest.

ب ذ ر ★

(perate > ii, neg.) **لَا يَبْذُرُ**  
< squander not!

**بَذَرَ يَبْذُرُ** ii **بَذَرًا**  
to disperse, squander

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

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

اِنْ كَادَتْ اَلْبَيْدِي بِهٖ

لَوْلَا اِنَّ رَبَّنَا عَلَّمَهَا

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

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

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

**بُيِّنُوا** acc. **بُيِّنُوا**

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

n.d. gen. **يُبْدِي** (لَمْ)

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

فَاسْتَرَاهُ يُوْسُفُ فِي نَفْسِهٖ وَكَرِهِيْبَهَا لَهُمْ

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

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

desert (n.) **الْبَدُو**

وَجَاءَ بِكُمْ مِنَ الْاَبْدَا

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

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



dutious (3)

وَبَرًّا بِوَالِدَيْهِ

And dutious (or pious)  
towards his parents.

[19:14]

land (3)

حُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ

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

the piety, virtue (n) الْبَرِّ

pious ones (n.p.) أَبْرَارٌ

&lt;virtuous ones (n.p.) بَرَّةٌ

sing. بَارَةٌ

ب ر ء

(imperf. 1st p. plu.) (h.v.) بَرَأْنَا

<we create; bring into  
being

to create بَرَأْنَا بَرَاءَةً (ف)

(imperf. 2 p.m. sing.) iv بَرِّئْ

&lt;&lt;thou heal

بَرَأْتُ بَرَاءَةً (ف)

&lt;to be safe

أَبْرَأْتُ بَرِيًّا إِزْرَامًا

to heal, make free.

(imperf. 1st p. sing.) iv أُبْرِئُ

I heal

(imperf. 1st p. plu.) iv نُبْرِئُ

we heal

64

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

ب ر ر

(assim) v بَرُّوا &lt; acc. بَرُّونَ

(imperf. 2 p.m. plu.)

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

you act piously (1)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ  
أَنْ تَبْذُرُوا وَاتَّقُواAnd make not Allah a butt  
of your oaths that ye shall  
not act piously nor fear  
Allah." (Jid.) [2:224]  
you deal benevolently (2)لَا يَنْهَىٰ عَنْهُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوا فِي سَبِيلِ اللَّهِ  
وَلَمْ يُخْرِجُوا مِنْ دِيَارِهِمْ وَلَمْ يُؤْذِنُواAllah forbiddeth you not  
that you should deal bene-  
volently to those who  
fought not against you on  
account of religion and  
drove you not out of your  
houses. [60:8]

benign (1) (n) الْبَرِّ

هُوَ الْبَرُّ الرَّحِيمُ

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

65

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

creation (n.) **بَرِيَّةٌ**

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

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

★ ب ر ج ★

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

display of beauty (v.n.) **تَبْرُجٌ**

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

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

★ ب ر ح ★

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

**بَرَحَ يَبْرُحُ بَرْحًا وَبَرَا حًا (ف)**  
to leave a place

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

★ ب ر د ★

coolness (v.n.) **بُرْدٌ**

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

... **فَبَرَّأَهُ اللَّهُ**

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

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

**لِذُنُوبِهِ الَّذِينَ اتَّبَعُوا مِنْ الَّذِينَ اتَّبَعُوا**

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

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

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

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

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

**اِنَّ اللَّهَ بَرِيٌّ مِنَ الشُّرِكِيْنَ**

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

**اَلَّذِي بَرِيٌّ وَّمَا تُشْرِكُوْنَ**

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

innocent (n.) **مُورَأً**

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

ب ر ز خ

*Litt*: a thing that (n.) **بُرْزُخٌ**  
intervenes between  
any two things.

(In the Quranic  
sense it is the interval  
between the present  
life and that which  
is to come, from the  
period of death to  
Resurrection, upon-  
which he who dies  
enters.)

★ ب ر ص

the leprous (n.) **الْأَبْرَصُ**

★ ب ر ق

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

the lightning (n.) **الْبَرْقُ**

★ ★ ★ ★

أَبَارِقُ see لَمُورِقُ

★ ب ر ك

(perf. 3 p.m. sing.) iii **بَارَكَ**  
he blessed

cold (act. pic) **بَارِدٌ**

★ ب ر ز

(perf. 3 p.m. sing.) **بَرَزَ**  
< ~ he went forth

**بَرَزَ بِبُرْزُخٍ بَرُوزًا** <  
to pass out, to appear, to  
show oneself after  
concealment

قُلْ لَوْ كُنْتُمْ تُحِبُّونَ اللَّهَ  
لَبَرَزْتُمُوعَالِدِينَ كَتَبَ عَلَيْهِمُ الْقَتْلُ

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

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

وَلَمَّا بَرَزُوا لِجَالُوتَ

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

to come forth (2)

وَيَبْرُزُونَ لِلَّهِ جَمِيعًا

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

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

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

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

ب س س ★

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

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

ب س ط ★

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

~ amplified **الزُّزْنَ**  
the provision

~ stretched out **الْيَدَ**  
the hand

(*perf. 2 p.m. sing.*) **بَسَطْتَ**  
thou stretched out

(*imperf. 3 p.m. sing.*) **يَبْسُطُ**  
stretches, amplifies

(*imperf. 3 p.m. plu.*) **يَبْسُطُوا**  
they amplify, stretch

(*imperf. 2 p.m. sing.*) **تَبْسُطُ**  
thou stretcheth

(*parate neg. m. sing.*) **لَا تَبْسُطُ**  
do not stretch forth

stretching (*v.n.*) **الْبَسْطُ**

expanse (*n.*) **بَسَاطٌ**

abundant (*n.*) **بَسَطَةٌ**

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

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

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

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

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

ب ر م ★

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

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

ب ر ه ن

a proof (*n.*) **بُرْهَانٌ**

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

ب ز غ ★

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

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

ب س ر ★

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

ب س م ★
---------

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

ب ش ر ★
---------

(perf. 3 p.m. plu.) ii بَشَرُوا  
 ~ < they gave good tidings  
 to give بَشَرَ تَبَشِيرًا  
 good news

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

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

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

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

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

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

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

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

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

(act. pic. m. sing.) بَاسِطًا

outstretching

بَاسِطُونَ < acc. بَاسِطُوا

(act. pic. m. plu.)

outstretching forth

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

ب س ق ★
---------

(act. pic. f. plu.) بَاسِقَاتٌ

< tall (trees), having noble disposition

بَسَقَ يَبْسُقُ بَسْقًا (ن)

to be high, tall (tree)

ب س ل ★
---------

(pip. 3 p. f. sing.) iv تُبَلَّلُ

< ~ has been given up to perdition

أَبْسَلَ يُبْسِلُ إِبْسَالًا

to forbid, to deprive of reward (Rgh.)

وَذَكِّرْ لَهُمْ أَن تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ

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

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

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

★ ب ص ر

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

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

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

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

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

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

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

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

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

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

how clear is (relative-w) أَبْصِرْ (به)  
his sight !

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

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

أَبَشِّرْ يُبَشِّرُ إِبْشَارًا  
to have good tidings !

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

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

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

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

< اَسْتَبَشِّرْ اَسْتَبَشِّرَا  
to have good tidings

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

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

human being (n.) بَشَرٌ

acc. بِشْرًا (v.n.) بَشَرٌ  
bearing good news

good news (n) بَشْرَى

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

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

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

insight (2)

أَدْعُوا إِلَى اللَّهِ تَعَالَى عَلَى بَصِيرَةٍ

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

enlightenment (n.p.) بَهَائِرُ

an insight (v.n.) تَبَيَّرَ

★ ب ص ل

onion (n.) بَصَلٌ

★ ب ض ع

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

★ ب ط ء

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

بَطَأَ يَبْطِئُ بَطْئًا وَبِطَاءً (ك)

to move slowly, linger

to detain, delay ii بَطَأَ

★ ب ط ر

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

مَا أَحْسَنُ 'how good

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

look ! (perate m. sing.) أَبْصُرُ

the sight (n.) الْبَصَرُ

sights (n.p.) أَبْصَارٌ

(act. 2 pic. m. sing.) الْبَصِيرُ

one who sees clearly

clear (ap-der. &gt; iv) مُبْصِرٌ

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

يَأْتَاهُمْ مُبْصِرُونَ

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

يَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ

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

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

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

★ ب ط ن

(perf. 3 p.m. sing.) **بَطَّنَ**  
< ~ is hidden  
**بَطَّنَ يَبْطِنُ بَطْنًا وَبُطُونًا**  
to be hidden, secret

وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ  
And approach not indecencies whatsoever is open thereof and whatsoever is concealed. [6:151]

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

(opp. **الظَّاهِرُ** manifest)

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

(opp. **ظَاهِرَةٌ** manifest)

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

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

intimate friend (n.) **بَطَانَةٌ**

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

وَأَيَّدِيكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ

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

**بَطَرَ بَطْرًا بَطْرًا**

to exult, be intoxicated in good fortune

exultation (v.n.) acc. **بَطْرًا**

★ ب ط ش

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

**بَطَشَ يَبْطِشُ بَطْشًا**  
to seize by force

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

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

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

seizing (v.n.) **الْبَطْشُ**

seizure (n.) **الْبَطْشَةُ**

★ ب ط ل

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

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

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

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



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

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

untill we raise acc. حَتَّى نَبَعْتَ

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

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

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

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

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

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

(perf. 3 p.m. sing.) VII اُنْبَعَثَ  
~ rose up

resurrection (1) (n.) اَلْبَعْثُ

اِنَّ مَنُّعُوْفِي رَّبِّي مِّنَ الْبَعْثِ

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

upraising (2)

مَا خَلَقْنَاكُمْ وَلَا نَبْعَثُكُمْ اِلَّا اَنْفُسًا وَّ اِحْدَاةً

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

womb (2)

رَبِّ اِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا

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

belly (3)

لَا يَمَسُّكَ فِي بَطْنِهَا اِلَّا يَوْمَ يُبْعَثُونَ

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

wombs (1) (n.p.) بُطُونٌ

وَاللّٰهُ اَخْرَجَكُم مِّنْ بُطُوْنِ اُمَّهَاتِكُمْ

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

bellies (2)

كَالْمُهْلِ يَغِيْنُ فِي الْبُطُوْنِ

Like the dregs of oil! it shall seethe in the bellies. [44:45]

ب ع ث ★

(perf. 3 p.m. sing.) بَعَثَ

< ~ sent, raised

to send, بَعَثَ يَبْعَثُ بَعْثًا  
raise after death, awaken

(perf. Ist. p. plu.) بَعَثْنَا

we sent, raised

(imperf. 3 p.m. sing.) يَبْعَثُ

~ raises

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

بَعْدَ يَبْعُدُ بَعْدًا (ر ك)  
to be far distant

وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ

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

far removal (v.n.) بَعْدًا

far, wide (act. 2 pic.) يَبْعُدُ

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

after, latter, (n.) بَعْدُ  
follow up

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

★ ب ع ر

camel (n.) بَعِيرٌ

★ ب ع ل

husband (n.) بَعْلٌ

husbands (n.p.) بُعُولٌ

(n.) acc. بَعْلًا

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

(v.n. > vii) اُنْبِغَاتٌ  
raising up, going forth

nom. مَبْعُوثُونَ acc. مَبْعُوثِينَ

(pact. pic.m. plu.)

those who are sent or  
raised up

ب ع ث ر

(pp. 3 p.m. sing.) (Quadrial) بُعِثِرُ

< ~is poured forth

to expose, بَعَثَ بَعَثَةً

lay upon, overturn,

pour out

أَفَلَا يَعْلَمُونَ إِذَا يُنْفَخَتُ مَائِنَ الْقُبُورِ

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

(pp. 3 p.f. sing.) بُعِثِرَتْ

~are overturned

وَإِذَا الْقُبُورُ بُعِثِرَتْ

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

★ ب ع د

(perf. 3 p.f. sing.) بَعِدَتْ

< ~were removed afar

بَعِدَ يَبْعُدُ بَعْدًا (س)

to remove afar, to  
perish

الْأَبْعَدُ الْمَدْيَنَ كَمَا بَدَتْ ثَمُودُ

Lo! a far removal for  
Madyan as Thamud were  
removed afar. [11:95]

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

لِيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ

That they oppress each other.  
[38:24]

وَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى

فَقَاتِلُوا آلِئِذِي تَبْغِي

Then if one of them aggresseth on the other, fight (the party) which aggresseth. [49:9]

to pass (a barrier or board) (2)

(imperf. 3 p.m. dual) **يَسْبِغِيَانِ**  
the twain pass SS

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ

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

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

**تَبْغِي** < acc. **تَبْغِي**  
(imperf. 1st p. plu.)  
we wanted

to seek, wish for (3)

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

أَفَتَدْرِبُونَ اللَّهَ يَبْغُونَ؟

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

★ ★ ★ ★

a gnat (n.) **بَعُوضَةٌ**

★ ب غ ت

suddenly (adv.) **بَغْتَةً**

★ ب غ ض

vehement hatred (n.) **بَغْضَاءٌ**  
vehement hatred

★ ب غ ل

mules (n.p.) **الْبِغَالُ**

★ ب غ ی

(perf. 3 p.m. sing.) **بَغَى**

< ~ was unjust, **عَلَى** (1)  
oppressed

< **بَغَى** **يَبْغِي** **بَغِيًّا** وَ **بَغِيَّةً** (ض)  
to seek, wish for, desire,  
aggress, oppress

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

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

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

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

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

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

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

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

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

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

seeking (v.n. viii) اِسْتَعَاءُ

oppressing (v.n.) acc. اِسْتَعَا

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

adultery, prostitution الْعَاهُ

prostitute (بَغِيَّةٌ) بَغِيَّةٌ

ب ق ر ★

a cow (n.) بَقْرَةٌ

kinds of cows (n.) بَقَرٌ

cows (n.p.) بَقَرَاتٌ

تَسْتَعُونَ acc. تَسْتَعُونَ

(imperf. 2 p.m. plu.)

you seek

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

تَسْتَعِ gen. تَسْتَعِ

(imperf. 1st p. plu.)

we seek

(perate neg. sing.) لَا تَسْتَعِ

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

~ has been (pp.3 p.m. sing.) بُغِيٌّ

oppressed (بُغِيٌّ عَلَيْهِ)

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

وَمَا يَسْتَعِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

And it is not worthy of the  
Rahman (Almighty) that  
He should adopt a son.

[19:92]

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

فَمَنْ اِسْتَعَى وَرَاءَ ذَلِكَ

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

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

وَتُؤَيِّدُ إِلَيْكَ مَنْ تَشَاءُ وَمَنْ اِسْتَعَيْتَ

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

## وَأَعِنَّا اللَّهُ بِبَاقٍ

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

(The final ی of بَاقٍ (act. pic.) is dropped as usual in weak verbs.)

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

## ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ

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

(act. pic. f. sing.) باقية  
remaining one

## فَمَنْ تَرَى لَمْ يَخْرُجْ مِنْ بَاقِيَةٍ

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

(act. pic. f. plu.) باقيات  
the lasting ones

remainder (1) (n.) بقية

## بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ

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

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

## ب ق ی ★

(perf. 3 p.m. sing.) بقِيَ

~remained

(imperf. 3 p.m. sing.) يَبْقَى

~remineth, lasteth permanently, will last permanently

## وَدُّرُّوْا مَا بَقِيَ مِنَ الرِّبَا

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

## وَيَبْقَى وَجْهَ رَبِّكَ

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

more lasting one (n. elative) أبى

## وَاللَّهُ خَيْرٌ وَأَبْغَى

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

(perf. 3 p.m. sing.) iv أبى

<~left

to leave أبى يَبْقَى إِقَامًا

(imperf. 3 p.m. sing.) iv يَبْقَى

~(f) leaves, they leave

## لَا تُبْقَى وَلَا تَذَرُ

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

lasting (act. pic. m. sing.) باقٍ

إِنَّمَا بَقَرَةٌ لَّا فَارِصٌ وَلَا يَكْبُرُ

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

(The word signifies 'virgin'.)

virgins (n.p.) أَبْكَارٌ

sing. يَكْرٌ <

morning (n.) بَكْرَةٌ

mornings (n.p.) أَبْكَارٌ

sing. يَكْرَةٌ <

★ ب ك ك ★

Bakka (n.) بَكَّةٌ

A variation for Makka (misspelt by modern geographers as Mecca). There is a mention of the valley of Bacca in the Bible (Ps. 84:6). The old translators gave the word the meaning of weeping: but better sense seems to have come now. According to more recent of the Biblical scholars the word "signifies rather any valley lacking water." And the Psalmist apparently has in mind a particular valley whose natural condition led him to adopt its name (JE. II. 415). Now this waterless valley by its natural condition can be easily identified with the valley of Makka (Jid. 4, n. 19)

wisdom (2)

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُو بَقِيَّةٍ

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

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

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

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

relic (3)

وَبَقِيَّةٍ مِّمَّا تَرَكَ آلُ مُوسَىٰ

وَأَلُ هَارُونَ تَحْتِلُهُ الْبَنِيَّةُ

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

★ ★ ★ ★

ground (n.) بَقِيَّةٌ

vegetable (n.) بَقْلٌ

★ ب ك ر ★

young (n.) يَكْرٌ

(opp. فَارِصٌ old)

## ★ ب ل د

land (n.) بَلَدٌ

lands (n.p.) بِلَادٌ

town, land (n.) بَلَدَةٌ

the city of Makka هَذَا الْبَلَدِ

## ★ ب ل س

(imperf. 3 p.m. sing.) iv يَيْلِسُ

&lt;~ will despair

أَلَسَ يَيْلِسُ إِبْلَاسًا

to despair, to be silent with grief

مُتْلِسِينَ acc. مُبْلِسُونَ nom.

(act. pic. m. plu.)

who are silent with grief,  
who are despairing

## ★ ب ل ع

swallow! (perate f. sing.) اِبْلَعِي

&lt; بَلَعٌ يَبْلَعُ بَأْمًا

to swallow

## ★ ب ل غ

(perf. 3 p.m. sing.) iv بَلَغَ

&lt;~ reached

بَلَغَ يَبْلَعُ بُلُوغًا

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

لَأُنذِرَنَّكُمْ بِهِ وَمَنْ يَبْلَغْ

That I may warn you and  
whomsoever it may reach.

[6:19]

## ★ ب ك م

&lt; a dumb (adj. def. col.) أَبْكَمٌ

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

بِكْمًا acc/

(adj. def. plu.)

those who are dumbs

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

فَلٌ = بِكْمٌ = أَفْلٌ = أَبْكَمٌ

(the form denotes colours  
and defects)

## ★ ب ك ي

(perf. 3 p.f. sing.) iv بَكَتْ

&lt;~ cried, wept

بَكَتْ بَكَتْ بَكَتْ بَكَتْ

(imperf. 3 p.m. plu.) iv يَبْكُونَ

they are weeping

(imperf. 3 p.m. plu.) gen. اِيْبْكُوا

they should weep

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

(perf. 3 p.m. sing.) iv أَبْكِي

made weeping

أَبْكِي يَبْكِي إِبْكَامًا

to cause to weep, cry

weeping (v.n.) acc.

## ★ ★ ★ ★

(a particle of digression) بَلْ

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

thou shall not reach **لَنْ تَبْلُغَ**  
 ~ came up **يَبْلُغَانِ** < acc.  
 (imperf. 3 p.m. dual)  
 twain reach  
**يَبْلُغُوا** < acc.  
 (imperf. 3 p.m. plu.)  
 they reach  
**تَبْلُغُونَ** < acc.  
 (imperf. 2 p.m. plu.)  
 you reach  
**بَلَّغْتَ**  
 (perf. 2 p.m. plu.) ii  
 thou have preached,  
 to preach **بَلَّغْتَ** <  
 thou have not preached **مَا بَلَّغْتَ**  
 (imperf. 3 p.m. plu.) ii  
 they preach  
**أَبْلُغُ**  
 (imperf. 1st p. sing.) ii  
 I preach  
**بَلَّغْتُ**  
 (perate m. sing.) ii  
 preach! (perate m. sing.) ii  
**أَبْلَغُوا**  
 (perf. 3 p.m. plu.) iv  
 < they preached  
**أَبْلَغَا**  
 to preach, to inform.  
 deliver, make-reach  
**أَبْلَغْتُ**  
 (perf. 1st p. sing.) iv  
 I delivered  
**لَقَدْ أَبْلَغْتُكَ رِسَالَةَ رَبِّي**  
 Assurely I have delivered un-  
 to you the message of  
 my Lord. [7:79]  
 (perate m. sing.) iv  
 make-reach **أَبْلَغُ**

(perf. 3 p. f. sing.) **بَلَّغْتُ**  
 ~ came up  
 (perf. 2 p.m. sing.) **بَلَّغْتَ**  
 thou reached  
 (perf. 1st p. sing.) **بَلَّغْتُ**  
 I reached  
 (perf. 3 p.m. dual) **بَلَّغَا**  
 they (twain) reached  
 (perf. 3 p.m. plu.) **بَلَّغُوا**  
 they reached  
 (perf. 3 p. f. plu.) **بَلَّغْنَ**  
 they reached  
 (perf. 1st p. f. plu.) **بَلَّغْنَا**  
 we reached  
 overtaken, came up to me **بَلَّغُونِي**  
 (to me **فِي** + came up **بَلَّغْتُ**)

**وَقَدْ بَلَّغُونِي الْكِبَرَ**

While the old age has over-  
 taken me. [3:40]

(imperf. 3 p.m. sing.) **يَبْلُغُ**  
 reaches  
 till—reached acc. **حَتَّى يَبْلُغَ**  
 in order to reach acc. **لِيَبْلُغَ**  
 (emp. 3 p.m. sing.) **يَبْلُغَنَّ**  
 ~ attain the age of

acc. **أَبْلُغُ**  
 (imperf. 1st p. sing.)  
 I may attain  
 (imperf. 2 p.m. sing.) acc. **تَبْلُغُ**  
 thou reach



قُلْ وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ

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

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

وَقُلْ لِّمَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ

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

preaching, warning (v.n.) **بَلَاغٌ**

limit (v.n. mim) **مَبْلَغٌ**

★ ب ل و

(perf. 1st p. plu.) **بَلَوْنَا**

we tried

< بَلَا يَبْلُوْنَ بَلَاءً (ت)

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

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

لِيَبْلُوْا بَعْضُكُمْ بَعْضًا

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

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

هُنَالِكَ تَبْلُوْنَ نَفْسًا بِمَا كَسَبَتْ

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

ثُمَّ اَبْلِغْهُ مَأْمَنَهُ

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

(act. pic. m. sing.) **بَالِغٌ**

the attainer (1)

اِنَّ اِلٰهًا بِاَبْلِغِ اَمْرًا

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

that is brought (2)

هٰذَا بَالِغُ الْكُتُبِ

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

that reaches (3)

كَمَا يَسْتَبِيْطُ كَيْفَ يَلِي السَّوَابِيْغَ فَاَوْ مَا هُوَ بِاَبْلِغِهِ

As one stretching his palms to water that it may reach his mouth, while it will reach it not. [13:14]

(act. pic. f. sing.) **بَالِغَةٌ**

consummate (1)

حِكْمَةٌ بِالْبَالِغَةِ

Wisdom consummate. [54:5]

reaching (2)

اَمْ لَكُمْ اٰيٰمَانٌ عَلَيْنَا بِالْبَالِغَةِ اِلٰى يَوْمِ الْقِيٰمَةِ

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

sound, convincing (3)

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

لَبَّيْ الْمُؤْمِنِينَ مِنْهُ بَلَائٌ حَسَنًا

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

[8:17]

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

to prove, **اَبْتَلَى اَبْتِلَاءً**  
try, examine

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

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

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

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

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

وَاِنْ كُنَّا لَمُبْتَلِينَ

Verily We have been provers.  
[23:30]

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

لِنَّاللَّهِ جَبَّتْ لَكُمْ رِجْوَاهُ

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

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

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

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

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

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

★ ب ل ی

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

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

وَمَمَّا كَلَّا بَلِيًّا

And kingdom not to decay.  
[20:120]

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

يَوْمَ تَبْتَلِي السَّرَائِرُ

On a day wherein secrets  
shall be out (i.e. every  
thing will appear in its  
original reality.) (Jid)  
[86:9]

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

to test, try, **اَبْتَلَى اَبْتِلَاءً**  
prove

(n.d. ی + بَيْنَينَ &lt;) بَنِيَّ

my sons

**Note :** The word بَيْنَينَ is plural of اِبْنٌ; when an inseparable pro-nominal ی is suffixed it becomes بَنِيَّ

The ن of the plural is dropped.

(n.d. ی + بُنَيَّ &lt;) بُنَيَّ

my little son

(Note the difference between

بَنِيَّ (baneyya) my sons and بُنَيَّ (bunayya) my little son)

daughter (n.) اِبْنَتُهُ

daughter (n.) اِبْنَتٌ

daughters (n.p.) اِبْنَاتٌ

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

ب ن ی ★

built (perf. 3 p.f. sing.) بِنَا

to build بِنَا &lt; بِنَا بِنَا بِنَا

**Note :** The final ی is changed to اَلِفٌ if followed

بَلَى yes

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

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِعَدِيدٍ

عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ

Is not He who created the heavens and the earth able to create the like of these : Yes ! He is the supreme Creator, the Knower.

[36:81]

ب ن ن ★

fingertip (n.) بَسَاتٌ

ب ن و ★

son (n.) اِبْنٌ

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

عِيسَى ابْنُ مَرْيَمَ

Eisa son of Maryam. [2:87]

sons (n.p.) nom بَنُونَ

sons (n.p.) acc. بَنِينَ

sons (n.p.) n.d. بَنُو

sons (n.p.) n.d. بَنِيَّ

★ ب ه ج ★

joy, beauty, rejoicing (v.n.) <sup>بِهَجَّةً</sup>  
 to rejoice <sup>بِهَجَّ يَهْجُ بِهَجًا</sup> <  
 (act. 2 pic n.) <sup>بِهَجَّ</sup>  
 joyful, joyous

★ ب ه ل ★

viii <sup>تَدْبِرِينَ</sup> < <sup>تَدْبِرِينَ</sup>  
 (imperf. 1st p. plu.)  
 < we humbly pray  
 to leave one to his <sup>بِهَلِّ يَهْلُ بِهَلًّا</sup>  
 own will, to curse  
 to humiliate <sup>بِهَلِّ يَهْلُ بِهَلًّا</sup> viii  
 oneself before God and  
 call upon Him, to invoke  
 curse on the liar.

★ ب ه م ★

beast (act. 2 pic. f.) <sup>بِهَمَّةً</sup>

★ ب و ا ★

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

by a personal pronoun

as <sup>بِنَاهَا</sup>.

(perf. 3 p.m. plu.) <sup>بَنَوْا</sup>  
 they built

(perf. 1st p. plu.) <sup>بَدَنَّا</sup>  
 we built

(imperf. 2 p.m. plu.) <sup>تَبْنُونَ</sup>  
 you build

(perate m. sing.) <sup>إِبْنِ</sup>  
 (thou) build !

(perate m. plu.) <sup>إِبْنُوا</sup>  
 (you) built !

building, canopy (v.n.) <sup>بِنَاءٌ</sup>

structure, building (n.) <sup>بِنَانٌ</sup>

(pact. pis. f. sing.) <sup>مَبْنِيَةٌ</sup>  
 that is built up

★ ب ه ت ★

(p. p. 3 p.m. sing.) <sup>بِهْتًا</sup>  
 was confounded

to be asto- <sup>بِهْتًا يَهْتُ بِهْتًا</sup>  
 nished.

to fall in a <sup>بِهْتًا يَهْتُ بِهْتًا</sup>  
 faint

to be con- <sup>بِهْتًا يَهْتُ بِهْتًا</sup>  
 founded

(imperf. 3 p. f. sing.) <sup>بِهْتَتِ</sup>  
 ~ will confound

calumny, slander (v.n.) <sup>بِهْتَانٌ</sup>

< <sup>بِهْتًا يَهْتُ بِهْتَانًا (ف)</sup>

To calumniate, to slander

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

to be settled v تَسْبَأُ

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

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

(perate m. dual.) v تَسْبَوَا  
(you twain) inhabit!

settlement (v.n.mim) مَسْبَأٌ

★ ب و ب

gate, door (1) (n)

بَابٌ

لَا تَدْخُلُوا مِنْ بَابٍ آخَرَ

Enter not by one gate.

[12:67]

a portal (2)

حَتَّىٰ إِذَا فَتَنَّا عَلَيْهِمُ الْبَابَ إِذَا آتَيْنَاهُمُ الشَّدِيدَ

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

doors, gates (n.p.) أَبْوَابٌ

★ ب و ر

(imperf. 3 p.m. sing.) يَسْبُرُ  
< ~ shall perish

to perish (بَارِئٌ يَسْبُرُ بَرًّا وَ بَوَّارٌ)

بَاءٌ يُغَضِّبُ مِنَ اللَّهِ

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

(pref. 3 p.m. plu.) بَأْتُوا  
they brought, incurred

(تَبَوُّءٌ) acc. تَبَوُّؤُ

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

إِنِّي أُرِيدُ أَنْ تَبْتَلِيَنِي اللَّهُ

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

(perf. 3 p.m. sing.) ii بَوَّأُ

< lodged, settled

بَوَّأُ مَيْمُونِي تَبْوِيئًا وَ تَبْوِيئَةً

to place, prepare a place,  
settle, lodge

بَيَّأَكُنِي الْأَرْضَ

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

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

(imperf. 2 p.m. sing.) ii تَسْبِؤُ  
thou settle

يُسَبِّؤُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ

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

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

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

house (*n.*) بَيْتٌ

houses (*n. p.*) بُيُوتٌ

الْبَيْتِ، الْبَيْتِ الْحَرَامِ، الْبَيْتِ الْعَتِيقِ

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

the frequented house، الْمَعْمُورِ الْبَيْتِ

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

(*Ibn Kathir, Baghwi, Jid.*)

★ ب ي د

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

to perish, vanish  
بَادَ تَدْبِدُ بَدَادًا (ض)

★ ب ي ض

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

to become *ix* white  
اَبْيَضَ يَبْيِضُ

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

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

perdition, doom (*v.n.*) بُورٌ

perdition, doom (*v.n.*) بَوَارٌ

★ ب و ل

condition, state, heart (*n.*) بَالٌ

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

مَا بَالُ النِّسْوَةِ الَّتِي تَقَطَعْنَ أَيْدِيَهُنَّ

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

★ ب ي ت

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

to pass the night  
بَاتَ يَبْتُ بَيَاتَانًا (ض)

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

*ii* < ~ بَيَّتَ يَبْتُ

to plan against  
SS by night, to attack by night

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

لَا تَلْعَبُوا بِنَجَارَةِ وَلَا بَيْعِ

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

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

لَهَدِمَت صَوَامِعَ وَبِيَعٌ وَصَلَوَاتُ وَمَسَاجِدُ

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

★ ب ي ن ★

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

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

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

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

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

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

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

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

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

white (n.m.) **الْأَبْيَضُ**

white (n.f.) **بَيْضَاءُ**

eggs (n.p.) **بَيْضٌ**

★ ب ي ع ★

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

**بَايَعَ** **بَيَّاعٌ** **مُبَايَعَةٌ**

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

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

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

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

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

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

to conclude **تَبَايَعُ** **تَبَايَعًا** <  
a sale or make a contract  
with each other.

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

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

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

exposition (1) (n.) بَيَانٌ

هَذَا بَيَانٌ لِلنَّاسِ

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

distinctness of speech (2)

عَلَّمَهُ الْبَيَانَ

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

explanation (3)

شَرَحَ لَنَا بَيَانًا

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

exposition (v.n.) تَبَيَّنَا

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

between (particle) بَيْنَ

in front of بَيْنَ يَدَيَّ

in presence of بَيْنَ أَيْدِيَّ

(also see د ي )

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

أَيَّانَ يُبَيِّنُ إِيَّاهُ

to be clear, make clear

لَا يَجْعَلُ بَيْنَهُ

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

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

to become v تَبَيَّنَ تَبَيَّنًا

clear, to become manifest,  
to declare

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

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

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

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

to be manifest x اِسْتَبَانَ

clear (act. 2 pic.) بَيِّنٌ

evidence (n.) بَيِّنَةٌ

clear evidences (n.p.) بَيِّنَاتٌ

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

\*\*\*



## کتاب التاء

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

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

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

time (n.) تَارَةً

تَارَةً أُخْرَى

once again. [20:55]

ت ب ب ت

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

تَبَّ يَتَّبِ تَبًا وَ تَبَابًا (ن)

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

(perf. 3 p.f. sing.) تَبَّتْ

~ (f) is perished

ruin (v. n.) تَبَابٌ

ت \* \* \*

a preposition (1)

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

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

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

It is used both as prefix ت.....

and suffix to verbs. As  
prefix it is used in the 3rd  
p. of the perf. to denote

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

to denote 2 p.m. of perf. ت

e.g. قُلْتَ 'thou said'

to denote 2 p. f. of perf. ت

e.g. قُلْتِ 'thou (f..)  
said'

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

ruin (v. n.)	تَبْدِيدٌ
--------------	-----------

تَبَارَكَ	see	ب ر ك
-----------	-----	-------

تَبْدِيلٌ	see	ب د ل
-----------	-----	-------

تَبْدِيءٌ	see	ب د و
-----------	-----	-------

تَبْرَأٌ	see	ب ر أ
----------	-----	-------

تَبَافَتْ	see	ب ش ر
-----------	-----	-------

ت ب ر *
---------

(perf. 1st p. plu.) ii	تَبَرْنَا
------------------------	-----------

< we have destroyed

ii	تَبَّرَ يَتَّبِرُ تَبْرًا وَ تَبَّرَ يَتَّبِرُ تَبِيرًا
----	---------------------------------------------------------

to destroy, break.

destruction (v. n. ii)	تَبِيرًا
------------------------	----------

(el. 3 p. m. plu.) ii acc.	لِيَتَّبِرُوا
----------------------------	---------------

they might destroy

destruction (v.n.)	تَبَارٌ
--------------------	---------

destryed (pis. pic)	مَتَّبِرٌ
---------------------	-----------

ت ب ع *
---------

(perf. 3 p.m. sing.)	تَبِعَ
----------------------	--------

< ~ followed

تَبِعَ يَتَّبِعُ تَبْعًا وَ تَبَاعًا (س)
------------------------------------------

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

(act. pic. m. sing.)  
follower

تَابِعٌ

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

تَابِعِينَ

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

يَبِيعُ

فَلَا تَجِدُوا لَكُمْ عَلَيْهِ تَابِعًا يَبِيعًا

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

يَبِيعُ

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

to follow (v.n.) اتَّبَاعٌ

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

مُتَّبِعًا

فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

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

(pis. pic. > viii) مَتَّبِعُونَ

~are overtaken by SS

ت ت ر ★

one after another (v.n.) تَبْرَأُ

تَبْرَأُ

ر و ت see

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

اتَّبَعْنَا

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

يَتَّبِعُ

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

تَتَّبِعُ

حَتَّى تَتَّبِعَ وَابْتِهَمَهُ

Except thou follow their faith. [2:120]

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

يَتَّبِعُونَ

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

تَتَّبِعُوا

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

أَتَّبِعُ

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

نَتَّبِعُ

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

اتَّبِعْ

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

اتَّبِعُوا

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

لَا تَتَّبِعْ

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

لَا تَتَّبِعَانِ

لَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

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

follower (n.)

تَابِعٌ

## ت ر ق ★

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

أَتْرَفَ يُتْرَفُ إِتْرَافًا  
to luxuriate, give comfort,  
make in ease

تَرَفَ يُتْرَفُ تَرَفًا  
to live in abundance, in  
affluence

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

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

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

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

affluent people of that  
town or community مُتْرَفِيهَا

affluent ones among  
them مُتْرَفِيهِمْ

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

affluent ones  
affluent people of that  
town or community مُتْرَفُوهَا

## ت ر ق ★

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

## ت ج ر ★

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

## ت ح ت ★

تَحْتِ (particle) beneath  
(*opp. فَوْقَ* : above)

## ت خ ذ ★

تَخَذَ see أَخَذَ  
for the derived forms

## ت ر ب ★

dust, earth (*n.*) تَرَابٌ  
women of equal age (*n.p.*) أَرَابٌ  
*sing.* رَوْبٌ

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

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

leave ! (parate m. sing.) اَتْرَكَ

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

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

تَتْرَكُونَ < acc. تَتْرَكُونَ

(pip. p.m. plu.)  
you are left

(act. pic. m. sing.) تَارِكٌ  
one who leaves SS

acc. تَارِكِي nom. تَارِكُوا

(act. pic. (n.d.) m. sing.)  
you are left

ت س ر ★

تَسْرُ see س ر ر

ت س ع ★

nine (cardinal number) تِسْعٌ

nine (cardinal number n.f.) تِسْعَةٌ

(cardinal number) تِسْعَةَ عَشَرَ  
nineteen

(cardinal number) تِسْعُونَ وَ تِسْعُونَ  
ninety-nine

ت ع س ★

تَهْسٌ < downfall (v.n.) تَهْسٌ  
to perish, downfall  
و تَهْسٌ تَهْسٌ تَهْسٌ

ت ر ك ★

~ left, (perf. 3 p.m. sing.) تَرَكَ

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

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

وَتَرَكَنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجًا فِي بَعْضٍ

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

to leave compulsorily (2)

كَمْ تَرَكَوْا مِنْ جَنَّتٍ وَعَيْوُنٍ

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

I left (perf. 1st. p. sing.) تَرَكْتُ

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

(perf. 3 p.f. plu.) تَرَكَنَّ  
they (f.) left

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

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

(imperf. 2 p.m. sing.) تَتْرَكُ  
thou leave

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

## ت ل ل ★

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

وَتَلَّهُ لِلْجَبِينِ

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

## ت ل و ★

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

وَالْقَمَرِ إِذَا تَلَّمَا

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

Note : In Arabic قَمَرٌ moon  
is masculine and شَمْسٌ  
is feminine, contrary  
to English.

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

يَتْلُونَ (n.d.) يَتْلُوا

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

تَتْلُونَ (n.d.) تَتْلُوا

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

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

تَسَاطَى see ع ط و

تَتَفَقَفَ see ع ف ف

تَهَفُّوا see ع ف و

تَعَالَوْا / تَعَالَيْنِ / تَعَالَى / تَتَلَوْا / اسْتَعْلَى /

لَتَمَلَنَّ see ع ل و

تَعَاوَنُوا see ع و ن

تَغِيظُ see غ ي ظ

تَفَادَوْهُمْ see ف د ي

تَفَاخَرُوا see ف خ ر

تَفَرَّقُوا / تَتَفَرَّقُوا see ف ر ق

## ت ف ث ★

تَفَقُّعٌ unkemptness, impurity (n.)

## ★★★★

تَقْوَى (n.) (see) (ق ي) piety

تَقَبَّلَ / تَسْتَجِيبُ see ق ب ل

## ت ق ن ★

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

تَقَنَّ (r.f.) وَ أَتَقَّنَ ii

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

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

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

(perate m. plu.)  
you complete! آتَمُوا

complete (n.) تَمَامٌ

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

ت ك أ < و ك أ

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

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

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

تُكَلِّانُ see و ك ل

★ ★ ★ ★

oven (n.) التَّنُورُ

تَوَفَّقَ see و ف ق

ت و ب ★

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

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

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

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

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

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

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

sing : تَالِيَةٌ

recitation (n.) تِلَاوَةٌ

ت م م ★

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

to be completed تَمَّ تَمَّ تَمَّ مَمَامًا

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

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

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

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

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

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

یَسْتَوْبُونَ	acc.	یَسْتَوْبُونَ
(imperf. 3 p.m. plu.)		
they repent		
یَسْتَوْبُ	(perate—prayer)	یَسْتَوْبُ
may thou accept repentance		
تَوْبُوا	(perate m. plu.)	تَوْبُوا
you repent!		
التَّوْبِ، التَّوْبَةُ، مَتَابٍ	(v.ns.)	التَّوْبِ، التَّوْبَةُ، مَتَابٍ
repentance		
تَوَابٍ	(Ints.)	تَوَابٍ
repenting (Allah)		
تَائِبُونَ	(act. pic. plu.)	تَائِبُونَ
repenters (m.)		
تَائِبَاتٍ	(act. pic. f. plu.)	تَائِبَاتٍ
repenters (f.)		
تَوَائِبٍ	(ints. plu.) acc.	تَوَائِبٍ
<repenting men		
تَوَابٍ	sing.	تَوَابٍ

★ ★ ★ ★

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

ت ی ہ

يَسْتَوْبُونَ	(imperf. 3 p.m. plu.)	يَسْتَوْبُونَ
<they shall wander about		
تَوَابٍ	تَوَابٍ	تَوَابٍ
to wander		
about lands without		
direction		
تَوَابٍ	fig (n.)	تَوَابٍ

مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

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

مَتَابَ (عَلَى)  
accepted repentance,  
he forgave

إِنَّ اللَّهَ يُتَوْبُ عَلَيْهِ

Surely Allah shall relent  
towards him. (He will  
accept his repentance).  
[5:39]

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

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

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

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

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

يَتَوْبُ  
(imperf. 3 p.m. sing.)  
he accepts repentance

يَتَوَّبُ  
(imperf. 3 p.m. sing.) acc.  
he repents

أَتُوْبُ  
(imperf. 1st p. sing.)  
I repent

تَتَوْبَانِ (n.d.)  
تَتَوْبَانِ  
you twain repent



## کتاب الثاء

(imperf. 3 p.m. sing.) iv یُثَبِّتُ  
he keeps

iv أَثَبَّتْ يَثْبِطُ إِثْبَاتًا  
to keep (1)  
to confine, (2)  
to bring SS to a stand

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ

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

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

وَلَاذِيكُمْ يَكْفُرُوا بِاللَّهِ وَرَسُولِهِ وَأَقْرَبِيكُمْ

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

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

ثَبْوَةٌ  
fixture (n.)

ث ب ت ★

(perate. m. plu.) اُثْبَتُوا  
< stand firm,

ثَبَّتْ يَثْبِطُ ثَبَاتًا وَثَبْوَاتًا (ن)  
to stand firm, permanent,  
be fixed, settled, estab-  
lished

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

to establish, ثَبَّتْ ii ثَبَّتْنَا  
to confirm

(imperf. 3 p.m. sing.) ii يَثْبِطُ  
he establishes

(imperf. 1st. p. plu.) ii نَثَبِّتُ  
we establish

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

(perate m. sing.) ثَبَّتُوا  
you keep firm

تَحْنُ بِتَحْنٍ تَحْنًا (ن)

to be thick, hard and firm

to inflict iv تَحْنُ

severe slaughter of an enemy.

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

★ ث ر ب

reproof, reproach (v.n.) ii تَرْيِبٌ

★ ث ر ي

soil (n.) التُّرَى

★ ث ع ب

a serpent (n.) مُبَّانٌ

★ ث ق ب

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

★ ث ق ف

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

تَقِفْتُمْ بِتَقَفْتُمْ تَقَفْتُمْ (س)

to meet, reach to conquer

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

strengthening (v.n. &gt; ii) تَكْيِيفٌ

detached groups (n. p.) تَبَاتٌ

body of man, sing. < تَبَّاتٌ  
troops, horsemen

فَاتَفَرُّوا فِي الْبِلَادِ أَوْ أَنْفَرُوا جَمِيعًا

Then sally forth in detach-  
ment or sally forth all  
together. [4:71]

★ ث ب ر

&lt; death, destruction (v.n.) مُبُورٌ

تَبَّرَ يَتَبَّرُ تَبْرًا وَ مُبُورًا (ن)

to persist, to destroy

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

★ ث ب ط

(perf. 3 p.m. sing.) ii تَبَّطَ

&lt; ~withhold

تَبَّطَ وَ تَبَّطَ (عَنْ)

to hinder, withhold.

★ ث ج ج

plenteous (ints.) جَجَّجَا

★ ث خ ن

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

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

sing. : **مَقْلٌ**

(n. dual.) **السَّقْلَانِ**

two dependents (man and jinn)

heavy (v.n.) **يَقَالٌ**

**إِنْمُرُوا خِفَاءً وَثِقَالًا**

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

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

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

(n. for instrument) **مِثْقَالٌ**  
weight of

★ ث ل ث ★

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

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

one-third (fraction) **الثُّلُثُ**

two-third (fraction) **الثُّلثَانِ**

nom. n. d. **ثُلثَانًا**

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

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

threes **ثَلَاثٌ**

**يَتَّقُوا** acc. **يَتَّقُونَ**

(imperf. 3 p.m. plu.)

they come upon

**إِن يَتَّقُوا لَكُم يَكُونُوا أَعْدَاءُ**

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

(p.p. 3 p.m. plu.) **تَتَّفَعُوا**

they are found

★ ث ق ل ★

(perf. 3 p.f. sing.) **ثَقُلْتُ**

~ become heavy, momentous

< **ثَقُلَ** **يَثْقُلُ** **ثَقْلًا** وَ **ثِقَالَةً**  
to be heavy

(perf. 3 p.f. sing.) iv **أَثْقَلْتُ**  
~ become heavy

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

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

Note : **أَثْقَلْنَا** according to

Al-Akbary belongs to stem sixth **تَفَاعَلَ**, an additional **هَمْزَةٌ** ( ُ ) is prefixed.

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

(act. 2 pic. m. sing.) **ثَقِيلٌ**  
weighty, heavy

## ★ ث م ر

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

أَمْرٌ  
أَمْرٌ إِعْمَارًا

fruits (n. p.) تَمْرٌ

fruit (n. sing.) تَمْرَةٌ

sing. تَمْرَةٌ < fruits (n. p.) تَمْرَاتٌ

## ★ ث م ن

price (n.) ثَمَنٌ

eighth part. (fraction)  
one-eighth ثَمْنٌ

eight (card. number) ثَمَانِيَةٌ / ثَمَانِي

eight (card. number) ثَمَانِيْنَ

## ★ ث ن ی

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

تَمَّ يَتَمَّ تَمَامًا

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

وَلَا يَسْتَعْتَبُونَ

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

not: "إِنْ شَاءَ اللَّهُ" if God will."  
[68:18]

## ★ ث ل ل

a group (n.) تَلَّةٌ

## ★ ث م د

An ancient and power- (n.)  
ful people of Arabia close-  
تَمُودٌ

ly related to عَادٌ Adites

and heirs to their civili-  
sation and culture with  
their seat in the north-  
west corner of Arabia,  
forming the southern bo-  
undry of Syria (Nicholson,  
Literary History of the  
Arabs, N. York, 1932.)

Unlike the Adites of whom  
we find no trace in histori-  
cal times, the Thamudite  
are mentioned still existing  
by Diodoras Siculus and  
Ptolemy; and they survi-  
ved down to the fifth cen-  
tury A. D. in the corps  
equites Thamudeni attac-  
ced to the army of the  
Byzantine emperors  
(Jid. 8 nn. 542)

## ★ ★ ★ ★

there, at the same time or  
place

تَمَّ

to pay for SS, تَوْبًا ii تَوَّبَ  
pay back (good deeds)

RF تَابَ يَتَوَّبُ تَوْبًا (إِلَى)  
to return

(perf. 3 p.m. sing.) iv تَابَّ  
< recompensed (1)

(h.v.) iv تَابَّ يَتَبَّبُ إِتَابَةً  
to reward, to recompense

فَأَنبَأَكُمُ عَمَّا يَتَّبِعُونَ

Have given you (another)  
grief for (your first) grief.  
[3:153]

rewarded (2)

فَأَنبَأَهُمُ اللَّهُ بِمَا قَالُوا

Allah rewarded them for that  
which they said. [5:85]

reward (n.) تَوَابٌ

reward (n.) مَتَوَبَةٌ

a resort, a place of (n.) مَتَابَةٌ  
visit

< garments (n. p.) ثِيَابٌ

sing. تَوْبٌ

ث و ر

(perf. 3 p.m. plu.) iv أَنَارُوا  
< they break up

to raise, مَارَ يَتَوَّرُّ تَوَّرَانًا  
be stirred, break up

the second (card. number) ثَانِي

(card. number) اثْنَانِ / اثْنَيْنِ / اثْنَتَيْنِ  
two

اثْنَا عَشَرَ (m.) nom.

twelve (m.) acc. اثْنَى عَشَرَ

اثْنَتَا عَشْرَةَ (f.) nom.

twelve (f.) acc. اثْنَتَى عَشْرَةَ

twos by twos مَثْوًا

oft repeated (Jid.) مَثَانِي

repeating (Arb.) paired  
(Pic.)

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

Allah hath revealed the most  
excellent discourse, a book  
consimilar (self-resembling),  
oft-repeated." [39:23]

repetition (2)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي  
وَالْقُرْآنَ الْعَظِيمَ

And assuredly we have given  
thee seven of the repeti-  
tions and the mighty  
Quran. [15:87]

ث و ب ★

(pp. 3 p.m. sing.) ii تَوَّبْتُ  
< ~ is paid

★ و ی ★

(act. pic. m. sing.) acc. **تَأْوِيًا**  
< dweller

**تَوَى بِسُوَى تَوَامًا (فِي)**  
to halt, stop

abode (n. for place) **تَوَى**

★ ی ب ★

< non-virgins (n. p.) **تَبَيَّاتٌ**  
sing. **تَبَيَّةٌ**

أَنَارُوا الْأَرْضَ

They broke up the earth and  
inhabited it. [30:9]

(perf. 3 p. f. plu.) iv **أَنَارَ**  
they raised

(imperf. 3 p. f. sing) iv **يُنِيرُ**  
~break up

raise (1)

فَرَّشُوا سَحَابًا

They raised the cloud. [30:48]  
plougheth (2)

إِنَّمَا بُعِثْتُ لِأَدُلُّكُمْ عَلَىٰ سَبِيلِ الْوَسْطَىٰ

She should be a cow un-  
yoked to plough the earth.  
[2:71]

\*\*\*

## کتاب الجیم

ج ب ت ★

an idol or idols (LL) (n.) الْجِبْتِ  
sorcery (a worthless thing) (Q. Rgh.)

ج ب ر ★

strong, powerful, (ints. sing.) جَبَّارٌ  
tyrant, rebellious, giant,  
compeller

giants (s. n. p.) acc. جَبَّارِينَ

ج ب ل ★

mountain (n.) جَبَلٌ

mountains (n. p.) جِبَالٌ

< generation (n.) جَيْلٌ

lit. : constitution, created being, multitude

ج ر ★

(imperf. 3 p.m. plu.) تَجَارُونَ  
< they cry for succour  
جَارٌ تَجَارُ جَارًا وَ تَجْتَوِرُونَ (ف)  
to cry aloud in prayer or  
supplicate

(imperf. 2 p.m. plu.) تَجَارُونَ  
you cry aloud for succour

(perate. neg. m. plu.) لَا تَجَارُوا  
cry not for succour

جَارٌ، جَارَةٌ see ج و ر

جَامُوا see ج و س

جَاءَ يَجِيئُ جَائُوا see ج ي أ

ج ب ب ★

the well (n.) الْجُبُّ

جَتَّ بِجَتِّ جَنَّا وَ (اجْتَتَّ *viii*)

to cut off, cut down, uproot

ج ت م ★

(*act. pic. m. plu.*) *acc.* جَائِمِينَ  
motionless bodies in the  
state of prostration

< جَمَّ يَجْمُ جَمًّا وَ جُمُومًا (ض)

to remain in a place with-  
out sense, motionless

ج ت و ★

(*act. pic. f. sing.*) جَائِيَةً  
< kneeling down

جَنَّا يَجْنُو جُنُوءًا (ن)

to sit with knees upon the  
ground, to kneel

the state of sitting on (*v.n.*) جُنُوءًا  
the knees

ج ح د ★

(*perf. 3 p.m. plu.*) جَعَدُوا  
< they denied

جَعَدَ يَجْعُدُ جُعُودًا (ب)

to deny, refuse one's right

(*imperf. 3 p.m. sing.*) يَجْعُدُ  
~denies

(*imperf. 3 p.m. plu.*) يَجْعُدُونَ  
they deny

جِيلٌ  
multitude (*n.*)

ج ب ن ★

جَبِينٌ  
forehead (*n.*)

ج ب ه ★

جَبَاهُ < foreheads (*n. p.*)

*sing.* جَبِيئَةٌ

ج ب ي ★

جَبَّوْا  
(*pip. 3 p.m. sing.*)

< ~ is drawn, brought

جَبَّ يَجْبُو (يَجْبِي)

جَبُوءٌ وَ جَبَابَةٌ وَ جَبَاوَةٌ

to gather taxes, impost, to  
collect water in a reser-  
voir, to bring together

(*perf. 3 p.m. sing.*) *viii* اجْتَبَى

< ~ selected, chosen

to choose, select اجْتَبَا

(*perf. 2 p.m. sing.*) *viii* اجْتَبَيْتَ  
thou selected, chose

(*perf. 1st p. plu.*) *viii* اجْتَبَيْنَا  
we selected, chose

(*imperf. 3 p.m. sing.*) *viii* يَجْتَبِي  
~chooses

ج ت ث ★

اجْتُنَّتْ (*pp. 3 p.f. sing.*)

< ~ was pulled out



to quarrel; dispute جَادَلْ مُجَادَلَةً

to twist, جَدَلْ يَجْدُلُ جَدَلًا (مَنْ)

tight, make firm

(perf. 2 p.m. sing.) iii جَادَلْتَ  
thou disputed

(perf. 2 p.m. plu.) iii جَادَلْتُمْ  
you disputed

(imperf. 3 p.m. sing.) iii يُجَادِلُ  
~disputes

يُجَادِلُونَا (acc. n.d.) جَادِلُونَ

(imperf. 3 p.m. plu.)  
they dispute

(imperf. 2 p.m. sing.) iii تُجَادِلُ  
thou dispute

(imperf. 2 p.m. plu.) iii تُجَادِلُونَ  
you dispute

(perate. m. sing.) iii جَادِلْ  
contend, argue

(perate. neg. m. plu.) iii لَا تُجَادِلُوا  
dispute not!

disputing (v.n.) iii جَادِلٌ

the dispute (v.n.) iii جِدَالٌ

ج ذ ذ ★

broken in pieces (n.) جَدَاذٌ

جَدَّ يَجْدُّ جَدًّا (مَنْ)  
to cut off at the root

(pact. pic. m. sing.) جَدَّدُوا  
cut off

104

ج د ث ★

جَدَاتٌ < graves (n.p.) جَدَّتْ  
sing.

ج د د ★

جَدُّ < greatness, majesty (v.n.)

جَدَّ يَجْدُّ جَدًّا  
to be great

تَعَلَّ جَدْرَيْنَا

“Exalted be the majesty of  
our Lord, [72:3]

جَدِيدٌ < new (act. 2 pic. m. sing.)

جَدَّ يَجْدُّ جَدَّةً وَجَدَّةً

to be new

جَدَدٌ < streets (n.p.)  
sing. جَدَّةٌ street, way

ج د ر ★

جِدَارٌ  
a wall (n.)

جُدُرٌ  
walls (n.p.)

أَجْدَرُ < most disposed one (relative)  
most worthy, fittest, more  
proper

جَدَرَ يَجْدُرُ جِدَارَةً (ن)

worthy, to deserve

ج د ل ★

جَادَلُوا (perf. 2 p.m. plu.) iii  
< they disputed

۱۰۴

ج ر ر ★

بَجْرَةٌ (imperf. 3 p.m. sing.)  
 < ~ drags  
 to draw, to drag. جَرَّ بَجْرَةً

ج ر ز ★

جُرُزٌ barren (n.)  
 (land incapable of producing (vegetation—Rgh.))

ج ر ع ★

يَسْتَجِرُّ (imperf. 3 p.m. sing.) v  
 < ~ sips  
 جَرَعَ يَجْرَعُ جِرْعًا وَ تَجْرَعُ v  
 viii وَ اجْتَرَعُ  
 to swallow, sip

ج ر ف ★

جُرُوفٌ hollowed bank (n.)

ج ر م ★

أَجْرَمُوا (perf. 3 p.m. plu.) iv  
 they committed sin  
 جَرَّمَ يَجْرِمُ جِرْمًا وَ اجْتَرَمَ viii  
 وَ اجْرَمَ  
 to cut off, incite, commit a crime against one, be guilty of it

عَطَاءٌ غَيْرَ مَقْدُوفٍ

The gift never to be cut off.  
 [11:109]

ج ذ ع ★

جَذْعٌ trunk (of a tree) (n.)  
 جَذُوعُ النَّخْلِ trunks (n.p.)

ج ذ و ★

جَذْوَةٌ a brand of fire (n.)

ج ر ح ★

جَرَحْتُمْ (perf. 2 p.m. plu.)  
 < you earned  
 جَرَحَ يَجْرَحُ جِرْحًا وَ جَرَحَ  
 injure, hurt, to earn  
 (Lis.-Aq.)

اجْتَرَحُوا (perf. 3 p.m. plu.) viii  
 they committed

< wounds (n.p.) جِرْوَحٌ

جِرْوَحٌ wound (sing.)  
 جَوَارِحُ < beasts used for (n.p.)  
 hunting  
 جَارِحَةٌ (sing.)

ج ر د ★

جَرَادٌ locusts (n.)

بِسْمِ اللّٰهِ مَجْرَاهَا وَمُرْسَاهَا

In the name of Allah be its course and its anchorage.

[11:41]

(The word **مَجْرَى** (*majra*) is read **مَجْرَى** (*majrey*) (due to *imala* **إِمَالَةٌ**)

Note: **إِمَالَةٌ** is a way of pronunciation of **أَلِفٌ** as weak *ya* e.g. **مَجْرَى** *majra* read as *majrey* **مَجْرَى**.

(*act. pic. f. sing.*) **جَارِيَةٌ**  
running (1)

فِيهَا عَيْنٌ جَارِيَةٌ

Therein is a running spring.  
[88:12]

(*act. pic. f. plu.*) **جَارِيَاتٌ**  
running ones

a traversing ark, ship (2)

إِنَّا لَنَاطِقُواً الْمَاءَ حَمَلِينَ فِي الْجَارِيَةِ

Verily, We! when the water rose We bore you upon the traversing ark (i.e. a ship).  
[69:11]

(*sing.*) **جَارِيَةٌ** < **الْجَوَارِ** (1) (*n. p.*)  
ships (1)

(*perf. 1st p. plu.*) **أَجْرَمْنَا** *iv*  
we committed sin

(*imperf. 2 p.m. plu.*) **يَجْرُمُونَ** *iv*  
you commit a sin

commitment of a sin (*v.n.*) **الْجُرَامُ**

sinner (*act. pic.*) **يَجْرِمُ** *iv, m. sing.*

*acc.* **مَجْرِمِينَ** *nom.* **يَجْرُمُونَ**  
sinners (*act. pic. m. plu.*)

(*emp. 3 p.m. sing.*) **لَا يَجْرِمَنَّ**  
should not or let not incite  
or drag

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ٱلَّذِينَ ٱعْتَدُواْ

And let not the hatred of a people incite you not to act fairly. Act fairly! [5:8]

undoubtedly (*a phrase*) **لَا جَرَمَ**

ج ر ی ★

(*perf. 3 p.f. plu.*) **جَرَيْنَ**  
< they (*f.*) ran away  
**جَرَى** **يَجْرَى** **جَرِيَانًا** وَ **جَرِيَانًا**  
to flow (water), to run, be current

(*imperf. 3 p.m. sing.*) **يَجْرِي**  
~ runs, flows

(*imperf. 3 p.f. sing.*) **تَجْرِي**  
(*f.*) runs, flows

(*imperf. 3 p.f. dual*) **تَجْرِيَانِ**  
the twain run, flow

(*v.n. min.*) **يَجْرَى** < **جَرِيَانًا**  
course of water flowing

(perf. 1st p. sing.) جَزَيْتُ  
I rewarded

(perf. 1st p. plu.) جَزَيْنَا  
we rewarded

(imperf. 3 p.m. sing.) يَجْزِي  
~rewards

(imperf. 2 p.m. sing.) تَجْزِي  
thou reward

(imperf. 1st p. plu.) نَجْزِي  
we reward

(emp. 1st p. plu.) نَجْزِينَا  
we surely give reward,  
recompense

(pip. 3 p.m. plu.) يُجْزَوْنَ  
they will be rewarded  
or be recompensed

(pip. 2 p.m. plu.) تَجْزَوْنَ  
you shall be given reward  
or recompensed

(pip. 2 p.m. sing.) تَجْزِي  
thou shall be given reward  
or be recompensed

(imperf. 1st p. plu.) iii نَجْزِي  
we recompense

compensation, reward (v.n.) جَزَاةٌ

(act. pic. m. sing.) جَازٍ  
giver of a reward

compensation (n.) جِزْيَةٌ

(A tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that assures them protection—LL.)

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ

And of his signs are the ships in the sea like landmarks. [42:32]

moving swiftly (like ships) (2)

فَلَأُقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ

I swear by the receding (stars) moving swiftly (and) hiding themselves. [81:15-16]

ج ز ی ★

a part, a portion (n.) جُزْءٌ

جَاوَزَ see ج و ز

ج ز ع ★

we raged (perf. 1st p. plu.) جَرَعْنَا

to grow (جزع يَجْزِعُ جَزَعًا) impatient, be sad, grieve

bewailing (ints. m. sing.) جَزْوَعٌ

ج ز ی ★

(perf. 3 p.m. sing.) w.v. جَزَى  
< recompensed

جَزَى (جَزَا) يَجْزِي جَزَا لِمَا (ض)  
to recompense, reward

وَجَزَاهُمْ بِمَا صَبَرُوا

And he recompensed them for that which they patiently bore. [76:12]

لَدَجَعَلْنَا الْبَيْتَ مَثَابَةً

When We made the House a resort unto mankind.

[2:125]

(perf. 2 p.m. plu.) جَعَلْتُمْ  
you counted (3)

أَجَلْتُمْ بِرِيقَايَةِ الْحَاجِّ

Count you the giving of drinks unto the pilgrims.

[9:19]

(imperf. 3 p.m. plu.) يَجْعَلُونَ  
they set up (4)

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

Who set up along with Allah another god. [15:96]

(act. plc. m. sing.) جَاعِلٌ  
maker, adopter

(act. plc. m. plu.) جَاعِلُونَ / جَاعِلُو  
those who make SS or adopt

ج ف ه

a worthless thing, (n.) جُفَاءً  
< rubbish  
lit. froth, foam

ج ف ن

جَفَانٌ < basins, (n.p.) جَفْنَةٌ  
(sing.)

a large deep dish of wood

ج س د ★

جَسَدٌ  
a body (n.)

ج س س ★

لَا تَجَسَّسُوا (perate neg. m. plu.) v  
< do not spy

جَسَّ يَجَسُّ جَسَّاتِنَا  
to feel, touch

وَتَجَسَّسْ  
to investigate, spy v

ج س م ★

الجِسْمُ  
body (n.)

أَجْسَامٌ < bodies (n.p.) جِسْمٌ  
sing.

ج ع ل ★

جَعَلَ (perf. 3 p.m. sing.)  
< ~ placed (1)

جَعَلَ يَجْعَلُ جَعَلْنَا  
to put, place, make, effect, prepare, produce, appoint, fix (a price, compensation or reward), begin

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

Allah has not placed into any man two hearts in his inside (or chest). [33:4]

(perf. 1st p. plu.) جَعَلْنَا  
~ we made, (2)

## ج ل س ★

الْمَجَالِسُ &lt; seats (n.p.) مَجْلِسٌ

n. for p.t. (sing.)

to sit (مَجْلِسٌ مُجْلِسًا)

## ج ل ل ★

الْجَلَالُ (v.n.) glory

جَلَّ بِمَجْلَى جَلَالًا وَجَلَالَةً (ض)

to be great, powerful,  
sublimeThe Possessor « ذُو الْجَلَالِ »  
of glory.

## ج ل و ★

جَلَّى (perf. 3 p. m. sing.) ii

&lt; ~ glorified

جَلَّى بِمَجْلَى مَجْلِيَّةً

to glorify, to make clear,  
bring in light

وَالنَّهَارِ إِذْ أَجْلَاهَا

By the day when it glorifieth  
him (Jid) i. e. when it  
shows forth the sun's  
splendour to its full.

[91:3]

(imperf. 3 p.m. sing.) مَجْلَى

glorifies, manifests

## ج ف و ★

تَتَجَانَّى (imperf. 3 p. f. sing.) w.v. vil

&lt; ~ leave off

تَجَانَّى بِمَجْمُوعٍ جَفَاءً (ض)

to treat rudely

تَجَانَّى بِمَجَامَاةٍ

to shun, leave off (LL)  
in the bed,

## ج ل ب ★

أَجْلَبَ (perate m. sing.) iv

&lt; collect, summon

جَلَبَ بِمَجْلَبٍ جَلْبَانًا (ض)

to drive, draw, bring,  
assemble

&lt; overgarments (n.p.) جَلَابِيْبٌ

(sing.) جَلْبَابٌ

## ج ل د ★

أَجْلَدُوا (perate m. plu.) iv

&lt; (you) flog !

جَلَدَ بِمَجْلَدٍ جَلْدًا (ض)

to whip, scourage

جَلْدَةٌ (n.) stripe

(sing.) جُلُودٌ &lt; skins (n.p.) جِلْدٌ

## ★ ع ۲ ج

(perf. 3 p.m. sing.) جمع  
< amassed (1)

جمع يجمع جمعاً

to gather, collect, amass,  
assemble

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

Who amasses wealth and  
counts it. [104:2]

settled SS (2)

فَجَمَعَ كَيْدَهُ

Then he settled his plan.  
[20:60]

(perf. 3 p.m. plu.) جمعوا  
they gathered

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ

Surely people have gathered  
against you. [3:173]

(perf. 1st. p. plu.) جمعنا  
we assembled

(imperf. 3 p.m. sing.) يجمع  
~ gathers

(epl. 3 p.m. sing.) ليجمعن  
he shall gather together

(imperf. 3 p.m. plu.) يجمعون  
they gather together

(imperf. 3 p.m. plu.) يجمع  
we assemble

110

لَا يُخَيِّرُ عَالَمًا وَلَا دِينًا

None but He will manifest  
it at its time. [7:187]

(perf. 3 p.m. sing.) v  
~ unveiled (face or glory)

يَجَلِي

فَلَمَّا تَجَلَّى رَبُّهُ

When his Lord unveiled His  
glory. [7:143]

< the exile (v.n.) جلا

جلا يجلو جلا (عَنْ وَ مِنْ)

to exile, to migrate,  
emigrate from one's  
country, depart

## ★ ح ۲ ج

(imperf. 3 p.m. plu.) يجمعون  
they ran away in all haste

جمع يجمع جمعاً (ف)

و يماحا و جموحا

to be restive and run away  
(horse), to be headstrong,  
quick to throw at, hit

## ★ م ۲ ج

(act. pic. f. sing.) جامدة  
< firmly fixed

جمد يجمد جمداً و جموداً (ن)

to congeal, harden, stiffen

110

Friday (n.) اِجْتِمَاعٌ

place of meeting, (n. for p.t.) اِجْتِمَاعٌ  
junction.(pact. pic. m. sing.) اِجْتِمَاعٌ  
assembled one,(pact. pic. m. plu.) اِجْتِمَاعُونَ  
assembled ones  
the day of assembly يَوْمُ الْاِجْتِمَاعِ

★ ج م ل

the camel (n.) اِبْتِجَالٌ

&lt; the camels (n.p.) اِبْتِجَالٌ

(sing.) اِبْتِجَالٌ

&lt; the camels (جَمَالَاتٌ) اِبْتِجَالٌ

(Rgh.) sing. اِبْتِجَالٌ

all, complete one (n.) اِبْتِجَالٌ

the beauty (n.) اِبْتِجَالٌ

(act. 2 pic. m. sing.) اِبْتِجَالٌ  
beautiful

★ ج م م

(n.) اِبْتِجَالٌ < acc. اِبْتِجَالٌ  
very much (in exceeding  
manner)

★ ج ن ب

(perate. m. sing.) اِبْتِجَالٌ  
< keep aside, save

تَجَمُّعًا (n.d.) تَجَمُّعُونَ

(imperf. 2 p.m. plu.)  
that you have to gather

وَأَنْ تَجَمُّعُوا بَيْنَ الْأَخْتَيْنِ

(Forbidden unto you) that  
you have two sisters to-  
gether (i.e. as your wives).  
[4:23]

(pp. 3 p.m. sing.) تَجَمُّعٌ

~ was brought together

(perf. 3 p.m. plu.) iv اَجْتَمَعُوا  
they resolved, (agreed  
among themselves)

وَأَجْتَمَعُوا أَنْ يَجْلِسُوا فِي غَيْبَتِ النَّبِيِّ

And they resolved to put  
him in the bottom of the  
well. [12:15](perate m. plu.) iv اَجْتَمَعُوا  
you devise

فَأَجْتَمِعُوا كَيْدَ كُفْرًا تَوَاصَفًا

Wherefore devise your stra-  
tagem, then come in the  
row. [20:64](perf. 3 p.f. sing.) viii اَجْتَمَعَتْ  
~ got together(perf. 3 p.f. plu.) viii اَجْتَمَعُوا  
they got together

multitude, gathering (v.n.) اِبْتِجَاعٌ

(v.n. dual) اِبْتِجَاعَانِ  
two gathered groups(act. pic. m. sing.) اِبْتِجَاعٌ  
momentous



*perf. 3 p.m. sing.* اجْتَنَبُوا that has a Fatha mark on the ن and imperative m. plu.

اجْتَنَبُوا that has Kasra mark on the ن

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ

And those who avoid the devils. [39:17]

اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ

Avoid much from suspicion. [49:12]

in respect of (1) (n.) جَنْبٌ (about, of)

عَلَى مَا قَرَّبْتُ فِي جَنْبِ اللَّهِ

That I was unmindful of Allah. (Pic.) [39:56]

That I have been remiss in respect of Allah. (Jid.)

side (2)

وَالصَّاحِبِ بِالْجَنْبِ

And the companion of the side. [4:36]

(sing.) جَنْبٌ < sides (n.p.) جُنُوبٌ

distant (1) (n.) جُنُبٌ

وَالْحَاكِمِ الْجُنُبِ

And the distant neighbour. i.e. the neighbour who is not of kin (The person who is one's neighbour but belongs to another people (LL). (4:36)

جَتَبَ يَجْتَبُ جَبًا (ن)

to turn aside, turn off, lead to the side

وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And keep me and my sons away from worshipping the idols. [14:35]

(imperf. 3 p.m. sing.) ii يَجْتَبُ ~keeps away, saves

(pip. 3 p.m. sing.) ii يَجْتَبُ ~shall be kept away

وَسَيَجِدُهَا الْأَقْسَى

And away from it shall be kept the most pious. [92:17]

(imperf. 3 p.m. sing.) v يَتَجَبَّبُ ~keeps himself away, avoids

وَيَتَجَبَّبُهَا الْأَقْسَى

And the most unfortunate one will avoid it. [87:11]

(perf. 3 p.m. plu.) viii اجْتَنَبُوا they avoided

(imperf. 3 p.m. plu.) viii يَجْتَنِبُونَ they avoid

يَجْتَنِبُوا < acc. يَجْتَنِبُونَ

(imperf. 2 p.m. plu.) (that if you) avoid

(perate m. plu.) viii اجْتَنِبُوا avoid

(Learners should note carefully the difference between

وَإِخْوَصُّ لَهُمَا جَنَاحَ الذَّلِيلِ

And lower down unto them  
the wing of submission.  
[17:24]

جَنَاحَيْنِ < n.d. جَنَاحَيْنِ  
acc. two wings, both wings

أَجْنِيحَهُ < wings (n.p.) جَنَاحِ  
(sing.)

جَنَاحِ sin (n.)

لَيْسَ عَلَيْكَ جُنَاحٌ

It is no sin for you. [2:198]

ج ن د ★

جُنُودٌ an army (n.)

جُنُودِ < the armies (n.p.) جُنُودِ  
(sing.)

ج ن ف ★

جَنَفٌ unjust cause, (n.)  
wrong course

مُتَجَانِفٌ < (Ap-der. m. sing.) vi  
willingly inclining

عَلَيْكُمْ جَنَافِيهِ لَأَن تَكُونُوا

Not one inclining wilfully to  
sin. [5:3]

ج ن ن ★

جَنَّ (perf. 3 p.m. sing.)  
~ overshadowed

impure (2)

وَأَن تَتَّخِذُوا جُنُبًا فَاقْبَهُوا

And if you are unclean purify  
yourselves. (Pic.) [5:6]

And if ye be polluted (by  
sexual acts) purify your-  
selves. (Jid.)

(According to L.L. جُنُبٌ is  
a technical term and  
means, one who is under  
an obligation to perform  
a total ablution or bath-  
ing.)

Note : The emission of semen  
whether in waking or  
in sleep makes bathing  
obligatory.

جَانِبٌ side (act. pic. m. sing.)

جَانِبِ الطُّورِ الْأَيْمَنِ

The right side of the mount  
Tur. [19:52]

ج ن ح ★

جَنَحُوا (perf. 3 p.m. sing.)  
< they inclined

جَنَحَ يَجْنَحُ جُنُوحًا (ف)  
to incline towards, to bend

اجْتَنَحَ incline (perate m. sing.)

فَإِن جَنَحُوا لَنَجْنَحَنَّوَا

And if they incline to peace  
incline thou also to it.  
[8:61]

جَنَاحِ wing (n.)

يَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌ

Of his sin will be questioned that Day neither man nor Jinn. [55:39]

serpent (2)

تَهْتَكُ كَمَا تَهْتَكُ الْجَانُ

It was wriggling as though it were a serpent. [27:10]

(sing.) **جِنَّةٌ** < the Jinn (n.p) **جِنٌّ**

مِنَ الْجِنَّةِ وَالنَّاسِ

Whether of Jinn or mankind. [114:6]

madness (2)

أَمْ يَقُولُونَ بِهِ جِنَّةٌ

Or say they: in him is madness. [23:70]

Note : whereas **جِنَّةٌ** is with a definite article **الْ**

(i.e. **الْجِنَّةُ**) means Jinn.

(pact. pic. m. sing.) **جَنَّوْنَ**

< mad one

to be mad **جَنَّ جَنَّوْنَا**

enclosed garden, (n.) **جَنَّةٌ**  
paradise

(n. dual) acc. **جَنَّتَيْنِ** nom. **جَنَّاتٍ**  
two gardens

(sing.) **جَنَّةٌ** < gardens (n.p) **جَنَّاتٍ**

جَنَّ يَجْنُّ جَنًّا وَجُنُونًا

to cover, veil, be dark

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ

Then when the night overshadowed on him. [6:76]

Jinn (n.) **الْجِنُّ**

Jinn are a definite order of conscious being, intelligent, corporeal and usually invisible, made of smokeless flame, as men are of clay, created before Adam. They eat and drink and propagate their species, and are subject to death, much in the same way as human being are, though as a rule invisible to the human eye. They manifest themselves to men at will, mostly under animal form. (Jid. 7. n.n. 644)

Note : The word "Jinn" is a plural noun denoting a kind of creature as **إِنْسَانٌ** or **إِنْسٌ** for human being. It has also a singular jinnee **جِنِّي** but has not occurred in the Holy Quran.

the Jinn(1) (n.) **جَانٌ**

(opp. **إِنْسٌ**)

(imperf. 3 p.m. sing.) iii **يُجَاهِدُ**  
~strives

وَمَنْ جَاهَدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ

And whosoever strives, strives only for himself. [29:6]

(perate. m. sing.) **جَاهِدْ**  
thou strive !

(perate. m. plu.) **جَاهِدُوا**  
you strive

struggle, strive (v.n.) **جِهَادٌ**

acc. **مُجَاهِدُونَ** nom. **مُجَاهِدِينَ**

(Ap-der < iii, m. plu.)  
strivers

hard earning, endeavour (n.) **جِهْدٌ**

لَا يَصِدُّونَ إِلَّا يَدَهُمْ

They find naught (to give) but their earning. [9:79]

binding, forcible (n.) **جَبْدٌ**

أَفْسُو بِاللَّهِ جَبْدًا أَيَا زِمَ

Who (they) swear by Allah their most binding oaths. [5:53]

ج ۰ ر ★

(pref. 3 p.m. sing.) **يَجْهَرُ**  
~said openly, published

يَجْهَرُ بِجَهْرٍ أَوْ

جَهْرَةً وَجَهْرًا (ف)

to be or become public, known,

shield, shelter (n.) **جُنَّةٌ**

sing. **أَجِنَّةٌ** < embryos (n.p.) **جَيْنِينَ**

وَأَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

And you are embryos in the wombs of your mothers. [53:32]

ج ن ي ★

sing: **جَنِيٌّ** < fruits (n.p.) **جَنِيٍّ**

وَجِبَالُ الْجَنَّتَيْنِ دَانٍ

And the fruits of the two gardens are within reach. [55:54]

fresh (n.) acc. **جَنِيًّا**

سُقُوطًا عَلَى رُءُوسِ الْجَنِينِ

It will drop on the fresh ripe dates. [19:25]

ج ۰ د ★

(perf. 3 p.m. sing.) iii **جَاهَدَ**  
< ~strived

to struggle **جَاهَدَ مُجَاهِدَةً وَجَاهَدًا**

to exert **جَهَدَ يَجْهَدُ جَهْدًا (فِي)**  
oneself, endeavour

(perf. 3 p.m. dual.) iii **جَاهَدَا**  
the twain strived

(perf. 3 p.m. plu.) iii **جَاهَدُوا**  
they struggled, strived

acc. **جَاهِلِينَ** nom. **جَاهِلُونَ**  
(act. pic. m. plu.)  
(sing.) **جَاهِلٌ** < ignorants  
the state of ignorance (n.) **جَاهِلِيَّةٌ**  
(or) unawareness

ج و ب ن م

the hell (n.) **جَهَنَّمَ**

ج و ب ★

(perf. 3 p.m. plu.) **جَاوُوا**  
< hewed out

to pass **جَابَ يَجُوبُ جَوْبًا**  
through a country,  
to cut, to penetrate

**وَسَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ**  
And Thamud who hewed out  
the rocks in the valley.  
[89:9]

(perf. 2 p.m. plu.) **أَجَبْتُمْ**  
< you replied

**أَجَابَ يُجِيبُ إِجَابَةً**  
to reply, answer, accept

(imperf. 3 p.m. sing.) **يُجِيبُ**  
iv replies, answers

(imperf. 3 p.m. sing.) **يُجِيبُ**  
iv acc. ~accepts

(imperf. 1st. p. sing.) **أُجِيبُ**  
I accept

(imperf. 1st. p. plu.) **نُجِيبُ**  
we accept

to disclose, say (ب) **جَهَرَ**  
publicly

open (n.) **جَهْرٌ**

loudly, openly (adj.) **جَهْرًا**

manifestly open (v.n.) **جَهْرَةً**

(prate m. plu.) **اجهرؤا**  
(you) say loudly !

(perate neg. m. sing.) **لَا تَجْهَرِ**  
do not shout (thou) ! say  
not loudly !

openly, very clearly (v.n.) **جَهَارًا**

ج و ب ز ★

(perf. 3 p.m. sing.) **جَهَرَ** ii  
furnished, provided

provision (n.) **جَهَارٌ**

ج و ب ل ★

(imperf. 3 p.m. plu.) **يَجْهَلُونَ** ii  
< they are ignorants

**جَهَلٌ يَجْهَلُ جَهْلًا وَجَهَالَةً (ف)**  
to be ignorant, to lack  
knowledge

(imperf. 2 p.m. plu.) **تَجْهَلُونَ**  
you are ignorants i.e. they/  
you speak ignorantly

(act. pic. m. sing.) **جَاهِلٌ**  
an ignorant one

very ignorant (ints.) **جَهُولٌ**

(perate > x. m. plu.) اَسْتَجِيبُوا  
(you) respond !

(ap-der. > iv, m. sing.) مُجِيبٌ  
one who accepts prayer or  
supplication

(act pic. plu. iv, plu.) الْمُجِيبُونَ  
The Almighty who accepts  
prayer or supplication

(Note that plural is used for  
singular.)

reply, answer (v.n.) جَوَابٌ

وَمَا كَانَ جَوَابَ قَوْمِهِ

And the answer of his people  
was..... [7:82]

watering troughs, (n.) الْجَوَابُ

wells > (sing.) جَائِيَةٌ  
very large pot of water,  
well

وَقَالُوا كَالْجَوَابِ

And bowls (large) as wells or  
watering troughs. [34:13]

( الْجَوَابُ ) cisterns—Jid.)

ج و د ★

Judi (n.) جُودِيٌّ

"It is the name of a mountain,  
its greek name is said to be  
Gordyai being one of the  
mountains which divide  
Armenia on the south from  
Mesopotamia." (M.A.)

(perate m. plu.) iv اَجِيبُوا  
respond, accept, reply

(pp. 3 p.f. sing.) iv اُجِيبَتْ  
~ accepted

قَالَ قَدْ اُجِيبَتْ دَعْوَانَا

He said your petition is  
accepted. [10:89]

(pp. 2 p.m. plu.) iv اُجِيبْتُمْ  
you were replied

(imperf. Ist. p. sing.) iv اُجِيبُ  
I accept, I respond

(perf. 3 p.m. sing.) x اُسْتَجَابَ  
< he accepted

to accept اُسْتَجَابَ اُسْتِجَابَةً

(perf. 3 p.m. plu.) x اُسْتَجَابُوا  
they accepted

(perf. 2 p.m. plu.) x اُسْتَجَبْتُمْ  
you accepted

(perf. Ist. p. plu.) x اُسْتَجَبْنَا  
we accepted

(pp. 3 p.m. sing.) x اُسْتَجِيبَ  
~ was accepted

(imperf. 3 p.m. sing.) x يَسْتَجِيبُ  
he accepts

يَسْتَجِيبُوا < acc. يَسْتَجِيبُونَ

(imperf. 3 p. m. plu.) x  
they accept, respond

(imperf. 2 p.m. plu.) x تَسْتَجِيبُونَ  
you ask acceptance

(perate. > x, m. sing.) اَسْتَجِبْ  
thou may accept !

(parate m. sing.) iv **أَجْرٌ**  
give protection !

(imperf. 3 p.m. plu.) iii **يَجَاوِرُونَ**  
they take the place in one's  
neighbourhood

لَا يَجَاوِرُونَكَ

They shall not be thy neigh-  
bour. [33:60]

(act. pic. m. sing.) **جَائِرَةٌ**  
deviating (way)

(ap-der. > vi, f. plu.) **مَتَجَاوِرَاتٌ**  
side by side

وَفِي الْأَرْضِ قِطَعٌ مُتَجَاوِرَاتٌ

And in the earth are tracts  
side by side. [13:4]

ج و ز ★

(perf. 3 p.m. sing.) iii **جَاوَزَ**  
< ~ passed for

**جَاوَزَ بِجَاوِزٍ جَوَازًا وَ مَجَاوِزَةً**  
to pass a certain boundry,  
to cross

(perf. 3 p.m. dual) iii **جَاوَزَا**  
they (twain) passed forth,  
crossed

(perf. Ist. p. plu.) iii **جَاوَزْنَا**  
we crossed

(perf. Ist. p. plu.) iii **جَاوَزْنَا (ب)**  
we caused to cross

(imperf. Ist. p. plu.) **نَسْتَجَاوِرُ**  
we pass by

(perf. Ist. p. plu.) **نَسْتَجَاوِرُ (عَنْ)**  
we forgave

Still regarded by the Kurds  
as the scene of the descent  
from the ark." (Jid.)

"As traditionally affirmed the  
ark resting on the mount-  
ains must have been very  
ancient. (Sale)

(sing.) **الْجِيَادُ** < horses (n.p.) **جَوَادٌ**

ج و ر ★

(act. pic. m. sing.) **جَارٌ**  
neighbour

(iuperf. 3 p.m. sing.) iv **يُجِيرُ**  
< ~ protects, shelters

to save, **أَجَارَ يُجِيرُ إِجَارَةً**  
protect, to cause one to  
turn aside from,

**جَارَ يَجُورُ جَوْرًا (ن)**  
to be unjust,  
to turn aside **عَنْ** —

(imperf. 3 p.m. sing.) iv **يُجِرُ**  
~ protects, shelters (the ي  
is dropped in a condi-  
tional phrase)

(pip. 3 p.m. sing.) iv **يُجَارُ**  
~ is protected

وَمَوْلَىٰ يُجَادِلُ إِجَادِلِيَةً

And He protests and none  
is protected against Him.  
[23:88]

(perf. 3 p.m. sing.) x **اسْتَجَارَ**  
~ sought protection

## جاءَ يَجِيءُ جِيئاً (ب)

to come, to bring

(perf. 3 p. f. sing.) جَاءَتْ  
~ (f.) came(perf. 3 p. m. plu.) جَاءُوا  
they came(perf. 2 p. m. sing.) جِئْتَ  
you came(perf. 2 p. f. sing.) جِئْتِ  
thou came

(with.....thou brought)

(perf. 2 p. m. plu.) جِئْتُمْ  
you came, brought(perf. 1st. p. plu.) جِئْنَا  
we came (or brought)(pp. 3 p. m. sing.) < جِيئَ  
~ was brought(perf. 3 p. m. sing.) iv آجَاءَ  
~ drawn

## فَأَجَاءَهَا الْمَخَاضُ

Then the birth-pangs drove  
her. [19:23]

## ج ي ب ★

opening at the neck (n.) جَيْبٌ  
and bosom of a shirt< bosoms (n. p.) جُيُوبٌ  
(sing.) جَيْبٌ

## ج ي د ★

< neck, ironical (n.) جَيْدٌ  
litt. a beautiful neck (L.L.)

## ج و س ★

(perf. 3 p. m. plu.) جَاسُوا  
< they ravaged, made  
havoc, enteredجَاسَ يَجُوسُ جَوْساً (ن)  
to seek for (or) to see after,  
to go back and forth  
(between)

## ج و ع ★

(imperf. 2 p. m. sing.) acc. جُوعٌ  
< thou art hungryجَاعَ يَجُوعُ جَوْعاً (ن)  
to be hungry

## الآنَ جُوعٌ وَفِيهَا

That thou art not hungry.

[20:118]

جُوعٌ (n.) hungry

## ج و ف ★

< chest, thorax (n.) جَوْفٌ  
litt: a hollow, inside

## ج و و ★

firmament (n.) جَوَّ  
(middle of the sky)

## ج ي ه ★

(perf. 3 p. m. sing.) جاءَ  
< ~ came



## کتاب الحما

as r.f. (above) vi أَحَبَّ مُحِبٌّ  
(perf. 2 p.m. sing.) iv أَحَبَّتْ  
thou loved

(perf. 1st p. sing.) iv أَحَبْتُ  
I loved

(imperf. 3 p.m. plu.) iv يُحِبُّ  
loves

~ with love (in reply) (iv.) يُحِبُّ  
(The assimilation of double

ب denotes its being in  
accord with a conditional  
phrase).

(imperf. 3 p.m. plu.) iv يُحِبُّونَ  
they love

(imperf. 2 p.m. plu.) iv تُحِبُّونَ  
you love

(imperf. 1st p. sing.) iv أُحِبُّ  
I love

more wanted than (elative) أُحِبُّ  
SS, more dearer than SS

★ ★ ★ ★

ح و ج see حَاجَةٌ

ح م ی see حَامٌ

ح م ی see حَايَةٌ

ح م ی see حَائِبَةٌ

ح د د see حَادٌّ

ح و ش see حَاشٍ

ح ی ق see حَاقٍ

★ ح ب ب ★

(perf. 3 p.m. sing.) ii حَبَّبَ  
~endeared

حَبَّ يُحَبُّ حَبًّا وَ حَبًّا (ن)  
to love, be loved

(*imperf. 2 p.m. plu.*) تَحْسِبُونَ  
you detain

تَحْسِبُونَهُمَا  
You detain them (two), [5:106]

ح ب ط

(*perf. 3 p. m. sing.*) حِطَّ  
< ~ came to naught,  
gone in vain

حِطَّ بِحَبْطِ حَمَلًا  
to come to naught,  
to perish

(*perf. 3 p. f. sing.*) حِطَّتْ  
came to naught, gone  
in vain

(*imperf. 3 p. f. sing.*) acc. تَحِطُّ  
it may go in vain

(*epl. 3 p.m. sing.*) لَيَحِطَّنَّ  
surely be made ineffective

(*perf. 3 p. m. sing.*) iv. أَحْطَأَ  
~ makes SS ineffective

iv أَحْطَأَ يَحِطُّ إِحْطَاءً  
to make SS ineffective

(*imperf. 3 p.m. sing.*) iv يَحِطُّ  
~ make ineffective

ح ب ك ★

جُبُكُ (n. p.)  
paths (n. p.)  
(signifies either the traces of  
angels or the orbs of  
stars *Jid.*)

(*perf. 3 p.m. plu.*) x اسْتَحَبُّوا  
they preferred, love much

(*imperf. 3 p.m. plu.*) x يَسْتَحِبُّونَ  
they prefer, love much  
(more than)

حِبُّ the love (n.)

< beloved ones (n.p.) أَجْبَاءُ  
(sing.) حَيْبٌ

حِبَّةٌ the love (n.mim)

★ ★ ★ ★

حَبَّةٌ probable, grain (n.)

حَبٌّ grain (n.)

ح ب ر ★

(*pip. 3 p.m. plu.*) يُحْبِرُونَ  
< they shall be made happy

حَبْرٌ يَحْبِرُ حَبْرًا (س)  
To be glad

(*pip. 2 p.m. plu.*) تُحْبِرُونَ  
you shall be made happy.

أَحْبَارُهُ (n.p.)  
great learned men; (n.p.)  
doctors of religious laws.

ح ب س ★

(*imperf. 3 p.m. sing.*) يَحْبِسُ  
~ prevents, detain

حَبَسَ يَحْبِسُ حَبْسًا (ض)  
to imprison, confine;  
detain

ح ح ح \*

حَجَّ (pref. 3 p.f. sing.) (assim)  
~< performed the religious  
rites and the ceremonies  
of the pilgrimage, repaired  
to Makka or to Ka'ba

حَجَّ يَحْجُجُ حَجَّانًا

to intend to a certain target,  
to aim at

حَجَّجُ the pligrimage (n.)

حَجَّجُ the pilgrimage of the الْبَيْتِ  
House (Ka'ba)

حَجَّجُ the pligrimage (n.)

حَجَّجُ (act. pic. m. sing.)  
the pilgrim

(used also for the group of  
pilgrims as a noun of  
kind إِسْمُ الْجِنْسِ

حَجَّجُ (sing.) years (n.p.)

حُجَّةٌ an argument (n.)

حَاجَّجُ (perf. 3 p.m. sing.) iii  
~< contended

حَاجَّجُ مِحَاجَّجٌ وَعَاجَّجَةٌ وَحِجَّاجًا  
to dispute, contend

حَاجَّجُوا (perf. 3 p.m. plu.) iii  
they contended

حَاجَّجْتُمْ (perf. 2 p.m. plu.) iii  
you contended

122

ح ب ل \*

حَبْلٌ a rope, a cord, (n.)  
a course union

حَبَالٌ ropes, cords (n. p.)

ح ت م \*

حَتْمًا unavoidable (n.)

★ ★ ★ ★

حَتَّى until, yet, till, (preposition)  
even, nay! even

ح ث ث \*

حَثِيثًا quickly, incessantly (v. n.)

ح ج ب \*

حِجَابٌ barrier, a veil, curtain (n.)

~< حَجَبَ يَحْجُبُ حِجَابًا (ن)  
to hide, to cover, to put  
behind veil

حُجُوبٌ (pact. pic. m. plu.)  
~< the debarred ones, who  
are kept behind a veil,  
those who are shut out

حُجُوبٌ (sing.)

۱۲۲

Note : In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say جَبْرًا مَجْبُورًا meaning, it is rigorously forbidden to thee to commit an act of hostility against me, in this month, and the latter thereupon would abstain from any aggression against him and so, on the day of Resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them. (Jid.—LL)

وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجِجْرًا مَجْبُورًا

And he has placed between these two (seas) a barrier and great partition.

[25:53]

sense, understanding (3)

هَلْ لِي فِي ذَلِكَ قَسْوٌ لِيذِي جَبْرٍ

Indeed in that is an oath for a man of sense (is there in that an oath for a man of sense ?) [89:5]

Note : The interrogative particle, هَلْ 'what' or 'is there' is also used to stress the sense of the sentence. Therefore, some translators of the Quran tend to interpret it by 'surely, indeed, and alike.'

acc. (n.d.) مَجَابُونَ  
(imperf. 3 p. m. plu.) ill  
they are contending

(imperf. 3 p. m. plu.) ill مَجَابُونَ  
they are contending

(imperf. 2 p. m. plu.) ill مَجَابُونَ  
you are contending

وَسَأَلَهُ قَوْمُهُ قَالَ أَتَعَابُونَ فِي اللَّهِ؟

And his people contended with him, he said : Are you contending me about Allah? [6:80]

they wrangle together vi مَتَعَابُونَ

< مَتَاعٍ مَتَاعٍ مَتَابًا

to wrangle together

ج ج ر ★

prohibited one (1) (n.) جَبْرٌ

وَقَالُوا هَذِهِ أَعْمَامٌ وَهَذِهِ حَبْرٌ

And they said : Those (such and such) cattle and crops are prohibited. [6:138]

a barrier (2)

وَيَقُولُونَ جَبْرًا مَجْبُورًا

And they will say : Let their be a strong barrier (and they will say : away! away! — Jid.) [25:22]

(pact. pic. m. sing.) مَجْبُورًا  
who is put behind  
a barrier

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

And has set a barrier between two seas. [27:61]

(act. pic. m. plu.) حَاجِزِينَ  
withholders

فَمَا يَنْكُرُونَ أَحَدًا عَنْهُ جُحِيزِينَ

And not one of you would have withheld us (from punishing him). [69:47]

ح د ب \*

< mound, elevated (n.) حَدَبٌ  
place

حَدِبٌ يَحْدَبُ حَدَبًا - عَلًا -

to be affectionate,

حَدَبٌ ج أَحْدَابٌ وَ حُدْبٌ (n.)  
elevated ground

ح د ث \*

(imperf. 3 p. f. sing.) ii تُحَدِّثُ  
< ~ will tell, will inform

to tell ii حَدَّتْ تَحْدِيًا  
to state

(imperf. 2 p. m. plu.) ii تُحَدِّثُونَ  
you will say, inform

tell (perate m. sing.) ii حَدَّتْ

(imperf. 3 p. m. sing.) iv يُحَدِّثُ

< ~ creates, generates (1)

to create, iv أَحَدَّتْ إِحْدَانًا  
initiate, generate

Name of a mountain (4)

about 150 miles north of Syria. The rocky tract of land known by this name lies in the north of Arabia on the highway to Syria. It was inhabited by the tribe of ثَمُود (Thamud).

حِجْرٌ Hijr, in Ptolemy and Pliny, is an oasis staple town of the gold and the frankincense caravan road from Arabia the Happy. (Jid. 14 nn. 95) Doughty, *Travels in Arabia Deserta*, 1, 135)

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ

And surely the dwellers of Hijr rejected the message. [15:80]

الحِجْرُ (n.)  
the stone

حِجَارَةٌ (n.)  
the stone

< apartments (n. p.) حُجُرَاتٌ

(sing.) حَجْرَةٌ

ward, guardianship (n. p.) حُجُورٌ

وَنِسَاءَ الَّذِينَ يَحُجُّونَ

And your step-daughters who are your ward (or in your guardianship). [4:23]

ح ج ز \*

حَاجِزٌ (act. pic. m. sing.)  
a barrier

discourse (2)

وَعَلَّمَكَ مِنَ الْآحَادِيثِ

And will teach thee of the interpretation of the discourse. [12:6]

ح	د	د	★
---	---	---	---

(perf. 3 p.m. sing.) iii حَادَّ

&lt; ~ opposed

to oppose, حَادَّ مَحَادَّةً  
act with hostility towards SS

(imperf. 3 p.m. sing.) iii يَحَادِدُ  
opposes

(imperf. 3 p.m. plu.) iii يَحَادِدُونَ  
they oppose

limits, bounds (n. p.) حُدُودٌ

(sing.) حُدٌّ &lt;

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا

These are bounds of Allah wherefore approach them not! [2:187]

iron (1) (n.) حَدِيدٌ

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

We sent down iron wherein is great violence. [57:25]

sharp (2)

فَبَصُرْنَا الْيَوْمَ حَدِيدًا

So thy sight is sharp today. [50:22]

أَوْصِيَتْكُمْ لَكُمْ ذِكْرًا

Or it may generate in them some admonition. [20:113]

(Imperf. Ist. p. sing.) iv أُحْدِثُ  
I initiate, begin

حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا

Until I begin thereof (some) mention. [18:70]

(pis. pic. m. sing.) iv مُحَدَّثٌ  
fresh, new

(act. pic. m. sing.) حَدِيثٌ  
a story (1)

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

And has come to thee the story of Musa. [20:9]

a discourse (2)

حَتَّىٰ يَتُوبُوا فِي حَدِيثٍ غَيْرِهِ

Until they plunge in a discourse other than it.

[4:140]

speech (3)

لَا يَكَادُونَ يُلْقُونَ حَدِيثًا

That well-nigh they understand not any speech.

[4:78]

stories, bywords (1) (n. p.) أَحَادِيثٌ

وَجَعَلْنَاهُمْ أَحَادِيثًا

And we made them bywords. [23:44]

(act. pic. m. plu.) حَاذِرُونَ  
those who are in state of  
preparation or cautious

(pact. pic. m. sing.) مَحْذُورٌ  
a thing to be feared of,  
guarded against

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

Verily the torment of thy  
Lord is ever to be guard-  
ed against. [17:57]

precaution (n.) حِذْرٌ

خُذُوا حِذْرَكُمْ

Take your precaution. [4:71]

fear (v.n.) حَذَرَ

حَذَرَ التَّوْبَتِ

Fear of death. [2:19]

ح ر ب \*

(perf. 3 p.m. sing.) iii حَارَبَ  
< ~ made war against

حَرَبَ يَحْرِبُ حَرْبًا (ن)  
to plunder

iii حَارَبَ مَحَارَبَةً <<

to wage war against, to  
fight

(imperf. 3 p.m. plu.) iii يُحَارِبُونَ  
they fight, make war against

war, fighting (n.) الْحَرْبُ

sanctuary, (n. 1. p.) الْحِجْرَابُ  
an apartment inside the  
sanctuary

< sharps (n. p.) (adj.) حِدَادٌ  
(sing.) حَدِيدٌ

سَلَفَوْكُمْ بِاللِّسَانِ حِدَادًا

They smile at you with sharp  
tongues. [33:19]

ح د ق \*

< gardens (n. p.) حَدَائِقُ  
(sing.) حَدِيقَةٌ

ح ذ ر \*

(imperf. 3 p.m. sing.) يَحْذَرُ  
< ~ fears

حَذَرَ يَحْذَرُ حَذْرًا وَحِذْرًا (ف)  
to be cautious, to fear

(imperf. 3 p.m. plu.) يَحْذَرُونَ  
they are cautious

(imperf. 2 p.m. plu.) تَحْذَرُونَ  
you are cautious

(perate. m. sing.) أَحْذَرُ  
(thou) be cautious

(perate m. plu.) أَحْذَرُوا  
(you) fear !

(imperf. 3 p.m. sing.) ii يَحْذَرُ  
~ < cautions

to caution ii حَذَرَ يَحْذَرُ

وَحَذَرَكَ اللَّهُ تَنْفَسَهُ

And Allah cautioneth you of  
Himself. [3:28]

restriction (2)

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ

No restriction is there upon the blind. [24:61]

blame (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ

No blame is there upon the Prophet. [33:38]

★ ح ر د

حَرَدٌ < prevention (n.)  
حَرَدَ يَحْرُدُ حَرْدًا (ض)  
to prevent, be angry

وَعَدَا وَعَلَى حَرْدٍ قَدِيرِينَ

And they went out betimes  
having been powerful on  
the prevention  
[68:25]

★ ح ر ر

تَحَرَّوْا (perf. 3 p.m. plu.) v  
they endeavoured

(opp. cold) the heat (n.) الحَرَّةُ

(opp: slave) the free (n.) الحُرَّةُ

the sun's heat (n.) الحَرَوْرُ

silk (n.) حَرِيرٌ

to set SS free (v.n.) تَحْرِيرٌ

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ

Whenever Dhakariyya entered the apartment in sanctuary to (see) her.

[3:37]

the wall (of the sanctuary) (2)

إِذْ تَسَوَّرُوا الْمِحْرَابَ

When they climbed the wall of the sanctuary. [38:21]

lofty halls (LL) (n. p.) مِحْرَابٌ  
(sing.) < synagogues  
(Jid., M.A.)

★ ح ر ث

حَرْثٌ (n.)

< حَرَتَ يَحْرُثُ حَرْثًا (ن)  
to till and sow the ground

(imperf. 2 p m. plu.) تَحْرُثُونَ  
you sow

★ ح ر ج

حَرَجٌ (n.) straitness (1)

< حَرَجَ يَحْرُجُ حَرَجًا (ف)  
to be close, be oppressed,  
be straightened

فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ

So let there be no straitness  
in thy breast. [7:2]



## ح ر ف ★

(imperf. 3 p.m. sing.) *ii* يُحْرِفُ  
 < ~ perverts, dislocates,  
 حَرَفَ يُحْرِفُ حَرَفًا (ض) - عَزَّ -  
 to turn from the proper way  
 or manner, corrupts the  
 words, alters the sense of  
 word.

to trans- *ii* حَرَفَ تَحْرِيفًا <<  
 pose or change (letters or  
 words).

(imperf. 3 p.m. plu.) *ii* يُحْرِفُونَ  
 they pervert, dislocate,  
 corrupt.

the edge (a point of (n.) حَرْفٌ  
 turning)

(ap-der. < v, m. sing.) مَتَحْرِفٌ  
 one who turns away in order  
 to return to fight, swerving

إِلَّا مَتَحْرِفًا إِلَىٰ مَا

Unless it be swerving to a  
 fight. [8:16]

## ح ر ق ★

(epl. Ist. p. plu.) لَنَحْرَقَنَّ  
 < we surely shall burn  
 حَرَقَ يُحْرِقُ حَرَقًا (ض)  
 by pulling in the fire,  
 << حَرَقَ *ii* تَحْرِيفًا  
 to burn, to cause burning  
 pain

## ح ر س ★

< guard (n.) حَرَمٌ  
 حَرَسَ يُحْرَسُ حَرَسًا وَ  
 حِرَامَةً (ن)  
 to guard, to watch

## ح ر ص ★

(perf. 2 p.m. sing.) حَرَصْتَ  
 < thou desired eagerly

حَرَصَ يُحْرِصُ حَرَصًا (ض)  
 to desire eagerly

(perf. 2 p.m. plu.) حَرَصْتُمْ  
 you desired eagerly

(imperf. 2 p.m. sing.) (gen.) تُحْرِصُ  
 thou desire eagerly

(act. 2 pic. m. sing.) حَرِيصٌ  
 eager

most eager (ejective) أَحْرَصَ

## ح ر ض ★

(perate. m. sing.) *ii* حَرَضَ  
 < persuade!

حَرَضَ *ii* تَحْرِيفًا  
 to encourage, incite, to  
 persuade

<< حَرَضَ يُحْرِضُ حَرَضًا (ض، ن)  
 to be decayed, to be corrupt,  
 sickly, approach death  
 point

sick to the point of (v.n.) حَرَضٌ  
 death

(imperf. 3 p.m. plu.) *ii* **يُحَرِّمُونَ**  
they forbid

(imperf. 2 p.m. plu.) *ii* **تُحَرِّمُونَ**  
you forbid

the sanctuary (n.) **حَرَمٌ**  
i.e. the territory of Makkah  
and its inviolable suburbs

أَكْبَدْنَا حَرَمًا لَنَا

We have appointed an inviolable sanctuary. [29:67]

unlawful (1) (n.) **حَرَامٌ**

هَذَا حَلَالٌ وَهَذَا حَرَامٌ

This is lawful and this unlawful. [16:116]

ban (2)

وَحَرَبْنَا عَلَى قَرْيَةٍ أَهْلَكْنَاهَا

And ban is (laid) on (every) town which we have destroyed. [21:95]

sacred (3)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

A sacred month is for a sacred month. [2:194]

وَلَا تَقْبَلُوا لَهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ

And fight them not near the sacred Mosque (i.e. the Mosque of Kaba) [2:191]

< sacred ones (1) (n.p.) **حُرُومٌ**

(sing.) **حَرَامٌ**

(perate. m. plu.) *ii* **حَرِّقُوا**  
(you) burn!

(perf. 3 p.m. sing.) *viii* **اِحْتَرَقَتْ**  
consumed (by fire)

fire, burning (act. 2 pic.) **الْحَرِيقُ**

ح ر ك ★

(perate. neg. m. sing.) **لَا تُحْرِكْ**  
< move not

**حَرَكْتُ** **تَحْرِيكًا**  
to move, to pull in motion, to excite

Note: RF **حَرَكْتُ** **بِحَرَكَةٍ**  
is not in use. meaning is same as *ii*

ح ر م

(perf. 3 p.m. sing.) *ii* **حَرَّمَ**  
< ~ forbade

to forbid, **حَرَّمَ** **يُحَرِّمُ**  
to prohibit use or doing SS

(pp. 3 p.m. sing.) *ii* **حَرَّمَ**  
is forbidden

(pp. 3 p. f. sing.) *ii* **حَرِّمَتْ**  
is forbidden

(perf. 3 p.m. plu.) *ii* **حَرَّمُوا**  
they forbade

(perf. 1st. p. plu.) *ii* **حَرَّمْنَا**  
we forbade

(imperf. 2 p.m. sing.) *ii* **تُحَرِّمُ**  
thou forbid

sacred ordinances (2)

وَمَنْ يُعْظِمِ حُرْمَةَ اللَّهِ

And whoever respects the sacred ordinances of Allah. [22:30]

(pact. pic. m. sing.) الْحَرْمُومُ

a deprived one

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

And in their wealth there was a due share for the beggar and the non-beggar (deprived one). [51:19]

(pact. pic. m. plu.) مَحْرُومُونَ

deprived ones

بَلْ نَحْنُ مَحْرُومُونَ

Aye! we are deprived ones. [56:67]

(1) (pis. pic. m. sing.) ii مُحْرَمٌ

< forbidden thing

to forbid ii حَرَّمَ

وَهُوَ مُحْرَمٌ عَلَيْهِمْ إِخْرَاجُهُمْ

Whereas forbidden unto you was their driving away. [2:85]

sacred (2)

عِنْدَ بَيْتِكَ الْمُحَرَّمِ

Near thy sacred House.

[4:37]

(pis. pic. m. sing.) ii مُحْرَمَةٌ

forbidden

130

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ

When the sacred months have passed. [9:5]

Note: The ancient Arabs held four months in the year as sacred, during which they held it unlawful to wage war. These months were the first, seventh, eleventh and twelfth, namely, Muhurram, Rajab, Dhulqa'da and Dhulhijja.

to be in the state of (2)

(إِحْرَامٌ) ihram

لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ

Slay not chase while you are in state of sanctity.

[5:95]

Note: أَحْرَمَ إِحْرَامًا to enter upon the performance of those acts of الْحَجَّ (al-hajj, pilgrimage) or of الْعُمْرَةَ (al-'umrah) whereby certain things become forbidden that were lawful before this state.

things regarded (1) (n. p.) حُرْمَاتٌ sacred

وَالْحُرْمَاتُ قِصَاصٌ

And retaliation (is allowed) in sacred things. [2:194]

۱۳۰

قَدْ نَعْلَمُوا أَنَّهُ لِيَحْزُنَكَ الَّذِي يَقُولُونَ

We know indeed that which they say grieveth thee. [6:33]

(imperf. 3 p.m. plu.) acc. يَحْزَنُ  
< they (f) are grieved

حَزَنٌ يَحْزَنُ حَزَانًا وَحُزْنًا (م)  
to be grieved

ذَلِكَ أَدْنَىٰ أَنْ تَقْرَأَ عَيْنُهُمْ وَلَا يَحْزَنَ

This is liklier to cool their (f) eyes and not let them grieve. [33:51]

(imperf. 3 p. m. plu.) يَحْزَنُونَ  
they grieve

(imperf. 2 p. m. plu.) تَحْزَنُونَ  
you grieve

(perate. neg. m. sing.) لَا تَحْزَنُ  
(thou) grieve not!

(perate. neg. m. plu.) لَا تَحْزَنُوا  
(you) grieve not!

(perate. neg. f. sing.) لَا تَحْزَنِي  
(thou f.) grieve not!

grief (v.n.) acc. حَزَانًا

فَوَلُّوا أَعْيُنُهُمْ تَفِيضًا مِنَ الدَّمْعِ حَزَنًا

(They) turned back while their eyes overflowed with tears for grief. [9:92]  
a cause of grief (2)

فَلْيَنْقُطْ أَلْ فِرْعَوْنُ لِيَكُونَ لَكُمْ عَدُوًّا وَحَزْنًا

And the people of Firawn took him up, that he should become unto them an enemy and a cause of grief. [28:8]

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ

Said He! verily it is forbidden unto them. [5:26]

ح ز ب \*

حِزْبٌ  
confederate, sect, (1) (n.)  
group, band

أُولَٰئِكَ حِزْبُ اللَّهِ

It is the Allah's band. [58:22]

الْحِزْبَيْنِ (2) (n. dual.)

أَيُّ الْحِزْبَيْنِ أَحْسَنُ لِمَا لَمْ يَأْتِ

Which of the two groups was best at reckoning the time that they had tarried. [18:12]

[18:12]

أَحْزَابٌ (3) (n.p.)

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ

Then the sects have differed among themselves. [19:37]

confederate (4)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ

And when the believers saw the confederates. [33:22]

ح ز ن \*

(imperf. 3 p. m. sing.) يَحْزَنُ  
< ~grieves

حَزَنٌ يَحْزَنُ حُزْنًا (ن)  
to grieve!

(e.n. neg. 2 p.m. sing.) لَا تَحْسَبَنَّ  
thou should not think

(perf. 1st. p. plu.) iii حَاسِبْنَا  
< we reckoned  
حَاسَبٌ مِّمَّائِبٌ مَّحَاسِبَةٌ وَحِاسِبًا  
to settle an account with, ask  
on account from,

حَسَبَ يَحْسُبُ حَسَابًا وَحِاسِبًا  
to count, to number, to  
calculate

(imperf. 3 p.m. sing.) iii يُحَاسِبُ  
will reckon

(pip. 3 p.m. sing.) iii يُحَاسَبُ  
will be reckoned

(imperf. 3 p.m. sing.) viii يَتَحَسَّبُ  
imagines

يَتَحَسَّبُونَ < viii acc. يَتَحَسَّبُونَ  
(imperf. 3 p.m. plu.)  
they imagine, think of  
reckoning (1) (v.n.) حِسَابٌ

إِنَّهُمْ كَانُوا إِلَّا يَرْجُونَ حِسَابًا  
Surely they feared not the  
reckoning. [78:27]  
sufficient (2)

جَزَاءً مِّن رَّبِّكَ عَطَاً حِسَابًا  
A reward from thy Lord su-  
fficient. [78:36]

حِسَابِيَّةٌ  
my account, my reckoning  
(n. suffixed with a pronomi-  
nal ي of Ist. p. attached  
with • of rhyming period.

حُزْنٌ  
grief (n.)

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ

And his eyes whitened with  
grief. [12:84]

ح س ب ★

(perf. 3 p.m. sing.) حَسِبَ  
< ~thought  
حَسِبَ يَحْسِبُ حِسَابًا (س)  
to think, consider

(perf. 3 p.m. sing.) حَسِبْتَ  
thought

(perf. 2 p.m. sing.) حَسِيتَ  
thou thought

(perf. 1st. p. sing.) حَسِبْتُ  
I thought

(perf. 3 p.m. plu.) حَسِبُوا  
they thought

(perf. 2 p.m. plu.) حَسِبْتُمْ  
you thought

(imperf. 3 p.m. sing.) يَحْسِبُ  
~thinks

(imperf. 2 p.m. sing.) تَحْسِبُ  
thou think

(imperf. 3 p.m. plu.) يَحْسِبُونَ  
they think

(imperf. 2 p.m. plu.) تَحْسِبُونَ  
you think

(imperf. 2 p.m. plu.) (n.d.) تَحْسَبُوا  
that you think

(e.n. neg. 3 p.m. sing.) لَا يَحْسَبَنَّ  
~should not think

the envy (v.n.) حَسَدٌ

ح س ر ★

حَسْرَةٌ (n.) <anguish

حَسِرَ يَحْسِرُ حَسْرَةً - عَلِيًّا - (س)  
to grieve for something  
that happened or was  
done in the past

The Day of يَوْمَ الْحَسْرَةِ

Judgement is also called  
"the Day of anguish" be-  
cause man will then regret  
that he wasted the oppor-  
tunity given to him to  
work for his own good  
(Ibn Kathir).

Ah, the anguish! يَا حَسْرَةَ

Alas, my grief! يَا حَسْرَتِي

Alas, our grief! يَا حَسْرَتَنَا

حَسْرَاتٌ (n.p.) <anguishes

(sing.) حَسْرَةٌ

(act. 2 pic. m. sing.) حَسِبْتُ

<that is made dim, that  
becomes wearied out

حَسِرَ يَحْسِرُ حَسُورًا (ن)

to get tired, fatigued, to  
fall short

(imperf. 3 p.m. plu.) x يَسْتَحْسِرُونَ  
they weary

(pact. pic. m. sing.) حَسُورًا

impoverished, stripped off

< حَسَرَ يَحْسِرُ حَسْرًا (ض، ن)  
to remove

sufficient (n.) حَسْبٌ

Note: This word is always  
suffixed with a pronominal  
as حَسْبِي اللهُ i.e. Allah is  
sufficient for me.

حَاسِبِينَ (act. pic. m. plu.)

(sing.) حَاسِبٌ reckoners

(act. 2 pic. m. pul.) حَسِيبٌ

reckoner

reckoning (1) (v.n.) حُسْبَانٌ

الشمس والقمر يحسبان

The sun and the moon are  
in a reckoning (i.e. they  
follow a calculated path  
in their motion.) [55:5]

a bolt (2)

وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ

And he sends thereon a bolt  
from the heaven. [18:40]

ح س د ★

(perf. 3 p.m. sing.) حَسَدَ

< ~envied

حَسَدَ يَحْسُدُ حَسَدًا (ن)

(imperf. 3 p.m. sing.) يَحْسُدُونَ

they envy

(imperf. 2 p.m. sing.) يَحْسُدُونَ

you envy

(act. pic. m. sing.) حَاسِدٌ

the envier

( الْحُسُومُ : سُؤْمٌ عَلَى الْوَصْفِ )

وَالْإِصَافَةَ أَيْ حَاسِمَةً الْخَيْرِ عَنِ  
أَهْلِيهَا ( لِسَانٌ )

i.e. **حُسُومٌ** means: of bad  
augury or omen, that cuts  
off the good from the  
affected men)

ح س ن ★

( perf. 3 p.m. sing. ) حَسَّنَ

~ become excellent

حَسَنٌ يَحْسُنُ حَسَنًا  
وَ حَسَنَةٌ وَ حَسْنًا ( ك )

to be handsome, to make  
good, to seem good or  
beautiful

حَسَنٌ أَوْلَاكَ رَفِيقًا

Excellent are those as a com-  
pany. [4:69]

( pepf. 3 p.m. sing. ) حَسَّنَتْ

become excellent

( perf. 3 p.m. sing. ) iv أَحَسَّنَ

< ~ made good

to do excellently أَحَسَّنَا iv

أَحَسَّنَ مَوَايِ

He made good my abode.

[12:23]

ح س س ★

( perf. 3 p.m. sing. ) iv أَحَسَّ

< ~ perceived

أَحَسَّ يَحْسُ إِحْسَامًا

to perceive

< حَسَّ يَحْسُ حَسًا وَ حَسًا ( ن )

To extirpate (to make one's  
perceiving powers dead  
i.e. to kill—(Rgh.)

( perf. 3 p.m. plu. ) iv أَحَسُّوا

they perceived

( imperf. 2 p.m. sing. ) iv نَحْسُ

thou perceive

( imperf. 2 p.m. plu. ) نَحْسُونَ

you extirpate, rout

إِذْ نَحَسْتَهُمْ بِأَذْنِهِ

When you routed them by  
His leave (or when you  
were extirpating them by  
His leave—(Jid.) [3:152]

( perate. m. plu. ) v تَحَسَّوْا

(you) inquire! find out! look  
for

a faint sound (n.) حَسِينٌ

ح س م ★

< in succession, (v.n.) acc. حَسَمُوا  
continously

حَسَمَ يَحْسِمُ حَسْمًا ( ض )  
to cut off

- good (n.) **حَسَنَةٌ**  
 < things, deeds (n. p.) **حَسَنَاتٌ**  
 (sing.) **حَسَنَةٌ**  
 reward, good **الْحُسْنَى**  
 (fem. of **أَحْسَنُ** n.f. elative)  
 the beauty (v.n.) **حُسْنٌ**  
 two good things (n. dual) **حُسْنَيْنِ**  
 beautiful ones, beautiful (n. p.) **حِسَانٌ**  
 utious

ح ش ر
-------

- (perf. 3 p.m. sing.) **حَسَرَ**  
 ~gathered  
 (perf. 2 p.m. sing.) **حَسَرْتَ**  
 thou gathered  
 (perf. 1st p. plu.) **حَسَرْنَا**  
 we gathered  
 (imperf. 3 p.m. sing.) **يَحْشُرُ**  
 ~gathers (together)  
 (imperf. 1st p. plu.) **نَحْشُرُ**  
 we gather together  
 (e.m.p. 1st p. plu.) **نَحْشُرْنَ**  
 we must gather together  
 (p.p. 3 p.m. sing.) **مُحْشِرٌ**  
 ~was gathered together  
 (p.p. 3 p.f. sing.) **مُحْشِرَتْ**  
 ~was/were gathered together

~was kind for SS **ب -**

**وَقَدْ أَحْسَنَ بِي**

He was very kind to me.

[12:100]

to be kind to SS **إِلَى -**

**وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ**

And do good (to others) as  
 Allah did to you. [28:77]

(perf. 3 p.m. plu.) iv **أَحْسَنُوا**  
 they did good

(perf. 2 p.m. plu.) iv **أَحْسَنْتُمْ**  
 thou did good

(imperf. 3 p.m. plu.) iv **يُحْسِنُونَ**  
 they do good

(imperf. 2 p.m. plu.) iv, n.d. **تُحْسِنُوا**  
 you do good

(perate, m. sing.) iv **أَحْسِنُ**  
 thou do good

(perate, m. plu.) iv **أَحْسِنُوا**  
 you do good

kindness (v.n.) ii **إِحْسَانٌ**

(ap-der. m. sing.) **مُحْسِنٌ**  
 a well-doer

acc. **مُحْسِنِينَ** nom. **مُحْسِنُونَ**  
 (ap-der. m. plu.)

the well-doers

(ap-der. f. plu.) **مُحْسِنَاتٌ**  
 the (f.) well-doers

well (v.n.) **حَسَنًا**



وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ

And give the due thereof on  
the day of its harvesting.  
[6:141]

(act. 2 pic. m. sing.) حَصَبٌ  
mown (1)

وَمِنْ أَقْلَامٍ وَحَوْبَةٍ

Of them are (some) standing  
and (some) mown (down).  
[11:100]

cut off (2)

جَعَلْنَاهُمْ حَصِيدًا خَائِدِينَ

We made them cut off,  
extinct. [21:15]  
reaped (3)

حَبِّ الْحَوْبِيِّ

The grain that is reaped.  
[50:9]

ح ص ر ★

(perf. 3 p. f. sing.) حَصِرَتْ

<~straitened

حَصِيرٌ يَحْصُرُ حَصْرًا (س)

to be strait

أَوْجَاهَهُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوا

Or who come to you with  
their breasts straitened that  
they should fight you.  
[4:90]

(pp. 3 p. m. plu.) iv أَحْصِرُوا

<they are restricted

(pip. 3 p. m. sing.) يُحْشَرُ

~will be brought together

(pip. 3 p. m. plu.) يُحْشَرُونَ

they will be brought together

(pip. 3 p. m. plu.) acc. يُحْشَرُوا

they will be brought together

(pip. 2 p. m. plu.) تُحْشَرُونَ

you will be brought together

assembling of a crowd, (n.) الحَشْرُ  
gathering

ح ص ب ★

حَصَبٌ (n.)  
firewood

(act. pic. m. sing.) acc. حَاصِبًا

< violent wind, violent storm

حَصَبٌ يَحْصِبُ حَصْبًا (س)

to throw fuel in fire

ح ص ح ص

(perf. 3 p. m. sing.) حَصَّحَ

(a quadrilateral verb.)

become clear

ح ص د ★

(perf. 2 p. m. plu.) حَصَّدْتُمْ

<you reaped

حَصَدٌ يَحْصُدُ حَصْدًا وَحَصَادًا (ن)

to mow, to reap

harvesting, harvest (v. n.) حَصَادٌ  
time

ح ص ن ★

(perf. 3 p.f. sing.) iv أَحَصَّنَتْ  
~ guarded

to be chaste, أَحَصَّنَتْ يَحْصِنُ حِصْنًا  
virtuous (woman), to guard  
(oneself against evil)

iv أَحَصَّنَ إِحْصَانًا <<  
to preserve

(pp. 3 p.f. plu.) iv أَحَصَّنَ  
they (f.) guarded (their chastity i.e. they are wedded)

(imperf. 2 p.m. plu.) iv تُحْصِنُونَ  
you preserve

إِلَّا قَلِيلًا مِمَّا أَحْصَيْنَا

Except a little which you preserve. [12:48]

(imperf. 3 p.f. sing.) iv acc. تُحْصِنُ  
may protect

لِيُحْصِنَكُمْ مِنْ بَأْسِكُمْ

That may protect you from your violence. [21:80]

keeping chaste (v.n.) v تُحْصِنُ

إِنْ أَرَادَنْ تَحْصِنًا

If they desire to keep chaste. [24:33]

(ap-der iv, m. plu.) مُحْصِنِينَ  
those who are in protection from sinful sexual intercourse i.e. wedded men.

to restrict, iv أَحْصَرَ إِحْصَارًا  
besiege, beset

الَّذِينَ أَحْصَرُوا

Who are restricted. [2:273]

(pp. 2 p.m. plu.) iv أَحْصِرْتُمْ  
you have been besieged

beset (perate m. plu.) أَحْصَرُوا

خُذُوهُمْ وَأَحْصِرُوا رُءُوسَهُمْ

Capture them and beset them. [9:5]

a bound prison (act. 2 pic.) حَصِيرٌ

وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

And We have appointed Hell for disbelievers, a prison. [17:8]

a chaste (ints.) حَصُورًا

وَسَيِّدًا وَحَصُورًا

And a leader and a chaste. [3:39]

ح ص ل ★

(pp. 3 p.m. sing.) ii حَصَلَ  
~ is brought to light, made present

< حَصَلَ iv تَحْصِلُ  
to obtain, to make present  
<< حَصَلَ يَحْصُلُ حُصُولًا (ن)  
to come forth, to appear,

< حَضَرَ يَحْضُرُ حُضُورًا (ن)

to be present (opp. to be absent)

أَمْ لَكُمْ شُهَدَاءُ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

Were ye witnesses when death presented itself to Yaqoob. [2:133]

يَحْضُرُونَ < acc. يَحْضُرُونَ

(imperf. 3 p.m. plu.)

they come to presence

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek refuge with Thee, my Lord! lest they may be present with me.

[23:98]

Caution: The word يَحْضُرُونَ

consists of يَحْضُرُونَ + فِي 'they may come to me.' It is not on the measure of

يَعْلَمُونَ of nominative case.

فِي (1st p. personal) iv sometimes shortened to نِ

by dropping final ي

أَحْضَرْتُ < (perf. 3 p.f. sing.) iv ~ has presented

أَحْضَرَ iv إِحْضَارًا

to present, bring

لَنُحْضِرَنَّ (pp. 1st p. plu.) iv we shall make present

أُحْضِرْتُ (pp. 3 p. f. sing.) iv is/are taken to presence

(ap-der. f. plu.) iv مُحْصِيَّاتٌ

those (among women) whose chastity is under protection as they are wedded ladies

< fortresses (n.p.) حِصُونٌ

(sing.) حِصْنٌ

(pis. pic. f. sing.) ii مُحَصَّنَةٌ fenced

إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ

Except in the fenced townships. [59:14]

ح ص ي ★

(perf. 3 p.m. sing.) iv أَحْصَى

< ~ counted

iv أَحْصَى يُحْصِي إِحْصَاءً

to count

(perf. 1st p. plu.) iv أَحْصَيْنَا we counted

(imperf. 2 p.m. plu.) لَنْ تُحْصُوهُ you can never count it

(imperf. 2 p.m. plu.) لَا تُحْصَوْهَا you cannot count it

(perate m. plu.) أَحْصُوا (you) count

ح ض ر ★

(perf. 3 p.m. sing.) حَضَرَ

~ arrived, was presented

(*pis. pic. m. sing.*) viii **مُحْتَضِرٌ**  
one who approaches the  
brink of death or one  
who comes on his turn

كُلُّ يَرْبٍ مُحْتَضِرٌ

Every drinking shall be by  
turn. [54:28]

★ ح ض ض ★

(*assim.*) **يُحَضِّرُ**

(*imperf. 3 p.m. sing.*)

~urges

حَضَّ يَحْضُ حَضًّا (ن)

to incite, to stimulate

وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ

And he urges not the feeding  
of the needy (poor).

[107:3]

(*imperf. 2 p.m. plu.*) vi **مَحَاضِرُونَ**  
you incite one another

وَلَا تَحْضُونَ عَلَى طَعَامِ الْمُسْكِينِ

And nor do you urge (incite)  
one another to feed the  
needy (poor). [89:18]

★ ح ط ب ★

fuel, the fire wood (*n.*) **حَطَبٌ**

★ ح ط ط ★

forgiveness (*n.*) **حِطَّةٌ**

**وَأَحْضَرَتِ الْأَنْفُسَ الشُّحَّ**

And souls are engrained with  
greed. (*Jid*)

But the greed hath been made  
present in the minds of  
men. (*Pic.*)

And avarice is met within  
(men's) mind. (*Rod.*)

[4:128]

present (*act. pic. m. sing.*) **حَاضِرٌ**

(*act. pic. f. sing.*) **حَاضِرَةٌ**

present, ready (1)

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً

Except when it be a ready  
merchandise. [2:282]

near, close to, (2)  
overlooking

وَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ

And ask thou them concern-  
ing the town that was  
close on the sea (or was  
overlooking to sea. [7:163]

(*act. pic. m. plu. n.d.*) **حَاضِرِيٌّ**  
these who are close to SS

ذَلِكَ لِمَنْ كَتَبْنَا لَهُ أَهْلَهُ حَاضِرِيَّ الْمَسْجِدِ الْحَرَامِ

That is for (him) whose  
family dwells not near the  
sacred Mosque. [2:196]

(*pis. pic. sing.*) iv **مُحَضَّرٌ**

who is presented

acc. **مُحَضَّرِينَ** nom. **مُحَضَّرُونَ**

(*pis. pic. plu.*)

who are brought forth

حَطًّا يَحِطُّ حَطًّا (ن)  
to have a portion or a fortune  
(used in good sense)

لِلَّذِينَ كَفَرُوا حِطَّةٌ كَثِيرَةٌ

For the male is equal of the portion of two females.  
[4:11]

good fortune (2)

إِنَّهُ لَكُدُّو حِطَّةً عَظِيمًا

Surely he is possessed of mighty fortune. [28:70]

ح ف د ★

حَفَدَةٌ (n.p.) < grandsons  
(sing.) حَفِيدَةٌ

ح ف ر ★

حَفْرَةٌ (n.) < ditch, pit, abyss  
حَفَرَ حَفْرًا (ض)  
to dig, excavate

الْحَاوِرَةُ (act. pic. f. sing.)  
return, way back,  
nature, original form (LL),  
the first state (Jid.)

ح ف ظ ★

حَفِظَ (perf. 3 p.m. sing.)  
< ~protected, watched,  
guarded

ح ط م ★

يَحْطِمَنَّ (emp. 3 p.m. sing.)  
< ~surely will crush

حَطِمَ يَحْطِمُ حَطْمًا (س)

to crush, to break into pieces, to crumble

لَا يَحْطِمَنَّكَ سُلَيْمَانُ وَجُودُهُ

Lest Sulaiman and his hosts crush you. [27:18]

حَطَامٌ (n.) chaff

حَطْمَةٌ (n.) crushing fire

ح ط ر ★

حَظْرٌ (pact. pic. m. sing.)  
< restrained one

حَظَرَ يَحْظُرُ حَظْرًا (ن)

to restrain, to prevent, to forbid

حَظْرٌ (ap-der. viii, m. sing.)  
< a fold builder

حَظَرَ يَحْظُرُ حَظْرًا (ن)  
to make for viii  
one-self an enclosure of wood or reeds

كَهَيْبَةِ الْمَحْظَرِ

Like the stable of a fold builder. [54:31]

ح ظ ظ ★

حَظٌّ (n.) < portion (1)

< guardians (n. p.) حَفَظَ  
(sing.) حَافِظٌ  
(act. 2 pic. m. sing.) حَافِظٌ  
the protector  
(pact. pic. m. sing.) حَفُوظٌ  
that is given protection, pro-  
tected one

ح ف ف ★

(perf. 1st. p. plu.) assim. حَفَفْنَا  
< we hedge  
to go حَفَّ يَحْفُ حَفًّا (ن)  
around, to surround from  
all sides  
to encompass ب -  
(act. pic. m. plu.) assim. حَافِظِينَ  
those who are thronging ar-  
ound

ح ف ی ★

< familiar (Jid.) (n.) حَفِيٌّ  
حَفِيٌّ يَحْفِي حَفَامًا وَحَفِيٌّ (س)  
to show great joy, be fami-  
liar  
well-informed (Rod. Pic.)  
solicitous (Rgh.)  
كَأَنَّكَ حَفِيٌّ عَنَّمَا  
As thou solicitous (well-  
informed) about it [7:187]

حَفِظْ يَحْفَظْ حَفِظًا (س)  
to guard, protect  
(perf. 1st p. plu.) حَفِظْنَا  
we have guarded  
(acc.) يَحْفَظُونَ < حَفِظُوا  
(imperf. 3 p.m. plu.)  
they may guard  
(imperf. 3 p.f. plu.) يَحْفَظْنَ  
they protect  
(imperf. 1st. p. plu.) نَحْفَظُ  
we protect  
(perate m. plu.) احْفَظُوا  
watch ! be watchful !  
(imperf. 3 p.m. plu.) iii يَحْفَظُونَ  
they guard  
(pp. 3 p. m. plu.) اسْتَحْفَظُوا  
they were made protectors  
they were entrusted  
(Jid. Rod. LL.)  
protection, guarding (n.) حَفِظٌ  
(perate. m. plu.) حَافِظُوا  
(you) protect, guard  
(act. pic. m. sing.) حَافِظٌ  
protector, guardian  
nom. حَافِظُونَ acc. حَافِظِينَ  
(act. pic. m. plu.)  
< protectors, guardians  
(sing.) حَافِظٌ  
(act. pic. f. plu.) حَافِظَاتٌ  
(women) protectors

of Esh-shihr : to the country of 'Ad **عَادُ** (LL) Al-Dahna (the red sand) is the name of the land extending east-west from 'Umman to Yamen and north-south from Najd to Hadramaut and covering an area of about 300,000 sq. miles. This 'red land' is a comparatively hard plain covered at intervals with long and winding sand belts.

(Jid. P. 46. n. 68)

ح ق ق ★

(perf. 3 p. m. sing.) (assim.) **حَقَّ**  
< ~ has hold over SS (Pic.)

to be **حَقٌّ يَمِينٌ حَقًّا (ض)**  
genuine, real, a fact, be true, right, just, necessitated

~ has been justified SS (Jid.)

~ deserved SS (Rod., Arb.)

A certain thing has become necessary as suited to the requirement of justice in his case. (LL)

(perf. 3 p. f. sing.) **حَقَّتْ**  
~ has been justified

(pp. 3 p. f. sing.) **حَقَّتْ**  
~ is made fit

(imperf. 3 p. m. sing.) **يَحِقُّ**  
~ justifies

ever kind (2)

**إِنَّكَ لَكَانَ بِى حَفِيًّا**

He is ever kind to me.

[19:47]

**مُحِبِّى** < gen. **مُحِبِّى**  
(imperf. 3 p. m. sing.) iv  
< ~ insisted, pressed

to press **أَحْسَى مُحِبِّى إِحْقَاءً**

**إِنْ يَسْأَلْكُمْ عَنْهَا فَيَسْأَلْكُمْ بَشَاطَةً**

If he should ask it of you and press you, you will be niggardly. [47:37]

ح ق ب ★

< a long period, ages (n.p.) **حُقْبٌ**  
(sing.) **حُقْبَةٌ**

**أَوْ أَمْضَى حُقْبًا**

Or I shall go on for ages.  
(Rgh.) [18:60]

long years (n. p.) **أَحْقَابٌ**

**إِنْ يَسْأَلْكُمْ عَنْهَا فَيَسْأَلْكُمْ بَشَاطَةً**

Living therein for long years.  
[78:23]

ح ق ف ★

sand-hills (n.) **أَحْقَافٌ**

**الْأَحْقَافُ** applies particularly to certain oblong tracts of sand in the region

right, claim (6)

مَا لَنَا بِبَنَاتِكَ مِنْ حَقٍّ

We have no right on your daughters. [11:79]

what ought to be (7)

يَتْلُوهُ هُنَّ حَتَّىٰ يَلْمِزَهُنَّ

They recite it as it ought to be recited. [2:121]

duty (8)

حَقُّ الْمُنِيفِينَ

A duty on the God-fearing. [2:180]

incumbent (9)

وَمَا كَانَ عَلَىٰ الْمُؤْمِنِينَ

And to help believers was ever incumbent on us. [30:47]

(act. 2 pic. m. sing.) حَقِيقٌ

incumbent

حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

Incumbent it is upon me that I speak naught respecting Allāh save the truth. [7:105]

(act. pic. f. sing.) الْحَاقَّةُ

reality, inevitable

more entitled (1) (relative) أَسَقٌ

وَيَسْأَلُونَ عَنْ أَسْقٍ يَدْعُونَ

And their husbands are more entitled to their restoration. [2:228]

(perf. 3 p.m. sing.) x اسْتَحَقَّ

~ deserved

(A certain thing as established for (or against) SS)

(perf. 3 p.m. dual.) x اسْتَحَقَّا

the twain deserved

one of the excellent (1) الْحَقُّ

ذَٰلِكَ بَيِّنَاتٌ لِّلَّهِ هُوَ الْحَقُّ

Because Allāh is the Truth. [22:6 and 31:30]

true (2) (n.) حَقٌّ

وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ

They have borne witness that the messenger was true. [3:86]

truth (3)

وَيَسْتَفْتُونَكَ أَحَقُّ هُوَ قَوْلُ رَبِّي وَإِنَّ اللَّهَ لَحَقٌّ

And they ask : is that truth ? Say aye ! by my Lord it is surely the truth. [10:53]

due share (4)

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَغْرُومِ

And in their wealth there is a due share for beggar and deprived persons. [51:19]

justice (5)

وَيَقْتُلُونَ النَّبِيِّنَّ بِغَيْرِ حَقِّ

They slay prophets unjustly. [3:21]



(*perate m. sing.*) اَحْكَمْ  
give judgement !

(*imperf. 3 p.m. plu.*) ii يَحْكُمُونَ  
< they appoint—to judge

to ask one اَحْكَمْ ii اَحْكَمِيَا  
to judge, to appoint one  
a judge

they ask your judgement يَحْكُمُونَكَ

(*pp. 3 p.f. plu.*) iv اُحْكِمَتْ  
< ~ is guarded,  
made firm (like a building,  
orderly and well constructed)

to make a thing iv اَحْكَمًا  
well, to consolidate

كُتِبَ اُحْكِمَتْ اَيْتُهُ

A Book this, the verses  
whereof are perfected (or)  
guarded [11:1]

يَتَعَاكَمُوا < يَتَعَاكَمُونَ

(*imperf. 3 p.m. plu.*) vi  
< they make SS judge

to summon vi تَعَاكَمَ تَعَاكَمًا  
each other, to go together  
before the judge, to make  
SS judge

judgement, ruling, (n.) حَكْمٌ  
decision

arbiter (n.) حَكَمٌ

judges, rulers (n.p.) حُكَّامٌ

wisdom (n.) حِكْمَةٌ

more worthy (2)

وَدَعْنُ اِحْقُ بِالْمَلِكِ رِيْنَهُ

And we are more worthy of  
the dominion than he.

[2:247]

ح ك م \*

(*perf. 3 p.m. sing.*) حَكَمَ  
< ~ judged, gave decision,  
ruled

حَكَمَ بِحَكْمِهِ عَمَّا وَ مَكْرَمَةٌ (ن)  
to restrain from evil-doing,  
exercise authority, com-  
mand, give judgement, to  
be wise

(*perf. 2 p.m. sing.*) حَكَمْتَ  
thou ruled, judged

(*perf. 2 p.m. plu.*) حَكَمْتُمْ  
you ruled, judged

judges (*act. pic. m. plu.*) حَاكِمِينَ

(*imperf. 3 p.m. sing.*) يَحْكُمُ  
~ will judge

(*imperf. 3 p.m. dual.*) يَحْكُمَانِ  
(the twain) will judge

(*imperf. 3 p.m. plu.*) يَحْكُمُونَ  
they will judge

(*imperf. 2 p.m. sing.*) تَحْكُمُ  
thou will judge

(*imperf. 1st p. sing.*) اَحْكُمُ  
I judge

تَحْكُمُوا < تَحْكُمُونَ  
(*imperf. 2 p.m. plu.*)  
you judge

حَلَقَ بِحَلْقٍ حَلْفًا (ض) وَ حَلَقَ  
to shave حَلْفًا  
(ap-der. ii, m. plu.) حَلْفَيْنِ  
having the heads shaved

★ ★ ★ ★

حَلْقُومٌ (n.)  
the windpipe

★ ح ل ل

حَلَلْتُمْ (perf. 2 p.m. plu.) (assim.)  
you loosened the knot (i.e.  
you put off the إِحْرَامُ  
sanctity)

يَحِلُّ، يَحِلُّ (assim.)  
(imperf. 3 p.m. sing.)  
~ become allowed, (1)  
lawful

< حَلَّ يَحِلُّ حِلًّا وَ حَلَالًا (ض)  
(i) to be lawful, permissible,  
(ii) to fall

لَا يَحِلُّ لَكَ أَنْ تَأْخُذُوا

It is not lawful for you to  
take. [2:229]

falls (or) will fall (2)

وَيَحِلُّ عَلَيْهِ وَعَدَابُ مُقِيمٌ

And a lasting chastisement  
will fall on him. [11:39]

حَكِيمٌ wise (n.)  
أَحْكَمُ more powerful (relative)  
judge,  
The Powerful,  
wiser judge than other  
judges or rulers

مُحْكَمَةٌ (pis. pic. iv, f. sing.)  
firmly constructed

مُحْكَمَاتٌ unambiguous (n.p.)  
< i.e. free from all abscu-  
rity and admitting of  
(only) one interpretation

مُحْكَمَةٌ (sing.)  
(opp. مُتَشَابِهَاتٌ) (Jid.)

★ ح ل ف

حَلَفْتُمْ (perf. 2 p.m. plu.)  
< you have sworn  
حَلَفَ يَحْلِفُ حَلْفًا (ض)  
to swear, to make an oath

يَحْلِفُونَ (imperf. 3 p.m. plu.)  
they swear

لَيَحْلِفَنَّ (epl. 3 p.m. plu.)  
they surely swear

حَلَّافٌ one who swears (ints.)  
habitually

★ ح ل ق

لَا تَحْلِقُوا (perate. neg. m. plu.)  
< do not shave!

cause to fall (2)

رَاحِلًا قَوْمَهُمْ دَارَ الْبَوَارِ

And they made their people  
fall the abode of perdi-  
tion. [14:28]

(imperf. 3 p.m. sing.)  
makes lawful

يُحِلُّونَ < n.d. acc.

(imperf. 3 p.m. plu.)  
they make lawful

يُحِلُّونَ < n.d. acc.

(imperf. 2 p.m. plu.)  
you make lawful

ح ل ي see

(pp. 3 p.m. sing.) iv  
~has been made lawful

(pp. 3 p.f. sing.) iv  
~has been made lawful

lawful, allowed (n.)

lawful (n.)  
(opp. حَرَامٌ sinful)

(sing.) حِلَّةٌ < wives (n.p.)

(ap-der. iv (n.d.) n. plu.)  
those who allow

غَيْرُحِلِّ الصَّيْدِ

Not allowing the chase. [5:1]

destination (n. for p.)

حَتَّىٰ يَبْلُغَ الْوَهْدَىٰ بِحِمَاةِ

Until the offering reaches its  
destination. [2:196]

يَجِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْسِلْ

عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

Lest My wrath fall upon you,  
and he on whom My  
wrath falleth, he is lost  
indeed. [20:81]

(imperf. 3 p.f. sing.)  
< ~ enters, falls upon

حَلَّ يَحِلُّ حَلًّا وَ حُلُولًا (ن)  
to untie a knot, to enter, to  
fall upon

أَوْصَلْتُ قَوْمِي بَيْنَ دَارِهِمْ

Or it will fall upon close by  
their abode. [13:31]

(imperf. 3 p.f. sing.)  
~will make lawful

(imperf. 3 p.m. plu.)  
they make lawful

(perate m. sing.)  
loose (the knot)

وَأَحِلَّنَا عُقْدَةَ تَمْرِنَ لِسَانِي

And loose a knot from my  
tongue. [20:27]

(perf. 3 p.m. sing.) iv  
~has allowed, (1)  
made lawful

أَحَلَّ اللَّهُ الْبَيْعَ

Allah has allowed the trade.  
[2:275]

(perf. 3 p.m. plu.) iv  
they have allowed, made law-  
ful.

ii < حَلَىٰ بِحُلَىٰ تَحْلِيَةً  
to be adorned  
<< حَلَىٰ بِحُلَىٰ حَلِيًّا وَحَلِيَّةً (ح)  
to adorn SS with gold or  
jewels

(pp. 3 p.m. plu.) ii يُحَلَّوْنَ  
they are (or) will be adorned

ornament (n.) حَلِيَّةٌ

ornaments (n.p.) حَلِيَّاتٌ

(sing.) حَلِيَّةٌ

★ ح م ا

clay (n.) حَمَاءٌ

slack mud (LL) (n.) حَمَّةٌ

★ ح م د

يُحَمِّدُونَ < n.d. acc. يُحَمِّدُونَ  
(pip. 3 p.m. plu.)

they are praised

< حَمْدًا بِحَمْدِ حَمْدًا (س)  
to praise, to thank

وَيُحِبُّونَ أَنْ يُحَمِّدُوا بِمَا لَمْ يَفْعَلُوا

And they love to be praised  
for that which they have  
not done. [3:188]

(act. pic. m. plu.) الْحَامِدُونَ  
those who praise  
(i.e.) praise Almighty Allah

praise (v.n.) حَمَدٌ

a thing by which an (n.) تَحْلِيَةٌ  
oath is expiated

★ ح ل م

< the puberty (v.n.) الْحَلْمُ

(a period in life at which a  
person becomes capable  
of reproduction) (Rgh.)

to dream, حَلَّمَ يَحْلُمُ حَلْمًا (ن)  
have a vision, to attain to  
puberty

dreams (1) (n.p.) أَحْلَامٌ

وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعِلْمٍ

And we are not skilled in  
the interpretation of the  
dreams. [12:44]

understanding (2)

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا

Enjoin them their understand-  
ing to this? [52:32]

(act. 2 pic. m. sing.) حَلِيمٌ

< The Forbearing  
(one of the excellent names  
of Allah)

to be forbearing حَلَّمَ يَحْلُمُ حَلْمًا (ك)

★ ح ل ي

(pp. 3 p.m. plu.) ii حُلُوا  
they were adorned  
i.e. will be adorned

## ★ ح م ر

an ass (n.)	حَمَارٌ
< asses (n.p.)	حَمَرٌ
(sing.) حَمَارٌ	
the ass (n.)	الْحَمِيرُ
< reds (p.b.)	حَمْرٌ
(sing.) أَحْمَرٌ	

## ★ ح م ل

(perf. 3 p.m. sing.)	حَمَلٌ
< ~ bore	
حَمَلٌ يَحْمِلُ حَمَلًا (ض)	
to bear, carry, lift, incite	
to be pregnant	عَلَى -
(perf. 3 p.m. plu.)	حَمَلُوا
they bore	
(perf. 3 p.f. sing.)	حَمَلَتْ
she bore	
i.e. she bore a child in her womb, became pregnant	
(perf. 2 p.m. sing.)	حَمَلْتَ
thou bear	
(perf. 1st. p. plu.)	حَمَلْنَا
we carried	
وَمِنَ حَمَلَاتِ نُوحٍ	

And of those whom We carried with Nooh. [19:58]

all kinds of praise (v.n.) الْحَمْدُ

(act. 2 pic. m. sing.) حَمِيدٌ

praiseworthy, the praised one (proper n.) أَحْمَدُ

(A proper name of the Prophet Mohammad—peace and blessing of Allah be upon him.)

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

And give the glad tiding of an Apostle who cometh after me, his name will be Ahmad. [61:6]

(pact. pic. m. sing.) مَحْمُودٌ

praised

مَقَامًا مَحْمُودًا

A praised place. [17:79]

(This praised place, station or place of praise, according to different ways of rendering, is the post of intercession on behalf of others assigned to the holy Prophet—peace be upon him.—Ibn Kathir.

praised one (pis. pic. > ii) مُحَمَّدٌ

(The proper name of the holy Propet of Islam, peace and blessings of Allah be upon him).

مُحَمَّدًا رَسُولَ اللَّهِ

Muhammad is the messenger of Allah. [48:29]

(perate. neg. m. sing.) ii لَا تَحْمِلُ  
(thou) lay not

(perf. 3 p.m. sing.) viii اَحْتَمَلَ  
< ~ bore, carried

same as RF viii اَحْتَمَلُوا

(perf. 3 p.m. plu.) viii اَحْتَمَلُوا  
they carried, bore

burden (n.) حَمْلٌ

load (n.) حَمْلٌ

(act. pic. m. plu.) حَامِلِينَ  
the bearers

(act. pic. f. plu.) حَامِلَاتٌ  
the bearers

(ints. f. sing.) حَامِلَةٌ  
the bearer (woman)

(i.e. who usually or profes-  
sionally carries loads of  
wood, etc.)

cattle used for loading (n.) حَمُولَةٌ  
burden

★ ۲۴۲

(act. 2 pic. m. sing.) حَمِيمٌ  
warn (1)

كَانَ لَهُ وَدِيٌّ حَمِيمٌ

As he is a warm friend.

[41:34]

boiling water (2)

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ

For them (shall be) drink of  
boiling water. [6:70]

(imperf. 3 p.m. sing.) يَحْمِلُ  
bears, carries

(emp. 3 p.m. sing.) يَحْمِلَنَّ  
surely will carry

(imperf. 3 p.m. plu.) يَحْمِلُونَ  
they bear

acc. n.d. يَحْمِلُونَا  
(imperf. 3 p.m. plu.)  
they bear

(imperf. 3 p.f. plu.) يَحْمِلْنَ  
they (f.) bear

(imperf. 2 p.m. plu.) تَحْمِلُونَ  
you bear

(imperf. 3 p.f. sing.) تَحْمِلُ  
she bears

(imperf. 1st. p. sing.) اَحْمِلُ  
I bear (or): carry

(imperf. 1st. p. plu.) نَحْمِلُ  
we bear, carry

(pip. 3 p.m. sing.) يَحْمَلُ  
~ is borne

(pp. 3 p.m. sing.) ii حُمِّلَ  
< ~ was loaded

same as RF تَحْمِيلًا ii حُمِّلُوا

(pp. 3 p.m. plu.) ii حُمِّلُوا  
they were loaded

(pp. 2 p.m. plu.) ii حُمِّلْتُمْ  
you were loaded

(pp. 1st. p. plu.) ii حُمِّلْنَا  
we were made to bear

(perate neg. m. sing.) لَا تَحْمِلُ  
(thou) lay not

## ★ ح ن ذ

(act. 2 pic. m. sing.) حَنِيدٌ  
 < roasted  
 to roast (ض) حَنَدَ يَحْنِدُ حَنْدًا

## ★ ح ن ف

(act. pic. m. sing.) حَنِيفٌ  
 < the upright man  
 حَتَفَ يَحْنِفُ حَنْفًا (ض)  
 to stand firmly on one side,  
 to leave a false religion  
 and turn to right

< the upright men (n. p.) حَنْفَاءُ  
 (sing.) حَنْفٍ

## ★ ح ن ك

(epl. 1st. p. sing.) viii لَأَحْتَكِنَنَّ  
 I shall certainly cause to  
 perish  
 < احْتَكَا احْتِكَا  
 to overturn, to sweep away,  
 perish  
 << حَكَ يَحْكُ حَكًا (ن)  
 to bridle (a horse), make  
 wise

## ★ ح ن ن

< tenderness (v.n.) حَنَانٌ  
 حَنَّ يَحْنُ حَنَانًا وَحَنِينًا (ض)  
 to have a longing desire  
 for

black smoke (n.) يَحْمُومٌ

## ★ ح م ي

(pip. 3 p.m. sing.) يَحْمَى  
 ~ will be heated  
 تَحِيَّ يَحْمَى تَحِيًّا وَحُمُومًا (س)  
 to be very hot

(act. pic. f. sing.) حَامِيَةٌ  
 vehemently hot

a zealotry الحَمِيَّةُ  
 or tribal pride  
 (for the background of this  
 term see Jid. 29, nn.316)

haam (n.) حَامٍ  
 the dedicated stallion camel  
 after begetting ten young  
 ones was turned loose  
 (Rgh.)

## ★ ح ن ث

(perate. neg. m. sing.) لَا تَحْنَفُ  
 < break not (thy) oath  
 حَنَفَ يَحْنِفُ حَنْفًا (ف)  
 to break one's oath

offence, sin (n.) الحَنْثُ

## ★ ح ن ج ر

الحَنَاجِرُ < gullets (n.p.) حَنَجْرَةٌ  
 (sing.)

feeling of need (3)

وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً

And they find in their hearts no feelings of need.

[59:9]

ح و ر ذ \*

(perf. 3 p.m. sing.) x اسْتَحْوَذَ

~became dominant,  
(or) gained mastery

x اسْتَحْوَذَ اسْتِحْوَاذًا <

to overcome, get the mastery over

<< عَادَ يَحْوِزُ حَوَازًا (ن)

to drive fast, overcome

اسْتَحْوَذَ عَلَيْكَ الشَّيْطَانُ

Satan hath gained mastery upon you. [58:19]

(imperf. 1st p. plu.) x نَسْتَحْوِذُ

we get mastery

أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ

Gained we not mastery over you? [4:141]

ح و ر \*

(imperf. 3 p.m. sing.) يَحْوِرُ

<~goes back

عَادَ يَحْوِرُ حَوَارًا (ن)

to return to or from,

will never go back لَنْ يَحْوِرَ

Hunain (proper, n.) حَيْنٌ

A deep and irregular valley with clusters of palm trees, situated on one of the roads to Taif. The scene of the famous battle fought soon after the surrender of Makka. The date of battle according to the Christian calendar is 1st. February 630 A.D.

ح و ب \*

<crime (n.) حُوبٌ

عَابَ يَحُوبُ حُوبًا (ن) to sin,  
transgress

ح و ت \*

حُوتٌ fish (n.)

حَيْتَانٌ <fishes (n.p.) حُوتٌ

(sing.)

ح و ج \*

حَاجَةٌ desire (n.)

إِلْهَابَةً فِي نَفْسٍ يَعْزُوبُ تَضْمًا

It was only a desire in the soul of Ya'qoob which he satisfied. [12:68]

need (2)

وَلِيَتْلُوَ عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ

You may attain through them a need which is in your breasts. [40:80]



## ح و ط ★

(perf. 3 p.m. sing.) iv أَحَاطَ  
~encompassed

أَحَاطَ بِمِحْطٍ إِحَاطَةً  
to encompass, surround,  
<< حَاطَ بِحَوْطٍ حَوْطًا (ن)  
to watch, guard

(pref. 3 p.m. sing.) iv أَحَاطَتْ  
~encompassed

(perf. 1st. p. sing.) iv أَحَاطْتُ  
I encompassed

(perf. 1st. p. plu.) iv أَحَاطْنَا  
we encompassed

iv مَحِيطُونَ acc. مَحِيطُونَ  
(imperf. 3 p.m. plu.)  
they encompass

(imperf. 2 p.m. plu.) iv acc. مَحِيطُونَ  
you encompass

(imperf. 1st. p. sing.) iv أَحِيطُ  
I encompass

(pp. 3 p.m. sing.) iv أَحِيطُ  
was encompassed

وَكَلَّمُوا أَنَّهُمْ أَحِيطُوا بِهِمْ

And they deem that they are  
encompassed. [10:22]

(pip. 3 p.m. sing.) iv مَحِيطٌ  
~was/were encompassed

إِلَّا أَنْ يُحَاطَ بِكَ

Except if you are completely  
surrounded. [12:66]

(imperf. 3 p.m. sing.) iii مَحَاوَرٌ  
~converses

حَاوَرَ مَحَاوَرَةً وَ حِوَارًا  
to converse with another,  
debate

conversation (v.n.) v مَحَاوَرٌ

< fair ones (Jid.), (n.p.) حُورٌ  
pure ones (Rod., Pic.)

having eyes (sing.) حَوْرَاءُ  
intense white and black (Rgh.)

(n.p.) الحَوَارِيُّونَ acc. الحَوَارِيِّينَ  
< the disciples

(sing.) حَوَارِيٌّ i.e. the adherents  
of the Prophet Eisa (Jesus).  
Literally حَوَارِيٌّ

is one who whitens clothes  
or garments by washing  
and bathing them. Hence

the plural حَوَارِيُّونَ is  
applied to the companions  
of Prophet Eisa who  
were doing this job (LL.)

## ح ش ي ★

remoteness from (part.) حَاشَ  
imperfection of the like,  
or freedom therefrom.

How far is Allah from حَاشَ  
every imperfection, or how  
free is Allah from im-  
perfection (Rgh.)

Note: The word **حَوْل** also means strength as in  
**لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**  
 There is no strength and no power but by the help of Allah.

<two years (n. dual.) **حَوْلَيْنِ**  
 (sing.) **حَوْلٌ**  
 removal (n.) **حَوْلٌ**  
 means (n.) **حِيلَةٌ**  
 change (v.n.) ii **تَحْوِيلٌ**

★ ح و ی ★

< the entrails (n. p.) **الْحَوَائِمَا**  
 coiled, (sing.) **حَوِيَّةٌ وَ حَاوِيَةٌ**  
 small intestine  
 dried up that (relative) **أَحْوَى**  
 became black by reason of oldness  
 < **حَوِيٌّ يَحْوِي حَوِيًّا (س)**  
 to be brown or black

★ ح ی ث ★

where, whereat. (part) **حَيْثُ**  
 in the place where  
 as to, as far as, where- **مِنْ حَيْثُ**  
 from

★ ح ی د ★

(imperf. 2 p.m. sing.) **تَحِيدٌ**  
 <thou shun

تَحِيطٌ < تَحِيْطٌ

(imperf. 2 p.m. sing.)  
 you encompass

فَقَالَ أَحْطَى بِمَا لَمْ تَحِطْ بِهِ

I encompassed what they did not encompass i.e. I knew what they did not.

[27:22]

(Ap-der. m. sing.) **مُحِيطٌ**

one who encompasses

(Ap-der. f. sing.) **مُحِيطَةٌ**

encompasser

★ ح و ل ★

(perf. 3 p.m. sing.) **حَالَ**  
 ~came in between  
 (imperf. 3 p.m. sing.) **يَحْوُلُ**  
 ~comes in between  
 (pp. 3 p.m. sing.) **حِيلٌ**  
 ~was put in between  
 i.e. a barrier is placed between SS and SS

around (1) (v.n.) **حَوْلٌ**

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

When it was illumined all around him. [2:17]

year (2)

مَتَاعًا إِلَى الْحَوْلِ

Maintenance for a year.

[2:240]

وَأُولَئِكَ لَمْ يَحِضْنَ

And those who not (yet)  
menstruate. [65:4]

menstruation (v.n. mim.) **حِضْنَ**

★ ح ی ف

(imperf. 3 p.m. sing.) **يَحِيفُ**

< ~ misjudges

كَافَ يَحِيفُ حَيْفًا (ض)

to act unjustly

أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ

Or fear they that Allah and  
His messenger shall mis-  
judge them? [24:50]

★ ح ی ق

(perf. 3 p.m. sing.) **حَاقَ**

< ~ encompassed

حَاقَ يَحِيقُ حَيْقًا (ض)

to surround and take hold of

(imperf. 3 p.m. sing.) **يَحِيقُ**

encompasses

★ ح ی ن

period, (1) (part.) **حِينٌ**  
a space of time

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ

Hath there come upon man  
(ever) any period of time.  
[76:1]

حَادَ يَحِيدُ حَيْدًا وَ حَيْدَانًا (ض)

to deviate, remove, avoid,  
turn aside, shun

ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدًا

That is what thou would  
shun [50:19]

ح ی ر

< bewilderment (act. pic.) **حَيْرَانٌ**

حَارَ يَحَارُ حَيْرًا وَ حَيْرَانًا (ف)

to be bewildered

★ ح ی ز

(Ap-der. v, m. sing.) **مُتَحَيِّرٌ**

one who turns away in a  
battlefield for the purpose  
of returning to fight, re-  
treat which is one of the  
stratagems of war.

(LL. Rgh. Lis.)

★ ح ی ص

(n. for p. and t.) **حَيْضٌ**

< a place of escape

حَاصٍ يَحِضُّ حَيْضًا وَ حَيْضًا (ض)

to deviate, turn away, to  
shun, escape

★ ح ی ض

(imperf. neg. 3 p.f. plu.) **يَحِضْنَ**  
they (f.) menstruate

(perf. 3 p.m. sing.) iv  
 < ~ gave life

to give life أَحْيَا مِثْمِي إِحْيَاءً

(perf. 2 p.m. sing.) iv  
 thou gave life أَحْيَيْتَ

(perf. 1st. p. plu.) iv  
 we gave life أَحْيَيْنَا

(imperf. 3 p.m. sing.) iv  
 gives life يَحْيِي

(imperf. 2 p. m. sing.) iv  
 thou give life يَحْيِي

(imperf. 1st. p. sing.) iv  
 I give life أَحْيِي

(imperf. 1st. p. plu.) iv  
 we give life يَحْيِي

(emp. 1st. p. plu.) iv  
 we surely give life مَحْيِيْنَ

(perf. 3 p.m. plu.) x  
 they let SS live اسْتَحْيَوْا

(imperf. 3 p.m. plu.) x  
 they let SS live يَسْتَحْيُونَ

(imperf. 3 p.m. sing.) x  
 ~ lets SS live (1) يَسْتَحْيِي

يَذَرُجُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ

He (i.e. Firawn) used to slay their sons and let their women live. [28:4]

<< feels ashamed (2)

to be ashamed حَيَّيْ يَحْيِي حَيَاءً (س)

intimated time (2)

وَلَكُمْ عَلَى الْأَرْضِ مَسَقَرًا وَمَتَاعًا إِلَىٰ حِينٍ

And for you on earth a habitation and provision for (an intimated time). [2:36]

in the time of,  
 when

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ

And the patient in tribulation and adversity and the time of stress. [2:177]

then, at that time (part.) حِينَئِذٍ

ح ي ي \*

(perf. 3 p.m. sing.) حَيَّ  
 < ~ lived

حَيَّيْ يَحْيِي حَيَاءً (س)  
 to live, be alive

(imperf. 3 p.m. sing.) يَحْيِي  
 ~ lives or will live

(imperf. 2 p.m. plu.) تَحْيُونَ  
 you live

(pref. 3 p.m. plu.) ii حَيَّوْا  
 they greeted

حَيَّوْكَ بِمَا لَوْ يُسَبِّحُكَ بِهِ اللَّهُ

They greet thee with a greeting with which Allah greeted thee not. [58:8]

(pp. 2 p.m. plu.) حَيَّيْتُمْ  
 you are greeted

(perate m. sing.) حَيَّوْا  
 greet !

أَحْيَاءُ، الْأَحْيَاءُ < alive ones (n.p.)

(sing.) حَيٌّ

حَيَاةٌ (حَيَوَةٌ) الحَيَوَةُ life (n.)

حَيَّةٌ a serpent (n.)

حَيًّا to live, life (v.n. mim.)

سَوَاءٌ حَيَاتُهُمْ وَمَوْتُهُمْ

Their life and their death is equal. [45:21]

مُحْيِيٌ quickener (ap-der. < iv)

مُحْيِيُ الْمَوْتَى the quickener of the deads

الْحَيَوَانُ the life

(i.e. the real and everlasting life)

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا

Allah is not ashamed to set forth any parable. [2:26]

تَسْتَحْيِي (imperf. Ist. p. plu.)  
we let SS to be alive

أَسْتَحْيَاءُ bashfulness (v.n.)

<< حَيَاءٌ bashfulness

فَجَاءَتْهُ إِحْدَاهُمَا تَتَوَشَّيْ عَلَى الْآخَرِيَّةِ

The one of the two women came to him walking bashfully. [28:25]

حَيٌّ، حَيًّا a living one (n.)

الْحَيُّ The Everliving (Allah) (n.)

حَيْتَةً greeting (v.n.)

\*\*\*

## کتاب الخاء

to become **أَخْبَتَ إِخْبَانًا** <  
humble, lowly

(*imperf. 3 p.f. sing.*) *iv acc.* **تَخَبَّتْ**  
submitted humbly

(*ap-der. m. plu.*) *iv* **تَخَبِّينَ**  
humble ones

**تَخَبَّتْ** see **خ ب و**

خ ب ت ★

(*perf. 3 p. m. sing.*) **خَبَّتْ**  
< ~ is vile, bad, inferior

< **خَبَّتْ يَخْبُتُ خَبَاةً (ك)**  
to be vile, corrupt

(*act. 2 pic. m. sing.*) **الْخَبِيثُ**  
foul, evil, bad

< **الْخَبِيثِينَ** *acc.* **الْخَبِيثُونَ**  
< evil or bad ones

(*sing.*) **خَبِيثٌ**

(*act. 2 pic. f. sing.*) **خَبِيثَةٌ**  
a evil or bad (*f.*)

**خَابَ** see **خ ي ب**

**خَاصَّ** see **خ و ض**

**خَافَ** see **خ و ف**

**خَالَ** see **خ و ل**

**خَالَهٗ** see **خ و ل**

**خَانَ** see **خ و ن**

**خَاوِيَةٌ** see **خ و ي**

خ ب ء ★

< **الْخَبِيْثُ** (that is hidden (*n.*))

to conceal, **خَبَأَ يَخْبِئُ خَبْأً**  
store up, guard

خ ب ت ★

(*perf. 3 p.m. plu.*) *iv* **أَخْبَتُوا**  
they submitted humbly

خَبَطَ يَخْبِطُ خَبْطًا (ض)  
to strike, beat violently,  
he travelled at night - اللَّيْلُ  
(as RF) to be in a state of agitation. خَبَطَ

★ خ ب ل ★

mischievous خَبَالٌ  
لَا يَأْتُونَكَ خَبَالًا

They shall not be remiss in doing you mischief. [3:118]

(The word خَبَالٌ is a state of perdition or destruction, or things going away or being consumed or destroyed. Thus the verse means they will not fall short in corrupting your affairs).

★ خ ب و ★

خَبِثَ (perf. 3 p. f. sing.)  
abated  
خَبَا يَخْبُو خَبْوًا وَخَبْوًا (ن)  
to be extinguished, subsided (fire, anger)

كَلِمًا خَبِثَتْ زِدْنَاهُمْ سَوِيرًا  
Whenever it abates We make them burn the more. [17:97]

خَبِيثَاتٌ (act. 2 pic. f. plu.)  
evil or bad (f.) ones

خَبَائِثٌ bad things, evil (n. p.) practices

(sing.) خَبِيثَةٌ <

★ خ ب ر ★

خَبْرٌ knowledge (n.) acc. خُبْرًا <

خَبَرَ يَخْبُرُ خَبْرًا وَخُبْرَةً (ن)  
to test, to try, to learn by experience

خَبْرٌ information, tidings, (n.) news

أَخْبَارٌ information, (1) (n. p.) tidings

يَوْمَئِذٍ تُخْبِرُ أَخْبَارَهَا

On that day she will tell out the tidings thereof. [99:4] states (2)

وَتَبْلُغُوا أَخْبَارَكُمْ

And We shall prove your states. [47:31]

خَبِيرٌ ever-aware (ints.)

★ خ ب ز ★

خَبْزٌ bread (n.)

★ خ ب ط ★

يَخْبِطُ (imperf. 3 p. m. sing.)  
~confounds

sealing (n.) خَتَامٌ

(pact. pic. m. sing.) خَتَمٌ

sealed one

★ خ د د ★

check (n.) خَدٌّ

trench, ditch (n.) أَخْدُودٌ

أَصْحَابُ الْأَخْدُودِ

The owners of the ditch.

[85:4]

The reference is to the persecution of some Christians by ذُو نُوَاسٍ (Dhu Nawas), a king of Yemen, who was of the Jewish religion (Ibn Kathir).

★ خ د ع ★

يَخْدَعُونَ، يَخْدَعُوا

(imperf. 3 p.m. plu.)

they deceive

&lt; خَدَعٌ يَخْدَعُ خِدَاعًا (ف)

to deceive

(imperf. 3 p.m. plu.) iii يَخَادِعُونَ

they deceive

&lt; خَادِعٌ يَخَادِعُ خِدَاعًا

(act. pic. m. sing.) خَادِعٌ

one deceitful

★ خ د ن ★

secret paramours (n.p.) أَخْدَانٌ

★ خ ت ر ★

&lt; perfidious one (ints.) خَتَّارٌ

خَتَرَ يَخْتَرُ خَيْرًا وَخَيْرًا (ن)

to deceive, betray, to act perfidiously

★ خ ت م ★

(perf. 3 p.m. sing.) خَتَمَ

~ sealed

(imperf. 3 p.m. sing.) يَخْتِمُ

~ seals

(imperf. 1st. p. plu.) نَخْتِمُ

we sealed

seal (n.) خَاتَمٌ

مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Muhammad is not the father of any man among you but is the messenger of Allah and the seal of the Prophets. [33:40]

خَاتَمُ النَّبِيِّينَ means the closer of the long line of prophets (Jid.) He is not only a prophet but the final Prophet (LL) i.e. there will be no prophet after him in any case, in any shape or in any sense.



(perf. 3 p.m. plu.) خَرَجُوا  
they came out

(perf. 3 p.f. plu.) خَرَجْنَ  
they (f.) came out

(perf. 2 p.m. plu.) خَرَجْتُمْ  
you came out

(perf. 1st. p. plu.) خَرَجْنَا  
we came out

(imperf. 3 p.m. sing.) يَخْرُجُ  
comes out

(emp. 3 p.m. sing.) يَخْرُجَنَّ  
surely will come out

nom. يَخْرُجُونَ acc. يَخْرُجُوا  
(imperf. 3 p.m. plu.)  
they drive out

(perate. m. sing.) أُخْرِجُ  
come forth

(perate. m. plu.) أُخْرِجُوا  
you come forth

(act. pic. m. sing.) خَارِجُ  
comes forth

(act. pic. m. plu.) خَارِجِينَ  
comes forth

(perf. 3 p.m. sing.) iv أَخْرَجَ  
~brought up

(perf. 3 p.f. sing.) iv أَخْرَجَتْ  
she brought up

(imperf. 3 p.m. sing.) iv يَخْرِجُ  
~brings up

(emp. 3 p.m. sing.) iv يَخْرِجَنَّ  
~surely will derive them

★ خ ذ ل

(imperf. 3 p.m. sing.) يَخْذُلُ

< ~abandons

خَذَلَ يَخْذُلُ خَذَلًا وَ خَذَلَاتًا (ن)

to forsake, abandon, abstain  
from aiding

betrayal (ints.) خَذُولٌ

Note: It is applied to the  
devil, because he forsakes  
the unbelievers and declara-  
res himself to be clear of  
the latter's guilt on the  
accusation of his betrayal  
or affliction (LL).

(pact. pic. m. sing.) خَذُولٌ  
forsaken ones

★ خ ر ب

(imperf. 3 p.m. plu.) iv يَخْرِبُونَ  
they demolish

< أَخْرَبَ يَخْرِبُ إِخْرَابًا  
to demolish

ruin (n.) خَرَابٌ

★ خ ر ج

(perf. 3 p.m. sing.) خَرَجَ  
~came out

(perf. 2 p.m. sing.) خَرَجْتَ  
thou came out

(*pip. 3 p.m. plu.*) *iv* يَخْرُجُونَ  
they are driven forth

(*pip. 2 p.m. plu.*) *iv* تَخْرُجُونَ  
you are driven forth

يَسْتَخْرِجَانِ < *acc.*  
(*imperf. 3 p.m. dual.*) *x*  
they two may bring forth

(*imperf. 2 p.m. plu.*) *x* تَسْتَخْرِجُونَ  
you bring forth

tribute, maintenance (*n.*) خَرْجٌ

tribute, maintenance (*n.*) خَرَاجٌ

going forth (*v.n.*) خُرُوجٌ

driving out (*v.n. > iv.*) إِخْرَاجٌ

(*n. for. p.t.*) خَرَجٌ  
way out (place of safety)

(*ap-der. > vi, m. sing.*) مَخْرَجٌ  
bringer forth

مُخْرَجُونَ، مَخْرَجِينَ *acc.*  
(*pis. pic. m. plu.*)  
those who are brought forth

خ ر د ل

mustared seed (*n.*) خَرْدَلٌ

خ ر ر ★

(*perf. 3 p.m. sing.*) (*assim.*) خَرَّ  
< ~ fell down

خَرَّ يَخْرُ خَرًّا وَخَرُّورًا (ض)  
to fall down

(*perf. 3 p.m. plu.*) (*assim.*) خَرُّوا  
they fell down

(*imperf. 3 p.m. plu.*) *iv* يَخْرُجُونَ  
they drive out

(*imperf. 2 p.m. sing.*) *iv* تَخْرُجُ  
thou drive out

< going out (*v.n. min.*) مَخْرَجٌ

(مَخْرَجٌ : مَصَدَرٌ مِمَّا يَمَعُ

« الْمَرْجُ » )

وَأَخْرَجْنِي مَخْرَجًا وَصَلَقِ

And to go out with a firm  
going out [17:80]

(*imperf. 2 p.m. plu.*) *iv* تَخْرُجُونَ  
you make out or bring SS  
forth

(*imperf. 2 p.m. plu.*) *iv acc.* تَخْرُجُوا  
you make out or bring SS  
forth

(*imperf. 1st. p. plu.*) *iv* نَخْرُجُ  
we bring forth

(*perate. m. sing.*) *iv* أَخْرَجُ  
bring forth

(*perate. m. plu.*) *iv* أَخْرَجُوا  
bring forth

~ (pp. 3 p.f. sing.) *iv* أُخْرِجَتْ  
is raised up, brought up

(pp. 3 p.m. plu.) *iv* أُخْرِجُوا  
they were driven forth

(pp. 2 p.m. plu.) *iv* أُخْرِجْتُمْ  
you were driven forth

(pp. 1st. p. plu.) *iv* أُخْرِجْنَا  
we were driven forth

< حَرَقَ يَحْرِقُ حَرْقًا (ض)  
to make a hole, tear SS, tell  
a lie

حَتَّى إِذَا تَرَكْنَا فِي السَّفِينَةِ حَرَقًا

When they two embarked in  
a boat he scuttled it.

[18:71]

(perf. 2 p.m. sing.) حَرَقْتَ  
thou made a hole

(perf. 3 p.m. plu.) حَرَقُوا  
they impute

وَحَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

They imputed unto Him sons  
and daughters without  
knowledge. [6:100]

(imperf. 2 p.m. sing.) acc. حَرِيقٌ  
thou rend (3)

إِنَّكَ لَنْ تَحْرِقَ الْأَرْضَ

Thou will never rend the  
earth. [17:37]

★ خ ز ن

(act. pic. m. plu.) acc. حَازِنِينَ  
< treasurers

(sing.) حَازِنٌ

keepers of a place (n.p.) حَزَانَةٌ

(The keepers of paradise and  
the keepers of the hell,  
both of them are referred  
to as حَزَانَةٌ)

(imperf. 2 p.m. sing.) (assim) يَحْرُتُ  
thou fall down

(assim) يَحْرُونَ

(imperf. 3 p.m. plu.)  
they fall down

يَحْرُونَ < acc. يَحْرُوا  
they fall down

★ خ ر ص

(imperf. 3 p.m. plu.) يَحْرُصُونَ  
they guess, conjecture

< حَرَصَ يَحْرُصُ حَرَصًا (ن)  
to conjecture

(imperf. 2 p.m. plu.) حَرَصُونَ  
you conjecture

conjecturers (ints. plu.) الْحَرِصُونَ

قُتِلَ الْحَرِصُونَ

Perish the conjecturers.

[51:10]

(Those who in denying the  
truth of religion only con-  
jecture and do not exerci-  
se their reason and under-  
standing in the proper  
way—Jid.)

★ خ ر ط م

snout (n.) الْحَرْطُومُ

★ خ ر ق

(perf. 3 p.m. sing.) حَرَقَ  
~ scuttled (1)

خ س ر ★

(perate. m. plu.) اخسروا  
slink away

< خَسَا يَخْسُو خَسَا (ف)  
to be dazzled—distant, to  
drive away (a dog)

acc. خَائِبٌ ، خَائِبَةٌ  
(act. pic. m. sing.)  
despised one

(act. pic. m. plu.) acc. خَائِبِينَ  
despised ones

خ س ر ★

(perf. 3 p.m. sing.) خَسِرَ  
< ~lost  
خَسِرَ يَخْسِرُ خُسْرًا وَخَسَارَةً

و خَسَارًا (س)  
to lose, suffer  
damage, be cheated, lose  
one's way, go astray

(perf. 3 p.m. plu.) خَسِرُوا  
they lost

acc. (n. d.) iv يَخْسِرُونَ  
(imperf. 2 p.m. plu.)  
you make SS lose

(imperf. 3 p.m. plu) iv يَخْسِرُونَ  
those who make SS lose

loss (n.) خُسْرٌ ، خُسْرَانٌ ، خَسَارَةٌ

nom. خَائِرُونَ acc. خَائِرِينَ  
(act. pic. m. plu.)

losers

treasures (n.p.) خَزَائِنٌ

(sing.) خَزِينَةٌ

خ ذ ي ★

(imperf. Ist. p. plu.) يَخْزِي  
we are humiliated

< خَزِيَ يَخْزِي خِزْيًا (س)  
to fall into misery or disgrace  
to feel - خِزْيَةً وَخُزْيً  
ashamed

(perf. 2 p.m. sing.) iv أَخْزَيْتَ  
thou hast humiliated

(imperf. 3 p.m. sing.) iv يَخْزِي  
~will humiliate

~will not humiliate لَا يَخْزِي

(imperf. 3 p.m. sing.) gen. يَخْزِي  
~will humiliate

(perate. neg. m. sing.) لَا يَخْزِي  
(thou) humiliate not

(perate. neg. m. plu.) لَا يَخْزُوا  
(you) humiliate not

humiliate we not لَا يَخْزُونِ

humiliate us not لَا يَخْزُونَا

(o|men) humiliate me not لَا يَخْزُونَنِي

more humiliating (elative) أَخْزَى

(Ap-der. m. sing.) iv يَخْزِي  
humiliator

humiliation (v.n.) خِزْيٌ

(*imperf. 3 p.m. sing.*) يَخِيفُ  
~sinks

(*imperf. 1st. p. plu.*) نَخِيفُ  
we sink

★ خ ش ع

(*perf. 3 p.f. sing.*) خَسَمَتْ  
~become humbled

خَشَعَ بِخُشُوعٍ (ف)  
to be submissive, humble,  
low

وَحَسَمَتِ الْأَصْوَاتُ لِلرَّحْمَنِ  
And the voice should be  
humbled for Al-Rahman  
(the Compassionate).  
[20:108]

(*imperf. 3 p.f. sing.*) *acc.* تَخْشَعُ  
that should humble

humblity (*v.n.*) خُشُوعٌ

(*act. pic. m. sing.*) *acc.* خَاشِعٌ، خَاشِعًا  
humbling

*acc.* خَاشِعِينَ *nom.* خَاشِعُونَ  
(*act. pic. m. plu.*)  
men of humblity

(*act. pic. f. sing.*) خَاشِعَةٌ  
(in state of) humblity

(*act. pic. f. plu.*) خَاشِعَاتٌ  
women of humblity, (in  
state of) humblity

خَسَعُوا ( *acc.* خُسَعًا )  
lowering (their eyes)

(*act. pic. m. sing.*) خَاسِرٌ  
loser

(*act. pic. f. sing.*) خَاسِرَةٌ  
loser

*nom.* الْأَخْسَرُونَ *acc.* الْأَخْسَرِينَ  
(*relative. m. plu.*)  
the greatest losers

losing (*v.n.* > ii) تَخْسِرُ

(*Ap-der.* > *iv. m. plu.*) تَخْسِرِينَ  
those who cause others to  
lose

★ خ س ف

(*perf. 3 p.m. sing.*) خَسَفَ  
<~eclipsed (1)

خَسَفَ يَخِيفُ خُشُوعًا (ض)  
to sink into the earth, dis-  
appear, eclipse

to cause - الْأَرْضَ بِهِ  
the earth to swallow one  
up, sink with one

وَحَسَفَ الْقَمَرُ  
And moon has eclipsed.  
[75:8]

sink with (2)

لَوْلَا أَنَّ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا  
Had not Allah been gracious  
unto us, He would have  
sunk (the earth) with us.  
[28:82]

we sank (*perf. 1st. p. plu.*) خَسَفْنَا

(perate 2 p.m. plu.) اَحْشَوْا  
be fearful

fear (n.) خَشْيَةٌ

خ ص م ★

(imperf. 3 p.m. sing.) يَخْتَصُّ  
selects, chooses, singles  
out

<< تَخَصَّ بِخُصٍّ خَصًّا وَخُصُومًا (ن)  
to distinguish particularly  
by assigning specially to

to be poor, خَصَّ بِخُصٍّ خَصَامَةً  
needy

(act. pic. f. sing. adj.) خَاصَّةٌ  
exclusively

thirst and hunger, (v.n.) خَاصَمَةٌ  
neediness

خ ص ف ★

(imperf. 3 p.m. dual.) يَخْتَصِمَانِ  
<they (two) cover

خَصَفَتْ بِخُصْفٍ خَصْمًا (ض)  
to sew, patch

خ ص م ★

(perf. 3 p.m. sing.) اِخْتَصَمُوا  
they contended, disputed

<< خَصَمَ بِخُصْمٍ خَصْمًا (ض)  
to contend

خُشِعُوا بِرِثَابٍ

Downcast with ignominy.  
[42:45]

خُضِعُوا أَبْصَارُهُمْ

Their eyes downcast. [54:7]

خ ش ی ★

(perf. 3 p.m. sing.) خَشِيَ  
<~was fearful

خَشِيَ يَخْشَى خَشْيًا وَخَشْيَةً (س)  
to fear

(perf. 1st. p. sing.) خَشَيْتُ  
I was fearful

(perf. 1st. p. plu.) خَشِينَا  
we were fearful

(imperf. 3 p.m. sing.) يَخْشَى  
~fears

e.l. acc. لِيَخْشَ  
(imperf. 3 p.m. sing.)  
~should fear

gen. لَمْ يَخْشَ  
(imperf. neg. 3 p.m. sing.)  
~did not fear

(imperf. 2 p.m. sing.) تَخْشَى  
thou fear

(imperf. 3 p.m. plu.) يَخْشَوْنَ | يَخْشَوْنَ  
they fear

(imperf. 2 p.m. plu.) تَخْشَوْنَ | تَخْشَوْنَ  
you fear

(imperf. 1st. p. plu.) نَخْشَى  
we fear

خ ض د ★

(*part. pic. adj.*) خَضُوْدٌ

thornless or bent down with  
fruits

< خَعَدَ يَخْعِدُ خَعْدًا (ض)

to break, bend

خ ض ر ★

< green (n.) الْأَخْضَرُ

خَضِرٌ يَخْضِرُ خَضْرًا (س)

to be green

(*plu. of*) خَضْرٌ (أَخْضَرُ)

green ones

خَضِرًا (stalks) green

(*pls. pic. f. sing.*) خَضْرَةٌ

< that is made green

أَخْضَرَ أَخْضَرًا (to become green)

خ ض ع ★

(*act. pic. m. plu.*) خَاضِعِينَ

submissive ones

< خَضَعَ يَخْضَعُ خُسُوعًا (ف)

to submit, obey, be submis-  
sive

(*perate neg. 2 p. f. plu.*) لَا تَخْضَعْنَ

be not soft

لَا تَخْضَعْنَ بِالْقَوْلِ

Be not soft in speech. [33:32]

(*imperf. 3 p. m. plu.*) يَخْتَصِمُونَ  
they contend

(*imperf. 3 p. m. plu.*) يَخْتَصِمُونَ  
they contend

يَخْتَصِمُوا | يَخْتَصِمُونَ

(*imperf. 2 p. m. plu.*)

you contend

adversaries, disputing (n.) الْخِصْمُ  
parties

disputers, (n. dual.) خَصْمَانِ  
litigants

contentious (n. plu.) خَصِمُونَ  
(people), disputing ones

(*act. 2 pic. n.*) خَصِيمٌ

contender (1)

وَأَدَاؤُهُمْ خَصِيمٌ

And lo! he is an open con-  
tender. [16:4]

pleader (2)

وَلَا تَكُنْ لِلظَّالِمِينَ خَصِيمًا

And be not one pleading  
the cause of the dishonest.

[4:105]

dispute, contention (n.) الْخِصَامُ

وَهُوَ فِي الْخِصَامِ غَيْرُ مُبْتَدِيٍّ

He is in contention, not  
plain. [43:18]

وَهُوَ أَلَدُّ الْخِصَامِ

He is the most contentious  
of the adversaries. [2:204]

contending (v.n.) iv خَصَمَ

خَطَايَا (plu. of. خَطَاً)

faults, sins, mistakes

خَاطِبِينَ / خَاطِبُونَ (act. pic. m. plu.)  
sinners

خَاطِئَةً (act. pic. sing. f. adj.)  
sinful

خ ط ب ★

خَاطَبَ (perf. 3 p.m. sing.) iii  
~addressed

<< خَطَبَ يَخْطُبُ خُطْبَةً (ن)  
to speak, sermon

لَا تَخَاطِبْ (perate. > iii, neg.)  
do not address, speak not

لَا تَخَاطِبْنِي  
speak not to me  
خَطْبٌ (n.) object (1)

قَالَ قَمَا خَطْبُكَ يَا سَمِرِيُّ

(Musa) said: what was thy  
object, O Samri? [20:95]

matter (2)

قَالَ مَا خَطْبُكِ

(Musa) said: what is the  
matter with you (O two  
girls)? [28:23]

خِطَابٌ (v.n.)  
declaration or speech (1)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ الْخِطَابِ

We gave him wisdom and a  
decisive speech. [38:20]

خ ط ا ★

أَخْطَأْتُمْ (perf. 3 p.m. sing.) iv  
you made mistake

<< تَخِطِئُ يَخْطِئُ خَطَاً (ف)  
to err, make a mistake

أَخْطَأْنَا (perf. 1st. p. plu.) iv  
we made a mistake

خِطَاً (n.)  
mistake, wrong

إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيراً

Surely the killing of them  
was a great wrong.

[17:31]

خَطَاً (n.)  
by mistake

وَمَا كَانَ الْمُؤْمِنِينَ أَنْ يَقْتُلُوا الْمُؤْمِنِينَ

And a believer would not  
kill a believer except by  
mistake. [4:92]

خَطِيئَةً (n.)  
a fault (1)

وَمَنْ يَكْسِبْ خَطِيئَةً

And whoever commits a  
fault. [4:112]

sin (2)

بَلْ مَنْ كَسَبَ سَيئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ

Yes! whoever earns evil and  
his sin beset him on every  
side. [2:81]

خَطِيئَاتٌ (plu. of. خَطِيئَةً)  
faults, sins, mistakes



Note : In the verse 28:57,  
the verb نَسَخَطَفُ has  
occured as apodosis  
لِجَوَابِ الشَّرْطِ therefore is  
taken in genitive.

an act of snatching (n.) خَطْفَةٌ  
away

خ ط و ★

خُطُوتٌ (ن. pl. of خُطْوَةٌ)  
< footsteps  
to step (ن) تَخَطَّوْا

خ ف ت ★

لَا تَخَافُتُ iii  
(perate. neg. 2 p.m. sing.)  
do not make (the sound),  
very low opp. shouting  
< تَخَفَتْ بِخَفِيفٍ خُفُوًّا (ن)  
to speak in low voice  
(imperf. 3 p.m. plu.) (iv) يَتَخَفَتُونَ  
they are muttering

خ ف ض ★

أَخْفِضُ (perate. 2 p.m. sing.)  
lower !  
< خَفِضْ بِخَفِيفٍ خَفِضًا (ح)  
to depress, lower  
وَأَخْفِضْ جَنَاحَكَ إِلَى الْمُؤْمِنِينَ

And lower thy wing unto  
believers. [15:88]

dispute (2)

وَعَزَّزْنَا فِي الْخُطَابِ

And he prevailed upon me  
in speech (or dispute).  
[38:23]

address (3)

لَا يَكُونُ خُطْبًا

They will not be able to  
address him. [78:37]

proposal of marriage (n.) خُطْبَةٌ  
given to a woman

خ ط ط ★

خَطَّ (imperf. 2 p.m. sing.)  
< thou hast written  
to write (ن) يَخْطُ خَطًّا

خ ط ف ★

خَطَفَ (perf. 3 p.m. sing.)  
< ~snatched, carried off  
خَطَفَ يَخْطِفُ خَطْفًا

to snatch (س) وَخَطَفَهُ  
(imperf. 3 p.m. sing.) يَخْطِفُ  
~snatches (carries off)

(imperf. 3 p.f. sing.) تَخْطِفُ  
~snatches (carries off)

(pip. 3 p.m. sing.) v يَسْخَطِفُ  
~are being snatched,  
~are being carried off

(pip. 1st. p. plu.) v نَسْخَطِفُ  
we shall be snatched away

(*imperf. with neg. لا and emphatic ن*) لَا يَسْتَجِفُّونَ  
~should lighten

وَلَا يَسْتَجِفُّونَ الَّذِينَ لَا يُؤْتُونَ

And let not those who have no conviction, make thee impatient (*Jid.*) i.e. let not lighten your will power or patience. [30:60]

(*imperf. 2 p.m. plu.*) تَسْتَجِفُّونَ x  
you find light

تَسْتَجِفُّونَهَا يَوْمَ ظَعْنِكُمْ

You find that light on the day of your flitting.

[16:80]

light *adj.* (*act. 2 pic. n.*) خَفِيفٌ  
light (*plu. of خَفِيفٌ*) خَفَافٌ

(*opp. ثَقِيلٌ heavy*)

alleviation (*ii. < v.n.*) يُخَفِّفُ

★ خ ف ي ★

(*imperf. 3 p.m. sing.*) يَخْفَى  
< ~concealeth

خَفِيَ يَخْفَى خَفَاءً (س)  
to be hidden, unperceived, concealed

(*imperf. 3 p.f. sing.*) تَخْفَى  
conceals

(*imperf. 3 p.m. plu.*) يَخْفَوْنَ  
they are hid

لَا يَخْفَوْنَ عَلَيْنَا

They are not hid from us.

[41:40]

(*act. pic. f. sing.*) خَافِضَةٌ

abasing

خَافِضَةٌ رَافِعَةٌ

Abasing, exalting. [56:3]

★ خ ف ف ★

(*perf. 3 p.f. sing.*) خَفَّتْ  
< ~became light

خَفَّ يَخْفِئُ خَفًّا وَخَفَةً (ض)  
to make light

(*perf. 3 p.m. sing.*) ii خَفَّفَ  
~lightened

(*imperf. 3 p.m. sing.*) ii يَخَفِّفُ  
~makes light, (lightens)

(*pip. 3 p.m. sing.*) ii يَخَفِّفُ  
~will be lightened

(*perf. 3 p.m. sing.*) x اسْتَخَفَّ  
~incited (*Jid. & M.A.*)

~persuaded to make light (*Pic.*)

~lightened the mind (*Rgh.*)

فَاسْتَخَفَّ قَوْمَهُ كَمَا لَعَنُوا

He (Firawn) incited his people and they obeyed him. [43:54]

Note : The meaning of the verse, according to Raghīb and Ibn Katheer, is that Firawn had made the minds of his people so light that they were unable to understand their loss and profit, so they followed him.

خ ل د ★
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(imperf. 3 p.m. sing.) **يَخْلُدُ**  
< ~ will abide

**خَلَدَ يَخْلُدُ خُلُودًا (ن)**  
to remain, be eternal

(imperf. 2 p.m. plu.) **تَخْلُدُونَ**  
you may abide

(perf. 3 p.m. sing.) iv **أَخْلَدَ**  
~ clung (1)

وَلَمَّا أَخْلَدَ إِلَى الْأَرْضِ

But he clung to the earth.  
[7:176]

made a bid (2)

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَةٌ

He thinks that his wealth  
will make him abide.  
[104:3]

abiding (v.n.) **الْخُلُدُ**

one who abides (act. pic.) **خَالِدٌ**  
those who abide **خَالِدُونَ** ، **خَالِدِينَ**  
(plu. of **خَالِدٌ**)

abiding (v.n.) **الْخُلُودُ**

يَوْمَ الْخُلُودِ

The day of abidance. [50:34]

(pis. pic. plu.) ii **مُخْلِدُونَ**  
never altering in age

(perf. 2 p.m. plu.) iv **أَخْفَيْتُمْ**  
you have concealed

(imperf. 3 p. m. plu.) iv **يُخْفُونَ**  
they conceal

(imperf. 3 p.f. plu.) iv **يُخْفِينَ**  
they conceal

(imperf. 2 p.m. sing.) iv **تُخْفِي**  
thou conceal

**تُخْفُونَ** >  
(imperf. 2 p.m. plu.)  
you conceal

(imperf. 1st. p. sing.) iv **أُخْفِي**  
I conceal

**يَسْتَخْفُونَ** >  
(imperf. 3 p.m. plu.) x  
they tend to conceal

steady (1) (n.) **سَخِيٌّ**

يَنْظُرُونَ مِنْ طَرَفٍ سَخِيٍّ

They are looking with steady  
glance. [42:45]

secret (2)

إِذْ نَادَى رَبَّهُ وِدًّا خَفِيًّا

(Recall) what time he cried  
unto his Lord with a secret  
cry. [19:3]

(extensive n.) **أَخْفَى**  
most hidden

(act. 2 pic. f. sing. n.) **خَافِيَةٌ**  
hidden

secrecy (n.) **مُخْفَاةٌ**

(pis. pic. > x) **مُخْتَفِيٌّ**  
one who hides himself

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

Indeed we distinguished them with a distinct quality: the remembrance of abode. [38:46]

(imperf. Ist. p. sing.) x **أَسْتَخْلِصُ**

I will single out

to seek **أَسْتَخْلِصُ اسْتِخْلَاصًا**

best of a thing

**أَسْتَخْلِصُهُ لِنَفْسِي**

I single him out for myself. (Jid.) [12:54]

I chose him for myself. (Arb.)

I will attach him to my person. (Pic.)

(act. pic. fem.) **خَالِصَةٌ**

a distinct quality (1)

(see above verse 38:46)

SS alone for SS (2)

**خَالِصَةٌ لِنُؤْرَانَا**

(Such cattle is) for our males alone. [6:139]

pure (3)

**لَبَنًا خَالِصًا سَائِغًا لِلشَّرِبِينَ**

Milk pure and pleasant to swallow for the drinkers. [16:66]

وَيَطُوفُونَ عَلَيْهِمْ وَيُلَدُّونَ مُخَلَّدُونَ

And they shall go round unto them, youths ever young. [76:19]

(i.e. destined to continue for ever in boyhood. Always to the same age; never altering in age; or endowed with perpetual vigour; that never becomes decrepit—LL).

★ خ ل ص ★

(perf. 3 p.m. plu.) **خَلَّصُوا**

< they conferred (exclusively)

**خَلَّصَ تَخْلِصًا وَخُلُوصًا**

to be pure, (ن) **خَالِصَةً**  
unmixed, free, retire

**خَلَّصُوا بِيَّتِي**

They conferred privately.

[12:80]

(perf. 3. p.m. plu.) iv **أَخْلَصُوا**

they made SS exclusive (for SS)

< **أَخْلَصَ إِخْلَاصًا**

to be sincere, to be devoted

**وَأَخْلَصُوا دِينَهُمْ لِلَّهِ**

And made their obedience exclusive for Allah. [4:146]

(perf. Ist. p. plu.) iv **أَخْلَصْنَا**

we purified, distinguished

(act. pic. m. plu. of خَطَبَاءُ) خَطَبَاءُ  
partners

★ خ ل ع ★

(perate. 2 p.m. sing.) اخْتَلَعُ  
<take off  
to pull خَلَعَ بِخَلْعٍ خَلْمًا (ف)  
and cast off, strip, depose

★ خ ل ف ★

(perf. 3 p. sing.) خَلَفَتْ  
succeeded (1)

فَخَلَفَتْ مِنْ بَعْدِهِمْ خَلْفٌ

Then succeeded after them  
successors. [19:59]  
acted as a successor (2)

قَالَ بِمَسَآخِلَتُنِي مِنْ بَعْدِي

(Musa) said: Bad is that  
which you have acted as  
my successors. [7:150]  
to succeed each other (3)

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ آيَاتِكُمْ  
فِي الْأَرْضِ يَخْلُفُونَ

And had We willed, We could  
have appointed angels  
(born) of you in the earth  
to succeed (each other).  
[43:60]

(perate 2 p.m. sing.) أَخْلَفْتُ  
succeed

exclusive (4)

الَّذِينَ اتَّخَذُوا الْخَالِصَ

Lo! For Allah is the religion  
exclusive. [39:3]

(ap-der. m. sing.) iv مُخْلِصٌ  
one who does something  
exclusively for Allah

مُخْلِصًا لَهُ الدِّينَ

Making exclusion for Him in  
religion (or obedience).  
[39:2]

(also see دِينَ )

(pis. pic. m. sing.) iv مُخْلِصٌ  
pure-hearted, chosen one

إِنَّهُ كَانَ مُخْلِصًا

He was pure-hearted.  
[19:51]

(ap-der m. plu.) الْمُخْلِصُونَ | الْمُخْلِصِينَ

those who make exclusive  
their devotion to Allah or  
His religion, His obedience

★ خ ل ط ★

(perf. 3 p.m. plu.) خَطَبُوا

<they mixed SS with SS  
to mix, خَلَطَ بِخَلْطٍ خَلْمًا (ن)  
mingle

iii خَالَطُوا (م) خَالَطُونَ

(perf. 3 p.m. sing.)  
you mix with (them)

(perf. 3 p.m. sing.) viii اَخْلَطَ  
~ is mixed

(neg. imperf. 1st. p. plu.) **لَا يُخَلِّفُونَ**  
we do not keep back

nom. **يَسْتَخَلِّفُونَ** acc. n.d. **يَسْتَخَلِّفُوا**  
(imperf. 3 p.m. plu.) v  
they lay behind

**أَنْ يَخَلِّفُوا عَنْ رَسُولِ اللَّهِ**

That they should lay behind  
the messenger of Allah.

[9:120]

(perf. 3 p.m. sing.) viii **اِخْتَلَفَ**  
he has differed

(perf. 3 p.m. plu.) viii **اِخْتَلَفُوا**  
they differed

(perf. 2 p.m. plu.) viii **اِخْتَلَفْتُمْ**  
you differed

(imperf. 3 p.m. plu.) viii **يَخْتَلِفُونَ**  
they differ

(imperf. 2 p.m. plu.) viii **يَخْتَلِفُونَ**  
you differ

(pp. 3 p.m. sing.) viii **أُخْلِفَ**  
~ was differed in

(perf. 3 p.m. sing.) x **اسْتَخْلَفَ**  
~ made successor

(imperf. 3 p.m. sing.) x **يَسْتَخْلِفُ**  
~ makes successor

epl. **بِسْتَخْلِفَنَّ** emp. **بِسْتَخْلِفَنَّ**  
certainly he will make suc-  
cessor

<< successor (1) (n.) **خَلْفٌ**

Note : Lexicologists recognize

a difference between **خَلْفٌ**

**khalf** and **خَلْفٌ khalaf**,

the former being applied  
to evil and the latter to

(pp. 3 p.m. plu.) ii **خُلِّفُوا**  
(they) were left behind

(imperf. 3 p.m. plu.) iii **يُخَالِفُونَ**  
(they) oppose

(imperf. 1st. p. sing.) iii **أُخَالِفُ**  
I oppose

**أَنْ أُخَالِفَكَ**

That I oppose you. [11:88]

(perf. 3 p.m. plu.) iv **أَخْلَفُوا**  
they kept back

**بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ**

Because they kept back from  
Allah that which they had  
promised. [9:77]

(perf. 3 p.m. plu.) **أَخْلَفْتُمْ**  
you kept back (from an  
appointment or promise)

(perf. 1st p. plu.) **أَخْلَفْنَا**  
we kept back  
from promise

we did not keep **مَا أَخْلَفْنَا**  
back (from promise)

(imperf. 3 p.m. sing.) iv **يُخَلِّفُ**  
he keeps back (from promise  
or appointment etc.)

he keeps not back **لَا يُخَلِّفُ**

we will never keep **لَنْ يُخَلِّفَ**  
back

(imperf. 2 p.m. sing.) iv **تُخَلِّفُ**  
thou keepeth back

thou keepeth not **لَا تُخَلِّفُ**  
back

succession (n.) خَلْفَةٌ

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

And it is He who hath appointed the night and the day a succession. [25:62]

(act. pic. fem. plu.) الْحَوَالِثُ  
women sitters at home

(plu. of خَالِفَةٌ)

(act. pic. n.) خَلِيفَةٌ

vicegerent, successor

(plu. of خَلِيفَةٌ) خَلَفَاءُ | خَلَفَاتُ  
successors

arc. الْمُخَلَّفِينَ nom. الْمُخَلَّفُونَ  
(pis. pic. ii, m. plu.)  
those who lagged behind

(ap-der. iv, sing. m.) مُخَلِّفٌ  
one who fails in his promise

فَلَا تَحْسَبَنَّ اللَّهَ مُخَلِّفًا وَعْدَ بَرَسُولِهِ

So think not that Allah will fail in His promise to His messengers. [14:47]

alternation (1) (v.n. iii) اِخْتِلَافٌ

وَلَهُ اِخْتِلَافُ اللَّيْلِ وَالنَّهَارِ

And His is the alternation of the night and the day. [23:80]

variation (2)

وَاجْتِلَافُ أَلْسِنَتِكُمْ وَالْوَالِكُ

And the variation of your tongues and colours (in your languages and complexions). [30:23]

good, whether a son or generation. (M.A. LL)

فَخَلَفَ مِنْ بَدْوِهِمْ خَلْفٌ

Then succeeded after them successors. [19:59]

behind (2)

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

What is before them and what is behind them. [2:255]

after (3)

يَكُونُ لِمَنْ خَلْفَكَ آيَةً

That thou may be a sign for those (who will come) after thee. [10:92]

(act. pic. plu. n.) خَالِفِينَ  
those who stay behind

فَأَقْعُدُوا مَعَ الْخَالِفِينَ

Then sit (now) with those who stay behind. [9:83]

against, after (1) (n.) خِلَافٌ

أَلَا يَتَّبِعُونَ خِلْفَكَ الْأَوْثِيًّا

They will not tarry after thee (or against thee) but a little. [17:76]

opposite sides (2)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ

Or their hands and feet be cut off on the opposite (sides). [5:33]

(imperf. 3 p.m. sing.)  
he creates

يَخْلُقُ

(imperf. 2 p.m. sing.)  
thou create

تَخْلُقُ

(imperf. 1st p. sing.)  
I create

أَخْلُقُ

(imperf. 1st p. plu.)  
we create

نَخْلُقُ

(pp. 3 p.m. sing.)  
~was created

خُلِقَ

(pp. f. sing.)  
~was/were created

خُلِقَتْ

(pp. m. plu.)  
they were created

خُلِقُوا

(pip. neg. 2 p.m. sing.)  
has not been built (created)

لَمْ يُخْلَقْ

لَمْ يُخْلَقْ وَمِثْلَهُمَا فِي الْبِلَادِ

The like of which was not  
built in the cities. [89:8]

(pip. 3 p.m. plu.)  
they are created

يُخْلَقُونَ

creation (1) (n.)

خَلْقٌ

creature (2)

moral character, natural  
tendency, disposition

خَلْقٌ

creator (act. pic. m. sing.)

خَالِقٌ

(nom.) خَالِقُونَ (acc.)

خَالِقِينَ

creators (plu. of. خَالِقٍ )

portion, share of good (n.)

خِلَاقٌ

contradiction (3)

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ

لَوْ جَدْنَا فِيهِ إِخْتِلَافًا كَثِيرًا

Were it from other than  
Allah they would surely  
find therein many a con-  
tradiction. [4:82]

(ap-der. viii, m. sing.)  
varied

مُخْتَلِفٌ

nom. مُخْتَلِفُونَ acc. مُخْتَلِفِينَ  
those who differ (with)  
each other in any  
matter

(plu. of مُخْتَلِفٍ )

(pis. pic. > x.)  
successors

مُستَخْلِفِينَ

(plu. of مُستَخْلِفٍ )

★ خ ل ق

(perf. 3 p.m. sing.)  
< ~created

خَلَقَ

خَلَقَ يَخْلُقُ خَلْقًا وَ خَلْقَةً (ن)

to create out of nothing

(perf. 3 p. m. plu.)  
they created

خَلَقُوا

(perf. 2 p.m. sing.)  
thou created

خَلَقْتَ

(perf. 1st p.m. sing.)  
I created

خَلَقْتُ

(perf. 1st p.m. plu.)  
We created

خَلَقْنَا



تَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ

So that thou seest the rain coming forth from their midst. [24:43]

friendship (n.) خِلَّةٌ

friend (act. 2 pic. n.) خَلِيلٌ

Note : But the English word 'friend' does scant justice to the idea of خَلِيلٌ which in Arabic denotes the dearest or the most sincere friend who has no rival in the love and reliance placed upon him. (Jid. p. 5, n. 535)

friends (plu. of خَلِيلٌ) الْأَخِلَاءُ

خ ل و ★

خَلَاً (perf. 3 p. m. sing.)  
~ is alone (1)

< خَلَاً يَخْلُوُ خُلُوًّا وَخَلَاءً (ن)

to be alone, pass away (time),  
be free from, be empty

وَلَمَّا خَلَّ بَعْضُهُمْ إِلَى بَعْضٍ

And when some of them are alone with some others.

[2:76]

passed (2)

لَنْ تَمُنَّ إِلَّا خَلَاً وَبَيْنَهُنَّ بُرُءٌ

And there is not a community but there has passed among them a warner. [35:25]

مَالَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

He has no portion or share of good in the Hereafter.

[2:102]

The most powerful (ints.) الْخَلَّاقُ  
Creator

(pis. pic. > ii, f. sing.) مُخَلَّقَةٌ  
formed

مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ

A piece of flesh formed and unformed. [22:5]

an invention (v.n. > viii) اِخْتِلَاقٌ  
or a forgery

خ ل ل ★

خَلَّوْا see خ ل و

< friendship (1) (n.) خِلَالٌ

to treat as خَالٌ خِلَالًا  
a friend

يَوْمَ لَا يَنْفَعُ فِيهِ وَلَاحِزِلٌ

The Day wherein there will be no bargain nor friendship. [14:31]

inside, through, midst (2)

فَجَاسُوا خِلَالَ الدِّيَارِ

They entered (ravaging) in the midst of the dwellings.

[17:5]

## ★ خ م د

خَامِدُونَ *nom.* خَامِدِينَ *acc.*  
(*act. pic. m. plu.*)

<~extinguished

تَحِيدَ يَحْمِدُ حَمْدًا وَحَمُودًا (س)  
to be extinguished

## ★ خ م ر

خَمْرٌ <wine (n.)  
خَمَّرَ يَخْمِرُ خَمْرًا وَخَمْرًا (س ح)  
to veil, cover, conceal  
خَمْرٌ <scarves (plu. n.)  
head cover, scarf.

## ★ خ م س

خَمْسَةٌ *five (card. num.)*

خُمْسٌ *one-fifth (fraction)*

الخَامِسَةُ *fifth (ord. num.)*

خَمْسِينَ *fifty (card. num.) acc.*

## ★ خ م ص

خَمْسَةٌ <hunger (v.n. mim.)

خَمَصَ يَخْمَصُ خَمَصًا (ك)  
to be hungry

## ★ خ م ط

خَطْبٌ *bitter (n.)*

خَلَّتْ (*perf. 3 p.f. sing.*)

~passed

خَلُّوا (*perf. 3 p.m. plu.*)

they are alone with SS (1)

وَإِذْ أَحَلُّوا إِلَىٰ شَيْطَانِهِمْ

And when they are alone  
with their satans. [2:14]

they passed (2)

سُئِلَ اللَّهُ فِي الَّذِينَ خَلُّوا مِنْ قَبْلُ

(That was) Allah's dispensation  
with those who  
have passed away before.  
[33:38]

يَخْلُ (*imperf. 3 p.m. sing.*)

will be alone, or will be free

اقْتُلُوا يُسُفًَٰ أَوْ اظْهَرُوهُ أَرْضًا يَخْلُ  
لَكُمْ وَجْهٌ أَبِيكُمْ

Slay Yusuf or cast him forth  
to some land, your father's  
face (countenance) will be  
free for you. [12:9]

خَلُّوا (*perate. 2 p.m. plu.*)

leave SS free

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ

Then should they repent and  
establish prayer and give  
the Zakat, leave their way  
free. [9:5]

خَلَّتْ (*perf. 3 p.f. sing.*) v

became empty

الخَالِيَةُ (*act. pic. f. sing.*)

(perf. 2 p.m. plu.) خَضَمْتُمْ  
you plunged (about)

(imperf. 3 p.m. plu.) acc. يَخْوَضُونَ  
they plunged about

(imperf. 1st. p. plu.) نَخْوِضُ  
we plunge

we were plunging كُنَّا نَخْوِضُ

wading, vain talk (v.n.) خَوْضٌ

birth pangs (v.n. mim.) نَخَاضٌ

### خ و ف ★

(perf. 3 p.m. sing.) خَافَ  
< apprehended, suspended

خَافَ يَخَافُ خَوْفًا وَخَافَةً  
وَخَيْفَةً (ف)

to fear, be frightened, be apprehensive, be suspicious, be anxious

(perf. 2 p.f. sing.) خِيفْتَ  
thou fear

I fear (perf. 1st. p. sing.) خِيفْتُ

(perf. 3 p.m. plu.) خَافُوا  
they are afraid

(imperf. 3 p.m. sing.) يَخَافُ  
he fears

(imperf. 2 p.m. sing.) تَخَافُ  
thou fear

(perate neg. m. sing.) لَا تَخَفُ  
fear not

### خ ن ز ر

خِنْزِيرٌ  
swine (n. sing.)

خِنَازِيرٌ  
swines (plu.)

### خ ن س ★

< receding stars (plu. n.) خُسُوفٌ

خَسَّ يَخْسُ خَسًّا وَخَسًّا  
to recede (ن) خَسَّوْا

خَسَّاسٌ (ن)  
sneaking (n.)

### خ ن ق ★

(pis, pic. f. sing.) الْمُخَيِّقَةُ  
< strangled

خَتَقَ يَخْتِقُ خَتَقًا (ن)  
to strangle, throttle

### خ و ر ★

< the low (of a calf) (n.) خَوَارٌ

خَارَ يَخْوُرُ خَوْرًا وَخَوْرًا (ن)  
to low (calf)

### خ و ض ★

(perf. 3 p.m. plu.) خَاضُوا  
< indulged in idle talk, plunged (about)

خَاضَ يَخْوِضُ خَوْضًا وَخِيَاضًا (ن)  
to plunge into, enter, wade, engage in conversation

خ و ل
-------

(perf. 3 p.m. sing.) ii خَوَّلَ  
~granted

< عَالَ بِخَوَّلٍ خَوَّلًا (ن)  
to take care of, manage

(perf. 1st. p. plu.) ii خَوَّلْنَا  
we granted

عَالَه maternal uncle (n.)

عَالَاتُ (plu. عَالَةٌ)  
maternal aunts

أَخْوَالُ (plu. n.)  
maternal uncles

خ و ن
-------

(perf. 3 p.f. dual.) خَانَتَا  
they (two women) defrauded

< عَانَ يَخُونُ خَوْنًا وَخِيَانَةً (ن)  
to defraud, be treacherous,  
be unfaithful, betray one's  
trust, break one's word

(perf. 3 p.m. plu.) خَانُوا  
they defrauded

خَوْنُوا acc. يَخُونُونَ  
(imperf. 2 p.m. plu.)  
you defraud

(perate n.m. plu.) لَا تَخُونُوا  
defraud not!

لَمْ أَخْنُ <neg. acc. أَخُونُ  
I did not defraud

(perate. neg. f. sing.) لَا تَخَافِي  
fear not

(if)thou are really (emp.) تَخَافِنِ  
afraid

I fear آخَافُ

يَخَافَا <acc. يَخَافَانِ  
they two (m.) fear

إِلَّا أَنْ يَخَافَا

But if they are afraid.

[2:229]

(perate neg. m. dual.) لَا تَخَافَا  
fear not (O you two)

يَخَافُوا <acc. يَخَافُونَ  
(imperf. 3 p.m. plu.)  
they fear

يَخَافُوا <acc. يَخَافُونَ  
(imperf. 2 p.m. plu.)  
you fear

الخَوْفُ (n.)  
apprehension, suspicion, fear

(act. pic.) خَائِفٌ  
one who falls in a fear

(plu. of خَائِفٌ)  
خَائِفِينَ  
feared ones

خَيْفَةٌ (n.)  
fear

(imperf. 3 p.m. sing.) ii يَخْوِفُ  
makes SS feared

يَخْوِيفُ (v.n. > ii)  
fear

يَخْوِفُ (v.n. > ii)  
fright

< حَابَ يَحْبِبُ حَيْبَةً (ض)

to be disappointed, fail, be in a vain (effort)

(act. pic.) acc. حَائِبِينَ  
disappointed ones, frustrated ones

sing. حَائِبٌ

★ خ ی ر ★

(imperf. 2 p.m. plu.) v تَخَيَّرُونَ  
<< you may choose

حَارَ يَحِيرُ حَيْرَةً وَ خَيْرًا (ض)  
to choose, prefer

(imperf. 3 p.m. plu.) v يَتَخَيَّرُونَ  
they may choose

(perf. 3 p.m. sing.) viii اخْتَارَ  
chosen, selected

(perf. 1st. p. sing.) viii اخْتَرْتُ  
I have chosen

(imperf. 3 p.m. sing.) viii يَخْتَارُ  
he chooses

★ خ ی ر ★

< excellent (1) (n. adj.) حَيْرٌ

حَارَ يَحِيرُ حَيْرًا (ض)  
to be good, excellent

هُوَ خَيْرٌ رَوَابًا وَ خَيْرٌ حَقَبًا

He is excellent in respect of reward and excellent in respect of the final end.

[18:44]

(imperf. 3 p.m. plu.) viii يَخْتَانُونَ  
they defraud

(imperf. 2 p.m. plu.) viii تَخْتَانُونَ  
you defraud yourselves

treachery (v.n.) خِيَانَةٌ

(act. pic. plu. of عَائِنٌ) حَائِنِينَ  
treacherous

(act. pic. f. sing.) حَائِيَةٌ  
defrauding (1)

وَلَا تَزَالُ تَطَّلِمُ عَلَى خِيَانَتِهِ مِنْهُمْ

And thou will not cease to light upon defrauding on their part. [5:13]

fraudulence (2)  
(in the meaning of a verbal noun)

يَعْلَمُ خِيَانَةَ الْأَعْيُنِ

He knows the farudulence of the eyes. [40:19]

treacherous one (ints.) حَوَّانٌ

★ خ و ی ★

(act. pic. sing. adj.) حَاوِيَةٌ  
laid overturned

< حَاوَى يَحْوِي حَاوًا (ض)  
to be uninhabited, deserted, be in ruins

★ خ ی ب ★

(perf. 3 p.m. sing.) حَابَ  
~disappointed, brought to naught

★ خ ی ط ★

الْحَبْطُ <thread (n.) خَاطٌ يَخْطُ  
خَبَطًا وَ خِبَاطَةً (ض)

to sew, stitch

الْحَيَاظُ (n.)

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْحَيَاظِ

Until camel passes through  
the eye of the needle.

[7:40]

Note : The phrase is symbol-  
olic of impossibility.

★ خ ی ل ★

الْحَبَلُ (n.)

(pip. 3 p.m. sing.) ii

~made to appear

خَالَ يَخَالُ خَيْلًا وَ خَالًا

وَ خَيْلَوَةً (ف)

to imagine, conceive, think,  
fancy

(pis. pic. m. sing.) viii

vainglorious

★ خ ی م ★

الْحَيَامُ (n. p.)

better (2)

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّالَّذِينَ

And that which is with Allah  
is better for the pious.

[3:198]

good (3)

أَنْ يُرْسَلَ عَلَيْكَ مِنْ خَيْرٍ

That he may send down  
upon you the good.

[2:105]

Note : خَيْرٌ litt. means good,  
and according to the  
contents it may mean  
good, excellent, better,  
best, best of etc.

wealth (4)

وَأِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And he is verily vehement  
in the love of wealth.

[100:8]

excellent ones (plu. n.)

الخَيْرَةُ (n.)

agreeable (plu. n.)

(to mind and heart)

(plu. n.)

good (doings, things,  
blessing etc.)

\*\*\*

## کتاب الدال

★ د ب ب ★

<a moving creature (n.) دَابَّةٌ  
دَبَّ يَدْبُّ دَبًّا وَ دَبِيْبًا (ض)  
to walk slowly, creep, crawl  
(n. plu. of دَابَّةٌ) دَوَابٌّ  
moving creatures

★ د ب ر ★

(imperf. 3 p.m. sing.) ii يَدْبِرُ  
<he disposes (i.e. Allah is governing all things with supreme justice and wisdom. He is not only the Creator but also the constant Ruler and the continuous Disposer of all affairs.—Jid.)  
دَوَّرَ يَدْوِرُ دَوْرًا وَ دَوْرًا (ن، ض)  
to turn back, flee, follow after.

★ د ب ء ★

<wont, way of doing (n.) دَأْبٌ  
something  
دَابَّ يَدَابُّ دَأْبًا وَ دُوْرًا (فِي)  
to be zealous  
and diligent in a mater,  
toil, become wearied

كَدَابٍ أَلِيٍّ فِرْعَوْنَ

Like Fir'awn's folk, or, after the wont of the people of Fir'awn. [3:11]

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا

He said: You shall sow seven years as usual (i.e.) as you wont. [12:47]

دَائِبِينَ (act. pic.)

to hold one's course (LL),  
to constantly toil

So the root of the people  
who did wrong were cut  
off. [6:45]

(ap-der. f. plu.) **الْمُدَبِّرَاتِ**

(the angels) who manage the  
affairs

(ap-der. m. sing.) iv < **مُدَبِّرٌ**  
a retreating one

وَلِيٌّ مُدَبِّرًا لَّا تُحِيطُ

He turned back retreating  
and looked not back.

[27:10]

(ap-der. m. plu.) iv **مُدَبِّرِينَ**  
those retreating

★ د ث ر

(ap-der.) v < **مُدَبِّرٌ**  
one enveloped in the cloak

< **دَبَّرَ** يَدَبِّرُ دَبْرًا (ن)  
to cover with a blanket

★ د ح ر

< out cast, drive off (v.n.) **دَحْرًا**

**دَحْرًا** يَدَحِّرُ دَحْرًا وَدَحْرًا (ف)  
to drive away, repel, turn off

driven away (pact. pic.) **مَدْحُورًا**

★ د ح ض

**يُدْحِضُونَ** < acc. **يُدْحِضُونَ**

(imperf. 3 p.m. plu.)

they refute

(perf. 3 p.m. sing.) iv **أَدْبَرَ**  
turned back

(imperf. 3 p.m. plu.) v **يَسْتَدْبِرُونَ**  
they ponder

(imperf. 3 p.m. plu.) v, acc. **يَسْتَدْبِرُونَ**  
they ponder **يَدْبِرُونَ**

أَفَلَا تَتَذَكَّرُونَ الْقَوْلَ

Pondered they not over the  
word. [23:68]

دَبَّرَ / الدَّبْرُ (n.)

(plu. of **دَبْرٌ**) **أَدْبَارٌ**  
after (1)

فَسَبِّحْهُ وَادْبَارَ السُّجُودِ

Hallow him, and also after  
the (prescribed) prostra-  
tions. [50:40]

backs (2)

يُؤَلِّقُكُمُ الْاَدْبَارَ

They turn upon you their  
backs. [3:111]

setting (v.n.) > iv. **اِدْبَارًا**

فَسَبِّحْهُ وَادْبَارَ النُّجُومِ

Hallow him at the setting  
of the stars. [52:49]

last remnant root (act. pic.) **دَائِرٌ**

فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا

So of the people who did  
wrong the last remnant  
was cut off (Pic).



دَخَلَ يَدْخُلُ دُخُولًا

to enter (ن) و مَدْخَلًا

(perf. 3 p.f. sing.) دَخَلَ

~entered

(perf. 3 p.m. plu.) دَخَلُوا

they entered

(perf. 2 p.m. sing.) دَخَلْتَ

thou entered

(perf. 2 p.m. plu.) دَخَلْتُمْ

you entered

(imperf. 3 p.m. sing.) يَدْخُلُ

he enters

(imperf. 3 p.m. sing.) acc. لَتَدْخُلَنَّ

you certainly shall (epi.) enter

يَدْخُلُونَ

(imperf. 3 p.m. plu.)

they enter

(perate 2 p.m. sing.) اَدْخُلْ

enter!

(perate. 2 p.m. dual.) اَدْخُلَا

enter!

(perate. 2 p.f. sing.) اَدْخُلِي

enter!

(perf. 1st. p. plu.) iv اَدْخَلْنَا

we caused to enter

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا

And We cause him to enter  
in Our mercy. [21:75]

(imperf. 3 p.m. sing.) iv يَدْخُلْ

he causes/will cause to enter

(emp.) iv اَدْخِلَنَّ

I certainly will cause to enter

(imperf. 1st. p. plu.) iv نَدْخُلْ

we will cause SS to enter

دَحَضَ يَدْحِضُ دُحُوضًا (ف)

to annul (an agreement),  
refute, reject

لِيُدْحِضُوا إِلَيْهِ الْحَقَّ

In order to refute the truth.

[18:56]

(act. pic. f. sing.) دَاحِضَةٌ

a thing of no-weight, null

حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ

Their plea is null (and void)  
with their Lord. [42:16]

(pis. pic. m. plu.) acc. مَدْحِضِينَ

rejected ones, or those  
cast away

★ د ح و

(perf. 3 p.m. sing.) دَمًا

stretched out

وَالْأَرْضَ بَعْدَ ذَلِكَ دَجَبًا

And the earth, thereafter He  
stretched it out. [79:30]

★ د خ ر

(act. pic. m. plu.) دَاخِرُونَ

&lt;they are lowly

دَخِرَ يَدْخِرُ دَخْرًا وَ دُخُورًا (ف)

to be small, mean

يَدْخِرُونَ see ذ خ ر

★ د خ ل

(perf. 3 p.m. sing.) دَخَلَ

&lt;entered

★ د ر ج ★

(imperf. 3 p.m. sing.) يَدْرَأُ  
 < ~ shall revert, reverts  
 دَرَأَ يَدْرَأُ دَرَاءً وَ دَرَاءَةً (ف)  
 to repel

(imperf. 3 p.m. plu.) يَدْرُوْنَ  
 they overcome, combat

(perate. 2 p.m. sing.) اَدْرُوْا  
 repel

فَاذْرُوْهُوَ عَنِ اَنْفُسِكُمُ الْمَوْتَ

Then repel death from your-  
 self. [3:168]

(perf. 3 p.m. plu.) vi اَدَارَاْتُمْ  
 you quarrelled (among your-  
 selves)

★ د ر ج ★

(imperf. 1st. p. plu.) x نَسْتَدْرِجُ  
 < we lead SS on step by step  
 دَرَجَ يَدْرِجُ دَرَجًا وَ دَرَجَانًا (ن)  
 to go step by step,  
 walk, proceed gradually

وَالَّذِيْنَ كَفَرُوْا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ  
 مِنْ حَيْثُ لَا يَعْلَمُوْنَ

And those who deny our  
 signs, we lead them on  
 step by step whence they  
 know not. [7:182]

a degree of (n.) دَرَجَةٌ  
 supriority

(perate. 2 p.m. sing.) اَدْخُلْ

cause to enter (1)

اَدْخُلْنِيْ مُدْخِلَ صِدْقٍ

Cause me to enter a rightful  
 entrance. [17:80]

put in (2)

وَاَدْخِلْ يَدَكَ فِيْ جَيْبِكَ

And put thy hand into thy  
 bosom. [27:12]

(pp. 3 p.m. sing.) اُدْخِلْ

~ is made to enter

(pp. 3 p.m. plu.) اُدْخِلُوْا

they were made to enter

(pp. 3 p.m. sing.) يَدْخُلْ

~ shall be made to enter

a means of discord (n.) دَخَلٌ

وَلَا تَقُوْنَ وَاٰيَاتِكُمْ دَخَلًا بَيْنَكُمْ

And make not your oaths a  
 means of discord among-  
 st you. [16:94]

a retreating place (n.p.) مَدْخَلٌ

entrance (v.n. mim) مَدْخَلٌ

دَاخِلِيْنَ acc. دَاخِلُوْنَ

(act. pic. m. plu.)

entering men

★ د خ ن ★

دُخَانٌ (n.) smoke

study (v.n.) **دِرَاسَةٌ**

★ د ر ك

(perf. 3 p.m. sing.) iv **أَدْرَكَ**  
< ~ overtook**أَدْرَكَ** iv **إِدْرَاكًا**  
to overtake, comprehend,  
perceive, reach(imperf. 3 p.m. sing.) iv **يُدْرِكُ**  
comprehends, overtakes(imperf. 3 p.m. sing.) iv **تُدْرِكُ**  
~ comprehends**لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ**  
Sights comprehend Him not  
and He comprehendeth all  
sights. [6:103](perf. 3 p.m. sing.) vi **تَدَارَكَ**  
~ reached (Jid.)  
~ favoured(perf. 3 p.m. sing.) viii **أَدَارَكَ**  
attained, reached(perf. 3 p.m. sing.) viii **أَدَارَكُوا**  
they reached one after ano-  
ther**دَرَكٌ** (v.n.) **دَرَكًا**  
overtaking  
**لَا تَخَفُ دَرَكًا**Fear not overtaking. [20:77]  
abyss **دَرَكٌ****إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ**  
Verily the hypocrites (shall  
be) in the lowest abyss of  
the Fire. [4:145]**وَلِلرِّجَالِ عَلَى نِسَائِهِمْ**And for men is a degree  
(of superiority) over them  
(f. plu.). [2:228]degrees (phu. n.) **دَرَجَاتٌ**

★ د ر ر

brilliant (adj.) **مُدْرِيٌّ**< pouring (adj.) **مُدْرَارٌ**  
i.e. very capious showers  
of rain**دَرَّ يَدْرُ دَرًّا وَدُرُورًا (ض)**  
to flow capiously**يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا**He will send the heaven  
upon you pouring (rain  
plentifully). [11:52]

★ د ر س

(pref. 3 p.m. plu.) **دَرَسُوا**  
< they have read (or stu-  
died)**دَرَسَ يَدْرُسُ دَرَسًا وَدِرَاسَةً (ن)**  
to read, study(perf. 2 p.m. sing.) **دَرَسْتَ**  
thou has studied(imperf. 3 p.m. plu.) **يَدْرُسُونَ**  
they have been studying(imperf. 2 p.m. plu.) **تَدْرُسُونَ**  
you have been studying

what made thee know مَا أَدْرَاكَ  
(imperf. 3 p.m. sing.) iv يَدْرِى  
makes know

what makes thee know مَا يَدْرِيكَ

د س ر ★

< nails (plu. n.) دَسْرُ  
دَسْرُ يَدْسُرُ دَسْرًا (ن)

to repair a ship, nail

د س س ★

(imperf. 3 p.m. sing.) يَدْسُ

he buries

أَمْرِي دَسْرًا فِي التُّرَابِ

Or shall bury it in the dust  
[16:59]

(perf. 3 p.m. sing.) دَسَّى

buried

وَقَدْ خَلَبَ مِنْ دَسَّهَا

And miserable is he who  
hath buried it. [91:10]

Note: Some grammarians have  
mentioned the form under  
the entry of د س س

but according to reliable  
commentators the word  
belongs to د س س; the  
final س is replaced by  
أَلْف to ease the pro-  
nunciation. (Arb. Rgh.)

(pls. pic. > iv, m. plu.) مَدْرَكُونَ  
are overtaken

د ر م

silver coins (plu. n.) دَرَاهِمٌ

د ر ي ★

(imperf. 1st. p. sing.) أَدْرِى

I know

< دَرَى يَدْرِى دَرَايَةً (ض)  
to know

لَنْ أَدْرِى أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ

And I know not whether  
nigh or far is that which  
ye are promised.

[21:109]

I knew not (genitive) - لَمْ أَدْرِ

also denotes same  
meaning مَا أَدْرِى

(imperf. 2 p.m. sing.) تَدْرِى

thou knowest

(imperf. 2 p.m. plu.) تَدْرُونَ

you know

(imperf. 1st. p. plu.) نَدْرِى

we know

Note:—All forms of this  
root are used with nega-

tive particle : لَمْ ، مَا or

لَا . or اِنْ

(perf. 3 p.m. sing.) iv أَدْرَى

made to know

لَمْ يَدْعُ / لَمْ يَدْعُنَا (neg.)

(imperf. 3 p.m. sing.)

he did not call us

(imperf. 3 p.m. plu.) يَدْعُونَ

they call

(imperf. 2 p.m. sing.) تَدْعُو

thou call

(acc.) تَدْعُونَ | تَدْعُوا

(imperf. 1st p. plu.)

you call

(imperf. 1st p. plu.) تَدْعُوا | تَدْعُ

we call

call! (perate. 2 p.m. sing.) اُدْعُ

(perate. 2 p.m. plu.) اُدْعُوا

call (you all)

(pp. 3 p.m. sing.) دُعِيَ

~was called

(pip. 3 p.m. plu.) دُعُوا

they were called

(pp. 2 p.m. plu.) دُعِيتُمْ

you were called

(pip. 2 p.m. plu.) تَدْعُونَ

you are called

(imperf. 3 p.m. plu.) يَدْعُونَ

they ask for

وَلَهُمْ مَا يَدْعُونَ

And theirs shall be whatsoever they ask for. [36:57]

(imperf. 2 p.m. plu.) تَدْعُونَ

you ask for

د ع ع ★

(imperf. 3 p.m. sing.) يَدْعُ

< repel (repels)

دَعَّ يَدْعُ دَعًّا (ن)

to repel, thrust, push back violently

(pip. 3 p.m. plu.) يَدْعُونَ

they are thrust

دَعًّا (v.n.)

(disdainful thrust)

د ع و ★

دَعَا (دَعَا، دَعَا رَبَّهُ، دَعَانِ)

(perf. 3 p.m. sing.)

< called, prayed, (1)  
(him, his lord, me)

to call (ن) دَعَا يَدْعُو دَعَاءً

up, ask for, summon

~called (2) دَعَا - إِلَى

~ascribed (3) دَعَا - لِي

أَنَّ دَعَا لِلرَّحْمَنِ وَلَدًا

That they ascribed unto Rahman a son.

[19:91]

(perf. 3 p.m. plu.) دَعَوْا (هُمْ)

they called (them)

(perf. 1st p. sing.) دَعَوْتُ (هُمْ)

I called (them)

(perate. 3 p.m. sing.) لِيَدْعُ

let-call, he might call

لَهُ دَعْوَةُ الْحَقِّ

Unto Him is the true call.  
[13:14]

claim, message (2)

لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ

(<sup>13:14</sup>) hath no claim (or message) in the world or in the Hereafter. (Pic.)

Which is not to be invoked in the world nor in the Hereafter. (Jid.) [40:43]

prayer (3)

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I answer the prayer of the supplicant when he calls on Me. [2:186]

دَعْوَاهُمْ ( &lt; دَعْوَى مُ ) (n.)

their cry, in addition to it other meanings of دَعْوَى are a call, particularly, a calling or crying for aid, or succour. (LL)

د ف ء ★

دِفْءٌ (دِفْءًا) (n.) &lt; warmth

دَفًّا يَدْفَأُ دَفًّا وَ دَفْوً يَدْفُو دَفَاةً (ف ، ك)

to be or keep warm

هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

This is that which you have been asking (or calling) for. [67:27]

(act. pic. m. sing.) دَاعٍ / دَاعِيٌ  
a caller, summoner

دَعَاءٌ (n.) (1) supplication, prayer

وَمَا دَعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of disbelievers only goeth stray.  
[13:14]

دَعَاءِ (دَعَاءٍ + ي) my prayer

رَبَّنَا وَتَقَبَّلْ دَعَاؤَنَا

My Lord! and accept The prayer [14:40]

Or followed by a preposition

وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

And I have not (yet) been in my prayer to Thee, O my Lord, unblest. [19:4]  
calling (2)

لَا تَجْعَلُوا دَعَاءَ الرُّسُولِ يُدْعَى كَدَمًا

بَعْضُهُمْ لِبَعْضٍ

Place not the messengers calling among you (on the same footing) as your calling of each other.  
[24:63]

أَدْعِيَاءٌ (plu. n.) adopted son

دَعْوَةٌ (v.n.) (1) call

avorter (act. pic.) دَافِعٌ

د ف ق ★

(act. pic. m. sing.) دَافِقٌ

< dripping

دَفِقَ يَدْفِقُ دَفْقًا وَ دَفْقَاتًا (ن)  
to flow with force.

د ك ر ★

ادَكَرَ see ذ ك ر

مَدَكَرَ see ذ ك ر

د ك ك ★

is grounded (pp. f. sing.) دُكِّتَ  
< ~ دَكَّ - دَكًّا - دَكَاً (ن)  
to crush, break, beat flat

كَلَّا إِذَا دُكِّتِ الْأَرْضُ دَكًّا

Nay! when the earth is  
ground (to atoms) with  
grinding. [89:21]

i.e. when the earth will be  
made to crumble to pic-  
ces.

(pp. f. dual.) دُكِّتَا

(the earth and mountain)  
are crushed

a single crash (n.) دَكَّةٌ

(v.n.) دَكَا

dust, crumble

dust, powder, crumble (n.) دَكَاةٌ

د ف ع ★

(perf. 3 p.m. plu.) دَفَعْتُمْ

to repel, to defend, to pay  
(to hand over دَفَعَ RF)

وَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ

When ye hand over their  
substance to them. [4:6]

(perate 2 p. m. sing.) اِدْفَعْ

repel

ادْفَعْ بِالَّذِي فِيهِ أَحْسَنُ

Repel thou the evil with that  
which is the best. [23:96]

(perate. 2 p.m. plu.) اِدْفَعُوا  
handover (1)

فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

Handover to them their  
substance. [4:6]

defend (i.e. in the (2)

meaning of دَافِعٌ iii)

فَاتَّبِعُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا

Fight in the way of Allah or  
defend. [3:167]

(imperf. 3 p.m. sing.) iii يَدْفَعُ  
defends, repels

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا

Verily Allah will repel from  
those who believe. [22:38]

bucket (n.) دَلْوٌ

(imperf. 3 p.m. plu.) iv  
you convey تَدْلُوا(perf. 3 p.m. sing.) v  
He let himself down تَدَلَّى

د م د

دَمٌ see د م و

(quad. perf. 3 p.m. sing.) دَمَمَ  
< ~ overwhelmedدَمَمَ يَدْمِمُ دَمَمَةً  
to give over to destruction  
(God)

د م ر

(perf. 3 p.m. sing.) ii دَمَّرَ  
annihilated, destroyed,

wiped out,

&lt;&lt; دَمَّرَ يَدْمِرُ دَمُورًا وَ دَمَارًا (ن)

to perish utterly, be annihilated

(perf. 1st. p. plu.) ii دَمَّرْنَا  
we destroyed(imperf. 3 p.m. sing.) ii يَدْمِرُ  
~ annihilates, destroys

يَدْمِرُ (v.n.) ii يَدْمِرُ

د م ع

الدَّمْعُ  
< tear (n.)

د ل ك

the declination (v.n.) دَلْوَةٌ

د ل ل

(perf. 3 p.m. sing.) دَلَّ

&lt; indicated, showed, pointed at, guided, discovered

دَلَّ يَدُلُّ دَلَالَةً (ن)

to show, point out, indicate

مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ

Naught indicated his death to them except a moving creature. [34:14]

(imperf. 1st. p. sing.) اَدُلُّ

I guide, show, lead, point at

shall I lead you? هَلْ اَدُلُّكُمْ

(imperf. 1st. p. plu.) نَدُلُّ

we lead, guide etc.

indication (v.n.) دَلِيلٌ

د ل و

(perf. 3 p.m. sing.) دَلَّ

&lt; caused to fall

to draw دَلَّا يَدْلُو دَلْوًا (ن)

the bucket out of the well

فَدَلَّاهُمَا بِمِرْوَرٍ

Thus with guile he caused the twain to fall. [7:22]

(perf. 3 p.m. sing.) iv اَدْلَى

~ let down



worse, lower (1)

قَالَ أَتَشْتَرِي الَّذِي هُوَ أَذَى بِالَّذِي هُوَ خَيْرٌ

He said: Would you exchange that which is better?  
[2:61]

best (way) (2)

ذَلِكَ أَوْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا

This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. [2:282]

more fit, more proper (3)

ذَلِكَ أَذَىٰ أَلَّا تَعُولُوا

That is more fit that you may not do injustice. [4:3]

more likely, more (4)  
probable

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِمَا

That is more likely that they produce the testimony according to the fact thereof.  
[5:108]

nearer, near (5)

فِي أَدْنَى الْأَرْضِ

In a nearer land. [30:3]

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

Till he was two bows length off or (yet) nearer. [53:9]

دَمَعٌ يَدْمَعُ دَمْعًا (ف)

to shed tears (from eyes)

★ د م ع

(imperf. 3 p.m. sing.) يَدْمَعُ

< knocks out SS's brain

دَمَعٌ يَدْمَعُ دَمْعًا (ف، ن)

to destroy

★ د م و

< blood (n.) دَمٌ / الدَّمُ

دَمِي يَدْمِي دَمًا (س)

to bleed, be blood-stained

بِدَمَاءٍ / الدَّمَاءُ (plu. n.)

★ د ن ر

دِينَارٌ (n.)  
a gold coin of ancient times

★ د ن و

دَنَا (perf. 3 p.m. sing.)

~ drew near

< دَمًا يَدْتَوُّ دُتْوًا (ن)

to be or come near

(imperf. 3 p.f. plu.) يُدْنِينَ

they should let down

(act. pic. m. sing.) دَانٍ

near at hand (within reach)

أَدْنَىٰ / الْأَدْنَىٰ (litt. nearest (relative))

## ★ د ر د

الذَّهْرُ time (n.)

(Time from the beginning of the world to its end. Hence because, in the sense time brings to pass events, good and evil, الذَّهْرُ was applied by the Arabs to 'fortune' or 'fate' and they used to blame or revile it—LL).

وَمَا يَهْدِيكُمْ إِلَّا الذَّهْرُ

And naught destroyeth us save time. [45:24]

## ★ د ه ق

دَهَقَ (v.n.) دِهَاقٌ

دَهَقَ يَدَهَقُ دَهَقًا (ف)

to fill (a glass)

وَكَأْسًا دِهَاقًا

And a overflowing cup.

[78:34]

## ★ د ه م

مُدَاهِمَاتَانِ (pis. pic. &gt; xi, f. dual.)

(the colour of that two gardens) dark-green (black by reason of intense greenness from abundant irrigation—LL)

less, fewer (6)

وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ

And neither less or fewer than that, nor more. [58:7]

this world (7)

يَأْخُذُونَ عَرَضَ هَذَا الدُّنْيَا

Taking the gear of this nearer life (i.e. this world). [7:169]

وَلَنَبْذِقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ

And certainly We will make them taste the nearer punishment (i.e. earthly or worldly punishment).

[32:21]

(f. form of أَدْنَىٰ) الدُّنْيَا

*litt.* The nearer, within reach

(opp. الْآخِرَةُ Hereafter)

nearer (1)

إِذْ أَنْتُمْ بِالْعُدُوبِ الدُّنْيَا وَهُمْ بِالسُّدُورِ الْعُضْرَىٰ

When you were on the nearer side (of the valley) and they were on the farther side. [8:42]

(opp. الْآخِرَةُ) this world (2)

اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

They bought the life of this world for the Hereafter.

[2:86]

دَارَ يَدُورُ دَوْرًا وَ دَوْرَانًا (ن)

to revolve, go around,  
circulate

(imperf. 2 p.m. plu.) iv تَدِيرُونَ  
you circulate

abode, dwelling place, (n.) دَارٌ  
house

(plu. of دَارٌ) دِيَارٌ  
dwellings, country houses

inhabitant (ints.) دِيَارٌ

turn (act. pic. f. sing.) دَائِرَةٌ  
evil turn « دَائِرَةُ السُّوءِ »

د و ل

(v.n.) دَوْلَةٌ

<exclusively confined

دَالَ يَدُولُ دَوْلَةً (ن)

to be in continual rotation,  
change

(imperf. 1st. p. plu.) نَدَاوُلُ  
we change about

د و م

(perf. 3 p.f. sing.) دَامَتْ

<remained, existed

دَامَ يَدُومُ دَوْمًا وَ دَوَامًا (ن)

to continue, endure, persist,  
remain

(perf. 2 p.m. plu.) دُمْتُمْ  
thou remained

to be black, x1 اِدْمَامًا، اِدْمَامًا  
dark green

د ه ن

(imperf. 2 p. m. sing.) iv تَدِينُ  
thou shouldst be pliant

< اِدْنًا iv. اِدْنًا

to be pliant, treat gently,  
deceive

<< دَهَنَ يَدُهْنُ دَهْنًا (ف)

to anoint with oil, grease

(imperf. 3 p.m. plu.) iv يَدُهِنُونَ  
they would be pliant

وَدَّوَالَتُكَ دُهْنٌ قَيْدُهُنَّوْنَ

They wish that thou shouldst  
be pliant so they (too) be  
pliant. [68:9]

(Ap-der. m. plu.) مَدُهِنُونَ

those who take SS lightly

oil (cooking oil) (n.) الدُهْنُ

red hide (n.) الدِّهَانُ

د ه ي

(elative, n.) اَدْحَى

<more grievous

دَحَى يَدْحَى دَحْيًا (ف)

to bring misfortune upon

د و ر

(imperf. 3 p.m. sing.) تَدُورُ

<roll about

not at your level in sincerity to religion. (Rgh.)

[3:118]

وَيَغْفِرَ مَا دُونَ ذَلِكَ

And He forgives what is besides that i.e. what is less than that. (Rgh.)

[4:48]

other than, besides (2)

لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعَةٌ

There shall be for them no partner nor intercessor besides Him. [6:51]

د ی ن ★

lending, debt (n.) دَرِينٌ

to owe (ض) دَانَ يَدِينُ دَيْنًا (i)  
money, lend, borrow

دَانَ يَدِينُ دِينًا وَ دِيَانَةً (ii)  
to be religious, be a believer

to requite, دَانَ، دَانًا (iii)  
reward, deliver judgement

(perf. 2 p.m. plu.) vi تَدَابَرْتُمْ  
you deal one with another

إِذَاتِكُمْ إِتَدَابَرْتُمْ

When ye deal, one with another, in lending.

[2:282]

(imperf. 3 p.m. plu.) يَدِينُونَ  
they observe (a religion)

(pref. 3 p.m. plu.) دَامُوا  
they remained

(perf. 1st. p. sing.) دُمْتُ  
I remained

Note : All forms of this root

are preceded by مَا

Thus مَا دَامُوا، مَا دَامَتْ

express the duration of time, e.g.

مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

So long as the heavens and the earth remain.

[11:107]

لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا

We shall never enter it so long as they remain. [5:24]

مَا دُمْتُمْ حُرًّا

So long as you are in the state of of sanctity. [5:96]

(act. pic. m. sing.) دَائِمٌ  
lasting, perpetual

(act. pic. m. plu.) دَائِمُونَ  
constant

د و ن ★

a particle, it denotes دُونَ  
(1) SS less than SS

لَا تَتَّخِذُوا أَوْلِيَاءَ مِنْ دُونِكُمْ

Take not for an intimate (anyone) besides yourselves i.e. those who are

obedience (4)

قَاعِبُدِ اللّٰهَ مُخْلِصًا لَهُ الدِّينَ

Worship thou Allah, making  
exclusion for him in the  
obedience. [39:2]

اَلَا لِلّٰهِ الدِّينُ الْخَالِصُ

Lo, for Allah is the obedi-  
ence exclusively. [39:3]

( دِينَ is primarily obedi-  
ence and not religion  
which denotes any system  
of faith and worship.

Hence اَللّٰهُ الدِّينُ يَقْبَلُ  
sincere and exclusive obe-  
dience to and service of  
God—LL)

لَا يَدِينُونَ دِينَ الْحَقِّ

They observe not a true  
religion. [9:29]

judgement (1) (n.) دِينَ

مَلِكِ يَوْمِ الدِّينِ

Owner of the Day of Judge-  
ment. [1:3]

religion (2)

وَيَكُونُ الدِّينُ لِلّٰهِ

And religion is for Allah.  
[2:193]

law (3)

مَا كَانَ لِأَخِيكَ دِينَ الْمَلِكِ

He was not to take his  
brother by the law of the  
king. [12:76]

\*\*\*

## کتاب الذال

★ ذ ب ح

(perf. 3 p.m. plu.) ذَبَحُوا  
< they slaughtered

ذَبَحَ يَذِبحُ ذَبْحًا (ف)  
to slaughter, cut the throat,  
sacrifice

تَذَبَّحُونَ < acc. ذَبَحُوا  
(imperf. 2 p.m. plu.)  
(that) ye slaughter

(imperf. 1st. p. sing.) أَذِبحُ  
I am slaughtering ( I am  
slaughtering thee ( أَذِبحُكَ )

(epl. 1st. p. sing.) لَأَذِبحَنَّ  
I surely will slaughter

ذَبِیحٌ (pp. 3 p.m. sing.)  
~ is slaughtered

(imperf. 3 p.m. sing.) یذِبحُ  
~ slays, (slaying)

★ ذ ء ب

الذَّبُّ (n.)  
a wolf

★ ذ ء م

مَذَّبُوا < scorned (pact. pic.)  
ذَامٌ يَنَامُ ذَامًا (ف)  
to drive off, blame

★ ذ ب ب

ذَبَابٌ (n.)  
a fly

ذ ب ذ ب

مَذْبذِبِينَ (pact. pic. > quad.)  
those who are wavering  
(between this and that)

an atom's weight **مِثْقَالٌ ذَرَّةٍ**  
children, progeny, (n.) **ذُرِّيَّةٌ**  
descendants

**وَلَهُ ذُرِّيَّتٌ ضَعْفَاءٌ**

He hath progeny of weaklings. [2:266]

(plu. of **ذُرِّيَّةٌ**) **ذُرِّيَّاتٌ**  
offsprings, generations

★ ذ ر ع

length (n.) **ذَرْعٌ**

cubits (1) (n.) **ذِرَاعٌ**

**ثُمَّ نَزَلْنَا فِي سُلْسِلَةٍ ذُرْعًا سَبْعِينَ وَرَأْمًا أَشْرَكَهُ**

Then in a chain, thereof the length is seventy cubits, bind him. [69:32]

forelegs (2)

**وَكَلَّمَ اللَّهُ بِمِيسِرٍ ذِرَاعَيْهِ بِالْوَصِيدِ**

While their dog stretched forth his two forelegs on the threshold. [18:18]

**وَصَلَّى يَوْمَ ذُرْمًا**

And he felt straitened on their account. [11:77]

Note : This is an idiomatic phrase which means 'he was distressed and felt himself powerless to do what he ought to have done.'

(imperf. 3 p.m. plu.) **يَذْبَحُونَ**  
they slay, (were slaying)

(pact. pic.) **مَذْبُوحٌ** (n.)  
slughtered one

★ ذ خ ر

(imperf. 3 p.m. plu.) **يَذْخُرُونَ**  
<you store

**ذَخَرَ يَذْخَرُ ذَخْرًا (ف)**

to save, store, make provision for

★ ذ ر ء

(perf. 3 p.m. sing.) **ذَرَأَ**  
<created

**ذَرَأَ يَذْرَأُ ذَرْمًا (ف)**

to create, multiply

(perf. 1st p. plu.) **ذَرَأْنَا**  
we have created

(imperf. 3 p.m. sing.) **يَذْرَأُ**  
he creates, multiplies

**يَذْرُؤُكُمْ فِيهِ**

(He is) multiplying you.

[42:11]

★ ذ ر ر

atom (n.) **ذَرَّةٌ**

litt : smallest kind of ant, resembling in weight and shape to atom or smallest seed of grain

## ذَكَرَ يَذْكُرُ ذِكْرًا (ن)

to remember, call back to memory, admonish, recollect

(perf. 3 p.m. plu.) ذَكَرُوا  
they remembered

(perf. 2 p.m. sing.) ذَكَرْتَ  
thou remembered

(imperf. 3 p.m. sing.) يَذْكُرُ  
~he remembers

(imperf. 2 p.m. sing.) تَذْكُرُ  
thou remember

nom. يَذْكُرُونَ acc. يَذْكُرُوا  
(imperf. 3 p.m. plu.)  
they remember

لِيَذْكُرُوا (el.)  
for they may remember

nom. أَن أذْكَرُ < acc. أذْكَرُ  
(imperf. 1st. p. sing.)  
I remember, that I remember

(imperf. 1st. p. plu.) نَذْكُرُ  
we remember

(perate. 2 p.m. sing.) اذْكَرْ  
remember !

(perate. 2 p.m. plu.) اذْكَرُوا  
remember !

(perate 2 p.f. plu.) اذْكَرْنَ  
remember !

Caution : The difference between اذْكَرْنَ (perate f. plu.), that means, O you women remember ! and

## ذ ر و ★

(imperf. 3 p.m. sing.) تَذْرُو  
< ~scatters

ذَرَا يَذْرُو ذَرَوًا (ن)  
to scatter, disperse

مَهْمَا تَذْرُوهُ الرِّيحُ  
Dry stuble which the winds scatter. [18:45]

ذَرُو (v.n.)  
(n. plu. of ذَارِيَةٌ) ذَارِيَاتُ  
winds, as they are dispersing

وَالَّذِينَ يَذْرُؤُا  
By the dispersing (winds) that disperse. [51:1]

## ذ ع ن ★

(Ap-der. iv, m. plu.) acc. مَذْعِنِينَ  
< (they will come) in submission, willingly

ذَعَنَ يَذْعَنُ ذَعْنًا (ف)  
وَأَذْعَنَ، إِذْعَانًا  
to obey, iv submit to

## ذ ق ن ★

الْأَذْقَانُ (plu. of ذِقْنٌ)

## ذ ك ر ★

(perf. 3 p.m. sing.) ذَكَرَ  
< ~remembered



(perf. 3 p.m. sing.) viii **اَذْكُرُ**  
recollected.

(imperf. 3 p.m. sing.) viii **يَذْكُرُ**  
receives admonition,  
remembers

(imperf. 3 p.m. plu.) viii **يَذْكُرُونَ**  
they receive admonition

(imperf. 3 p.m. plu.) viii, acc. **يَذْكُرُوا**  
that they may receive admonition

(el. 3 p.m. plu.) **لِيَذْكُرُوا**  
for they may receive admonition

recollection, admo- (n.f.) **الذِّكْرُ**  
nition, remembrance

acc. **الذِّكْرَ**, **ذِكْرًا**, **ذِكْرٌ** nom. **الذِّكْرُ**  
mention (1) (n.)

**ذِكْرٌ رَحْمَتٍ رَبِّكَ**

Mention of the mercy of thy  
Lord. [19:2]

remembrance (2)

**وَلْيَذْكُرُوا اللَّهَ أَكْبَرُ**

And surely the remembrance  
of Allah is the greatest.

[29:45]

reminder, admonition (3)  
(i.e. the holy Quran)

**وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ**

And this is a Reminder blest,  
We have sent down (i.e.  
from heaven). [21:50]

reminder, (1) (n.) **ذِكْرِي**  
admonition

**أَذْكُرْنِي** (perate. 2 p.m.  
sing. with a pronoun **فِي**  
suffixed, meaning, remem-  
ber me) should be noted.

(pp. 3 p.m. sing.) **ذِكْرٌ**  
~ is mentioned

**وَذِكْرُ فِيهَا الْقِتَالِ**

And therein fighting is men-  
tioned. [47:20]

**إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ**

When Allah is mentioned  
their hearts are filled with  
awe. [8:2]

(pip. 3 p.m. sing.) **يَذْكُرُ**  
SS is mentioned

(pp. 3 p.m. sing.) ii **ذُكِرَ**  
~ is admonished

(pp. 2 p.m. plu.) ii **ذُكِرْتُمْ**  
you are admonished

(perate. 2 p.m. sing.) ii **ذُكِرْ**  
admonish!

(pref. 3 p.m. sing.) v **تَذَكَّرَ**  
~ received admonition

(imperf. 3 p.m. sing.) v **يَتَذَكَّرُ**  
receives admonition,  
remembers

(imperf. 3 p.m. plu.) v **يَتَذَكَّرُونَ**  
they remember, receive  
admonition

**تَذَكَّرُونَ (تَتَذَكَّرُونَ)**  
(imperf. 2 p.m. plu.) v  
you remember, receive  
admonition

(*pact. pic. m. sing.*) مَذْكُورٌ  
mentioned one, mentionable

man (*opp. woman*) (n.) ذَكَرَ

(*n. dual.*) *acc.* الذَّكَرَيْنِ  
male (*opp. female*)

males (*plu. n.*) الذُّكْرَانُ / ذُكْرَانًا

★ ذ ك ي

(*perf. 2 p.m. plu.*) *ii* ذَكَيْتُمْ  
litt: you have cleaned; techni-  
cally: you have slaugh-  
tered in an awful way

< ذَكَيْتُمْ (ii) تَذَكِيَةٌ

to slaughter

★ ذ ل ل

(*perf. 1st. p. plu.*) *ii* ذَلَّلْنَا  
< we have subdued, sub-  
jected

ذَلَّ يَذِلُّ ذُلًّا

وَ ذِلَّةٌ وَ سَدَلَةٌ (ض)

to be low, gentle, contem-  
ptible, submissive, humili-  
ated, meek

(*pp. 3 p.m. sing.*) *ii* ذَلَّتْ  
are made down (easy to  
reach)

(*v.n. > ii.*) تَذِيلٌ  
hanging down, making some-  
thing low, humiliating

ذَلِكَ وَ كُرَى لِلذَّاكِرِينَ

This is a Reminder unto the  
mindful (those who reme-  
mber) [11:14]

recollection (2)

فَلَا تَعْبُدُوا بَعْدَ الذِّكْرِ مِنَ الْعَوَمِ

And sit not thou, after the  
recollection, with the  
wrong-doing people. [6:68]

reminder, admonish (n.) تَذَكِيرَةٌ

admonishment (*v.n. > ii.*) تَذَكِيرٌ

يَقْدُمُ إِنْ كَانَ كَبِيرًا عَلَيْكَ

مَقَامًا وَ تَذَكِيرًا بِآيَاتِ اللَّهِ

O my people! if my stan-  
ding forth and my admo-  
nishment with the com-  
mandments of Allah be  
hard upon you, then....  
[10:71]

(*act. pic. m. plu.*) *acc.* الذَّاكِرِينَ  
mindful men (those who  
remember)

(*act. pic. f. plu.*) الذَّاكِرَاتِ  
mindful women (those who  
remember)

admonisher (*Ap-der. > ii.*) مَذَكِّرٌ

(*Ap-der. > vill.*) مَذَكِّرٌ  
one who would be admoni-  
shed (*Jid.*), one will mind  
(*M.A.*), one who remem-  
bereth. (*Pic.*)

meanest, lowest, (relative.) **الْأَذَلُّ**  
powerless  
(opp. powerful)  
(plu. of **الْأَذَلُّ**) **الْأَذَلِّينَ**  
lowest ones

★ ذ م م

agreement, covenant, (n.) **ذِمَّةٌ**  
pact  
< blamed one (pact. pic.) **مَذْمُومٌ**  
**ذَمٌّ يَذِمُّ ذِمًّا وَ ذِمَّةٌ (ن)**  
to blame

★ ذ ن ب

< crime (1) (n.) **ذَنْبٌ**  
**أَذَنْبٌ يَذِيبُ (iv) إِذْنَابًا**  
to commit a fault or crime,  
be guilty

وَكُهُوعٌ ذَنْبٌ

And they have a crime against me. [26:14]

sin (2)

بِأَيِّ ذَنْبٍ قُتِلَتْ

For what sin she was slain. [81:9]

sins (plu. of **ذَنْبٌ**) **ذُنُوبٌ**

portion (Rgh.) (n.) **ذَنْبٌ**

Note : **ذُنُوبٌ** (dhumub) is plural of **ذَنْبٌ** sin, crime, offence etc. But **ذَنْبٌ** (dhanub) is singular, litt. bucket meta. portion.

(imperf. 2 p.m. sing.) iv **تَذِلُّ**  
thou abasest

(imperf. Ist. p. plu.) **تَذِلُّ**  
we are disgraced

meekness (n.) **ذُلٌّ**

abjectness (n.) **ذِلَّةٌ**

made submissive (1) (ints.) **ذَلُولٌ**

إِنَّمَا بَقِرَةٌ لِّدَالِ الْوَلَدِ تَيْسٌ فِي الْأَرْضِ

Verily, she should be a cow not made submissive to plough the land. [2:71]  
subservient (2)

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا

He is it who made the earth subservient to you. [67:15]

submissively (plu. n.) acc. **ذَلِيلًا**

weak, humble (1) (plu. n.) **أَذِلَّةٌ**  
(opp. powerful, well armed)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

And Allah certainly helped you at Badr when you were humble (or weak). [3:123]

low (opp. noble) (2)

إِنَّ الْمُلُوكَ إِذَا مَخَلُوا الْقَرْيَةَ تَنَزَّهَتْ وَأَسَدُوا وَمَا وَجَعَلُوا أَهْلَهَا أَهْلًا أَذِلَّةً

Surely the kings, when they enter a town, ruin it and make the noblest of its people the most low. [27:34]

(perf. 2 p.m. plu.) iv **أَذْهَبْتُمْ**  
you removed

(imperf. 3 p.m. sing.) **يَذْهَبُ**  
~removes, takes away

(el. m. sing.) acc. **لِيَذْهَبَ**  
in order to take away,  
or remove

(emp. 3 p.m. sing.) **يُذْهِبَنَّ**  
he certainly will take away,  
or certainly he will remove

(imperf. 3 p.f. plu.) iv **يُذْهِبْنَ**  
they will take away

gold (n.) **ذَهَبٌ**

taking away (v.n.) **بِذْهَابٍ**

goer, outgoer (act. pic.) **ذَاهِبٌ**

### ذ ه ل

(imperf. 3 p.f. sing.) **تَذَلُّ**  
she will forget

< **ذَمَلٌ يَذْمَلُ ذَمُولًا (ف)**  
to forget, neglect

### ★ ★ ★ ★

litt. possessor. (m. sing.) **ذُو**  
(demonstrative pronoun)  
with, on, in, of

وَأَنْ كَانَ ذُو عَسْرَةٍ فَنظِرْهُ إِلَىٰ مَيْمَرَةٍ

If (the debtor) is in the  
straitness, let there be  
postponement till (he is  
in) ease. [2:280]

### ذ ه ب

(perf. 3 p.m. sing.) **ذَهَبَ**  
< ~went, is gone

**ذَهَبَ يَذْهَبُ ذِهَابًا وَ مَذْهَبًا (ف)**  
to go

(perf. 3 p.m. sing.) **بِذْهَابٍ**  
~took away

(perf. 3 p.m. plu.) **بِذْهَابٍ**  
they took away

(perf. 3 p.m. plu.) **ذَهَبَ - عَنَ**  
~is gone away, departed

we went (perf. 1st. p. plu.) **ذَهَبْنَا**

**يَذْهَبُونَ** acc.

(imperf. 3 p.m. plu.)  
they go

nom. **تَذْهَبُوا** (el.) acc. **تَذْهَبُونَ**

(imperf. 2 p.m. plu.)  
you may take away

(epl. 1st. p. plu.) **بِذْهَابٍ**  
we surely will take away

(perate. 2 p.m. sing.) **أَذْهَبَ**  
go (thou)

(perate 2 p.m. dual) **أَذْهَبَا**  
go (you twain)

(perate. 2 p.m. plu.) **أَذْهَبُوا**  
go (you)

(perf. 3 p.m. sing.) iv **أَذْهَبَ**  
~removed

(perf. 3 p.m. dual.) ذَاتَا  
the twain tasted

(perf. 3 p.m. plu.) ذَاقُوا  
they tasted

acc. يَذُوقُ > لِيَذُوقَ  
(el. 3 p.m. sing.)  
that he may taste

(el. 3 p.m. plu.) acc. لِيَذُوقُوا  
that they may taste

لَا يَذُوقُونَ > يَذُوقُونَ  
(imperf. neg. 3 p.m. plu.)  
they will not taste

(perate. 2 p.m. sing.) ذُقْ  
taste ! thou

(perate. 2 p.m. plu.) ذُوقُوا  
taste ! you

(perf. 3 p.m. sing.) iv أَذَاقَ  
~ made to taste

(perf. 1st. p. plu.) iv أَذَقْنَا  
we made taste

(imperf. 3 p.m. plu.) iv يُذِيقُ  
~ makes SS taste

(imperf. 1st. p. plu.) iv يَذِيقُ  
we make SS taste

we certainly shall (e.m.p.) يَذِيقَنَّ  
make SS taste

(act. pic. f. sing.) ذَاقَتْ  
one who tastes (or) will taste

acc. ذَاقُوا nom. ذَاقُونَ  
(act. pic. m. plu.)

those who will have to taste

ditto in acc. position ذَا

ditto in gen. position ذِي

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ

And above every knowing  
one is a knower. [12:76]

ditto (f. sing.) ذَاتَ

on the right ذَاتَ الْيَمِينِ

on the left ذَاتَ الشَّمَالِ

ditto (f. dual.) ذَوَاتَا

ذَوَاتَا أَفْتَانِ

(The both gardens are) with  
spreading branches.

[55:48]

ذ و د ★

(imperf. 3 p.m. dual) ذَوُدَانِ

< the twain were keeping  
back.

to keep ذَادَ يَذُودُ ذَوُدَا (ن)  
back

ذ و ق ★

(perf. 3 p.f. sing.) ذَاقَتْ

< she tasted

ذَاقَ يَذُوقُ ذَوَقَا

وَمَذَاقًا وَمَذَاقَةً (ن)

to taste, experience

★ ذ ی ع ★

(perf. 3 p.m. plu.) iv أَذَاعُوا  
 << they spread news  
 ذَاعَ يَذِيعُ ذَيْمًا وَ ذُبُوعًا (ض)  
 to become public (news)

★ ★ ★ ★

(demonstrative pronoun) ذَانِكَ  
 these

★ ★ ★

\*\*\*

## کتاب الرءاء

رَأْفٌ يَرَأْفُ رَأْفًا وَرَأْفَةً (ف، ك)

to be kind, merciful, show  
pity, be compassionate

(extensive n.) رَوُوفٌ  
clement, compassionate

ر ا ي ★

رَأَى، رَأَى (perf. 3 p.m. sing.)

< saw

رَأَى يَرَى رَأْيًا وَرُؤْيَةً (ف)

to see, perceive, think, have  
an opinion, judge

رَأَيْتَ (perf. 2 p.m. sing.)  
thou sees

When an interrogative (أ) is  
placed before the word it  
will be read as : رَأَيْتَ :  
hast thou seen ?

I saw (perf. 1st. p. sing.) رَأَيْتُ

(perf. 3 p.m. plu.) رَأَوْا  
they saw

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ر ا س ★

رَأْسٌ ، الرَّأْسُ < head (n.)

رَأَسَ يَرَأْسُ رِئَاسَةً (ف)

to be a chief, the head (of a  
tribe)

رُؤُوسٌ (plu. of رَأْسٌ)

heads (or hoods) (1)

كَانَهُ رُؤُوسَ الشَّيَاطِينِ

As they were the heads of  
satans. [37:65]

initial capital, (2)  
principle

وَإِنْ تَتُوبُوا فَرِحْنَا بِكُمُ وَعَدْنَاكُمْ رُؤُوسَ الْوَالِدِ

And if you repent, then you  
shall have your capital.

[2:279]

ر ا ف ★

رَأْفَةٌ < tenderness, pity (v.n.)

٢٠٦

last letter, thus رَأَيْتُمْ  
 will be written رَأَيْتُمُو  
 if a pronoun is to follow ;  
 رَأَيْتُمُوهُ i.e. you have  
 seen it (or) him.  
 (imperf. 3 p.m. sing.) عَرَى  
 hash seen (litt. he sees)  
 as لَمْ after تَرَ  
 أَوَلَمْ يَرِ الْإِنْسَانَ  
 Seest not man (that.....)  
 [36:77]  
 (imperf. 2 p.m. sing.) تَرَى  
 thou hast seen (thou see)  
 as لَمْ after تَرَ  
 أَلَمْ تَرَ إِلَى الَّذِينَ سَوَّاهُمْ  
 Did thou not see those who  
 went forth from their  
 habitations? [2:243]  
 (imperf. 2 p. f.) emp. تَرِينَ  
 thou seest  
 فَأَمَّا تَرِينَ مِنَ الْبَشَرِ  
 And thou seest any human  
 being. [19:26]  
 I see (imperf. 1st. p. sing.) أَرَى  
 we see (imperf. 1st. p. plu.) نَرَى  
 attached to a pronoun (iv) أَرَى  
 as : أَرَيْنَاهُ ، أَرَيْنَاكَ ،  
 (perf. 3 p.m. sing.)  
 ~showeth  
 he showed them unto thee. أَرَاكُمْ

(perf. 3 p.f. plu.) رَأَيْنَ  
 they women saw  
 (perf. 2 p.m. plu.) رَأَيْتُمْ  
 you saw, you have seen,  
 observed, beheld  
 have you seen? أَفَرَأَيْتُمْ  
 Also أَفَرَأَيْتُمْ have you then  
 seen (or) have you then  
 observed ?  
 (perf. 3 p. f. sing.) رَأَتْ  
 she saw  
 (perf. 2 p. sing.) أَرَأَيْتَ  
 hast thou seen ?  
 (prefixed (أ) of interroga-  
 tive particle)  
 (perf. 2 p.m. plu.) أَرَأَيْتُمْ  
 have you seen ?

Note : There is another way  
 of expression to say e.g.  
 hast thou seen or seest  
 thou ? أَرَأَيْتَكَ i.e. bethin-  
 kest thou.

قَالَ لَهُ يَتَذَكَّرُ هَذَا الَّذِي كَرَّمْتَهُ عَلَيَّ  
 (Iblis) said : bethinkest Thou:  
 this one whom Thou hast  
 honoured above me ?  
 [17:62]

you saw رَأَيْتُمْ  
 Same is written with an  
 additional (و) after the



beholding with  
one's own eyes رَأَى الْعَيْنِ  
opinion (n.) الرَّأْيُ  
immature opinion بَادِي الرَّأْيِ  
appearance (n.) رَيْبًا  
هُمَّ أَحْسَنُ أَكَاكِبٍ وَرَيْبًا  
Who (were) goodlier in  
goods and outward appear-  
ance. [19:74]  
vision (n.) الرُّؤْيَا  
making show (n.) رِيَاءًا

ر ب ب \*

Lord, Sustainer (n.) رَبٌّ  
Lord is but a poor substitute  
for the Arabic رَبٌّ which  
signifies not only the Sove-  
reign but the Sustainer, the  
Nourisher, the Regulator,  
and the Perfector. The  
relation in which the God  
of Islam stands to all His  
creation is that of Righ-  
teous, Benign Ruler and  
not that of mere father.  
(Jid.) رَبٌّ means the  
Universal Patron, the All-  
in-All Guardian. Not a  
tribal deity, nor the nati-  
onal God of any specially  
favoured race or people,  
nor any narrow "Lord of  
the hosts" or the anthro-  
pomorphic "our father in  
heaven" (Jid. > LL)

(perf. 1st. p. plu.) iv أَرَيْنَا  
we showed  
(imperf. 3 p.m. sing.) iv يَرِي  
he shows  
(imperf. 2 p. sing.) iv تُرِي  
thou show  
(imperf. 1st. p. sing.) iv أَرِي  
I show  
(imperf. 1st. p. plu.) iv نُرِي  
we show  
show (perate. 2 p.m. sing.) أَرِ  
show us أَرِنَا show me أَرِنِي  
~ is seen (pip.) يَرِي  
they will be shown (pip.) يَرُونَ  
(imperf. 3 p.m. plu.) ii يَرُونَ  
they make show

الَّذِينَ هُمْ يُرَآؤُونَ

Those who make show.  
[107:6]

(perf. 3 p.m. sing.) vi تَرَأَى  
(they) see each other

فَلَمَّا تَرَأَتَا الْجَمْعَيْنِ

When the two parties saw  
each other. [26:61]

(perf. 3 p.f. sing.) vi تَرَأَتَا  
they faced each other

فَلَمَّا تَرَأَتَا الْقَوْمَيْنِ

When the two groups faced  
each other. [8:48]

beholding, seeing (n.v.) رَأَى

(imperf. 3 p.m. sing.) v يَتَرَبَّصُّونَ  
he waits

(imperf. 3 p.m. plu.) v يَتَرَبَّصُونَ  
they wait

(imperf. 3 p.f. plu.) v يَتَرَبَّصْنَ  
they (f.) wait, they should  
wait

(imperf. 2 p.m. plu.) v تَرَبَّصُونَ  
you are waiting

(imperf. 1st. p. plu.) v نَتَرَبَّصُ  
we are waiting

(perate 2 p. plu.) v تَرَبَّصُوا  
you wait !

waiting (v.n.) تَرَبَّصٌ

(Ap-der. m. plu.) مَتَرَبَّصُونَ  
waiters

★ ر ب ط

(perf. 1st. p. plu.) رَبَطْنَا  
<we braced, fortified  
رَبَطَ يَرْبِطُ رَبَطًا وَرِبَاطَةً (ض)  
to be firm, to tie, fasten

(perate. 2 m. plu.) iii رَابِطُوا  
be ever ready! be steadfast!

strings (v.n.) iii رَبَاطٌ  
strings of horses رِبَاطُ الْخَيْلِ

★ ر ب ع

one-fourth (fraction) الرَّابِعُ

fours (plu. num.) رِبَاعٌ

often (LL), (particle) رَبَّمَا

oft times, in the Hereafter  
(Jid.), it may be (Pic.),  
the time may come (Sale.),  
perchance (Arb.)

<godly men (plu. n.) رَبِّيُونَ  
رَبِّ رَبِّ رَبًّا

to be master (i)

to feed (ii)

to bring up a (iii)  
child

stepdaughters (plu. n.) رَبَائِبٌ

divines, (plu. n.) رَبَائِيَّةٌ، رَبَائِيُونَ  
worshippers of the Lord,  
faithful servants of the  
Lord

رَبَتْ see ر ب و

★ ر ب ح

(perf. 3 p.f. sing.) رَحِمْتُ  
<profited  
رَبِحَ يَرْبِغُ رِبْحًا وَرَبَاحًا (س)  
to gain, be successful in  
trade

profited not مَا رَحِمْتُ

★ ر ب ص

(perf. 3 p.m. plu.) v تَرَبَّصْتُمْ  
<you waited

to wait, تَرَبَّصَا v تَرَبَّصَ  
watch for an opportunity

however slight, over and above the principle sum lent, and this includes both usury and interest) (Jid. P. 3, n. 141)

Note: the Quranic transcription of this word is رِبُو in the above verses; also رِبَا with أَلِف is to be noted in Q. 30:39.

(perf. 3 p. dual.) assim. رَيَّيَا  
they twain brought up  
they (parents) brought me up or raised me up, i.e. sustained and took care of me

(assim. < تَرَّبَنِي > مُرَّبْتِ  
(imperf. 1st. p. plu.)  
we bring up

did we not bring thee up? أَلَمْ تَرْبِكْ

(act. pic. m. sing.) acc. رَايَا  
swelling (or) on top

(act. pic. f. sing.) acc. رَايَا  
increasing

a height (n.) رَوَاةٌ

ر ت ع ★

(imperf. 3 p.m. sing.) يَرْتَعُ  
~refresh himself with fruits  
< رَتَعَ يَرْتَعُ رَتْمًا وَ رَتْمًا  
to eat and drink (ف) وَ رَتْمًا  
to satisfaction

four (cardinal num.) أَرْبَعٌ / أَرْبَعَةٌ

forty (cardinal num.) أَرْبَعِينَ

fourth (ordinal num.) رَابِعٌ

★ ر ب و

(perf. 3 p. f. sing.) رَبَّتْ

< ~swelled

رَبَّأَ يَرْبُو رَبَاءً وَ رُبُوًا (ن)

to increase, grow (child), augment wealth

(imperf. 3 p.m. sing.) يَرْبُو

~ increases

in order to get increased لِيَرْبُو

(imperf. 3 p.m. sing.) iv يَرْبِي

~ makes increased

more increased (elative) أَرْبَى

i.e. in number, more numerous

أَنْ تَكُونَ أُمَّةً هِيَ أَرْبَى مِنْ أُمَّةٍ

A community may be more numerous than (another) community. [16:92]

الرِّبَا (الرَّبْو) usury (n.)

(The word رِبُو is but partially covered by the English word usury which in modern parlance means only an exorbitant or extortionate interest; the Arabic رِبُو on the other hand means any addition,

## ★ ر ج ج

(pp. 3 p. f. sing.) رَجَّتْ  
 <~is shaken  
 to shake, رَجَّ بِرَجٍّ رَجًّا (ن)  
 make termble, termble.

shaking (acc. v.n.) رَجًّا

## ★ ر ج ز

calamity, doom, (n.) رَجْزٌ  
 evil kind of punishment.  
 litt. pollution

فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِنَ السَّمَاءِ  
 Then We sent down upon the  
 wrong-doer wrath from  
 the heaven. [2:59]

pollution (n.) الرَّجْزُ

وَالرَّجْزَ قَاهُجْرًا

And the pollution shun, (i.e.  
 pollution of idolatry)[74:5]

## ★ ر ج س

(synonym of رَجْزٌ) (n.) رَجَسٌ  
 <uncleanliness (1)

رَجَسَ بِرَجْسٍ رَجْسًا وَ  
 رَجَسَ رَجْسًا (س)  
 to disgrace and  
 defile one-self by a shame-  
 ful deed, thunder (sky)

لِيَذْهَبَ عَنْكُمُ الرِّجْسُ

To take away uncleanliness  
 from you. [33:33]

## ★ ر ت ق

closed up (acc. n.) رَتْمًا  
 to close, رَتَّقَ يَرْتُقُّ رَتْمًا (ن)  
 be joined together

## ★ ر ت ل

(perf. Ist. p. plu.) ii رَتَّلْنَا  
 we intonated (in repeating  
 or recitation)

< رَتَّلَ ii تَرْتِلًا

تَرْتِلَ v تَرْتِلًا

to read gracefully and dis-  
 tinctly

intonation (v.n. > ii) تَرْتِيلٌ  
 (of the Quran) with mea-  
 sured voice

(perate 2 p.m.) تَرْتَلٌ  
 recite with intonation

تَرْتِيلٌ signifies pronounc-  
 ing the word or words  
 with ease and correctness;  
 this is the proper signi-  
 fication but the conven-  
 tional meaning is being  
 regardful of the places of  
 utterance of the letters,  
 and mindful of the pauses,  
 and the lowering of the  
 voice, and making it  
 plaintive, in reading or  
 reciting.

(perf. 2 p.m. plu.) رَجَعْتُمْ  
you returned

(perf. 1st. p. plu.) رَجَعْنَا  
we returned

(imperf. 3 p.m. sing.) يَرْجِعُ  
returns, answers

(imperf. 3 p.m. plu.) يَرْجِعُونَ  
they return, bring answer

(imperf. 2 p. plu.) تَرْجِعُونَ  
you take back

فَلَوْلَا إِنْ كُنْتُمْ عِدَّاءَ مَدِينَةٍ

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

Why then, if ye are not in  
bondage, do you not force  
it back, if ye are trustful?  
[56:86-87]

(perate. 2 p.m. sing.) اَرْجِعْ  
go back (1)

اَرْجِعْ إِلَىٰ رَبِّكَ

Return to thy Lord. [12:50]

bring back, (2)

repeat

ثُمَّ اَرْجِعْ الْبَصَرَ كَرَّتَيْنِ

Then repeat thy look  
over. [67:4]

(perate. 2 p. f. sing.) اَرْجِعِي  
return thou

(perate. 2 p.m. plu.) اَرْجِعُوا

return you (m. plu.)

(Allah is addressed by man  
in plural instead of singular  
as a sign of regards.)

wrath (2)

قَالَ تَدَّوَّقِعْ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسًا وَغَضَبًا

He said surely there have  
befallen you wrath and  
indignation from your  
Lord. [7:71]

pollution (3)  
of the idolatry

فَاْتِيبُوا الرِّجْسَ مِنَ الْاَوْثَانِ

So avoid the pollution of  
the idols. [22:30]

ر ج ع ★

(perf. 3 p.m. sing.) رَجَعَ

<turned back

رَجَعَ يَرْجِعُ رُجُوعًا وَرَجَعًا (ض)

to return, turn  
back, repeat, answer, bring  
answer, to be brought  
back

returned (1)

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ

And when Musa returned to  
his people. [7:150]

brought back (2)

فَإِنْ رَجَعَكَ اللهُ إِلَىٰ طَائِفَةٍ مِنْهُمْ

If, then Allah bringeth thee  
back to the party of them.  
[9:83]

(perf. 3 p.m. plu.) رَجَعُوا

they returned

quaking (n.) الرَّاجِفَةُ

earthquake (n.) الرَّجْفَةُ

(Ap-der. m. plu.) الْمُرْجِفُونَ

< أَرْجَفَ iv إِرْجَافًا  
to spread alarming reports  
(the raisers of the commo-  
tion i.e., the spreaders of  
false rumours and scanda-  
ls)

★ ر ج ل

&lt; foot (n.) رَجْلٌ

رَجْلٌ بِرَجْلٍ رَجَلًا (س)

to go on foot

أُرْجِضْ بِرِجْلِكَ

Urge with foot. [38:42]

foot (Jid., M.A., Pic.) (n.) رَجْلٌ

(walker, derived from  
Rgh.)

وَأَنْزِلْ عَلَيْهِمْ خَيْلًا وَرِجْلًا

And summon against them  
thine horse and thine foot.

[17:64]

two feet (n. dual.) acc. رِجْلَيْنِ

وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ

And of them is one that  
walketh upon its two feet.

[24:45]

feet (plu. n.) أَرْجُلٌ

أَلَمْ يَأْتِ الْبَشَرُ مِنْ رِجْلَيْنِ

Have they feet wherewith  
they walk. [7:195]

قَالَ نَبِيُّ الرَّجْعُونَ

He said: My Lord send me  
back. [23:99]

(pp. 1st. p. sing.) رُجِعْتُ

I am sent back

(pip. 3 p.m. sing.) يُرْجَعُ

~is taken back

(pip. 3 p.f. sing.) تُرْجَعُ

is taken back

(pip. 3 p.m. plu.) يُرْجَعُونَ

they are taken back

(pip. 2 p.m. plu.) تُرْجَعُونَ

you are taken back

(imperf. 3 p. dual.) vi يَرْتَجِعَانِ

they twain return unto each  
other

bringing back (n.) رَجْعٌ

return (v.n.) الرَّجْعِيُّ

(act. pic. m. plu.) رَاجِعُونَ

those who return

(n. for time or place) مَرَجِعٌ

termination, a place where  
one is to go back finally  
without return

★ ر ج ف

(imperf. 3 p.f. sing.) تُرْجَفُ

&lt; ~shall quake

رَجَفَ يَرْجِفُ رَجْفًا وَرَجْفَانًا وَ

رُجُوفًا (ن) to quake, tremble

(perf. 1st. p. plu.) رَجَمْنَا  
we stoned

وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ

And were it not for thy  
company we had surely  
stoned thee (to death).

[11:91]

يَرَجُمُونَ < يَرَجُمُونَ

(imperf. 3 p. m. plu.)  
they (pelt with) stone

(they stone thee يَرَجُمُونَكَ )

(imperf. 1st. p. sing.) eml لَأَرْجِمَنَّ  
I surely shall stone

(I shall surely stone.

thee (لَأَرْجِمَنَّكَ )

(imperf. 1st. p. plu.) eml لَنَرْجِمَنَّ  
we surely shall stone

(we surely shall stone

thee (لَنَرْجِمَنَّكَ )

تَرَجُمُونَ < تَرَجُمُونَ

ye stone (imperf. 2 p. m. plu.)

(ye stone me تَرَجُمُونَنِي )

Caution : The نِي in تَرَجُمُونَنِي  
is a short form of (نِي)  
pronoun.

(pact. pic. m. plu.) acc. الْمُرْجُومِينَ  
those who are stoned

رَجْمٌ (v.n.) to guess

رُجُومٌ (plu. n.) shooting stars

man (opp. woman) (n.) رَجُلٌ

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا

And if We had him an angel,  
We would certainly have  
made him a man. [6:9]

two men (n. dual) رَجُلَانِ ، رَجُلَيْنِ

plu. of رَجُلٌ (1) (n.) رِجَالٌ

الرِّجَالُ قَوْمُونَ عَلَى السَّمَاءِ

Men are overseers over wo-  
men. [4:34]

(see Jid. P. 5, n. 73)

plu. of رَجُلٌ or رَجُلٌ (2)  
walker on foot (Rgh.)

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا

And proclaim thou among  
mankind, they shall come  
walking on foot. [22:27]

وَأَنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

And if you fear then (pray)  
on foot or riding. [2:239]

★ م ج ر

<to stone (1) (v.n.) الرَّجْمُ

رَجَمَ يَرَجُمُ رَجْمًا (ن)

to stone

<to guess (2)

- بِالغَيْبِ أَوْ بِالظَّنِّ

to guess, surmise

to throw off, to (3)

shoot, to curse

تُرْجَىٰ مَن تَشَاءُ وَمِنْهُمْ مَّن تُرْجَىٰ إِلَيْكَ مَن تَشَاءُ

Thou canst defer whom thou wilt of them and take unto thee such as thou wilt.

[33:51]

(*pact. pic. m. sing.*) مَرَجُوْهُ  
one hoped for

(*pact. pic. plu. > iv*) مَرَجُوْنَ  
those who are kept awaited

defer (or) put (*iv < perate*) أَرْجُ  
off

قَالُوا أَرْجِهْ وَأَخَاهُ

And they said: put him and his brother off. [7:111]

★ ر ح ب ★

(*perf. 3 p. f. sing.*) رَحِبَتْ  
<~become wide

رَحْبٌ يَّرْحَبُ رُحْبًا وَرَحْبًا (ك)  
to be wide, spacious (place)

وَصَافَتُكَ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ  
And the earth, wide as it is, straitened unto you. [9:25]

welcome (*v. min.*) مَرَحَبًا

لَا مَرَحَبًا لَهُمْ

No welcome for them.

[38:59]

★ ر ح ق ★

pure wine (*act. 2 pic. n.*) رَحِيْقٌ

۲۱۵

وَجَعَلْنَاهُمْ رُجُومًا لِلشَّيْطَانِ

We had made them shooting stars for the Satan. [67:5]

(*act. pic. adj.*) رَجِيْمٌ  
one thrown off with curse

فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيْمٌ

Then get thee forth therefrom; verily thou art damned (cursed). [15:34]

★ ر ح و ★

borders (*plu. n.*) أَرْجَاؤُهُ  
(*sing.*) رَجَاٌ border—*Rgh.*)

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهِمَا

And the angels shall be on the borders thereof. [69:17]

(*imperf. 3 p. m. sing.*) يَرْجُوْهُ  
<~hopes, expects

رَجَاٌ يَرْجُوْهُ رَجَاءً وَرَجْوًا (ن)  
to hope, expect, hope for

وَيَرْجُوْهُ رَحْمَةً رَبِّهِ

And he hopes the mercy of his Lord, [39:9]

(*imperf. 3 p. m. plu.*) يَرْجُوْنَ  
they expect

(*imperf. 2 p. m. plu.*) تَرْجُوْنَ  
you expect

(*imperf. 2 p. m. sing.*) iv تُرْجَىٰ  
thou defer (or) put off

215



(*imperf. 3 p. m. sing.*) (*nom.*) **رَحِيمٌ**  
he will be merciful

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

Those! Allah will surely  
show mercy to them.  
[9:71]

عَسَىٰ رَبُّكَ أَنْ يَرْحَمَكُوا (*acc.*)

Belike your Lord may yet  
have mercy on you. [17:8]

قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا

They said if our Lord have  
not mercy on us. [7:149]

(*imperf. 2 p. sing.*) **رَحِيمٌ**  
thou shows mercy

(*perate. 2 p. m. sing.*) **ارْحَمْ**  
have mercy!

you are (*pip. 2 p. plu.*) **تُرْحَمُونَ**  
(or will be) shown mercy

mercy (*n.*) **رَحْمَةٌ**

affection (*n.*) **رُحْمٌ**

خَيْرًا مِنِّي زَكْوَةً وَأَقْرَبَ رُحْمًا

One better than he in piety  
and closer in affection.  
[18:81]

(*plu. of رَحْمٌ womb*) **أَرْحَامٌ**  
wombs

most merciful (*elative*) **أَرْحَمٌ**

(*act. pic. m. plu.*) **الرَّاحِمِينَ**  
those who are merciful

★ ر ح ل

< **رَحْلٌ** (*n.*)

**رَحَلَ يَرْحَلُ رَحْلًا وَ رَحِيلًا (ف)**  
to depart from one place  
and to go to another,  
migrate

جَعَلَ الرَّسُولُ فِي رَحْلِي أَخِيهِ

He placed the drinking-cup  
in his brother's pack.

[12:70]

packs (*plu. n.*) **رِحَالٌ**

★ ر ح م

(*perf. 3 p. m. sing.*) **رَحِمَ**

< has mercy

**رَحِمَ يَرْحَمُ رَحْمَةً وَ مَرَحْمَةً**

وَ رَحْمًا (س)

to have mercy on, have  
compassion upon, pity

he has mercy on him **رَحِمَهُ**

he has mercy on us **رَحِمَنَا**

(*perf. 2 p. m. sing.*) **رَحِمْتَ**

thou had mercy

thou had mercy on him **رَحِمْتَهُ**

(*perf. 1st p. plu.*) **رَحِمْنَا**

we have mercy

Caution: **رَحِمْنَا** is *1st p. plu.*,

we have mercy; **رَحِمْنَا** is

*3rd p. sing.* attached to

(**نَا**) *pronoun*, he has

mercy on us.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً

Then We subjected to him  
the wind, it ran gently by  
his command. [38:36]

★ ر د ا

support (n.) رِذَاً

فَأَرْسِلْهُ مَعِيَ رِدْءًا

So send him with me as a  
support. [28:34]

★ ر د د

(perf. 3 p.m. sing.) *assim.* رَدَّ  
<~gave back, (to return,  
to refer) رَدَّ يَرُدُّ رَدًّا

وَمَرَدًا وَمَرْدُودًا (ن)  
to send back, turn back,  
reject, refuse, repel

(perf. 3 p.m. plu.) *assim.* رَدُّوا  
they gave back

(perf. 1st. p. plu.) *assim.* رَدَدْنَا  
we return back

*assim.* يَرُدُّونَ (acc.) رَدُّوا  
they give (imperf. 3 p.m. plu.)  
back, return, refer

(imperf. 1st. p. plu.) رُدُّوا  
we give back, return, refer

(pp. 3 p.m. plu.) *assim.* رُدُّوا  
they were returned, taken  
back

وَأَنْتَ أَكْرَمُ الرَّحِيمِينَ

And Thou art Most Merciful  
of merciful. [7:151]

وَأَنْتَ خَيْرُ الرَّحِيمِينَ

And Thou art the best of  
the merciful ones. [23:118]

(act. 2 pic./n. adj.) رَحِيمٌ  
merciful

compassionate رَحْمَانٌ

Note : الرَّحْمَنُ and الرَّحِيمُ

are names or epithets  
applied to God; the for-  
mer ( الرَّحْمَنُ ) is consi-  
dered as expressive of  
intensiveness — agreeable  
with, analogy,—may be  
rendered as the Merciful.

They are both names or  
epithets formed to denote  
intensiveness of signifi-  
cation, from رَحْمَانٌ such as

عَلِيمٌ and غَضَبٌ > غَضَبَانٌ

> عِلْمٌ (Jid. LL)

the compassion (v. mim.) الْمَرْحَمَةُ

★ ر خ و

<gently (adj.) رُخَاءً

رَخِي يَرْخِي رُخَاءً أَوْ رُخْوَةً (س)  
to be soft, relaxed, flaccid,

رَادِيْنَ &lt;acc. رَادِيْ

رَادُوْنَ &lt;nom. رَادُوْنَ

(act. pic. m. plu.)  
those who hand over some-  
thing, those who bring  
back (the *mun. of plu.* is  
dropped)

(n. for place or time) رَدَّ  
returning place, return (also  
used in the sense of a  
verbal *mim*).

(pact. pic. sing.) مَرْدُوْدٌ  
avoidable, made to return

(pact. pic. plu.) مَرْدُوْدُوْنَ  
avoidable, made to return

ر د ف ★

(perf. 3 p.m. sing.) رَدَفَ  
<to be close behind

رَدَفَ يَرْدَفُ رَدْفًا (س)  
to follow, come behind, ride  
behind

عَلَيْهِ أَنْ يَكُونَ رَدْفًا لَكُمْ بَعْضُ الَّذِي اسْتَعْجَلْتُمْ  
Belike close behind you is  
some of that which ye  
may hasten on. [27:72]

(act. pic. f. sing.) الرَّادِفَةُ  
one that comes after another  
without break, follower

تَتَّبِعُهَا الرَّادِفَةُ  
There will follow it (after  
the earthquake) the next  
(blast.) [79:7]

(pp. 3 p.f. sing.) assim. رُدَّتْ  
~was returned

(pp. 1st. p. plu.) assim. رُدِدْتُ  
I was returned

(pip. 3 p.m. sing.) assim. يَرُدُّ  
~is (or will be) taken back,  
referred, given back

(pip. 3 p.m. plu.) يَرُدُّوْنَ  
they are (or will be) driven  
back

(pip. 2 p.m. plu.) تَرُدُّوْنَ  
you will be taken (driven) back

(imperf. 3 p.m. plu.) يَرْتَدُّوْنَ  
they waver, (they are tossed  
to and fro) (*Jid.*)

(perf. 3 p.m. sing.) VIII ارْتَدَّ  
~get back (to one's previous  
state)

(perf. 3 p.m. dual.) VIII ارْتَدَّا  
the twain followed back

(perf. 3 p.m. plu.) VIII ارْتَدُّوْا  
they returned, went back

(imperf. 3 p.m. sing.) VIII يَرْتَدُّ  
gets (comes) back

(perate neg. m. plu.) لَا تَرْتَدُّوْا  
return not, (do not go back)

taking back, (v.n.) رَدَّ  
restoration

bringing back (act. pic.) رَادَّ

(imperf. 2 p.m. sing.) iv تَوَدَّى  
thou caused to perish (or  
to ruin)

قَالَ تَاللّٰهِ اِنْ كِدْتْ لَتُرَدِّينَ

He said : By Allah, thou hadst  
wellnigh causedest me to  
perish. [37:56]

Note : The nun. of لَتُرَدِّينَ  
is personal pronoun i.e.  
a short from of نِي .

(imperf. 3 p.m. plu.) iv يَرُدُّوْا  
they cause SS to perish  
that they may cause them لَيُرُدُّوْهُمْ  
to perish

(perf. 3 p.m. sing.) v تَرَدَّى  
~perish

وَمَا يَنْفَعِيْ عَنْهُ مَالٌ اِذَا سَرَدَّى

And his substance will avail  
him not, when he peri-  
sheth. [92:11]

(Ap-der. f. sing.) الْمُرْتَدَّةُ  
the tumbled i.e. an animal  
killed by a fall

ر ذ ل ★

< the meanest one (relative) اَرْدَلٌ  
رَدْلٌ يَرُدُّلُ رَدَّالَةٌ (س، ك)  
to be mean

وَمِنْكُمْ مَنْ يُرَدُّ اِلَى اَرْدَلِ الْعُنْبُرِ

And of you are some who  
are brought to the meanest  
of age. [16:70]

(m. plu. iv. < ap-der.) مُرَدِّفِيْنَ  
comers one after another,  
each following another

اِنِّىْ مُرَدِّكُمْ بِالْاَلْفِ مِنَ الْمَلٰٓئِكَةِ مُرَدِّفِيْنَ

Verily I am about to succour  
you with a thousand of  
angels rank in rank (who  
will come down conti-  
nously). [8:9]

ر د م ★

a rampart (n.) acc. رَدْمًا  
< رَدَمَ يَرُدُّمَ رَدْمًا (ف)  
to fill up

ر د ي ★

(imperf. 2 p.m. sing.) تَرَدَّى  
< thou perish

رَدِيْ يَرُدِّيْ رَدْيًا (س)

to die, perish

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاَتَّبَعَ

هَوٰٓءَهُ فَتَرَدَّى

So let not him who believeth  
not in it, and followeth  
his own desire, keep thee  
away from it, lest thou  
perish. [20:16]

(perf. 3 p.m. sing.) iv اَرَدَّى  
has ruined

( has ruined you اَرَدَاكُمْ )

(*imperf. 3 p.m. sing.*) رَزُقُ  
he provides

(*imperf. 2 p.m. sing.*) تَرُوقُ  
thou provide

(*imperf. 1st. p. plu.*) نَرُوقُ  
we provide

(*perate 2 p. m. sing.*) اَرُوقُ  
provide!, may thou provide!

may thou provide us!

(*perate, 2 p.m. plu.*) اَرُوقُوا  
(you) provide!

(*pp. 3 p.m. plu.*) رُؤِقُوا  
they were provided

(*pp. 1st. p. plu.*) رُؤِقْنَا  
we were provided

(*pip. 3 p.m. plu.*) يُرُوقُونَ  
they are provided

(*pip. 2 p. dual.*) تَرُوقَانِ  
you (twain) are provided

provision (*n.*) رِزْقٌ

(*act. pic. m. plu.*) رَازِقِينَ  
providers

وَأَنْتَ خَيْرُ الرَّازِقِينَ

Thou art the best of provi-  
ders. [5:114]

the provider (*extensive n.*) رِزَاقٌ  
of livelihood

★ ر س خ ★

(*act. pic. m. plu.*) الرَّاسِخُونَ  
< firmly grounded people  
(in knowledge)

(*B. plu. of* أَرَذَلٌ) أَرَذِلٌ  
meanest ones

وَمَا تَرْبِكَ أَتَّبَعَكَ إِلَّا الَّذِينَ هُمْ  
أَرَادُوا بِآبَائِي الرَّأْيِ

And we behold not that any  
follow thee except the mea-  
nest of us, (by) an imma-  
ture opinion, [11:27]

(*S. plu. of* أَرَذَلٌ) أَرَذَلُونَ

قَالُوا أَأَتَّبِعُونَكَ إِذْ وَاتَّبَعَكَ الْأَرْذَلُونَ

They said: Shall we believe  
in thee when the meanest  
follow thee? [26:111]

★ ر ز ق ★

(*perf. 3 p.m. sing.*) رَزَقَ  
provided, gave, bestowed

< رَزَقَ رِزْقًا (ن)

to provide

necessaries of life

( good), grant, bestow

he provided me رَزَقَنِي

he provided you رَزَقَكُم

he provided them رَزَقَهُمْ

(*perf. 1st. p. plu.*) رَزَقْنَا  
we have provided

we have provided him رَزَقْنَاهُ

we have provided them رَزَقْنَاهُمْ

we have provided you رَزَقْنَاكُمْ

★ ر س ل

(perf. 3 p.m. sing.) iv **أَرْسَلَ**  
 <~sent

to send **أَرْسَلَ إِسْرَافِيلُ**

(perf. 3 p.m. plu.) vi **أَرْسَلُوا**  
 they sent

(perf. 3 p. f. sing.) iv **أَرْسَلَتْ**  
 she sent

(perf. 1st p. plu.) iv **أَرْسَلْنَا**  
 we sent

(imperf. 3 p.m. sing.) iv **يُرْسِلُ**  
 he sends

(imperf. 1st p. plu.) iv **نُرْسِلُ**  
 we send

(epl. imperf. 1st p. plu.) iv **لَنُرْسِلَنَّ**  
 we surely will send

I shall never (neg. acc.) **لَنْ أُرْسِلَ**  
 send

send ! (perate iv) **أُرْسِلْ**

send him with us **أُرْسِلْهُ مَعَنَا**

then (you people) send me. **فَأُرْسِلُونِي**

Note : The final *nun* in **فَأُرْسِلُونِي**

is short form of **فِي** of a personal pronoun, not of plural.

(pp. 3 p.m. sing.) iv **أُرْسِلَ**  
 he was sent

(pp. 3 p. plu.) iv **أُرْسِلُوا**  
 they were sent

رَسَخَ يَرْسُخُ رُسُوخًا (ف)

to be firm, stable

الرَّاسِخُونَ فِي الْعِلْمِ

Those who are firmly grounded in knowledge. [3:7]

★ ر س س

Rass (n. for place) **الرَّسَّ**

(Rass is the name of a country in which a part of the tribe of Thamud resided. According to an opinion quoted in *Tajul 'Urus*, Rass, was a town in Yamamah. Ibn Kathir has observed that it meant a well, and it is said that they were a people who threw their prophet into a well. A.M. Daryabadi observes : (Rass was) probably a town in Yamamah, where a remnant of Thamudites had settled. In the modern maps of Arabia, Rass, or Ras, is placed in Wadi Rumma, in the district of Qasim, (Lat. 26° N. and long. 43 E.). Doughty referring to another place, to says it is 'nigh er-Rus at the Wady - cr-Rummah : where are seen wide ruins and foundations. (*Travel in Arabia Deserta*, II, p. 388)

portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوفِ i.e., with beneficence, or benefit. (Jid. > LL)

★ ر س و

(perf. 3 p.m. sing.) iv أَرَسَى  
< ~ established SS firmly  
رَسَا يَرْسُو رُسُوًّا وَرُسُوًّا (ن)  
to be firm, stable, immovable

وَالْجِبَالِ أَرَسَهَا

And the mountains! He established them firm.

[79:32]

(plu. of رَايَسَةٌ) رَوَاسِي  
firm mountains

firmly (act. pic. f. sing) رَايِسَاتٌ  
fixed, immovable

(plu. of رَايَسَةٌ)

وَدَدُّ دِرْيُونِي

And cauldrons standing firm (which could not be removed from their place.)

[34:13]

(n. for place) مَرْسِي  
anchorage (1)

بِسْمِ اللَّهِ مَجْرِبَهَا وَمَرْسِيهَا

In the name of Allah be its course and its anchorage.

[11:41]

I am sent (Ist. p. sing.) iv أُرْسِلْتُ  
or was sent

فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ

I have surely preached unto you that wherewith I was sent to you. [11:57]

(pp. 2 p.m. plu.) iv أُرْسِلْتُمْ  
you are sent, (or) you were sent

(pp. Ist. p. plu.) iv أُرْسِلْنَا  
we are sent

(pip. 3 p.m. sing.) يرسل  
~ is being sent, is sent

رِسَالَةٌ (v.n.)  
message

رِسَالَاتٌ (plu. of رِسَالَةٌ)  
messages

مُرْسِلُونَ (nom.)  
< مُرْسِلُونَ

senders (acc. gen.) مُرْسِلِينَ

(ap-der. f. sing.) مَرْسِيَةٌ  
sender (woman)

مُرْسَلَاتٌ (مُرْسَلَةٌ)  
the wind sent forth

وَالْمُرْسَلَاتِ عُرْفًا

By the winds sent forth with beneficence. [77:1]

Note : It is a metaphorical phrase from the عُرْفُ of horse, meaning by the angels or the winds, that are sent forth consecutively, like the several

right direction (2)

أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

Or whether their Lord intendeth for them a right direction. [72:10]

benefit (3)

قُلْ إِنِّي لَأَكْفُرُ بِالرَّسَدِ

Say : verily I owe not for you (power of) hurt nor benefit. [72:21]

rectitude (v.n.) الرَّشَادُ

(act. pic. m. plu.) الرَّاشِدُونَ

men of rectitude

(act. 2 pic.) رَشِيدٌ

a right-minded man, a man of rectitude, rightly-directed

أَلَيْسَ مِنكُمْ رَجُلٌ رَشِيدٌ

Is there not among you any man right-minded? [11:78]

وَمَا أُمِرُوا بِرَشِيدٍ

And the commandment of Fir'awn was not rightly-directed [11:97]

(Ap-der. iv, m. sing.) مُرَشِدٌ

a director (to the right path.)

ر ص د ★

<watching, (v.n.) رَصَدَ رَصَدًا  
lying in wait

arrival (2)

يَسْتَلْزِمُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا

They question thee of the hour, when will its arrival be? [79:42]

ر ش د ★

(imperf. 3 p.m. plu.) يَرْشُدُونَ

<they follow the right guidance

رَشَدَ يَرْشُدُ وَ رَشِيدٌ يَرْشُدُ رَشَدًا

وَ رَشَدًا وَ رَشِيدًا (ن، س)

to follow the

right way, be well-guided

discretion (1) (v.n.) الرَّشْدُ

i.e., maturity of intellect, capacity to manage one's affairs

وَن انهم يترشحون رَشَدًا

Then if you perceive in them a discretion. [4:6]

rectitude, (2)

directive knowledge

وَمَا عَلَّمْتَا رَشَدًا

Of that which thou hast taught a directive knowledge. [18:66]

right course (1) (n.) الرَّشْدُ (رَشَدًا)

وَهَيِّئْ لَنَا مِن أَمْرِنَا رَشَدًا

And prepare for us a right course. [18:10]



< رَصَّ يَرْصُّ رَصًّا (ن)

to stick together, compact

ر ض ع ★

(perf. 3 p.f. sing.) iv أَرْضَعَتْ  
< she suckled

رَضَعَ يَرْضِعُ رَضًا وَ رَضَاعَةً  
وَ رِضَاعًا (ف، ض)  
to suck the breast

(pref. 3 p.f. plu.) أَرْضَعْنَ  
they suckled

فَلَنْ أَرْضَعَنَّ لَكُمْ

Then if they suckle (their children) for you. [65:6]

وَأَمْهَلِكُمْ أَلْفًا أَنْضَبَكُمُ

And your foster mothers (who have suckled you). [4:23]

(imperf. 3 p.f. sing.) iv تُرَضِعُ  
she suckles

she shall suckle سَتُرَضِعُ

(imperf. 3 p.f. plu.) iv يَرْضِعْنَ  
they suckle

(perate. 2 p.f. sing.) أَرْضِعِي  
suckle !

suckle him ! أَرْضِعِيهِ

تَسْتَرْضِعُونَا < acc. تَسْتَرْضِعُونَ

(imperf. 2 p.m. plu.) x  
you seek suckling (for your children)

رَصَدَ يَرْصُدُ رَصْدًا (ن)

to watch, watch for, lie in wait for

فَمَنْ يَسْتَجِبْ الْآنَ يَجِدْ لَهُ شُهَابًا رَصْدًا

But he who tries to listen now finds a flame lying in wait for him. [72:9]

a lurking place (v.n. > iv) إِرْصَادٌ

ambush (n. for place) مَرْصِدٌ

وَاقْعُدُوا لَالْمُكَلِّبِ مَرْصِدًا

And sit in wait for them in every ambush. [9:5]

(Ambuscade is the hiding of troops for the purpose of a sudden surprise attack —Jid.)

(n. for instrument used مِرْصَادٌ  
as a n. of place) ambuscade

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Verily the hell is ambuscade. [78:21]

(The angels whereof are lying in a wait for the guilty —Jid.)

إِنَّ رَبَّكَ لَيْلًا مُرْصِدًا

Verily thy Lord is an ambuscade. (Where he watches the doings of the wicked —Jid.) [89:14]

ر ص ص ★

(pact. pic. m. sing. adj.) مَرْمُوسٌ  
well compacted

prefer (4)

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

They preferred to be with those who remained behind. [9:87]

(perf. 2 p.m. plu.) رَضِيْتُمْ  
you are contented

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا

Are you contented with this world's life? [9:38]

Note : The first letter ( ا ) is an interrogative particle not a prefix.

(imperf. 3 p.m. sing.) يَرْضَى  
he pleases, he chooses

he likes it for you يَرْضَهُ لَكُمْ

(imperf. 2 p.m. sing.) تَرْضَى  
thou are pleased

that thou may be pleased لِيَرْضَى

thou are pleased تَرْضَاهُ، تَرْضَاهَا  
with which thou like

(imperf. 3 p.f. sing.) تَرْضَى  
(used for a group)

وَكُن تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

(imperf. 3 p.m. plu.) يَرْضَوْنَ  
they like, they are pleased with

(ap-der. f. sing.) مَرْضِعَةٌ

a suckling woman

السُّعَاعَةُ (n.)

(plu. of مَرْضِعَةٌ)

suckling women

ر ض ی

(perf. 3 p.m. sing.) رَضِيَ

&lt; is pleased (1)

رَضِيَ يَرْضَى رَضِيَ وَ رَضُوا (س)  
to be pleased, satisfied, content

(perf. 3 p.m. plu.) رَضُوا  
they are pleased

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah is well-pleased with them and they are well-pleased with Allah.

[5:119]

chosen (2)

وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا

And I have chosen for you Al-Islam as religion.

[5:3]

was content (3)

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ

And if they were content with what Allah and His messenger gave them.

[9:59]

(perf. 3 p.m. sing.) vi اَرْتَضَى  
~approved (1)

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى

And they intercede not except  
for whom He approved.

[21:28]

chdosed (2)

فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

Then He discloseth not His  
unseen unto anyone except  
a messenger whom He  
chooses. [72:26-7]

(act. 2 pic. adj.) رَضِيَ  
acceptable

(act. pic. f. sing.) رَاضِيَةً  
well-pleased

(pact. pic. f. sing.) مَرْضِيَةً  
well-pleasing, approved one

ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَرْضِيَةً

Return unto thine Lord well-  
pleased (and) well-pleasing.  
[89:28]

(pact. pic. m. sing.) مَرْضِيًّا  
approved one

وَكَانَ عَمَّا رَبِّهِ مَرْضِيًّا

And he was with his Lord  
the approved one.  
(opp. rejected one.)

[19:55]

good-will (v.n. mim.) مَرْضَاةً

(imperf. 3 p. f. plu.) يَرْضَيْنَ  
they (women) may be pleased

nom. تَرْضَوْنَ acc. تَرْضَوْنَا

(imperf. 2 p.m. plu.)

you choose, like, are pleased  
with

among those whom مِّنْ تَرْضَوْنَ  
you choose

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ

وَإِنَّ اللَّهَ لَلا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

They will swear to you that  
you may be pleased with  
them. But if you are  
pleased with them, Allah  
is not pleased with the  
transgressing people.

[9:96]

(imperf. 3 p.m. plu.) iv يُرَضُّونَ  
they please you

يُرَضُّوْا (< يُرَضُّونَ )

(imperf. 3 p.m. plu.) iv

they please you or make you  
please

(Note : The nun of plural is  
dropped due to idafa.)

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ

They swear by Allah to you  
to please you. [9:62]

(perf. 3 p. m. plu.) vi تَرَاضَوْا

they agree among themselves

(perf. 3 p.m. plu.) vi تَرَاضَيْتُمْ

you agree among yourselves

## ★ ر ع د

&lt;thunder (n.) رَعْدٌ / الرَّعْدُ

رَعَدَ يَرَعُدُ رَعْدًا

to thunder (ف) وَ رُعُودًا

## ★ ر ع ی

(perf. 3 p.m. plu.) رَعَوْا

&lt;they tended

رَعَى يَرَعِي رِعًا وَ

رِعَايَةً وَ مَرَعَى (ف)

to have regard to,  
tend, rule, pasture, graze

فَمَا رَعَوْهَا حَقَّ رِعَائِهَا

They tended it not with its  
due tendance. [57:27]

(perate. 2 p.m. plu.) ارْعَوْا

pasture

كُلُوا وَارْعُوا أَنْعَامَكُمْ

Eat and pasture your cattle.  
[20:54]

(perate. m. sing.) رَاعِنَا

give ear to us, listen

(us: pronoun نَا + رَاعٍ)

(act. pic. m. plu.) رَاعُونَ (رَاعُونَ)

care-takers, observers (of du-  
ties, trusts etc.)(phu. of رَاعٍ shepherd) الرِّعَاءُ  
shepherds

agreement (v.n.) رَاضِي

pleasure (n.) رِضْوَانٌ

## ★ ر ط ب

&lt;fresh (n.) رَطْبٌ

رَطْبٌ يَرْتَبُّ رَطَابَةً (ك)

to be fresh

لَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

Nor out of fresh or dry is in  
Book luminous. [6:59]

fresh dates (n.) رُطْبٌ

سُقُوطَ عَلَيْكَ رُطْبًا جَدِيدًا

It shall drop on thee dates  
fresh and ripe. [19:25]

## ★ ر ع ب

&lt;terror (1) (n.) الرَّعْبُ

رَعَبٌ يَرْعَبُ رِعْبًا وَ رُعْبًا (ف)

to frighten, be frightened

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

We shall cast a terror into  
hearts of those who dis-  
believe. [3:151]

awe (2)

كَلِمَاتٍ مِنْهُمْ رُعبًا

And thou wouldst surely  
have been filled with awe  
of them. [18:18]

longing (v.n.) رَغْبًا < acc. رَغِبْتُ  
(act. pic. m. sing.) رَاغِبٌ (عَنْ)  
averse

أَرَؤِبْ أَنْتَ عَنِ الرَّحْمَنِ يَا إِبْرَاهِيمُ

Art thou averse to my gods,  
O Ibrahim? [19:46]

(act. pic. m. plu.) رَاغِبُونَ - إِلَى -  
beseechers (sing.) رَاغِبٌ

إِنَّا إِلَى رَبِّنَا رَاغِبُونَ

Verily we are unto our Lord  
beseechers. [68:32]

★ ر غ د

<plenteously (v.n.) acc. رَغَدًا

رَغِدٌ يَرُغِدُ رَغْدًا (س)

to live in ease and affluence  
(life), to eat plentifully

★ ر غ م

(n. p.t.) acc. مَرَاغِمًا

< refuge, (Jid.) wide way  
to follow (Rgh.), a place  
of escape (Rd.)

to break iii رَاغَمَ مَرَاغِمَةً

away in anger

<< رَغَمَ رَغْمًا رَغْمًا (ف) - أَقَمَهُ

to be humiliated

pasturage (n. for place) مَرْعَى  
(for the cattle)

★ ر غ ب

(imperf. 3 p.m. sing.) - مَرَّعَبَ - عَنْ -

< ~ is/will be averse

رَغِبَ يَرُغِبُ رَغْبَةً (س)

to desire, long for ( فِي ),

to have no desire ( عَنْ ),

to supplicate ( إِلَى ),

to prefer - بِ , عَنْ -  
one thing to another

وَمَنْ يَرُغِبْ عَنْ آلِهَتِهِمْ

And who shall be averse  
from the faith of Ibrahim.

[2:130]

يُرَغِبُونَ < acc. ب ع < مَرَّعِبُونَ

(imperf 3 p.m. plu.)

they prefer

لَا يَرُغِبُونَ بِأَنْفُسِهِمْ

They should prefer not them-  
selves before him. [9:120]

(imperf. 2 p.m. plu.) تَرَّعِبُونَ

you desire

(perate. m. sing.) ارْغَبْ

attend !

وَالِ رَبِّكَ فَارْغَبْ

And unto thy Lord, attend.

[94:8]

## ر ف ر ف

رَفْرَفَ (n.) cushions

## ر ف ع

رَفَعَ (perf. 3 p.m. sing.)  
raisedرَفَعَهُ يَرْفَعُهُ رَفْعًا (ف)  
to raise, hoistرَفَعْنَا (perf. 1st p. plu.)  
we raisedيَرْفَعُ (imperf. 3 p. m. sing.)  
raisesيَرْفَعُونَ (imperf. 1st p. plu.)  
we raiseيُرْفَعُ (pip. 3 p. f. sing.)  
be exaltedلَا يَرْفَعُونَ (perate. neg. m. plu.)  
raise notرَافِعٌ (act. pic. m. sing.)  
raising, liftingرَافِعَةٌ (act. pic. f. sing.)  
exaltingرَافِعٌ (act. 2 pic. m. sing.)  
lofty oneالرَّفُوعُ (pact. pic. m. sing.)  
elaveted oneمَرْفُوعَةٌ (pact. pic. f. sing.)  
elavated one (f.)

## ر ف ت

رُفَاتًا anything crushed (n.) acc.  
to pieces and fragments  
< رَفَّتْ يَرْفَتُ رَفْنًا (ف)  
to break in pieces

## ر ف ت

رَفَّتْ (n.) sexuality (1)

< رَفَّتْ يَرْفَتُ رَفْنًا (ن)  
to have sexual conduct, to  
use immodest speech

أَجَلَ لِكُرْبَلَىٰ الصَّيَامِ الرَّفَّتِ إِلَىٰ سَائِرِكُمْ

Allowed unto you, on the  
night of fasts, is to go un-  
to your wives. [2:187]

lewdness (2)

فَلَا رَفَّتَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

There is no lewdness, nor  
wickedness, nor wrangling  
during the pilgrimage.  
[2:197]

## ر ف د

الرَّفْدُ a present (n.)

< رَفَدَ يَرْفُدُ رَفْدًا (ض)  
to make a presentالرَّفْدُ (pact. pic. m. sing.)  
present one

(imperf. 3 p.m. sing.) *v* يَرْقُبُ  
looks about

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفاً يَرَقُبُ

And in the morning he was  
in the city fearing and  
looking about. [28:18]

(perate. m. sing.) *viii* ارْتَقِبْ  
wait thou!

(perate. m. plu.) *viii* ارْتَقِبُوا  
you wait!

(Ap-der. m. plu.) *viii* مُرْتَقِبُونَ  
they are waiting

(act. pic. m. sing.) رَقِيبٌ  
watcher

neck (1) (n.) رَقِيبَةٌ

meta. a bound (2)  
person, slave

necks (n. p. b.) رِقَابٌ

★ ر ق د ★

sleeping (v.n.) رُقُودٌ

رَقَدَ يَرْقُدُ رَقْدًا وَ

رُقُودًا وَ رَقَادًا (ن)

to go to sleep

sleeping place, (n. p. t.) مَرْقَدٌ  
grave

★ ر ق ق ★

parchment (n.) رَقِيعٌ

★ ر ف ق ★

(act. 2 pic. m. sing.) acc. رَفِيقًا  
companion

to accom- iii رَاقِفٌ مُرَاقِفَةٌ <  
pany one

<< رَفَقَ يَرْفُقُ رِفْقًا (ن)  
to be useful

easy arran- (n. ints.) acc. مُرَفَقًا  
gement

(litt. a thing by which one  
profits or gains advantage  
or benefit—LL)

resting (n. p. t. <viii) acc. مُرْتَفِقًا  
place

<elbows (n. ints. p. b.) مِرْفَقٌ  
(sing.) مِرْفَقٌ

★ ر ق ب ★

(imperf. 3 p. m. plu.) يَرْقُبُونَ  
< they guard (i.e., respect)

رَقَبَ يَرْقُبُ رُقُوبًا وَ رَقَابَةً (ن)  
to watch, observe, guard

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا أَوْلَادَهُمْ

They respect not either kin-  
ship or agreement in a  
believer. [9:10]

لَا يَرْقُبُوا <n.d. acc. يَرْقُبُونَ  
as above

(imperf. neg. 2 p.m. sing.) لَمْ تَرْقُبْ  
thou has not guarded

(el. 3 p.m. plu.) **لِيَرْتَقُوا**

let them ascend

mounting, ascending (v.n.) **رُتِقِي**

(act. pic. m. sing.) **رَاتِي**

charmer (IK) ascender (Rgh.)

وَقِيلَ مَنْ رَاتِي

And it is said: who will ascend with it (or who is the charmer or physician). [75:27]

Note: The word **رَاتِي** is an active participle from

**رَتَقِي** that means to ascend. If **رُتِقِي** is verbal

noun the meaning of the verse will be 'who can ascend with him to the heaven,' i.e., who can assist him in this moment and go with him. If the verbal noun is **رُتِقَةٌ** the meaning of the verse will be 'who is or where is the charmer or physician that can avert the doom.'

ر ك ب ★

(perf. 3 p.m. dual) **رَكِبَا**

< they twain embarked

to ride, **رَكِبَ يَرْكَبُ رُكُوبًا (س)**

embark, mount on horse-back

ر ق م ★

(act. 2 pic. m. sing.) **الرَّقِيمِ**

inscription, litt. a table of lead

أَمْ حَسِبْتُمْ أَنْ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا  
مِنَ الْإِتِّبَاعِ

Or, thinkest thou that the Companions of the Cave and inscription were of Our wonderful signs. [18:9]

Note: See the details about the people referred to in this verse in *Jid. P. 15 nn. 300-301*.

(act. pic. m. plu.) **مَرْقُومٌ**

written one

ر ق و ★

< collar-bone (n.p.b.) **الرَّاقِبِ**

(sing.) **رَدْقَةٌ**

ر ق ي ★

(imperf. 2 p.m. sing.) **تَرْتَقِي**

thou ascend

**رَتِقِي يَرْتَقِي رُتِقًا (س) - فِي، إِلَى -**

(as RF. viii **أُرْتَقَى**)

to ascend, rise



to cause *ii* رَكَّبَ < تَرَكَّبًا  
one to ride, to set one-  
thing upon another, com-  
pose, mix, construct

band of horsemen or (n.) الرِّكْبُ  
riders on camels, ten or  
more in number, caravan

riders (n. p. b.) رُكَّابٌ

(sing.) رَاكِبٌ

camel (n. p.) رَكَابٌ

<riders (n. p.) رُكَّابٌ

(sing.) رَاكِبٌ

ridden, camel (n.) رَكُوبٌ

(Ap-der. > iv, m. sing.) مُرَاكِبٌ  
ridden one on another (close  
growing)

★ ر ك د

< at rest, tran- (n. p. b.) رَوَّادِكُدُ  
quil, stable

<< (sing.) رَاكِدَةٌ

to stop, رَكَدَ يَرُكِدُ رُكُودًا (ن)  
to be calm, to be kept  
stable

★ ر ك ز

low sound, whis- (n.) acc. رُكْرَأُ  
per

> رَكَرَ يَرُكِرُ رُكْرَأًا (ن)  
to plant, fix in (the ground)

232

(perf. 3 p.m. plu.) رَكَبُوا  
they embarked

(imperf. 3 p.m. plu.) يَرُكِبُونَ  
they ride

(imperf. 2 p.m. plu.) تَرُكِبُونَ  
you ride

(el. 2 p.m. plu.) n.d. لَتُرَكَّبُوا  
you may ride

(epl. 2 p.m. plu.) لَتَرُكِبَنَّ  
surely you ride

لَتَرُكِبَنَّ طَبَقًا عَن طَبَقِي

Surely ye shall ride layer  
upon layer. (Jid.) [84:19]

[i.e., (O mankind!) your  
existence is not fixed or  
stationary; you must be  
ever-changing, growing,  
journeying from the state  
of the living to the dead,  
and from the state of the  
dead to a new state of  
life in the next world. The  
preposition عَن here is

synonymous with بَعْدَ and  
طَبَقًا عَن طَبَقِي is equivalent

to حَالَةٌ بَعْدَ حَالَةٍ  
(Rz., Q.).

(perate. m. sing.) اِرْكَبْ  
(thou) embark!

(perate. m. plu.) اِرْكَبُوا  
(you) embark!

(perf. 3 p.m. sing.) ii رَكَّبَ  
~constructed

(perate. f. sing.) اَزْكَيْتَ  
(thou f.) bow down!

(act. pic. m. sing.) acc. رَاكِبًا  
one who bows down

gen. رَاكِبِينَ acc. رَاكِبًا  
those who (act. pic. m.p.b.)  
bow down

(sing.) رَاكِبٌ

gen. رَاكِبِينَ nom. رَاكِبُونَ  
(act. pic. m. plu.)  
those who bow down

ر ك م ★

(imperf. 3 p. m. sing.) acc. يَرْكُمُ  
<~makes a heap

to heap up, رَكْمًا رَكْمًا (ن)  
bring together

a heap (n.) acc. رَكْمًا

(pact. pic. m. sing.) مَرْكُومٌ  
piled up

ر ك ن ★

(imperf. 2 p.m. sing.) تَرَكُنْ  
<thou leaned

رَكِنٌ يَرْكُنُ رُكُونًا - إِلَى (ف، س)  
to lean upon, rely upon, trust

(perate. neg. m. plu.) لَا تَرَكُونَا  
you lean not

court (1) (n.) رُكْنٌ

litt. the firm part of a thing  
on which it rests, support,  
pillar, corner-stone

ر ك س ★

(perf. 3 p.m. sing.) iv اُرْكِنَ  
<~reverted

رَكَّتْ يَرْكُتُ رِكْسًا (ن)

iv وَ اُرْكِنَ اِرْكَاسًا

to upset, overturn, subvert

(pp. 3 p.m. plu.) iv اُرْكِنُوا  
they were reverted

ر ك ض ★

(imperf. 3 p.m. plu.) يَرْكُضُونَ  
<they flee, they are fleeing

رَكَضَ يَرْكُضُ رَكْضًا (ن)

to run, urge, to strike heavily  
with foot

(perate. m. sing.) ارْكَضْ  
strike (heavily)

(perate. neg. m. plu.) لَا تَرْكُضُوا  
run not, do not flee

ر ك ع

(imperf. 3 p.m. plu.) يَرْكَعُونَ  
<they bow down

رَكَعَ يَرْكَعُ رُكُوعًا (ف)

to bend to the ground to  
bow down

they bow not down لَا يَرْكَعُونَ

(perate. m. plu.) ارْكَعُوا  
(you) bow down!

★ م م ر

(act. 2 pic. m. sing.) رَمِيمٌ  
decayed

★ م ن ر

الرَّمَانُ (n.)  
pomegranate

★ م ي ر

(perf. 3 p. m. sing.) w.v. رَمَى  
~threw  
رَمَى بَرِيءٌ رَمِيًّا وَ رَمَايَةَ (ض)  
to throw, hit by throwing,  
blame, to cast on

(perf. 2 p. m. sing.) w.v. رَمَيْتَ  
thou threw

(imperf. 3 p. m. sing.) w.v., fd رَمِي  
~throws, casts

(imperf. 3 p. f. sing.) w.v. تَرْمِي  
~throws

(imperf. 3 p. m. plu.) w.v. يَرْمُونَ  
they blame, cast

★ م ب ر

(imperf. 3 p. m. plu.) يَرْمُونَ  
< they dread

رَهَبَ يَرْهَبُ رُهْبًا وَ رَهْبَةً  
to fear, dread (ف) وَ رَهَبًا (ف)

فَتَوَلَّى بِرُكْنِهِ

Then he turned away with  
his court. [51:39]

support (2)

أَوَادِي إِلَى رُكْنٍ شَدِيدٍ

Or could betake me to a  
powerful support. [11:80]

★ م ح ر

< lances, spears (n. p. b.) رِمَاحٌ  
(sing.) رُمُحٌ

★ م د ر

رَمَادٌ (n.)  
ashes

★ م ز ر

< indication by (v.n.) acc. رَمَزًا  
sign (with the eye, lips, or  
hand)

رَمَزَ يَوْمُزُ رَمَزًا (ن)

to make a sign to, indicate  
by a sign

★ م ض ر

Ramadhan (the ninth (n.) رَمَضَانَ  
month of Islamic calendar,  
the month of fast)

★ ر ه ق

(*imperf. 3 p.m. sing.*) رَهَقَ  
< ~ covers, will cover

رِهَقَ يَرَهَقُ رَهَقًا (س)  
to approach, to overtake,  
cover

(*imperf. 3 p.f. sing.*) تَرَهَقُ  
< ~ covers, will cover

(*imperf. 3 p.m. sing.*) *iv* يُرْهِقُ  
causes burden, imposes upon

(*imperf. 1st. p. sing.*) *iv* أُرْهِقُ  
I shall impose upon, I  
shall cause burden

(*perate. neg. m. sing.*) لَا تُرْهِقُ  
do not impose burden

evil disposition (*v.n.*) رَهَقٌ

★ ر ه ن

(*act. 2 pic.m. sing.*) رَهَيْنَ  
a pledge

< رَهَنَ يَرَهِنُ رَهْنًا (ف)  
to leave a pledge with some  
one

(*act. 2 pic f. sing.*) رَهِيْنَةٌ  
a pledge

taking a pledge (*v.n.*) رِهَانٌ

★ ر ه و

< motionless (sea) (*v.n.*) رَهْوٌ

رَهًا يَرْمُو رَهْوًا  
to go slowly

(*perate. m. plu.*) ارْهَبُوا

< be dreadful

(فَارْهَبُونِ : فَ + ارْهَبُوا + نِ < نِي)  
you dread me

وَاَيُّهَا كَاهِنِيْنَ

And Me (alone) you should  
dread. [2:40]

(*imperf. 2 p. m. plu.*) *iv* تُرْهِبُونَ  
< you frighten

*iv* أَرْهَبَ إِزْهَابًا  
to make dreadful, frighten

*iv* اسْتَرْهَبَ x اسْتَرْهَبَابًا  
(*perf. 3 p.m. plu.*) x اسْتَرْهَبُوا  
as they frighten

(*v.n. acc.*) الرَّهْبُ، رَهْبًا وَرَهْبَةً  
fear, dreadfulness, awfulness

< monks (*n.p.b.*) الرَّهْبَانُ

(*sing.*) رَاهِبٌ  
*i.e.* esoteric heads of religion.

There were Christian monks  
as early as the 3rd century.  
The monks and the nuns  
were looked upon as the  
most consistent Christians,  
and were honoured accord-  
ingly. (*Jid., Ebr.V. p.676*)

(*a relative adj.*) رَهْبَانِيَّةٌ  
monkery, monasticism

★ ر ه ط

رَهْطٌ (*n.*) group, company

the soul of man (1)

رُوحٌ

وَسَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

And they ask thee regarding the soul, say thou: the soul is by the command of my Lord. [17:85]

the possessor of (2)

soul (in generic sense the singular standing for class)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا

On the Day whereon the possessors of soul and angels will stand arrayed. [78:38]

Gabriel, the (3)

angel of revelation

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ

The angels and Gabriel descend. [97:4]

the holy (comp.) spirit

رُوحٌ الْقُدْسِ

Note: Holy Spirit in Islam is not the 'third Person of Trinity,' but arch-angel, Gabriel, who was is in constant attendance upon the Prophet Jesus and protected him—a mere mortal—from the wiles of his enemies. There is no trace in any verse of the Holy Quran of any specially high rank being bestowed on Jesus above other

روح ★

(imperf. 2 p.m plu.) iv تَرِيحُونَ

you drive at evening

<< رَاحَ يَرُوحُ رَوَاحًا (ن)

to go or do a thing at evening

lit. evening breeze (1) (ن) رُوحٌ  
(a sort of comfort, mercy and bounty)

فَرُوحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ

(For him shall be) comfort and fragrance and garden of Delight. [56:89]

mercy, bounty, (2)

gift

وَلَا تَيْسَّرُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِيَنَّ

مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرِينَ

And despair not of the mercy of Allah. Verily none despairs of Allah except a people disbelieving. [12:87]

Note: Pickthal has translated رُوحٌ by mistake as spirit, that is, رُوحٌ (with *dhamma* upon the first radical), not رُوحٌ (with *fatha* upon it). The verse means: A man true of faith never gives up hope in the mercy of Allah.

(*imperf. 3 p.f. sing.*) iii تَرَاوَدُ  
~solicits

(*imperf. 1st. p. plu.*) iii تَرَاوَدُ  
we solicit

(*perf. 3 p.m. sing.*) iv أَرَادَ  
<~wished, intended

to wish, إِزَادَةٌ iv أَرَادَ  
intend, desire

(*perf. 3 p.m. dual.*) iv أَرَادَا  
they (twain) intended, wished

(*perf. 3 p.m. plu.*) iv أَرَادُوا  
they intended, wished

(*perf. 3 p.f. plu.*) iv أَرَدْنَ  
they (f.) intended, wished

(*perf. 2 p.m. plu.*) iv أَرَدْتُمْ  
you intended, wished

(*perf. 1st. p. plu.*) iv أَرَدْنَا  
we intended, wished

(*imperf. 3 p.m. sing.*) iv يُرِيدُ  
~intends, wishes  
used also as an auxillary  
verb as :

يُرِيدُ أَنْ يَنْقَضَ

It is about to fall down.

[18:77]

(*imperf. 3 p.m. sing.*) juss. يُرِيدُ  
intends, wishes

(*imperf. 3 p.m. dual.*) يُرِيدَانِ، يُرِيدَا  
they (twain) intend, wish

(*imperf. 1st. p. sing.*) أُرِيدُ  
I intend, wish

prophets. He has simply  
his own place—a very  
honourable one, no doubt  
—in the long list of the  
messengers of God.

The angel Gabriel الرُّوحُ الْأَمِينُ  
who is entrusted with  
divine revelation

evening journey (v.n.) رَوَاحٍ  
(*opp.* غُدُوٌّ morning journey)

★ ر و د

(*perf. 3 p.m. plu.*) iii رَاوَدُوا  
<they solicited

to ask one مُرَاوَدَةٌ iii رَاوَدَ  
to do, prevail upon him  
by blandishment

(*perf. 3 p.f. sing.*) iii رَاوَدَتْ  
solicited

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي

He said : it is she who solicited  
me against myself.

[12:26]

رَاوَدَةٌ عَنِ الْأَمْرِ signifies  
'she endeavoured to turn  
him by blandishment or by  
deceitful arts or to entice  
him to turn from the  
thing.' (*Jid.*>LL)

(*perf. 2 p.f. plu.*) iii رَاوَدْتُمْ  
you (f.) solicited

★ ر و م ★

Romans, Byzantines (n.) الرُّومُ

★ ر ی ب ★

(perf. 3 p.m. sing.) viii اِرْتَابَ  
~doubted

< رَابَ يَرِيْبُ رِيْبًا (ض)  
to cast one into doubt and  
uncertainty, suspect

(perf. 3 p. f. sing.) viii اِرْتَابَتْ  
doubted

(perf. 3 p.m. plu.) viii اِرْتَابُوا  
they doubted

(perf. 2 p.m. plu.) viii اِرْتَبْتُمْ  
you doubted

(imperf. 3 p.m. sing.) viii يَرْتَابُ  
~doubts

(imperf. 3 p.m. plu.) viii, acc. يَرْتَابُوا  
they doubted

(imperf. 2 p.m. plu.) viii, acc. يَرْتَابُوا  
you doubt

doubt, suspect (n.) رَيْبٌ

(ap-der. m. sing.) iv مُرِيْبٌ  
arouser of suspicions, causing  
doubt

(ap-der. m. sing.) viii مُرْتَابٌ  
doubter

★ ر ی ح ★

wind (1) (n.) رِيْحٌ

(juss.) يَرِيْدُوْنَ، يَرِيْدُوْا

(imperf. 3 p.m. plu.)

they intend, wish

(imperf. 3 p. f. plu.) iv يَرِيْدْنَ  
they (f.) wish, intend

(imperf. 1st. p. plu.) iv نَرِيْدُ  
we wish, intend

(pip. 3 p.m. sing.) iv يَرَادُ  
~ is wished, intended

for a while, (particle) acc. رَوِيْدًا  
slowly, gently (according  
to the grammarians the  
word is a diminutive form  
of which verbal noun is  
not in use.)

★ ر و ض ★

meadow somewhat (n.) رَوْضَةٌ  
watery, garden

meadows some- (n. plu.) رَوْضَاتٌ  
what watery

★ ر و ع ★

< alarm (n.) الرُّوعُ  
رَاعَ يَرُوْعُ رَوْعًا (ن)  
to fear, to be terrified

★ ر و غ ★

(perf. 3 p.m. sing.) رَاعَ  
< ~slipped  
رَاعَ يَرُوْعُ رَوْعًا (ن)  
to act slyly (i.e., scoffingly)

fragrance, a bounty, (n.) الرَّحْمَانُ  
a gift of God

(a synonym to  
subsistence (*Jid.* > LL)

★ ر ی ش

adornment (*i.e.*, dress) (n.) رِيشُ

★ ر ی ع

a high place (n.) رِيعُ

★ ر ی ن

(*perf.* 3 *p.m.* *sing.*) رَانَ  
~encrusted

رَانَ يَرِينُ رَيْتًا - عَلِيٌّ، ب (ض)  
to be rusty, dirty

وَجَوْنِ بِرِيحٍ طَلِبَةٍ

And they run away with them  
with a goodly wind.

[10:22]

predominance (2)

فَقَسَلُوا وَتَذَابَ رِيحِكُمْ

Lest ye flag and your pre-  
dominance depart. [8:46]

smell (3)

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ

Surely I feel the smell of  
Yusuf, [12:94]

الرياحُ <winds (n. p. b.)

(*sing.*) الرِّيحُ

\*\*\*



## کتاب الزای

★ ز ب ن

the bondmen, (n. p.) **الرَّبَائِيَّةُ**  
infernal guards

★ ز ج ح

a/the glass **الرُّجَاجَةُ، رُجَاجَةٌ**

★ ز ج ر

**أُذِّجِرَ** (pp. 3 p.m. sing.) viii  
~ was reproved

< **أُذِّجِرَ بِرُجْرٍ أُرْدِجَارًا**  
to obey an interdiction, forbidden

**زَجَرَ بِرُجْرٍ زَجْرًا (ن) - عَزَّ -**  
to interdict, rebuke

a deterrent (v.n. mim.) viii **مُرْدَجِرٌ**

driving away (v.n.) **زَجْرٌ**

★ ز ب د

the scum (n.) **زَبْدٌ، الزَّبْدُ**

★ ز ب ر

< scriptures (n. p.) **زُبُرٌ**

the divine (sing.) **زُبُورٌ**  
writ revealed in parts by  
the Prophet Daud

**وَإِنَّهُ لَكَيْفَ زُبُرِ الْأَقْلَامِ**

And verily it is in the Scriptures of the ancients.

[26:196]

< the lumps (n. p.) **زُبُرٌ**

heavy pieces of (sing.) **زُبْرَةٌ**  
iron (Rgh.)

**أَتُونِي زُبْرَ الْحَدِيدِ**

Bring me lumps of iron.

[18:96]

(**زَحْفٌ** is an army, or a military force, marching little by little, or leisurely, or heavily, by reason of their multitude and force—LL)

ذ خ ر ف

ornament (1) (**ن.**) **زُخْرُفٌ**

أَخَذَتِ الْأَرْضُ زُخْرُفَهَا

When the earth took her ornaments (*i.e.*, it is decked out in full beauty). [10:24]

gold (2)

أَوْ يَكُونُ الْكَافِرُ مَنْ زُخْرِفٍ

Or there be for thee a house of gold. [17:93]

gilded speech (3)

(*i.e.*, fair-seeming untruth and falsehood)

★ ذ ر ب

carpets (**ن. پ.**) **زَرَائِيٌّ**

★ ذ ر ع

(**imperf. 2 p. m. plu.**) **زَرَعُونَ**

<you shall sow

زَرَعَ يَزْرَعُ زَرْعًا (ف)

to sow, plant, cultivate

corn, cornfields (**ن.**) **زَرْعٌ**

a sown corn, cultivable land, plant

(**act. pic. f. plu.**) **زَاجِرَاتٌ**  
those (**f**) who drive away  
(*i.e.*, angels who are the drivers of the clouds.

the shout (**ن.**) **زَجْرَةٌ**  
(The reference is to the second blast of the trumpet.)

★ ذ ج و

(**imperf. 3 p. m. sing.**) **iv** **يُزْجِي**

~speeds up

**v** **أَرْجِي يُرْجِي إِزْجَاءً**

to push, speed up

<< **رَجِي يُرْجُو زَجْوًا (ن)**

to stop, urge on gently

(**pis. pic. f. sing.**) **iv** **مُزْجَاةٌ**  
goods that are pushed out disposed of (*i.e.*, goods of no value or of very little purchasing value)

ذ ح ز ح

(**pp. 3 p. m. sing.**) **qrt.** **زُحْرِحَ**

<is removed

to remove **SS** - **عَنْ -** **زُحْرِحَ**

form its place

(**act. pic. m. sing.**) **مُزْحِرٌ**  
remover

★ ذ ح ف

marching slowly (**v.n.**) **acc.** **زَحْفًا**

ذَعَمَ يَذَعِمُ ذَعْمًا وَ ذَعْمًا (ف)

to assert (1)  
something that may be  
true or false

to assert (2)  
something false

(perf. 2 p.m. sing.) ذَعَمْتَ  
thou asserted

(perf. 3 p.m. plu.) ذَعَمْتُمْ  
you asserted

(imperf. 3 p.m. plu.) يَذَعِمُونَ  
they asserted

(imperf. 2 p. plu.) تَذَعِمُونَ  
you asserted

assertion (n.) ذَعْمٌ

★ ذ ف ر

panting (act. 2 pic. m. sing.) ذَفِيرٌ

( ذَفِيرٌ signifies the beginning  
or commencing part of  
crying, or braying of the  
ass. app. شَهيقٌ signifies  
the ending or final part  
thereof.—LL)

★ ذ ف ف

(imperf. 3 p.m. plu.) assim. يَذْفِفُونَ  
< they hasten

to hasten, (ض) ذَفَّ يَذْفِفُ ذَفْفًا (ض)  
to flap (the wing)

cornfields (n. p.) ذُرُوعٌ

sowers (n. p. b.) ذُرَّاعٌ

(act. pic. m. plu.) الذَّارِعُونَ  
sowers, growers (i.e., the  
causers of the growth)

★ ذ ر ق

ذُرْقٌ < blue (n. adj.)  
(sing.) أَزْرَقٌ وَ زَرَقَةٌ

وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

And We shall gather the  
culprits on that day blear-  
eyed. (Jid.) [20:102]

★ ذ ر ي

(imperf. 3 p.f. sing.) (w.v.) vil يَذْرِي  
< ~condemns

أَذْرَى يَذْرِي أَذْرَاءً  
to condemn, to despise,  
redicule

<< ذَرَى يَذْرِي ذَرِيًّا (ض)  
to reprove, reproach

Note: The ( ت ) of the  
stem viii is replaced with

( د )

★ ذ ع م

(perf. 3 p. sing.) ذَعَمَ  
< ~asserted

(imperf. 2 p.m. sing.) ii **تَزَكَّى**  
thou cleanseth, purifieth

(imperf. 3 m. p. plu.) ii **يَتَزَكَّوْنَ**  
they cleanse, purify

(perate. neg. n. plu.) **لَا تَزْكُوا**  
justify not

فَلَا تَزْكُوا أَنْفُسَكُمْ

So justify not yourselves.  
[53:32]

( **زَكَى** means: He  
praised himself.) (LL)

Litt. 'He attributed to himself  
purity or cleanliness' Thus  
signifies

'do not praise yourself or  
claim purity'.

(perf. 3 p.m. sing.) v **زَكَى**  
~purified himself

(imperf. 3 p. m. sing.) v **يَتَزَكَّى**  
~purifies himself

(imperf. 3 p.m. sing.) **يُزَكَّى**  
is cleansed

(n.) **الزَّكَاةُ، زَكَاةٌ (الزَّكَاةُ، زَكَاةٌ)**  
Zakat

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And establish prayer and  
give the Zakat. [2:43]

Note : The **زَكَاةٌ (زَكَاةٌ)**  
word litt. means purity and  
purification, and is a technical  
term of the Islamic  
law that means: certain por-  
tion or amount of property

★ ز ق م

Zaqqum (n.) **الزَّقُّومُ / زَقُّومٌ**  
(Any deadly food; the food  
of the people of the Fire  
or hell **شَجَرَةُ الزَّقُّومِ** is a  
certain tree in hell (IK).  
A certain tree having small  
leaves, sticking and bitter  
found in Tihama.) (LL)  
The tree (in verse 37:62) is  
symbolic of the living  
conditions in the hell.

★ ز ك ي

(perf. 3 p.m. sing.) **زَكَى**  
<~was clean  
**زَكَى** **يَتَزَكَّى** **زَكَامًا** (ن) **ازَكَى** **يَزَكَّى**  
(ف) **ازَكَى** **يَزَكَّى** **زَكَامًا** **وَزَكَوًا** (س)  
to be clean, grow, increase,  
be purified

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا كُنْتُمْ  
مِنْكُمْ مِنْ أَحَدٍ أَبَدًا

And had there not been the  
grace of Allah upon you  
and His mercy, not one  
of you would ever have  
been cleansed. [24:21]

(perf. 3 p.m. sing.) ii **زَكَى**  
<~cleansed  
to purify, clean **زَكَى** **تَزَكَّى**  
(imperf. 3 p.m. sing.) ii **يُزَكَّى**  
cleanseth, purifieth

(act. pic. m. sing.) acc. زَكِيًّا، زَكِيًّا  
pure

لَا هَبَّ لَكَ عَلْمًا زَكِيًّا

That I may bestow on thee  
a boy pure. [19:19]

(act. pic. f. sing.) زَكِيَّةً  
pure (i.e., innocent)

قَالَ أَقْتَلْتِ نَفْسًا زَكِيَّةً

He said: haste thou slain a  
person innocent. [18:74]

the purest (relative.) أَزْكَا

ز ل ز ل

(pp. 3 p. f. sing.) زُلْزِلَتْ  
is shaken

to shake زُلْزِلَ مِيزْرُورٌ زُلْزَلَةً

(pp. 3 p. m. plu.) زُلْزِلُوا  
they were shaken

shaking (v.n.) زِلْزَالٌ

quake (n.) زُلْزَلَةٌ

★ ز ل ل

(perf. 2 p. m. plu.) زَلَلْتُمْ  
you slipped

زَلَّ يَزِلُّ زَلًّا وَزَلَلًا  
to stumble, slip, make a mistake (ض)

(acc. أَنْ يَزِلَّ )  
may slip (imperf. 2 p. f. sing.)

that is given thereof as  
the due of God by its  
possessor to the poor in  
order that he may purify  
it thereby (LL).

The payment of this religious  
due is obligatory provided  
that the property is of a  
certain amount and has  
been in possession for one  
lunar year. The portion, to  
be given, varies according  
to the nature and amount  
of the property. Generally  
it is one-fortieth thereof  
i.e., two and a half percent.

The word زَكَاةٌ is translated  
as a Islamic tax, poor-  
due, poor-rate or charity  
but none of them renders  
the full meaning of the  
term. Thus, it is reason-  
able to use the term as  
such.

purity, piety (2)

فَأَرَدْنَا أَنْ يُبَدِّلَ لَكُمْ آخِرَاتِهِمْ  
زَكَاةً وَأَقْرَبَ رَحْمًا

So we intended that their  
Lord should change for  
the twain one better than  
he in piety and chosen  
affection. [18:81]

وَحَنَانًا مِن لَدُنَّا وَزَكَاةً

And tenderness from Our  
presence and purity.

[19:13]

Note : **رَآلَمَ** (*sing.*) is 'an arrow without a head and without feathers. **أَزْلَامَ** arrows here allude to those divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. They used to put them in a receptacle, and when one of them desired to make a journey, or accomplish a want, or when desired to perform some affair, he put his hand into that receptacle and took forth an arrow; and if the arrow upon which was 'Command' came fourth he went ahead to accomplish his purpose, but if that upon which was 'Prohibition' came forth he refrained, and if the black one came forth he shuffled them a second time.'

(*Jid. LL, IK.*)

★ ز م ر

(*n. p.*) *acc.* رُزْمَرًا، رُزْمَرًا  
in troops

★ ز م ل

(*Ap-der. m. sing.*) *viii* الرَّمْلُ  
wrapped

(*perf. 3 p.m. sing.*) *iv* أَرْزَلَا  
caused to slip

(*perf. 3 p. m. sing.*) *x* اسْتَرْزَلَا  
caused to slip

★ ز ل ف

(*perf. 3 p.f. plu.*) *iv* أَرْزَلْنَا  
< we brought near

< أَرْزَلْتِ يَرْزَلْتِ *iv* إِرْزَالًا  
to bring near, to cause to approach

<< رَزَلْتِ يَرْزَلْتِ رَزَلْنَا وَرَزَلْتِ (ن)  
to advance

(*pp. 3 p. f. sing.*) *iv* أَرْزَلْتِ  
~ is brought near

(*n.*) *acc.* رَزَلْنَا  
neighbouring (watches)

proximating (*n.*) *acc.* رَزَلَةٌ

an approach (*v.n.*) رَزَلْتِ

★ ز ل ق

(*imperf. 3 p.m. plu.*) *iv* يَرْزَلُونَ  
< they caused to stumble

to cause to *iv* أَرْزَلْتِ إِرْزَالًا  
slip, stumble

<< رَزَلْتِ يَرْزَلْتِ رَزَلْنَا (ض)  
to stumble, slip

slippery *acc.* رَزَلْنَا (*v.n.*) رَزَلْتِ

★ ز ل م

arrows (*n. p. b.*) الأَزْلَامَ  
(*sing.*) رَآلَمَ

to give **زَوَّجَ** ii **زَوَّجْتَا**

a woman in marriage, to conjoin, to classify in pairs, to unite with fellows

(*imperf. 3 p. m. sing.*) ii **يُزَوِّجُ**  
~conjoins

(*pp. 3 p. f. sing.*) ii **زُوِّجَتْ**  
is paired

وَلَاذَ الشُّفُوسِ زُوِّجَتْ

And when the souls are paired. (*i.e.*, united with their fellows). [8:17]

wife (1) (n.) **زَوْجٍ**

وَلِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ

And if you intend to relpace a wife by another. [4:20]

husband (2)

حَتَّى تَتَّكِفَ زَوْجًا آخَرَ

Untill she weds a husband other than he. [2:230]

pair (3)

وَأَبْتَسَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

And it groweth every luxuriant pair of growth (*i.e.*, of every kind) [22:5]

(*n. dual.*) *acc.* **زَوْجَيْنِ** *nom.* **زَوْجَانِ**  
man and woman, husband and wife, two kinds, pairs

wives, husbands, (*n. p. b.*) **أَزْوَاجٍ**  
pairs, kinds

ت is **مَزْمَلٌ** > **الْمَزْمَلُ**

replaced by ز then duplicated by *Shaddah* (AK).

★ ★ ★ ★

biting cold (n.) **زَهْرِيْرٌ**

★ ★ ★ ★

a certain plant called (n.) **زَنْجَبِيلٌ**  
Zanjabil that has good flavour, ginger

★ ز ن م

(*act. 2 pic. m. sing.*) **زَنِمٌ**

base-born, claiming someone else as his father

★ ز ن ي

(*imperf. 3 p. m. plu.*) *w.v.* **يُزَوِّقُونَ**  
< they commit adultery

**زَفَى يَزْفِي زَفَى وَ زَمَامًا (ض)**

to commit adultery

(*imperf. 3 p. f. plu.*) *w.v.* **يَزْنِينَ**  
they (*f.*) commit adultery

(*act. pic. m. sing.*) (*fd.*) **الزَّانِي، زَانٍ**  
one who commits adultery

(*act. ptc. p. f. sing.*) **الزَّانِيَةُ، زَانِيَةٌ**  
one (*f.*) who commits adultery

★ ز و ج

(*perf. Ist. p. plu.*) ii **زَوَّجْنَا**

< we wedded

(el. 3 p. f. sing.) لَزَّوْلٌ  
that may remove

(perf. 1st. p. plu.) ii زَبَلْنَا  
we caused split

(perf. 3 p. m. plu.) v تَزَيَّلُوا  
they were distinguished one  
from another (Jid.)

decline (v.n.) زَوَالٌ

Preceded by a (2)  
negative particle

when verb زَالَ perf. يَزَالُ

imperf. يَزَالُ imperf. juss.  
(to cease) is used it is  
preceded by the negative  
particles لَمْ , لَا , مَا  
and means that the action  
is still continuing.

(perf. 3 p. f. sing.) مَا زَالَتْ  
~remained, continued

مَا زَالَتْ تِلْكَ دَعْوَانِي

It was continually their cry  
or this ceased not to be  
their cry. [21:15]

(perf. 2 p. m. plu.) مَا زَلْتُمْ  
you remained, continued

مَا زَلْتُمْ فِي شَيْءٍ

You remained in doubt or  
you ceased not to be in  
doubt. [40:34]

(imperf. 3 p. m. sing.) لَا يَزَالُ  
~remains continually

★ ز و د

(perate m. plu.) v زَوَّدُوا

<take provision for the  
journey

to provide زَوَّدَ v زَوَّدُوا  
food for journey

provision for the jour- (n.) الرِّزَادُ  
ney

★ ز و ر

(perf. 2 p. m. plu.) زَرْتُمْ

<you visited

to visit زَارَ يَزُورُ زِيَارَةً (ن)  
(imperf. 3 p. f. sing.) vi تَزَاوَرُ  
<~deviates, turns aside

تَزَاوَرَ يَتَزَاوَرُ vi تَزَاوَرَا  
to deviate

(تَزَاوَرُ > تَتَزَاوَرُ Ak.)

acc. الزُّورُ nom. زُورًا

<falsehood (n.)

to falsify زَوَّرَ يَزْوِرُ زُورًا (س)

★ ز و ل

In simple verbal (1)  
form

(perf. 3 p. f. dual.) w.v. زَالَتَا

<the twain ceased

زَالَ يَزُولُ زَوْلًا وَزَوَالًا (ن)

to pass, cease, decline,  
remove



(act. pic. m. sing.) **زَائِقٌ**  
vanished ones  
vanishing (ints.) acc. **زَاهِقًا**

★ ز ي ت

oil (n.) **زَيْتٌ**

olive (n.) **زَيْتُونٌ**

olive (n. adj.) **زَيْتُونَةٌ**

★ ز ي د

(perf. 3 p.m. sing.) w.v. **زَادَ**  
<~added, increased  
**زَادَ يَزِيدُ زِيَادَةً (ض)**  
to increase, to add

(perf. 3 p.f. sing.) w.v. **زَادَتْ**  
~added, increased

(perf. 3 p.m. plu.) w.v. **زَادُوا**  
they added, increased

(imperf. 3 p.m. sing.) w.v. **يَزِيدُ**  
~increases

(imperf. 3 p.m. sing.) juss./w.v. **لَمْ يَزِدْ**  
did not add or increase

(The second radical i.e., **ي**  
is dropped due to the juss.  
case).

(imperf. 2 p.n. plu.) w.v. **تَزِيدُونَ**  
you increase

(ent. Ist. p. sing.) w.v. **أَزِيدُنِي**  
I will surely increase

لَا يَرَالُ بِنْيَانُهُمُ الَّذِي  
بَنَوْا رِيَّةً فِي قُلُوبِهِمْ

And their building which  
they have built will cause  
continually doubt in their  
hearts. [9:110]

(imperf. 3 p.f. sing.) **لَا تَرَالُ**  
~will remain continually

(imperf. 3 p.m. plu.) **لَا يَرَالُونَ**  
they will remain continually

★ ز ه د

(act. pic. m. plu.) **الزَّاهِدِينَ**  
<abstemious, indifferent  
**زَهَدَ يَزْهَدُ زُهْدًا (ف) - فِي -**  
to turn away from, be indi-  
fferent to, forsake

★ ز ه ر

flower, splendour (n.) **زَهْرَةٌ**

★ ز ه ق

(perf. 3 p.m. sing.) **زَهَقَ**  
<~vanished

**زَمَقَ يَزْهَقُ زُهُقًا (ف)**  
to vanish

(imperf. 3 p.f. sing.) acc. **تَزْهَقُ**  
~may vanish, to vanish (i.e.,  
to die, pass away)

(perf. 3 p. f. sing.) w.v. زَاغَتْ  
~turned aside

(perf. 3 p.m. plu.) w.v. زَاغُوا  
they turned aside

(perf. 3 p.m. sing.) vi, w.v. أَزَاعَ  
~caused to turn aside

(imperf. 3 p.m. sing.) vi, w.v. يَزِيغُ  
~causes to turn aside

whosoever turns  
aside مَنْ يَزِيغُ

(The ی is dropped due to  
the conditional sentence)

turning aside, devia- (v.n.) زَيْغٌ  
tion

★ ز ی ن

(perf. 3 p.m. sing.) w.v. ii زَيَّنَ  
~made to seem fair

to make زَيَّنَ ii تَزَيَّنَا <  
SS seem fair, to adorn,  
decorate

<< زَانَ يَزِينُ زَيْنًا (ض)  
to adorn

(perf. 1st. p. plu.) ii زَيَّنَا  
we made SS seem (1)  
fair

كَذَلِكَ زَيَّنَّا لِكُلِّ آتَمَةٍ عَمَلَهُمْ

Thus to every people have  
We made their deeds fair-  
seeming. [6:108]

(imperf. 1st. p. plu.) w.v. نَزِيدُ  
we will increase

we shall never  
increase لَنْ نَزِيدَ

(perate. m. sing.) w.v. زِدْ  
increase!

(perf. 3 p.m. sing.) viii, w.v. اَزْدَادَ  
~got increased gradually,  
waxed

(perf. 3 p.m. plu.) viii w.v. اَزْدَادُوا  
they got increased gradually,  
waxed

(imperf. 3 p.m. sing.) viii, w.v. يَزْدَادُ  
~gets increased

(imperf. 3 p. f. sing.) viii, w.v. تَزْدَادُ  
~gets increased

(imperf. 3 p.m. plu.) viii, w.v. يَزْدَادُوا  
they get increased

(el. 3 p.m. plu.) viii, w.v. لِيَزْدَادُوا  
that they may get increased

(imperf. 1st. p. plu.) viii, w.v. نَزْدَادُ  
we shall add

an increase (v.n.) زِيَادَةٌ  
an increment (v.n. mim.) مَزِيدٌ  
more, additional

★ ز ی غ

(perf. 3 p.m. sing.) w.v. زَاغَ  
~turned aside

< زَاغَ يَزِيغُ زَيْغًا (ض)  
to deviate, to turn aside

(pp. 3 p.m. sing.) ii **زُنَّ**  
 ~is made to seem fair  
 (perf. 3 p. f. sing.) v **أَزَّيْنَتْ**  
 ~became adorned  
 ( **أَزَّيْنَتْ** is shaped from  
 (v) **زَيَّنَتْ** ) (Abk.)  
 the/an adorn- (n.) **الزَّيْنَةُ، زِينَةٌ**  
 ment, beauty

we adorn (2)

**إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ**

Surely We have adorned the lower heaven with an adornment, the stars.

[37:6]

surely (epl. 1st. p. f. sing.) **لَأَزَيِّنَنَّ**  
 we made fair ~seeming

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## کتاب السین

[a question about ب، عَن ]

< سَأَلَ سَأَلًا مُّسَوِّلاً وَ مَسْأَلَةً (ف)  
 - ب، عَن ]  
 to ask, (1)  
 question, enquire  
 to ask, beg (2)  
 to demand (3)

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكَ

Surely people asked question  
 before you. [5:102]

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

There hath asked a questioner  
 concerning the torment  
 about to befall. [70:1]

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي كَرِيمٌ

And when my bondmen ask  
 thee regarding Me, then  
 verily I am nigh. [2:186]

(perf. 2 p.m. sing.) سَأَلْتَ  
 thou asked

Prefixes to the *imperfect*  
*tense* to denote the mean-  
 ing of future, as :

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

The foolish among men  
 will say. [2:142]

(According to the gramma-  
 rians it is shortened form  
 of سَوْفَ that is placed  
 before the *imperfect*,  
 المضارع to conform the  
 meaning of the future. As  
 the *imperfect* consists both  
 of the present and the  
 future tenses).

س أ ل \*

سَاعَةً / السَّاعَةَ see س و ع

(perf. 3 p.m. sing.) h.v. سَأَلَ

< ~asked

(imperf. 1st. p. plu.) نَسَأَلُ  
we ask, demand

(epl. 1st. p. plu.) لَنَسَأَلَنَّ  
we surely shall question

(perate. m. sing.) سَلْ ، اَسْأَلْ  
(thou) question ! ask !

(perate. m. plu.) اَسْأَلُوا  
(you) question ! ask !

~ is asked (pp. 3 p.m. sing.) سُئِلَ

(f.) is asked (pp. 3 f. sing.) سُئِلَتْ

(pp. 3 p.m. plu.) سُئِلُوا  
they are asked

(pip. 3 p.m. sing.) يُسَأَلُ  
~ is/will be asked

(epl. passive. 3 p.m. plu.) لَيُسَأَلَنَّ  
verily they shall be asked,

(pip. 2 p.m. sing.) تُسَأَلُ  
thou will be asked

(epl. passive. 3 p.m. plu.) لَنَسَأَلَنَّ  
you certainly shall be asked,  
questioned

(pip. 3 p.m. plu.) يُسَأَلُونَ  
they will be asked

(pip. 1st. p. plu.) نُسَأَلُ  
we are/will be asked

(act. pic. m. sing.) السَّالِلُ / سَائِلٌ  
questioner (1)  
beggar (2)

(act. pic. m. plu.) السَّالِلِينَ  
questioners, beggars, those  
who ask SS or make query

(pact. pic. m. plu.) مَسْئُولٌ  
one who is questioned

252

(perf. 1st p. sing.) سَأَلْتُ  
I asked

(perf. 3 p. m. plu.) سَأَلُوا  
they asked

(perf. 2 p.m. plu.) سَأَلْتُمْ  
you asked

(imperf. 3 p.m. sing.) يَسْأَلُ  
demands, asks (1)

يَسْأَلُكَ أَهْلَ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا  
The people of the Book ask  
thee to bring down a  
Book. [4:153]

begs (2)

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
Of Him beggeth whosoever is  
in the heavens and the  
earth. [55:29]

(imperf. 2 p.m. sing.) تَسْأَلُ  
thou demand

وَمَا تَسْأَلُهُمْ عَلَيْهِمْ مِنْ آخِرٍ  
Thou asketh them no fee for  
it. [12:104]

(imperf. 1st. p. sing.) أَسْأَلُ  
I ask, demand

nom. يَسْأَلُونَ acc.  
(imperf. 3 p.m. plu.)  
they ask, enquire, demand

(el. 3 p.m. plu.) يَسْأَلُونَ  
that they ask. enquire,  
demand

(imperf. 2 p.m. plu.) nom. تَسْأَلُونَ  
you ask, demand acc. تَسْأَلُوا

٢٥٢

سَمَّ يَسَامُ سَامَةً وَ سَامًا (س)۔ مِنْ

to feel aversion for, to turn away, to disgust, cause to loathe

(imperf. 2 p.m. plu.) (h.v.) يَسَامُونَ  
they grow weary

يَسْبِحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْتَكْبِرُونَ

They hallow Him night and day, and they weary not.

[41:38]

(perate. neg. m. plu.) لَا تَسَامُوا

be not weary!

وَلَا تَصَبُّوا أَنْ تَكْتُبُوا

And be not weary of writing.  
[2:282]

س ب ب \*

Saba (prop. n.)

(Saba was a city of Yemen, also called Ma'arib, at about three days' journey from San'a. The bursting of the dyke of Ma'arib and the destruction of the city by a flood are historical facts, and happened in about the first or second century of the Christian era. (Palmer)

س ب ب \*

(imperf. 3 p.m. plu.) assim. يَسْبُوا  
< they revile

صَبَّ يَسْبُ صَبًّا وَ مَسَبَةً (ن)  
to revile, defame

مَسْئُولُونَ (pact. pic. m. plu.)  
those who are asked

تَسْأَلُونَ < تَمَسَّأَ لُونَ

(imperf. 2 p.m. plu.)  
you demand one of another

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

And fear Allah by whom you demand one another your rights (or dues) and wombs. (i.e., fear Allah and the wombs by whom you demand of one another your rights.) [4:1]

(el. 3 p.m. plu.) لِيَتَسَاءَلُوا

they might question among themselves

وَكَذَلِكَ بَعَدْنَاكُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ

And likewise We raised them up that they might question among themselves.

[18:19]

(imperf. 3 p.m. plu.) iv يَتَسَاءَلُونَ  
they asked each other

هَوَّ يَتَسَاءَلُونَ

Of what ask they? (refreshing or comforting to them).

[78:1]

questioning, demanding (n.) سَوَالٌ

requests (n. p.) سَوَالٌ

س ب ب \*

(imperf. 3 p.m. sing.) (h.v.) يَسَامُ  
< ~ tires, weary

سَبَّحَ يَسْبُحُ سَبْحًا وَ سَبَّاحَةٌ (ف)

to swim, to float (in water or air), to go rapidly, to change about, turn over

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Each one in an orb floating. [21:33]

(v.n.) acc. سَبْحًا nom. سَبَّحَ

lit. floating, swimmingly

chain of busi- (1)  
ness (Pic.)

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا

Lo! thou has by day a chain of business. (Pic.) [73:7]

occupation (Jid.) (2)

Verily, there is for thee by day occupation prolonged. (Jid.) [73:7]

swimmingly (as (3)  
below)

(act. pic. f. plu.) السَّابِحَاتُ

those who are floating (i.e., angels who come down floating from heaven with their Lord's command.)

وَالَّذِينَ يَسْبُحُونَ

By the angels who glide swimmingly. [79:3]

(perf. 3 p.m. sing.) ii سَبَّحَ  
< glorified, hallowed

(perate m. plu.) assim. لَا تَسُبُّوا  
do not revile

< way, means (n.) سَبَبٌ  
(not drawn from سَبَّ يَسْبُبُ )

< causes, reasons (n.p.) أَسْبَابٌ  
(sing.) سَبَبٌ

ways. means (n.p.) الْأَسْبَابُ

س ب ت ★

(imperf. 3 p.m. plu.) يَسْتَوُونَ  
they keep the Sabbath

< سَبَّتٌ يَسْبِتُ سَبْتًا (ض)  
to rest, to keep sabbath

the day of keeping (v.n.) سَبَّاتٌ  
Sabbath (of Jews)

Saturday (n.) السَّبْتُ  
(i.e., the holy weekend of the Jews, between Friday and Sunday.)

acc. سَبَاتًا nom. سَبَاتٌ  
repose, rest (n.)

وَجَعَلْنَا نَوْمَكُمْ سَبَاتًا

And We made your sleep as a rest (for repose). [78:9]

س ب ح ★

(imperf. 3 p. m. plu.) يَسْبَحُونَ  
< they swim

glorifying (v.n. < ii) تَسْبِيحٌ  
 acc. مُسْبِحِينَ nom. مُسْبِحُونَ  
 those who (Ap-der. m. plu.)  
 glorify (their Lord)

hallowed be to (n.) سُبْحَانَ  
 (It always occurs before  
 Allah as pronominal or  
 relative pronoun referring  
 to Him as :

hallowed be Allah سُبْحَانَ اللَّهِ  
 hallowed be Thou سُبْحَانَكَ  
 hallowed by He سُبْحَانَهُ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا  
 Hallowed be He who carried  
 His servant by night.  
 [17:1]

س ب ط ★

acc. الْأَسْبَاطُ gen. آسَابِطًا  
 < tribes (n. p.)

(sing.) سَبْطٌ  
 litt : a tree that has many  
 branches, grandsons, tribes

س ب ع ★

rapacious, animal, (n.) السَّبْعُ  
 lion, wild beast

(phu.) < سَبَاعٌ

acc. السَّبْعُ nom. سَبْعَةٌ  
 seven (card. num.)

to praise, تَسْبِيحًا ii سَبِّحْ  
 magnify God with the  
 word

God is far above, سُبْحَانَ اللَّهِ  
 He is beyond the level of  
 human beings

(Though tense of the word  
 سَبِّحْ is perfect (past.),  
 yet in the Quranic style  
 and context it stands for  
 the present tense. Thus  
 سَبِّحْ means he glorifies  
 or hallows.)

(perf. 3 p.m. plu.) ii سَبِّحُوا  
 they hallow, they praise

(imperf. 3 p.m. sing.) ii يَسْبِحُ  
 glorifies, hallows

(imperf. 3 p.f. sing.) ii تَسْبِحُ  
 ~ glorifies, hallows

(imperf. 3 p.m. plu.) ii يَسْبِحُونَ  
 they glorify

(imperf. 3 p.f. plu.) يَسْبِحْنَ  
 they (f.) glorify

(imperf. 2 p.m. plu.) تَسْبِحُونَ  
 you glorify

(imperf. 2 p. m. plu.) acc. ii تَسْبِحُوا  
 you glorify

(imperf. 1st. p. plu.) ii نَسْبِحُ  
 we hallow, praise

(perate. m. sing.) ii سَبِّحْ  
 (thou) glorify !

(perate. m. plu.) سَبِّحُوا  
 (you) glorify !



لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ  
عَذَابٌ عَظِيمٌ

Were it not that a writ had already gone forth from Allah, there would surely have touched you mighty torment for that which ye took. [8:68]

(*pref. 3 p.m. plu.*) سَبَقُوا  
they had gone forth, they escaped

لَا يَحْصُرِينَ الَّذِينَ كَفَرُوا سَبَقُوا أَلِيمٌ لَا يُجْرُونَ  
Let not those who disbelieve deem that they have escaped, verily they cannot frustrate. [8:59]

(*imperf. 3 p.f. sing.*) تَسْبِقُ  
precedes

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ  
No community preceds the term thereof nor doth it fall behind. [15:5]

(*imperf. 3 p.m. plu.*) تَسْبِقُونَ  
they escape

acc. سَبَقًا nom. سَبَقٌ  
going speedily (*v.n.*)

فَالسَّابِقَاتِ سَبَقًا

Then they speed with (foremost) speed. [79:4]

(*act. pic. m. sing.*) سَابِقٌ  
one who goes ahead

acc. سَبْعِينَ nom. سَبْعُونَ  
seventy (*card. num.*)

★ س ب ع

(*perf. 3 p.m. sing.*) iv أَسْبَغَ  
~has completed

(*act. pic. f. plu.*) سَابِغَاتُ  
<complete (coat of mail)

(*sing.*) سَابِغٌ

(This word applies to a thing of any kind, complete, full, ample, or without deficiency, and long—LL)

أَنْ أَعْمَلَ سَبِغَاتٍ

Make thou complete coats of mail. [34:11]

★ س ب ق

(*perf. 3 p.m. sing.*) سَبَقَ  
<~had gone (1)  
before, already gone forth

سَبَقَ يَسْبِقُ سَبَقًا (ض)  
to get in advance, precede, overtake, to pass, come first to the goal

(*perf. 3 p.f. sing.*) سَبَقَتْ  
~had gone before, already gone forth

## ★ س ب ل

path, method, < way (n.) سَبِيلٌ  
manner

the way (n.) السَّبِيلُ  
the way (n.) acc. سَبِيلًا / السَّبِيلُ

acc. سَبِيلًا nom. سَبِيلٌ  
ways (n. p.)

ways (n. p.) السَّبِيلُ

## ★ س ت ت

six (card. num.) سِتَّةٌ

sixty (card. num.) سِتِّينَ

## ★ س ت ر

(imperf. 2 p.m.plu.) viii تَسْتَرُونَ  
<you cover yourselves

أَسْتَرُ viii <  
to hide oneself, put a cover  
on himself, conceal one-  
self

سَتْرٌ << يَسْتَرُ سِتْرًا (ن)  
to cover, veil, conceal

veil, cover (n.) سِتْرٌ

(pact. pic. m. sing.) مَسْتُورٌ  
covered one

## ★ س ج د

(perf. 3 p.m. sing.) تَجَدَّدَ  
<~prostrated himself

السَّابِقُونَ nom. سَابِقِينَ acc.

those who (act. pic. m. plu.)  
go first

(act. pic. f. plu.) السَّابِقَاتُ

those who go first, those  
who pass speedily

(pact. pic. m. plu.) acc. مَسْبُوقِينَ

those who are outrun  
وَمَا كُنْ سَبُوقِينَ

And We are not to be outrun,  
[56:60]

(perate m. plu.) iii سَابِقُوا

<strive with—in, hastening

سَابِقٌ iii مَسَابِقَةٌ وَ مَسَابِقًا

to try to precede, outstrip  
surpass, to vie with one  
another

(perf. 3 p.m. dual.) viii اسْتَبَقَا

the twain raced

(perf. 3 p.m. plu.) viii اسْتَبَقُوا

they raced, strived

وَلَوْ نَشَاءُ لَكُنَّا عَلٰى اَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ

And if We listed surely We  
should wipe out their eyes  
that they would strive for  
the way. [36:66]

(imperf. 1st. p. plu.) viii نَسْتَبِقُ

we strive in race

رَاٰذِمِبْنَا نَسْتَبِقُ

We went off competing.

[12:17]

(perate. m. plu.) viii اسْتَبِقُوا  
(you) strive!

(*imperf. 3 p.m. plu.*) يَسْجُدُونَ  
they prostrate (1)  
themselves

يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿٣٠﴾

(They) reciting the revelations  
of Allah in the hours of  
night while they prostrate  
themselves. [3:113]

they adore (2)

وجدتها وقومها يسجدون للشمس

I have found her and her  
people adorning the sun.  
[27:24]

(*imperf. 3 p.m. plu.*) *acc.* يَسْجُدُوا  
they adore

الَّذِينَ لَا يَسْجُدُوا لِلَّهِ

So that they adore not Allah?  
[27:25]

(*imperf. 1st p. plu.*) نَسْجُدُ  
we prostrate

(*parate. m. sing.*) أَسْجُدُ  
thou (m.) prostrate thyself

(*perate. f. sing.*) أَسْجُدِينَ  
thou (f.) prostrate thyself

(*prate. m. plu.*) أَسْجُدُوا  
(you all) prostrate your-  
selves

وَلَمَّا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ

And when it is said unto  
them prostrate yourselves.  
[25:60]

يَسْجُدُ بِسُجُودٍ مُّبِينٍ (ن)

to prostrate (1)

to be submissive (2)  
obseisance, to adore

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

So the angels prostrated  
themselves, all of them to-  
gether. [15:30]

(*perf. 3 p.m. plu.*) سَجَدُوا  
they prostrated themselves

(*imperf. 3 p.m. sing.*) يَسْجُدُ  
makes obeisance

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

And whoever is in the hea-  
vens and the earth makes  
obeisance to Allah only.  
[13:15]

(*imperf. 2 p.m. sing.*) *acc.* تَسْجُدُ  
that thou prostrate thyself

مَا مَنَعَكَ أَلَّا تَسْجُدَ

What prevented thee that  
thou shouldst not prostra-  
te thyself. [7:12]

(*imperf. 1st p. sing.*) أَسْجُدُ  
I prostrate myself

(*imperf. 3 p.m. dual.*) يَسْجُدَانِ  
the twain made obeisance

وَالشَّجَرُ وَالْحِجَارُ يُسْجُدُونَ ﴿٥٥﴾

And the herbs and the trees  
do obeisance. [55:6]

the sacred (*prop. n.*) **الْمَسْجِدُ الْحَرَامُ**  
Mosque at Makkah  
(also referred to as **بَيْتُ اللَّهِ**  
the House of Allah and  
K'aba)

★ س ج ر

(*pip. 3 p. m. plu.*) **يُسْجَرُونَ**  
< they will be stocked  
to be burnt  
**بِحَمَرٍ يَسْجُرُ بَحْرًا وَ مِجْرًا (ن)**  
to fill (oven) with wood, to  
heat, burn, to fill (well)  
with water

**تُوقِنُ النَّارَ يُسْجَرُونَ**

Then in the fire they would  
be stocked. [40:72]

(*fact pic. m. sing.*) **الْمَسْجُورُ**  
overflowing

**وَالْبَحْرِ الْمَسْجُورِ**

By the overflowing sea.  
[52:6]

(*pp. 3 p. f. sing.*) ii **مِجْرَتٌ**  
~ is filled

**وَلَمَّا الْبِحَارُ أُسْجِرَتْ**

And when the seas shall be  
filled. [81:6]

★ س ج ل

the scroll of writing (*n.*) **السِّجْلُ**

prostration (1) (*v.n.*) **السُّجُودُ**

**وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ**

And in the night time hallow  
Him and also after (the  
prescribed) prostration.  
[50:40]

(*p. b. of* **سَاجِدٌ**) (2)

those who prostrate them-  
selves

**وَالَّذِينَ السُّجُودِ**

And those who bow down  
and those who prostrate  
themselves. [2:125]

(*act. pic. m. sing.*) **سَاجِدٌ**

one who prostrates  
himself

**السَّاجِدُونَ** *nom.* **السَّاجِدِينَ سَاجِدِينَ**

(*act. pic. m. p.s.*) *acc.*  
those who prostrate them-  
selves

(*act. pic. m. p.b.*) *acc.* **سُجِدَا**  
prostrating

**وَادْخُلُوا الْبَابَ مُسْتَجِدِّينَ**

And enter the gate prostrat-  
ing yourselves. [2:58]

*mosque (n.p.t.)* **مَسْجِدٌ**

**لَسَجِدًا أُتِيَ عَلَى الْقُدْوَى**

Surely a mosque founded  
from the first day on piety  
[9:108]

*mosques (n.p.b.)* **الْمَسَاجِدُ، مَسَاجِدٌ**

## سَحَبٌ يَسْحَبُ سَحَابًا (ف)

to drag, trail on the ground

acc. السَّحَابُ، سَحَابٌ nom. سَحَابًا  
cloud (n.)

## س ح ت ★

(imperf. 3 p.m. sing.) acc. iv يَسْحَبُ  
< that may extirpateto destroy, exterminate  
أَمْحَتُ ۷ إَمْحَانًا<< سَحَتَ يَسْحَتُ سَحَاتًا (ف)  
to gain what is unlawfulلَا تَقْفُوا عَلَى اللَّهِ أَعْلَىٰ يُسْحَرُونَ بِمَا يَسْحَرُونَ بِعَذَابٍ  
Fabricate not against Allah  
a lie, lest He extirpate you  
with a torment. [20:61]

forbidden, unlawful (n.) سَحَاتٌ

## س ح ر ★

(perf. 3 p.m. plu.) سَحَرُوا  
they enchanted

&lt; سَحَرُوا يَسْحَرُونَ سَحْرًا (ف)

to bewitch, enchant, practise  
magic or sorcery

سَحَرُوا أَعْيُنَ النَّاسِ

They enchanted the eyes of  
the people. [7:116](imperf. 2 p.m. sing.) acc. تَسْحَرُ  
that thou enchant

the stones of baked clay (n.) السَّجِيلُ

## س ج ن ★

(pip. 3 p.m. sing.) acc. يُسَجَّنُ  
< ~ be imprisonedto imprison سَجَّنَ يَسَجِّنُ سَجْنًا (ن)  
(epl. 3 p.m. plu.) لَيَسَجِّنَنَّ  
they should imprison. SS(epl. pip. 3 p.m. sing.) لَيَسَجِّنَنَّ  
~ surely be imprisoned

the prison (n.) السَّجْنُ

(pact. pic. m. plu.) مَسْجُونِينَ  
(sing.) < مَسْجُونٌ prisoners

Sijjin (n.) سَجِّينٌ

litt. a 'prison' which is a cer-  
tain place in which is kept  
the record of the deeds of  
the wicked (LL).

## س ج ي ★

(perf. 3 p.m. sing.) w.v. سَجَّى  
< ~ darkensto be calm, سَجَّى يَسْجُو سَجْوًا (ن)  
to be covered with  
darkness

## س ح ب ★

(pip. 3 p.m. plu.) يَسْحَبُونَ  
< they are dragged

(pis. pic. m. plu.) ii مَسْحَرِينَ  
bewitched ones

early dawn (n.) مَسْحَرٌ

بَعَيْنَهُمْ بِسَحْرِ

We delivered them at early dawn. [54:34]

early dawns (n. p. b.) أَحْسَارٌ

وَالسَّائِفِينَ بِالْأَسْحَارِ

And praying ones at early dawn for forgiveness.

[3:17]

★ س ح ق

(act. 2 pic. m. sing.) يَحْيِقُ  
< ~ remote

to be distant حَقَّ بِسَحْقٍ مُّتَقَانًا (ن)  
be far away (v.n.) مُّتَقَانًا

★ س ح ل

(act. pic. m. sing.) السَّائِلُ  
seashore, bank of a river

★ س خ ر

(perf. 3 p.m. sing.) يَخْرُ  
< ~ scoff at

يَخْرُ يَسْخَرُ مَخْرًا وَ مَخْرَةً (س)  
to make fun of, laugh at, mock

(pip. 2 p.m. sing.) تُسْحَرُونَ  
you are turned away

قُلْ فَأَنَّى تُسْحَرُونَ

Say thou : How then are ye turned away. [12:89]

Note: يَخْرُ is not only "bewitched" but also to be turned away from one's course or way.

magic (n.) السَّحْرُ، يَخْرُ

two magics (n. dual) يَخْرَانِ  
(or magicians)

قَالُوا يَسْحَرُونَ تَطَهَّرًا

They said: two magics supporting each other. [28:48]

(act. pic. m. sing.) السَّاحِرُ، سَاحِرٌ  
magician

(act. pic. m. dual.) سَاحِرَانِ  
two magicians

(act. pic. m. ps.) السَّاحِرُونَ  
the magicians

(act. pic. m. pb.) السَّحَرَةُ  
the magicians

magician (ints.) سَاحِرٌ

(pact. pic. m. sing.) مَسْحُورٌ  
enchanted

acc. مَسْحُورِينَ nom. مَسْحُورُونَ  
(act. pic. m. plu.) ii enchanted ones

وَسَخَّرْنَا لَكَ الشَّمْسَ وَالْقَمَرَ

And He subjected the sun  
and the moon for you  
(i.e., for your benefit).

[14:33]

(perf. 1st. p. m. plu.) سَخَّرْنَا

we subjected

(pis. pic. m. sing.) ii السَّخَّرَ

subservient, one subjugated

ii المَسَخَّرَاتُ، مَسَخَّرَاتُ

(pis. pic. f. plu.)

those who are made subject,  
subservient

س خ ط ★

(perf. 3 p.m. sing.) سَخَّطَ

<~became incensed

سَخَّطَ يَسْخَطُ سَخَطًا - عَلًا -

to be angry, to be inflamed  
in anger, incensed

(imperf. 3 p.m. plu.) يَسْخَطُونَ

they are enraged

(perf. 3 p.m. sing.) iv أَسْخَطَ

angered

سَخَّطَ

displeasure (v.n.)

س د د ★

<barrier, (1) (n.) acc. سَدًّا

(assim) سَدًّا يَسُدُّ سَدًّا (ن)

to close (a whole), to stop  
up, to bar

mountain (2)

two mountains (n. dual) gen. السَّدَّيْنِ  
(that serve as barriers)

(perf. 3 p.m. plu.) سَخَّرُوا

they scoffed at

(imperf. neg. 3 p.m. sing.) لَا يَسْخَرُ

~should not scoff at

(imperf. 3 p. m. plu.) يَسْخَرُونَ

they scoff at

(imperf. 2 p.m. sing.) تَسْخَرُ

thou scoffs at

(imperf. 2 p.m. plu.) تَسْخَرُونَ

you scoff at

(imperf. 2 p.m. plu.) acc. تَسْخَرُوا

that you scoff at

(imperf. 1st. p. plu.) نَسْخَرُ

we scoff at

(act. pic. m. plu.) acc. السَّخَرِينَ  
the scoffers

(imperf. 3 p.m. plu.) يَسْتَسْخِرُونَ

<they turn to scoffing

as RF

mockery (v.n.) acc.

(perf. 3 p.m. sing.) ii سَخَّرَ

<~subjugated

to bring سَخَّرَ ii

SS under dominion or  
control, to subjugate

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

And He subjugated the sun  
and the moon. (compelled  
them to act or do their  
functions as they are  
ordered.) [13:2]

س ر ب ★

(act. pic. m, sing.) سَارِبٌ  
one who goes about freely  
< سَرَبَ يَسْرُبُ سُرُوبًا (ن)  
to go forth and pasture  
freely (camels)

<to turn freely (v.n.) acc. سَرَبًا  
(in the water)  
سَرَبَ يَسْرُبُ سَرَبًا (س)  
to flow, run

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا  
Then it took its way into the  
sea freely. [18:61]

gen. سَرَابٌ acc. سَرَابًا  
mirage (n.)

س ر ب ل

سَرَابِيلٌ  
coats (n. p.b.)  
< سِرَابًا (sing.)

س ر ج ★

سِرَاجًا  
litt. lamp (n.) acc.  
meta. (1) Prophet Muhammad  
(P.B.H.)  
(2) the sun

س ر ح ★

تَسْرَحُونَ  
(imperf. 3 p.m. plu.)  
you drive out to pasture  
سَرَحَ يَسْرُحُ سَرَحًا وَ سُرُوحًا (ف)  
to send forth to pasture

proper, (n.) acc. سَدِيدًا  
straight to the point

< سَدَّ يَسُدُّ سَدَادًا (ض)  
to be right, in the right  
direction

س د ر ★

سِدْرٌ  
lote-trees (n.)  
(of a wild, thorny and fruit-  
less variety)

سِدْرَةٌ  
lote-tree (n.)

سِدْرَةُ الْمُنْتَهَى  
lote-tree at the  
boundry (beyond which  
neither angels nor prophets  
can pass, and which is the  
ultimate point of access  
for created beings).

س د س ★

السُّدُسُ  
one-sixth (fraction)  
سَادِسٌ  
sixth (ord. num.)

س د ي ★

سُدًى  
litt. in vain, (n.) (adj.)  
aimless, uncontrolled

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

Thinketh man that he is to  
be left aimless? (Pic.)

.....uncontrolled. (Jid.)  
[75:36]



قَاتِعَةٌ لَوْهَا أَتَسْوَأُ الشَّيْطَانِ

The colour whereof is deepest,  
delighting the beholders.

[2:69]

(part. pic. m. sing.) acc. مَسْرُورًا  
delighted

happines (v.n.) acc. مَسْرُورًا

prosperity (n.) سَرَاءٌ  
(opp. tribulation)

happiness (opp. distress)

(perf. 3 p.m. sing.) iv اَسْرَأَ  
~hidden (1)

to keep secret, اِسْرَارًا iv اَسْرَأَ

to conceal, to confide,  
impart a secret to

بِهَوَاؤِهِ وَيَكْمُنُ اَسْرَا الْقَوْلِ وَمَنْ جَهَرَ بِهِ

Equal (unto him) is he  
among you who hideth  
the word and he who  
publisheth. [13:10]

confided (2)

إِلَى

وَأَدَا اَسْرَا لِيَوْمِي إِلَى بَعْضِ اَزْوَاجِهِ حَتَّى بَيَّنَّا

And when the Prophet confi-  
ded a story to one of his  
wives. [66:3]

(perf. Ist. p. sing.) اَسْرَوْتُ

I spoke secretly

(perf. 3 p.m. plu.) اَسْرَوْا

they hid

(imperf. 3 p.m. plu.) يَسْرُونَ

they hide

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تُنْفَرُونَ

And for you there is beauty  
in them as ye drive them  
at eventide and as ye drive  
them out to pasture.

[16:6]

(imperf. Ist. p. sing.) ii اَسْرَحُ  
<I shall release

< اَسْرَحُ ii اَسْرَحُ  
to release, to set free, to  
divorce

(perate. m. plu.) ii اَسْرَحُوا  
(you) release!

to set free, (v.n.) acc. اَسْرَاحًا  
(to divorce)

setting free (v.n.) ii اَسْرَحُ

س ر د ★

coat of mail (n.) اَلصَّرْدُ  
(or) links (stitch)

س ر د ق

awning, (n.) سَرَادِقُ  
canvas roof

س ر ر ★

(imperf. 3 p.f. sing.) (assim) يَسْرُو  
~delights

< مَرَّ يَسْرُ مَسْرُورًا وَ مَسْرَةٌ (ن)  
gladden,

<< سَرَعَ بِسَرْعٍ سُرْعَةً (ف)  
to hasten, hurry, be quick

(*imperf. Ist. p. plu.*) iii سَارِعُوا  
we are hastening

(*perate, m. plu.*) iii سَارِعُوا  
(you) make haste! vie with  
each other!

(*act. 2 pic. m. sing.*) سَرِيعٌ  
swift, sharp

بِاللَّهِ سَرِيعٌ الْحِسَابِ

And Allah is swift at  
reckoning. [2:202]

hasten forth (*v.n. < iii acc.*) سِرَاعًا

swifter (*relative*) أَسْرَعُ

★ س ر ف ★

(*perf. 3 p. m. sing.*) أَتْرَفَ  
~ < trespassed (1)

< أَتْرَفَ iv إِسْرَافًا  
extravagant, to exceed a limit  
in anything

كَذَلِكَ نَجْزِي مَنْ أَتْرَفَ

Thus We requite him who  
trespasseth (the boundry  
of law). [20:127]

they committed extravagance أَتْرَفُوا

قُلْ يَا بَنِي آدَمَ إِنَّا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَتَّقُوا اللَّهَ وَتَأْمُرُوا بِالْأَعْمَالِ الصَّالِحَاتِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ إِنَّكُمْ كُنْتُمْ لَعِندَ اللَّهِ حَمِيمِينَ

Say thou, O My bondmen  
who have committed ex-  
travagance against them-  
selves. [39:53]

(*imperf. 2 p.m. plu.*) تُسِرُّونَ  
you hide!

(*perate m. plu.*) أُسِرُّوا  
(you) hide!

أَسِرُّوا قَوْلُكُمْ أَوْ أَجْهَرُوا بِهِ

And whether ye keep your  
discourse secret or publish  
it. [67:13]

secretly (*v.n. acc.*) إِسْرَارًا  
(talking or addressing  
secretly)

secret (*n. acc.*) سِرٌّ *nom.* السِّرُّ

secretly (*n. acc.*) سِرًّا

secrets (*n. p. b.*) سِرَائِرٌ

couches (*n. p.*) سُرُجٌ

(*sing.*) سِرِّيٌّ

فِيهَا سُرُجٌ مَرْفُوعَةٌ

Therein shall be couches  
elevated. [88:13]

★ س ر ع ★

(*imperf. 3 p.m. plu.*) iii يُسَارِعُونَ  
< they vie with each other

< سَارِعٌ يُسَارِعُ مَسَارِعَهُ وَ سِرَاعًا iii

make haste with one another,  
or crying, or striving,  
with one another, hasten-  
ing with another, to be  
or get before other or  
others

thieves acc. سَارِقِينَ nom. سَارِقُونَ

(perf. 3 p.m. sing.)viii اسْتَرْقَ stole

إِلَّا مَنِ اسْتَرْقَى السَّنْعَ  
Save him who stealeth the hearing. [15:18]

س ر م د

continuous (n.) acc. سَرْمَدًا

س ر ي ★

(imperf. p.m. sing) w.v.f.d. يَسْرِى  
<~departs

سَرَى يَسْرِى سَرَى وَ سُرْيَةً (ض)  
to travel at night

وَاللَّيْلِ إِذَا يَسْرِى  
And by the night when it departeth. [89:4]

depart! (perate. m. sing.) أَسْرَى

(perf. 3 p.m. sing.) iv أُسْرِى  
carried by night, made to travel by night

rivulet (n.) acc. سَرِيًّا

س ط ح

(pip. 3 p.f. sing.) سَطَّحَتْ  
<~outspread

سَطَّحَ يَسْطِطِحُ سَطَّاحًا (ف)  
to spread out, level

(el. neg. 3 v.m. sing.) لَا يُسْرِفُ  
let~not be extravagant

(imperf. 3 p.m. plu.) juss. لَمْ يُسْرِفُوا  
they were not extravagant

(perate neg. m. plu.) لَا تُسْرِفُوا  
be not extravagant!

extravagantly (v.n.) إِسْرَافًا

<ap-der.> iv neg. sing.) مُسْرِفٌ  
extravagant

acc. الْمُسْرِفِينَ ، مُسْرِفِينَ  
(apder. m. plu.)  
extravagant people

س ر ق ★

(perf. 3 p. m. sing.) سَرَقَ  
<~stole

سَرَقَ يَسْرِقُ سَرَقًا وَ سَرَقَةً (ض)  
to steal

(imperf. 3 p. m. sing.) juss. يَسْرِقْ  
steals

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ  
They said: if he stealeth then surely a brother of his hath stolen before.

[12:77]

(imperf. neg. 3 p.m. plu.) لَا يَسْرِفْنَ  
they (f.) should not steal

(act. pic. m. sing.) السَّارِقُ  
thief (m.)

(act. pic. f. sing.) السَّارِقَةُ  
thief (f.)

(3)

< fables, stories (n.p.b.) **أَسَاطِيرُ**  
(sing.) **أَسْطُورَةٌ** <

(**أَسَاطِيرُ**) signifies, lies or falsehoods, or fictions, or stories having no foundation. **ص**

س ط و ★

(imperf 3 p.m. plu.) n.v. **يَسْطُرُونَ**  
< they attack

**سَطًا يَسْطُرُونَ سَطْوًا وَ سَطْوَةً (ن)**  
- **عَلَى، ب**

to attack, assail, leap upon

س ع د ★

(pp. 3 p.m. plu.) **سَعِدُوا**  
they are blest

< **سَعَدَ يَسْعُدُ سَعْدًا وَ سَعُودًا**  
**وَ سَعَادَةً (ف)**

to be prosperous, fortunate,

to be blessed (p.p.) **سَعِيدٌ**

(act. 2 pic. m. sing.) **سَعِيدٌ**  
one who is blessed

(pp. **سَعِيْقٌ** wretched)

س ع ر ★

(pp. 3 p.f. sing.) ii **سُعْرَتْ**  
< ~ is made to blaze

وَالِىَ الْأَرْضِ كَيْفَ سُطِحَتْ

And (look they not) at the earth how it is outspread?  
[88:20]

س ط ر ★

(1)

(imperf. 3 p.m. plu.) **يَسْطُرُونَ**  
< they inscribe

**سَطَرَ يَسْطُرُ سَطْرًا (ن)**

to inscribe, write, draw

**مَسْطُورٌ، مَسْطُورًا** acc.

(pact. pic. m. sing.)

he inscribed SS

written down (pis. pic. > viii) **مَسْطُورٌ**

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مَسْطُورٌ

And everything, small and great, hath been written down.  
[54:53]

(2) س ي ط ر

(ap-der. quard. m. sing.) **مَضْبُطٌ**  
< warden

**مَيْطَرٌ يَمَيْطِرُ مَيْطَرَةً - عَلَى**

to exercise full authority over  
SS

(Ap-der. m. plu. quard.) **مَضْبُطُونَ**  
wardens

Note : The first redical **س** is replaced with

speeded, went quickly (2)

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

And when he turneth away he speedeth through the land that he may act corruptly therein. [2:205]

endeavoured (3)

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

And that for man shall be naught save that therefor he endeavoureth. [53:39]

(perf. 3 p.m. plu.) w.v. سَعَوْا  
they endeavoured

(imperf. 3 p.m. sing.) w.v. يَسْعَى  
~runneth, will be running

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ

Their light will be running before them. [66:8]

striveth (2)

ثَوَّابِرٌ يَسْعَىٰ

then he turned back striving. [79:22]

runneth, is running (3)

وَجَاءَ رَجُلٌ مِنَ أَقْصَا الْمَدِينَةِ يَسْعَىٰ

And then came a man from the farthest part of the city running. [28:20]

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ

And for him who cometh unto thee running. [80:8]

to provoke, ii

to light the fire

السَّعِيرُ، سَعِيرٌ  
acc. سَعِيرًا nom. سَعِيرٌ  
flame, blaze (act. 2 pic.)  
(of the Hell)

madness (1) (n.) سَعْرٌ

فَقَالُوا أَبَشَرًا مِثْلَ مَا وَجَدْنَا النَّبِيَّ وَكُنَّا لَهُ آذَانًا أَلَيْسَ صَلِّيلٌ وَسُعِيرٌ

And they said : a (mere) human being from among us, and single ! shall we follow him ? verily then we should fall in-error and madness. [54:24]

(Jid. pic.)  
plural of سَعِيرٌ (2)

(According to Ibn. and Mot. سَعْرٌ

in the verse 54:24

is plural of سَعِيرٌ , as it is endorsed by authentic commentators).

س ع ي ★

(perf. 3 p.m. sing.) w.v. سَعَى  
< ~strived (1)

سَعَى يَسْعَى سَعْيًا (ف)

to strive, to go quickly, hasten, to run, to be active

وَسَعَى فِي خَرَابِهَا

And he strived after their ruin. [2:114]

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ

And when he (Isma'il) attained  
the age of running.  
[37:102]

speeding (2)

لِيُؤدِعَهُنَّ يَا ذَا السَّعْيِ

Then call them, they will  
come unto thee speeding.  
[2:260]

endeavour (3)

وَلَا كُفْرَانَ لِسَعْيِهِ

There shall be no denial of  
his endeavour. [21:94]

striving (3)

وَسَعَى لَهَا سَيِّئًا

And strive therefor with  
(due) striving. [17:19]  
efforts (5)

الَّذِينَ صَلَّى سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

Those whose efforts are was-  
ted in the life of the  
world. [18:104]

س خ ب ★

مَسْعَبَةٌ < privation (v.n.) مَسْعَبَةٌ

to hunger (ن، ف) مَسْعَبَةٌ

س ف ح ★

مَسْفُوحًا (pact. pic. m. sing.) acc.  
< poured forth

Note : In the above quoted  
verses the verb يَسْعَى has  
occured as حَالٌ therefore  
is rendered as running.

(imperf. 3 p.m. sing.) w.v. تَسْعَى  
~striveth, runneth, endeav-  
oureth

لِيُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

In order that everyone may  
be requited according to  
that which he endeavour-  
eth. [20:15]

فَالْقَسَمَ إِذْ آذَاهُ حَيَّةً كَسْعَى

So he cast it down, and lo!  
it was a serpent running  
along. [20:20]

(imperf. 3 p.m. plu.) يَسْعُونَ  
they strive (1)  
(in corruption)

وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا

And they go about in the  
land corrupting. [5:33]

they endeavour (2)

وَالَّذِينَ يَسْعُونَ فِي الْبِلَادِ يُنْعِمُونَ

And those who endeavour to  
frustrate Our signs.  
[34:38]

السَّعْيُ، سَعْيًا (v.n.) acc.  
litt. running (1)  
mata. the age of running (for  
a child)

(3)

< tomes (1) (n. p. b.) **أَسْفَارًا**  
(volumes of a book) heavy  
book or series of volumes  
(sing.) **سَفَرًا** <

**كَمَثَلِ الْجَمَلِ يَحْمِلُ أَسْفَارًا**  
Likeness of the ass bearing  
tomes. [62:5]

plural of **سَفَرٌ** (2)

**فَقَالُوا رَبَّنَا بَيْنَ أَيْدِيَنَا  
وَأَسْفَارَنَا**  
And they said : our Lord !  
make the distance between  
our journeys longer.

[34:19]

scribes (4)

**بِأَيْدِي سَفَرَةٍ**  
By the hands of scribes.  
[80:15]

س ف ع ★

**لَتَسْفَعَا**  
(epl. 1st p. plu.)  
we shall seize and deal

empathic : ل

(imperf. 1st. p. plu.) : **تَسْفَعُ**

acc. without shaddah : ل  
as epl.

س ف ك ★

(imperf. 3 p.m. sing.) **يَسْفِكُ**  
< ~ will shed

< **سَفَعٌ يَسْفَعُ سَفْعًا وَ سَفُوحًا (ف)**

to shed,  
flow (tears, blood, etc.)

**أَوْ دَمًا سَفُوحًا**

Or blood poured forth.

[6:145]

(ap-der. m. plu.) acc. gen. **مُسَافِرِينَ**  
< fornicators

**سَافِحٌ مُسَافِحَةٌ وَ سِيفَاحًا**  
to fornicate, to commit for-  
nication

(ap-der f. plu.) **مُسَافِحَاتٌ**  
fornicatresses

س ف ر ★

(1)

journey (n.) **سَفَرٌ**

< **سَافَرَ** iii **مُسَافَرَةٌ**  
to depart, travel, set out on a jour-  
ney

<< **سَفَرَ يَسْفِرُ سَفْرًا (ض)**  
to sweep, disperse

(2)

< ~ brightened iv **أَسْفَرٌ**  
to shine iv **إِسْفَارًا**  
(dawn), enter at the time  
of dawn

**وَالصُّبْحِ إِذَا أَسْفَرَ**

By the morning when it bri-  
ghteneth. [74:34]

(Ap-der. f. sing.) **مُسْفِرَةٌ**  
beaming (with the light of  
faith)

## س ف ن ★

the boat (n.) السَّفِينَةُ / سَفِينَةٌ

## س ف ه ★

(perf. 3 p. m. sing.) سَفِهَ  
< ~ beflooded

سَفِهَ يَسْفَهُ سَفَاهًا (س)

وَسَفِهَ يَسْفَهُ سَفَاهَةً (ك)

to be unwise, stupid, foolish  
to make oneself سَفِهَ نَفْسَهُ  
or become stupid, foolish,  
befool

folly (v.n.) سَفَاهَةٌ

(act. 2 pic. m. sing.) سَفِيءٌ  
one who is foolish

(act. 2 pic. m. plu.) سَفِيَاءٌ  
those who are foolish  
(sing.) < سَفِيءٌ

## س ق ر

the Hell (n.) سَقْرٌ

## س ق ط

(perf. 3 p. m. plu.) سَقَطُوا  
< they fell

سَقَطَ يَسْقُطُ سَقُوطًا (ن)

to fall down

to come to

to deviate from

- إِلَى

- عَن

سَقَّكَ بِسَفِكَ سَفَكًا (ض)

to shed (blood or tears)

plu.  
(imperf. neg. 2 p. m.) لَا تَسْفِكُونَ  
you shall not shed

## س ف ل ★

(act. pic. m. sing.) سَافِلٌ  
downward

جَعَلْنَا عَلَيْهَا سَافِلَهَا

We turned upside thereof  
the downward. [11:82]

the lowest (1) (relative) أَسْفَلُ

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Thereafter We cause him to  
return to the lowest of  
the low. [95:5]

below (2)

وَالَّذِينَ أَسْفَلَ مِنْكُمْ

And the caravan was below  
you. [8:42]

the lowest (relative) الْأَسْفَلُ

(relative n. plu.) الْأَسْفَلِينَ  
nethermost men  
(humble)

(relative f. sing.) السُّفْلَى  
nethermost

وَجَعَلَ لِمَنْ كَفَرُوا الشُّغْلَ

And he made the word of  
those who disbelieved ne-  
thermost. [9:40]



سُقْفًا <roofs (n. p. b.)  
(sing) سَقَفٌ

★ س ق م

(act. 2 pic. m. sing.) w.v. سَقِمٌ

<not well

سَقِمَ يَسْقِمُ سَقِيماً وَ سَقِيماً (ك)

to be weak, to be not well

★ س ق ی

سَقَى (perf. 3 p.m. sing.)

<~watered

سَقَى يَسْقِي سَقِيّاً (ض) وَ اَسْقَى

to give to drink, to water,  
to irrigate

وَسَقَمَ رَّبُّكُمْ كَرِيماً طَهُوراً

And their Lord hath slaked  
their thirst with a pure  
drink. [76:21]

(perf. 2 p.m. sing.) w.v. سَقَيْتَ

(imperf. 3 p.m. sing.) يَسْقِي

يَسْقِي رَبُّكَ خَمِيراً

He will pour out wine for  
his lord. [12:41]

(imperf. neg. 3 p.f. sing.) لَا تَسْقِي

(imperf. 3 p.m. plu.) يَسْقُونَ

they water, were watering

سُقِطَ (pp.) اُسْقِطَ (pp) فِي يَدِهِ  
he repented, regretted an  
act, he slipped to fall into  
error

(imperf. 3 p.f. sing.) تَسْقُطُ  
~falles

repented (pp. 3 p.m. sing.) سَقِطَ

وَلَمَّا سَوَّطُوا لِيَدِيهِمْ

And when they repented.

[7:149]

(The phrase in Arabic means :  
they struck their hand  
upon their hands, by rea-  
son of repentance : or re-  
pented greatly : because he  
who repents, and grieves,  
or regrets, bites his hands  
in sorrow, so that his hand  
is fallen upon his teeth.)

(LL)

(act. pic. m. sing.) acc. سَاقِطاً  
one that is falling down

acc. iv تَسْقِطُ  
(imperf. 3 p. m. sing.)  
thou causes to fall

acc. iv نَسْقِطُ  
(imperf. 1 st. p. plu.)  
we cause to fall

(perate. m. sing.) iv اُسْقِطُ  
(thou) causes to fall

(imperf. 3 p.f. sing.) iv تَسَاقِطُ  
it shall drop

★ س ق ف

(n.) acc. سَقْفَا nom. السَّقْفُ  
the roof

س ك ب ★

(pact. pic. m. sing.) مَسْكُوبٌ

< ~ (ever) following

سَكَبَ بِسَكَبٍ مَسْكُوبًا (ن)

to pour out, (melt and cast metals)

س ك ت ★

(perf. 3 p. m. sing.) سَكَتَ

< ~ became quiet

سَكَتَ بِسَكَتٍ مَسْكُوبًا (ن)

to be silent, became quiet

(meta.) سَكَتَ عَنْهُ الْغَضَبُ

the anger is abated

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ

And when the anger of Musa abated. [7:154]

س ك ر ★

(pp. 3 p. f. sing.) ii سَكَّرَتْ

< ~ intoxicated

سَكَّرَتْ تَسْكِيرًا

intoxicated

<< سَكَّرَ بِسَكْرٍ مَسْكُورًا وَ سَكَّرًا (ن)

to be intoxicated

إِنَّمَا سَكَّرَتْ أَبْصَارَنَا

Intoxicated have been our sights. [15:15]

(imperf. neg. 1st. p. plu.) لَا نَسْقِي  
we do not water

يَسْقِينِ (يَسْقِي + فِي = يَسْقِينِ)

(imperf. 3 p. m. sing.)

~ gives me to drink

(pp. 3 p. m. plu.) سُقُوا

they are given to drink

(pip. 3 p. f. sing.) تَسْقِي

~shall be given to drink

(pip. 3 p. m. plu.) يَسْقُونَ

they will be given to drink

(perf. 1st. p. plu.) iv أَسْقَيْنَا

we gave to drink

(imperf. 1st. p. plu.) iv نَسْقِي

we give to drink

(perf. 3 p. m. sing.) x اسْتَسْقَى

~prayed for drink,  
asked for drink

(n.) السَّقَاةُ / سِقَاةٌ

giving of drinks (1)

اجْعَلُوا سِقَاةَ الْحَاجِّ

Make ye the giving of drinks  
unto pilgrims. [9:19]

the drinking cup (2)

جَعَلَ الرَّقَاةَ فِي رَحْلِ أَخِيهِ

He placed the drinking cup  
in his brothers pack.

[12:70]

(giving the) drink (n.) سُقْبًا

سُقْبًا

(el. 3 p.m. sing.) **لِيَسْكُنَ - إِلَى**  
that he might find (2)  
repose

وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

And He created therefrom his spouse (Hawwa, the first woman) that he might find repose in her. [7:189]

(The word **لِيَسْكُنَ إِلَيْهَا** "repose in her" puts in a nutshell the various attitudes the two sexes can adopt towards each other — of love in youth, of companionship in middle age, and of care and attendance in infirmity.—(Jid.)

(el. 3 p.m. plu.) acc. **لِيَسْكُنُوا - فِي**  
they repose

أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهَا

We have appointed the night that they may repose therein. [27:86]

acc. **تَسْكُنُونَ / تَسْكُنُوا**

(imperf. 2 p.m. plu.)  
you repose

(el. 2 p.m. plu.) **لِيَسْكُنُوا - إِلَى**  
that you may find repose

(epl. 1st p. plu.) **لَنَسْكُنَنَّ**  
we surely shall cause to dwell

(perate. m. sing.) **اسْكُنْ**  
thou dwell

liquor (n.) acc. **سَكَرًا**  
(It also signifies the non-intoxicating beverages such as vinegar)

agony (1) (n.) **سَكْرَةٌ**

**سَكْرَةُ الْمَوْتِ**

The agony of death. (Pic.)  
the stupor (Jid.) [50:19]

intoxication (2)

**لَعَنُواكَ أَتَيْتَهُمْ لَيْفِي سَكْرَتِهِمْ يَعْمَهُونَ**

By thy life! in their intoxication they were wandering. [15:72]

drunken, (n.p.b.) **سَكَرًا**  
intoxicated

(sing.) **سَكَرَانَ**

★ س ك ن

(perf. 3 p. m. sing.) **سَكَنَ**  
< ~dwelled

**سَكَنَ يَسْكُنُ سَكْنًا وَ سَكْنًا (ن)**

to dwell, inhabit

to rely upon, **فِي وَإِلَى**  
trust in, to repose

(perf. 3 p. m. plu.) **سَكَنْتُمْ**

ye dwell (1)

**وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ**

And ye dwell in the dwellings of those who had wronged themselves.

[14:45]

knife (n.)	سِكِّينٌ
dwelling (n. pt.)	مَسْكَنٌ
dwellings (n.p. pt.)	مَسَاكِينُ
(pact. pic. f. sing.) inhabited	مَسْكُونَةٌ
uninhabited	غَيْرَ مَسْكُونَةٍ
poverty, (v n. mim.) lowliness	الْمَسْكَنَةُ
(n.) acc. مَسْكِينًا nom. poor, humble, submissive	مَسْكِينٌ
the poor (n.p.b.)	الْمَسَاكِينُ / مَسَاكِينٌ

س ل ب
-------

(imperf. 3 p.m. sing.) juss.	يَسْلُبُ
~snatches	

لَنْ يَسْلُبَهُمُ الدَّيَابُ شَيْئًا  
If the fly were to snatch  
away aught from them.  
[22:73]

س ل ح
-------

< arms (n.p.b.)	أَسْلِحَةٌ
(sing.)	سِلَاحٌ

س ل خ
-------

(imperf. 1st. p. plu.)	تَسْلُخُ
< we draw	

(perute. m. plu.)	اَسْكُنُوا
(you) dwell	
(imperf. 3 p.m. sing.)	لَمْ تُسْكَنْ
~have not been inhabited	
(imperf. 1st. p. sing.) iv	اَسْكَنْتُ
I cause to dwell	
(imperf. 1st. p. plu.) iv	اَسْكَنَّا
we cause to dwell	
juss. iv	يَسْكُنْ
(imperf. 3 p.m. sing.)	
< ~causes to cease or stop	
< سَكَنَ يَسْكُنُ سَكُونًا (ن)	
to subside, to be or become quiet	

opp. to move اَسْكَنْ  
cause to be quiet

(perate. m. plu.) iv  
(you) lodge!

(act. pic. m. sing.) acc.  
still

repose (1) (n.) سَكَنٌ

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ  
Verily thy prayer is a repose  
for them. [9:103]  
tranquillity, rest (2)

وَجَعَلَ اللَّيْلَ سَكَنًا  
And He appointed the night  
as a rest. [6:96]

tranquillity (n.) سَكِينَةٌ

&lt;&lt; سَلَطَ يَسْلُطُ سُلْطَانًا (س)

to be strong, hard, be sharp

وَلَوْ شَاءَ اللَّهُ لَسَلَطْنَا بِكُمْ

And had Allah willed He would have surely set them upon you. [4:90]

(imperf. 3 p.m. sing.) ii

~gives power over SS

authority (1) (n.)

يَسْلُطُ

سُلْطَانًا

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

Verily as for My bondmen no authority shall thou have over them. [15:42]

warrant (2)

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ

Or is there for you a clear warranting. [37:156]

(سُلْطَانٍ + نِي + هُ) سُلْطَانِيَّةٌ

my authority

( هُ is only for rhyme)

هَلَاكَ عَوْنِي سُلْطَانِيَّةً

There hath perished from me my authority. [69:29]

س ل ف ★

(perf. 3 p. m. sing.) سَلَفَ

&lt;~is past

سَلَفٌ يَسْلَفُ سَلْفًا وَ سَلْفًا (ن)

to come to an end, pass away, to precede

سَلَخَ يَسْلُخُ سَلَخًا (ن)

(perf. 3 p.m. sing.) vii  
<~slipped away (1)

to be slipped off vii سَلَخَ

وَإِذَا السَّلَخُ الْأَشْهُرُ الْحُرُمُ

Then when the sacred months have slipped away. [9:5]

~sloughed off (2)

آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا

We gave him Our signs but he sloughed them off.

[7:175]

★ ★ ★ ★

fountain (namely (n.) سَلْسَبِيلٌ  
Salsabil)

س ل س ل س

a chain (n.) سِلْسِلَةٌ

chains, (n. p. b.) السَّلَائِلُ / سَلَائِلٌ  
manacles

س ل ط ★

(perf. 3 p.m. sing.) ii سَلَّطَ

&lt;~gave SS mastery or power

to make سَلَّطَ ii تَسْلِيطًا

one overcome, have the mastery

against you with sharp tongues. (*Jid.*) scold you with sharp tongues. (*Pic.*) smite you with sharp tongues. (*M.A.*) [33:19]

Note : Among the words "inveigh against", "scold", "smite" and "flay" the second one is the nearest to the sense of سَلَوَ that signifies "to attack with scathing criticism".

س ل ك ★

(*perf. 3 p.m. sing.*)

< ~threaded (1)

سَلَكَ يَسْلُكُ سَلَكًا وَ سُلُوكًا (ن)

to travel on a road, to thread a pathway, to make a way

وَسَلَكَ لَكُمْ فِيهَا سُبُلًا

And he threaded for you roads therein. (*i.e.*, opened in the earth pathways).

[20:53]

~caused to enter (2)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ

Didst thou see not that Allah sendeth down water from the heaven and causeth it to enter springs in the earth. [39:21]

فَلَمَّا سَلَكَ

His is that which is past.

[2:275]

(*perf. 3 p. f. sing.*) *iv* أَسْلَفَتْ

< ~sent before, did previously

إِسْلَافًا *iv* أَسْلَفَتْ

to do SS or give SS in advance

هُنَالِكَ يَتْلُوا كُلُّ نَفْسٍ مِمَّا أَسْلَفَتْ

Therein every soul shall prove that which it sent before.

[10:30]

(*perf. 2 p.m. plu.*)

you sent in advance or you did previously

previously (*v.n.*) *acc.*

أَسْلَفْتُمْ

سَلَفًا

فَجَعَلْنَاهُمْ سَلَفًا

And We made them a thing past.

[43:56]

س ل ق ★

(*perf. 3 p.m. plu.*) سَلَفُوا

< they flayed

to boil, scold (*LL*) سَلَفُوا سَلَفًا (ن)  
to hurt by words (*Mjm.*)

سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ

They flay you with sharp tongues. (*Arb.*) inveigh

< تَسَلَّى vi تَسَلَّى

to slip away secretly

<< سَلَّ يَسَلُّ سَلًّا (ن)

to draw out slowly (*assim*)

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّوْنَ مِنْكُمْ لِوَادِعَا  
Surely Allah knoweth those  
who slip away privately.

[24:63]

extract (n) سَلَاةٌ

سَلَاةٌ مِنْ طِينٍ

And extract of the clay.

[23:12]

سَلَاةٌ مِنْ مَاءٍ مَهِينٍ

An extract of water (base).

[32:8]

س ل م ★

(*perf. 3 p.m. sing.*) ii سَلَّمَ

< ~saved (1)

<< سَلِمَ يَسْلَمُ سَلَامَةً وَ سَلَامًا (س)

to be in sound condition,  
well, without a blemish

سَلَّمَ ii تَسْلِيمًا

(i) to give over, hand over,  
to transmit

(ii) to salute, greet

(iii) to be solid, whole

أَسْلَمَ iv إِسْلَامًا

(i) to surrender, submit

(ii) to accept Islam as  
one's religion

~led (3)

مَا سَأَلْتُكَ فِي سَعْفَرٍ

What led you into the scor-  
ching Fire? [74:42]

(*perf. 1st. p. plu.*) سَأَلْنَا

we made a way (4)

كَذَلِكَ سَأَلْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

Likewise we made way for  
it into the hearts of the  
culprits. [26:200]

(*imperf. 3 p.m. sing.*) يَسَلُّكَ

~causes to go

وَإِنَّهُ يَسَلُّكَ مِنْ يَدَيْهِ

He causeth to go before  
him. [72:27]

(*imperf. 1st. p. plu.*) نَسَلُّكَ

we make a way

(*perate. m. sing.*) أَسَلَّكَ

make the way

(*perate. f. sing.*) أَسَلَّكِى

make the way

(*perate. m. plu.*) أَسَلَّكُوا

bind with a chain (5)

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain whereof  
the length is seventy  
cubits, bind him. [69:32]

س ل ل ★

(*imperf. 3 p.m. plu.*) vi يَتَسَلَّلُونَ

< they slip away

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ  
بِحَيْثُ مَنَاجِدِ اللَّهِ مُبَارَكَةً طَيِّبَةً

Then when you enter houses  
salute each other with  
greeting from before Allah,  
blest and goodly. [24:61]

send benedictions (2)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
تَسْلِيمًا

O ye who believe ! send your  
benedictions upon him and  
salute him with goodly  
salutation. [33:56]

(pisc. pic. f. sing.) ii **مُسَلَّمَةً**  
whole (1)

مُسَلَّمَةً لَا يَشِيءُ فِيهَا

(The cow should be) whole  
and without blemish in  
her. [2:71]

delivered one (2)

وَدِيَّةً مَسْلُومَةً إِلَىٰ أَهْلِهَا

A blood-wit delivered to his  
family. [4:92]

(perf. 1st. p. plu.) iv  
~submitted (1)

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

Aye ! whosoever submitted  
himself unto Allah.

[2:112]

(perf. 1st p. sing.) iv **أَسْلَمْتُ**  
I surrendered (2)

وَلَكِنَّ اللَّهَ سَلَّمَ

But Allah saved. [8:43]

(perf. 3 p.m. plu.)

you hand over (2)

فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا بَيْنَ يَدَيْكُمْ  
بِالْعُرُوفِ

And there is no blame on  
you when you hand over  
that which you have given  
reputably. [2:233]

(imperf. 3 p.m. plu.)

they submit (3)

فَلَمْ يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا رَضُوا  
وَأَسْلَمُوا أَسْلِيمًا

Then they find no vexation  
in their hearts with that  
which thou hast decreed  
and they submit with full  
submission. [4:65]

(imperf. 2 p.m. plu.) acc. ii  
you salute or (4)

greet, invoke peace

حَتَّىٰ تَسْأَلُوا عَلَيْهِمْ وَيَسْأَلُوا عَلَىٰ أَهْلِهِمْ  
(Enter not houses other than  
yours) until you have  
asked the permission and  
greeted the inmates.

[24:27]

(perate m. plu.)

greet (1)

سَلِّمُوا

يَسْلَمُوا

نَسَلُوا

أَسَلُوا



the religion of (1) (n)  
Islam

السلم

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً  
O ye who believe ! enter into  
Islam wholly. [2:208]

Note : سلم literally is  
peace, reconciliation, self-  
resignation or submission,  
and السلم with the defi-  
nite article, is synonymous  
with الإسلام as the mean-  
ing of the religion of the  
Muslims, because it is a  
religion of self-resignation  
or submission. (LL)

peace (2) (n)

السلم

كَانَ جَسْرًا لِلتَّلَامِيهِ فَاجْتَمَعُوا  
And if they incline unto  
peace, then thou may  
incline thereunto. [8:61]

submission (3) (n)

السلم

الَّذِينَ تَوَفَّيْتَهُمُ السَّلَامَةَ ظَالِمِينَ أَنْفُسِهِمْ  
فَأَلْقُوا السَّلَامَةَ

Those whom the angels cause  
to die while they are  
wronging themselves and  
then they proffer submis-  
sion. [16:28]

(4) (n) acc.

to be wholly possessed (4)  
by someone, to belong  
to someone

سَلَّمَ

فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ

Say, I have surrendered my-  
self unto Allah. [3:20]

(perf. 3 p.m. dual.) iv  
the twain submitted

(perf. 3 p.m. plu.) iv  
they accepted Islam

(perf. 2 p.m. plu.) iv  
you accepted Islam

أَسَلْنَا

أَسَلُوا

أَسَلْتُمْ

وَقُلْ لِلَّذِينَ آمَنُوا وَالَّذِينَ هُمْ  
وَأَسَلْتُمْ

And say thou unto those  
who have been vouchsafed  
the book and unto the  
illiterates : Do you accept  
Islam ? If they accept  
Islam, they are surely  
guided. [3:20]

(perf. 1st p. plu.) vi  
we submitted

أَسَلْنَا

وَلَكِنْ قَوْلُوا أَسَلْنَا

But you say we have sub-  
mitted. [49:14]

(imperf. 3 p.m. sing.)  
submits

(imperf. 1st p. sing.) acc.  
that I submit

(imperf. 3 p.m. plu.)  
they submit

(imperf. 2 p.m. plu.)  
you submit

(el. 1st p. plu.)  
that we may submit

يَسْلِمُ

أَسْلِمُ

يَسْلِمُونَ

تَسْلِمُونَ

لِنَسْلِمَ

by the holy Prophet Mohammad (P. B. H). It has been the religion of all prophets in all climes, other (so-called religions) being so many deviation from it. No religion is acceptable with God save Islam, which consists in acknowledging the unity and soleness of God and embracing the code which Mohammad (P. B. H.) had brought. Literally, and in practice, it is 'self-surrender', 'submission', 'absolute surrender' to the Devine will, and was a fit designation of the faith revealed to Abraham, Ishmael and the Arabs. (Torrey; *Jewish Foundation of Islam*. p. 104, cited from *Jid*, P. 3, n. 291)

Islam, the name applied by Muhammad (P.B.H.) himself to his religion, means 'the religion or resignation, submission to the will, the service, the commands of God. (*Jid*. > Klein, *The Religion of Islam*, p. 1)

acc. **مُسْلِمًا**  
Muslim (*ap-der. m. sing.*)  
(One who surrenders himself to the will of God)  
(*Ap-der. m. dual.*) **مُسْلِمَيْنِ**  
twain muslims,  
those who surrendered **مُسْلِمِينَ**

صَرَبَ اللهُ مَثَلًا لِّرَجُلَيْنِ يَشْرِكَاؤُا مُتَّفَقِينَ  
وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِينَ مَثَلًا  
Allah profoundeth a similitude: a man having several partners quarrelling and a man wholly belonging to one man. Are the two equal in likeness? [39:29]

(act. pic. m. plu.) **سَالِمُونَ**

who are in full possession of the power of judgement and will

وَقَدْ كَانُوا يَدْعُونَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ  
They had been called upon to prostrate themselves while yet they were whole. [68:43]

peace, greeting (n) **السَّلَامُ، سَلَامٌ**

(act. 2 pic. m. sing.) **سَلِيمٌ**

whole, free from all taint of vice

stairway (n) acc. **سَلْمًا / سَلَمًا**

surrender (1) (v.n.) **الإِسْلَامُ**

قُلْ لَّا أَسْأَلُكُمْ عَلَيْهِ إِسْلَامًا

Say thou: deem not your surrender a favour unto me. [49:17]

Islam (2)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Verily the religion with Allah is Islam. [3:19]

(Islam is the technical name of the creed preached

(Ap-der. m. plu.) x مُسْتَسْلِمُونَ  
submissive

بَلْ هُوَ الْيَوْمَ مُسْتَسْلِمُونَ  
Nay ! on that day they will  
be entirely submissive.  
[37:26]

★ س ل و

السَّلْوَى (n) the quails

(سَلْوَى is a noun derived  
from سَلْوَان (v.n.): conso-  
lation, comfort, also a kind  
of bird. According to  
Ibn Abbas a symbol of  
flesh or meat which is  
given as provision.—Rgh.)

★ س م د

(act. pic. m. plu.) سَائِدُونَ

<those who behave proudly  
سَمَدٌ يَسْمُدُ سَمُودًا (ن)  
to hold up one's head in  
pride

★ س م ر

(act. pic. m. sing.) acc. سَامِرًا  
<one who pass:s his nights  
in saying or hearing  
stories

سَمَرَ يَسْمُرُ سَمْرًا وَ سَمُورًا (ن)  
to pass night awake in idle  
talk

282

وَأَتُونِي مُسْلِمِينَ  
And come unto Me as those  
who surrender. [27:31]

gen. acc. مُسْلِمِينَ nom. مُسْلِمُونَ  
Muslims

(Ap-der. f. sing.) مُسْلِمَةٌ  
Muslim (female or  
a group of Muslims)

(adjective of أُمَّة nation)

(Ap-der f. plu.) مُسْلِمَاتٌ  
Muslims (female)

(v.n.) acc. ii تَسْلِيمًا  
submission (1)

ثُمَّ لَاحِظُوا فِي أَنْفُسِهِمْ سَـجْدًا وَمَا أَنفَضُوا  
وَسَلُّوا أَسْلِيمًا

Then they find in their hearts  
no vexation with that  
which thou hast decreed  
and they submit (with full)  
submission. [4:65]

self-surrendering (2)

وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا  
And it only increased them  
in belief and self-surren-  
der. [33:22]

salutation (3)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّتُوا أَسْلِيمًا

O ye who believe send your  
benedictions upon him and  
salute him with goodly  
salutation. [33:56]

۲۸۲

(perf. 3 p.m. plu.)	سَمِعُوا
they heard	
(perf. 2 p.m. plu.)	سَمِعْتُمْ
you heard	
(perf. 1st. p. plu.)	سَمِعْنَا
we heard	
(imperf. 3 p.m. sing.)	يَسْمَعُ
~hears	
acc. gen. يَسْمَعُونَ   يَسْمَعُوا	
(imperf. 3 p.m. plu.)	
they, that they may,	
they do not, hear	
(imperf. 2 p.m. sing.)	تَسْمَعُ
thou hear	
acc. gen. تَسْمَعُونَ   تَسْمَعُوا	
(imperf. 2 p.m. plu.)	
you, that you may,	
you do not, hear	
(epl. 2 p.m. plu.)	لَتَسْمَعَنَّ
you surely will hear	
(imperf. 1st. p. sing.)	أَسْمَعُ
I hear	
(imperf. 1st. p. plu.)	نَسْمَعُ
we hear	
we used to hear	كُنَّا نَسْمَعُ
(perate m. sing.)	اسْمَعْ
listen (thou) !	
(perate m. plu.)	اسْمَعُوا
hear, listen (you) !	
(اسْمَعُوا فِي)	
listen to me	
(perf. 3 p.m. sing.) iv	أَسْمَعُ
~made SS hear	

مُتَكَبِّرِينَ تَوَّابًا سَمِيرًا تَهْجُونَ  
Stiff-necked, discoursing there-  
of by night reviling.

[23:67]

(the word سَمِيرًا has occu-  
red here in the verse as  
حَالٌ i.e., in the state of  
doing so).

ساميري (n) الساميري

Note : الساميري is not a pro-  
per noun, a man belonging  
to a tribe called سَمِيرَةٌ  
or سَمِرَةٌ existed at the  
time of Moses (IK. Tb.).  
According to the recent  
researches, the word  
sounds more of an appel-  
lation than of a personal  
name. If we look to old  
Egyptian, we have  
'Shemer': a stranger, for-  
eigner. As the Israelites  
had just left Egypt, they  
might quite well have  
among them any Egypti-  
anised Hebrew bearing  
that nickname (Jid. > Aya.  
P. 16, n. 381).

س م ع \*

(perf. 3 p.m. sing.) سَمِعَ

~heard

(perf. 3 p.f. sing.) سَمِعَتْ

~(f) heard

(form of wonder) **أَسْمِعْ - ٤**  
how clear is his hearing !

(imperf. 3 p.m. plu.) vi **يَسْمَعُونَ**  
< they hear

perceive through (n) **السَّمْعُ / السَّمْعُ**  
ear, hearing

acc. **سَمْعًا** nom. **السَّمِيعُ، السَّمِيعُ**

(act. 2 pic. m. sing.)  
one who listens

(and also one of the Excel-  
lent Names of Allah  
meaning 'The Hearer')

listeners (ints. plu.) **سَمَاعُونَ**

(sing.) **سَمَاعٌ <**

★ س م ك

height (n) **سَمَكٌ**

★ س م م

the eye of needle (n) **سَمٌّ**

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

Untill a camel passeth  
through the eye of a needle.  
[7:40]

scorching wind, (n.) **السَّمُومُ، السَّمُومُ**  
scorch

★ س م ن

(imperf. 3 p.m. sing.) iv **يُسْمِنُ**  
~nourishes

(imperf. 3 p.m. sing.) iv **يُسْمِعُ**  
~makes to hear

juss. **تُسْمِعْ / تَسْمِعْ**  
(imperf. 3 p.m. sing.)  
thou make hear

you make not hear **إِنْ تَسْمِعْ**

(pis. pic. m. sing.) iv **مُسْمِعٌ**  
one being made to hear

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمِعْ بَعْضُهُمْ لِبَعْضٍ  
They say: We hear and  
we disobey and hear thou  
without being made to  
obey. [4:46]

(perf. 3 p.m. sing.) viii **اسْتَمَعَ**  
< ~heard

as RF **اسْتَمَعَ اسْتِمَاعًا**

(perf. 3 p.m. plu.) viii **اسْتَمَعُوا**  
they heard

(imperf. 3 p.m. sing.) viii **يَسْتَمِعُ**  
~listens, hears

(imperf. 3 p.m. plu.) viii **يَسْتَمِعُونَ**  
they hear

(imperf. 2 p.m. plu.) viii **تَسْمِعُونَ**  
you hear

(perate. m. sing.) viii **اسْتَمِعْ**  
(thou) listen ! hear !

(perate. m. plu.) viii **اسْتَمِعُوا**  
(you) listen ! hear !

(Ap-der. m. sing.) viii, **مُسْتَمِعٌ**  
listener

(ap-der. > m. plu.) **مُسْتَمِعُونَ**  
listeners

(perate. m. plu.) ii سَمَوَاتٍ  
(you) name !

(you) name them سَمَوْهُمْ  
< heaven (n.) السَّمَاءُ، سَمَاءٌ

*litt.* : the higher or highest, upper or uppermost part of anything (LL). Essentially it is the upper part of the universe in contradistinction to the earth.

heavens (n.p.) السَّمَاوَاتُ، سَمَاوَاتٌ

the name (n.) الإِسْمُ، إِسْمٌ

the names (n.p.b.) الأَسْمَاءُ، أَسْمَاءٌ

(act. pic. m. sing.) acc. سَمِيًّا  
name-sake (1)

لَمْ نَجْعَلْ لَهُ مِثْلَ سَمِيًّا

We have not aforetime made his name-sake. [19:7]

compeer (2)

هَلْ تَعْلَمُ لَهُ سَمِيًّا

Knowest thou (any as) his compeer. [19:65]

giving a name (v.n.) ii تَسْمِيَةً

يَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى

They name the angels the name of females. [53:27]

(pis. pic. m. sing.) ii مَسْمُومٌ  
named one, fixed

لَا يَنْسُونَ وَلَا يُغْنِي عَنْهُمُ الْجُوعُ

Which shall neither nourish not avail against hunger. [88:7]

(act. 2 pic. m. sing.) سَمِينًا  
fat one

(act. 2 pic. m. plu.) سَمِيَانٌ  
fat ones

(sing.) < سَمِينٌ

س م و ★

(perf. 3 p.m. sing.) ii سَمِيًّا  
~has named

< < سَمًا يَسْمُو سَمُوًّا (ن)

to be high, elevated, sublime, rise high

to give name تَسْمِيَةً ii سَمِيًّا  
to, to name

مِلَّةَ أَبِيكَ إِبْرَاهِيمَ هُوَ سَمِيًّا الْمُسْلِمِينَ  
The faith of your father Ibrahim, he hath named you Muslim. [22:78]

(perf. 1st. p. sing.) ii سَمَيْتُ  
I named

(perf. 2 p.m. plu.) ii سَمَيْتُمْ  
you have named

(imperf. 3 p.m. plu.) ii يَسْمُونَ  
they name

(pp. 3 p.f. sing.) ii مَسْمُومٌ  
~is named, (called)

Note : 'Tasnim' is generally taken to be a proper noun but according to Zajjaz (grammarian) it is a water coming upon them from above.' (LL)

★ س ن ن

tooth (n.) السن

وَالرِّينَ بِالرِّينِ

And a tooth for a tooth.

[5:45]

dispensation (n.) مَنَّةٌ

مَضَتْ سُنَّتُ الْأَوَّلِينَ

Then already gone forth is the dispensation of the ancients.

[8:38]

dispensations (n.p.) مَنَاتٍ

وَيَهْدِيكُمْ سُنَّانَ الَّذِينَ مِنْ قَبْلِكُمْ

And He guides you unto dispensations of those before you.

[4:26]

(pis. pic. m. sing.) مَسْنُونٌ  
< moulded

مَسَّ يَسُّ مَسًّا (ن)

to mould clay (assim)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ

تِينٍ حَمَاً مَسْنُونٍ

And verily We have created human being from ringing clay of loam moulded.

[15:26]

إِذَا تَدَايَنْتُمْ بِذِينِ الْإِسْلَامِ فَحَبْلُوا حَتَّىٰ

When ye deal with another in lending for a fixed term.

[2:282]

س ن ب ل

a corn-ear (n.) سُنْبَةٌ

(n.p.) سَنَائِلٌ، سُنْبَلٌ، سُنْبَلَاتٌ

< corn-ears

(sing.) سُنْبَةٌ

★ س ن د

(pis. pic. f. sing.) ii مَسْنَدَةٌ  
< propped up

to support سَدَّدَ تَسْدِيدًا

firmly, set up stays or props against a wall

<< سَدَّدَ يَسُدُّ

سُوْدًا، تَسَانَدًا وَاسْتَنْدَدَ

to lean upon, stay oneself upon, reply upon, confide in

س ن د س

satin (Jid.) (n.) سُدُسٌ  
finest silk (Pic.)

★ س ن م

Tasnim (prop. n.) تَسْنِيمٌ

★ س و ہ ل

<plain lands (np.) سَوولٌ  
(sing.) سَوولٌ

★ س و ہ م

سَامٌ (perf. 3 p.m. sing.) iii  
<~joined the lots, cast the lots,

سَامٌ-يَسَامٌ مَسَامَةٌ  
to cast lots

★ س و ہ و

سَاهُونَ (act. pic. m. plu.)  
<those who are unmindful

سَاهٍ يَسْهُو سَهْوًا وَ سَهْوًا (ن)  
to overlook, neglect, be heedless, unmindful

★ س و ہ ع

سَاءٌ (perf. 3 p.m. sing.) h.v.  
<~was evil

سَاءٌ يَسُوهُ سُوًّا وَ مَسَاءَةٌ (ن)  
to treat badly, do evil to,  
to disgrace (as أَسَاءَ )

سَاءَتْ (perf. 3 p. f. sing.) h.v.  
<~was evil (f)

★ س ن ہ

لَمْ يَسِنَّةٌ juss.  
(imperf. 3 p.m. sing.) v,  
<~has not rotten

سِنِيَةً يَسِنَّةً سَهْبًا (س) وَ تَسِنَّةٌ v  
to be advanced in age,  
change colour, taste and smell

★ س ن و

سَنَا <flash, brightness, (n)  
light, gleaming

سَنَا يَسْنُو سَنُوًّا (ن)  
to blaze (fire, lightning)

يَكَادُ سَنَابِقُ يَمْدُحِبُ بِالْأَبْصَارِ

Well-nigh the flash of His lightning takes away the sights. [24:43]

سَنَةٌ year (n.)

السِّنِينَ، سِنِينَ years (n.p.)

★ س و ہ ر

السَّاهِرَةُ <surface (of the (n)  
earth) litt. awakened

[السَّاهِرَةُ] (act. pis. f. sing.)  
is a wide land having no growth; interpreted as the land of the here-after.]



evil rain	مَطَرُ السَّوِّءِ
evil thought	ظَنُّ السَّوِّءِ
evil (n)	السَّوُّءُ، سُوءٌ
	وَمَا مَسَّنِي السَّوُّءُ
And evil would not have touched me. [7:188]	
vicious (n)	سَيِّئًا
(opp. صَالِحًا righteous)	
evil (n)	السَّيِّئِ
plotting of evil	مَكْرُ السَّيِّئِ
ill, evil, bad (n)	سَبِيئَةٌ
(opp. حَسَنَةٌ good)	
evil (decds) (n. p.)	السَّيِّئَاتُ، سَيِّئَاتٌ
much bad (elative)	أَسْوَأُ
evil (elative f.)	السَّوْأَى
(Note : The word السَّوْأَى is elative (f.) of أَسْوَأُ )	
corpse (1) (n)	سَوْءَةٌ

	كَيْفَ يُؤَارِي سَوْءَةَ أَخِيهِ
How he may cover the corpse of his brother. [5:31]	
the external (2) (np.)	سَوْءَاتُ
portion of the organs of generation of both sexes	
	لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا
In order that he might discover unto the twain which lay hidden from the twain of their shame. [7:20]	

(el. 3 p.m. sing.) h.v.	لِيَسُوْءَا
that they may disgrace	
(imperf. 3 p.f. sing.) juss.	تَسُوْءُ
~may annoy	
	إِنْ يُبْدَ لَكَ سَوْءُهُ
If it is disclosed to you, may annoy you. [5:101]	
(pp. 3 p.m. sing.)	سَيِّئٌ
~was distressed	
(pp. 3 p. f. sing.)	سَيِّئَتْ
litt. ~would be/were distressed	
meta. ~would be/ were grieved, sad	
(perf. 3 p.m. sing.) iv	آسَاءَ
worked evil, committed evil	
(perf. 3 p.m. plu.) iv	آسَاؤُوا
they worked evil, committed evil	
(perf. 2 p.f. plu.) iv	أَسَأْتُمْ
you worked or committed evil	
Note : آسَاءَ (trilateral) is intransitive while (iv) آسَاءَ is transitive.	
(Ap-der. m. sing.) iv	المُسِيئِ
evil-doer	
wicked, evil (n)	السَّوُّءُ، سُوءٌ
	مَا كَانَ أَبُؤُوكَ إِسْرَءَءُوهُ
Thy father was not a man of evil. [19:28]	
evil turn	دَائِرَةُ السَّوِّءِ

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

On a day whereon faces become whitened and faces become blackened. [3:106]

black (n) **الْأَسْوَدُ**

< black ones (n. p.) **سَوْدٌ**

(sing.) **مُسْوَدًا**

(ap-der. ix, > m. sing.) acc. **أَسْوَدٌ**  
blackened, darkened one

(ap-der. > ix, f. sing.) acc. **مُسْوَدَةٌ**  
blackened one (f.),  
darkened one

(act. 2 pic. m. sing.) acc. **سَيِّدًا**  
< a leader (1)

**سَادَ يَسُودُ سِيَادَةً وَ سُوْدًا (ن)**  
to be head, leader, master  
or a chief

**سَيِّدًا وَ حَصْرًا وَ نَبِيًّا مِنَ الطَّالِحِينَ**  
A leader and a chaste (one)  
and a Prophet righteous.  
[3:39]

master (2)

**وَأَلْقَا سَيِّدَهَا لَدَا الْبَابِ**

And the twain met her master  
at the door. [12:25]

< chiefs (3) (n.p.) **سَادَةٌ**

(sing.) **سَيِّدٌ**

**وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا**  
And they said ! O our Lord,  
varily, we obeyed our  
chiefs. [33:67]

★ ★ ★ ★

Saiba (prop. n.) **سَابِئَةٌ**

(i.e. a camel, turned loose as a consecrated animal, to be fed and exempted from common services. 'Saiba' signifies merely a camel turned loose, her being so turned out was generally in fulfilment of a vow—'Palmer').

★ س و ح

court (n.) **سَاحَةٌ**

**فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ**  
So when it descends in their  
court, evil will be the  
morning of the warned  
ones. [37:177]

★ س و د

(perf. 3 p. f. sing.) ix **أَسْوَدَتْ**  
~became blackened

< **أَسْوَدٌ** ix **أَسْوَادًا**

>> **سَوَدَ يَسْوَدُ سَوَادًا (س)**  
to become black

(imperf. 3 p. f. sing.) ix **تَسْوَدُ**  
become blackened

## ★ س و ط ★

scourge (*Jid.*) (n.) سَوَطٌ  
a portion (*LL*)

(سَوَطٌ signifies primarily the mixing of a thing with another (*Rgh.*), then it comes to signify 'a whip'. But in the verse 89:13

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوَطَ عَذَابٍ  
it means a share or portion. Thus the meaning of the verse, according to *LL* will be "so thy Lord poured on them a portion of torment.")

## ★ س و ع ★

an hour (1) (n.) سَاعَةٌ

مَا لِيَسْتَوُوا غَيْرَ سَاعَةٍ

They tarried not but an hour.  
[30:55]

the Day of (2) (n.) السَّاعَةُ

Resurrection

حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً

Until when the hour (the Resurrection) came unto them on a sudden. [6:31]

Note : سَاعَةٌ means a part of time within a day or night (*Mjm.*), when a definite article is attached it signifies the Resurrection.

## ★ س و ر ★

(*perf. 3 p.m. plu.*) v تَسَوَّرُوا  
< they climbed

to scale a wall تَسَوَّرَ v تَسَوَّرُوا

إِذْ تَسَوَّرُوا الْخِزَابَ

When they made an entry into the private chamber by climbing the wall.

[38:21]

a high wall (n.) سُوْرٌ

قَضْرِبَ بَيْنَهُمْ سُوْرًا لَهُ بَابٌ

Then a wall, with a door in it, will be raised between them. [57:13]

< bracelets (n.p.) أَسْوَرَةٌ

(*sing.*) سِوَارَةٌ

bracelets (*acc.*) أَسَاوِرَ

a chapter from the (n.) سُورَةٌ  
holy Quran

(Not used for chapters other than that of the Quran. According to some commentators سُورَةٌ means a part of Quran consisting of at least three verses.)

(*Mjm.*)

< chapters of the (n.p.) سُورَاتٌ  
Holy Quran

(*sing.*) سُورَةٌ

(*pip. 3 p.m. plu.*) يَسَاقُونَ  
they are driven or led

(*act. pic. m. sing.*) سَاقٍ  
a driver

شَاكٍ (n) سَاقٍ

يَوْمَ يَكْشَفُ عَنْ سَاقِي

(Remember) the day whereon  
the shank will be bared.  
[68:42]

(the expression 'uncovering  
the shank' in Arabic has,  
besides its literal sense, a  
certain meaning that is  
indicative of a grievous  
and terrible calamity.  
Thus it is said "we have  
uncovered its shank" when  
it is meant to express the  
fury and rage of battle.  
And one says of a man  
when difficulty or calamity  
befalls him ; كَشَفَ عَنْ سَاقِهِ  
meaning, 'he prepared him-  
self for difficulty'—LL).

وَالْتَعَبَ السَّاقِي بِالسَّاقِ

And one shank is entangled  
with the (other) shank *i.e.*,  
(in extreme agony, as it is  
with dying persons).  
[75:29]

وَكَشَفَتْ عَنْ سَاقَيْهَا

And she bared her shanks.  
(here the word denotes the  
original and literal mean-  
ing). [27:44]

★ ★ ★ ★

'Suwa' (*prop. n.*) سُوَاعًا  
(a goddess of Hudhail tribe)

س و غ ★

(*imperf. 3 p.m. sing.*) يَسْوَغُ  
~swallows

swallow < أَشَاعَ

<< سَاعَ يَسْوَعُ سَوْغًا (ن)  
to be easy and agreeable, to  
swallow, to make easy to

He well nigh swallows it  
not. [14:17]

سَاعٍ سَاعًا *nom.* سَاعٍ

(*act. pic. m. sing.*)  
easy and pleasant to  
swallow

س و ق ★

(*perf. 1st p. plu.*) سَقْنَا  
<we drove

سَاقٍ يَسْوِقُ سَوْقًا (ن)  
to drive an animal or  
cloud by wind

(*imperf. 1st p. plu.*) نَسْوِقُ  
we will drive

(*pp. 3 p.m. sing.*) سَيُقِ  
~will be driven, was driven

(imperf. 3 p.m. plu.) **يُسْمَوْنَ**  
they force (they were forcing or imposing evil)

(imperf. 2 p.m. plu.) iv **تُسَيِّمُونَ**  
you pasture

iv **أَسَامَ بِسِيمٍ إِسَامَةً**  
to pasture

marks (n) **سِيَابًا**

**بِيَمِينِهِمْ فِي وُجُوهِهِمْ مِنْ أَعْيُنِ السَّجْدِ**  
Mark of them is on their faces from the effect of the prostration. [48:29]

(Ap-der. m.plu.) ii **مُسَوِّمِينَ**  
marked ones

to mark SS **سَوِّمًا**  
with SS, to be distinguished

(**مُسَوِّمِينَ** in the Quran may mean either marked by the colour or the like of their horses and so distinguished from others—LL)

(pis. pic. f. sing.) ii **المُسَوَّمَةُ، مَسَوَّمَةٌ**  
marked

★ س و ی ★

(perf. 3 p.m. sing.) ii **سَوَّى**  
~formed (1)  
(with just proportion)

II **سَوَّى تَسْوِيَةً**  
(1) to form with just proportion

< legs (1) (n. p.) **السُّوقِ**

(sing.) **سَاقٍ**

**قَطَفْنَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ**

And he set about slashing their legs and necks.  
[38:33]

< stems (of a tree) (2)

(sing.) **سَاقٍ**

**فَاسْتَوَى عَلَى سُوْقِهِ**

And it stands firmly on its stems. [48:29]

< markets (n.p.b.)

(sing.) **الْأَسْوَاقِ سُوْقٍ**

★ س و ل ★

(perf. 3 p.m. sing.) ii **سَوَّلَ**  
<~embellished

to deceive, ii **سَوَّلَ تَسْوِيلًا**  
lead one to error,

(perf. 3 p.f. sing.) ii **سَوَّلَتْ**  
~embellished

★ س و م ★

(imperf. 3 p.m. sing.) **يَسْوُمُ**  
<~perpetrates, imposes

**سَامَ يَسْوُمُ سَوْمًا (ن)**  
(i) to bring evil upon, to force  
(ii) to pasture at large

(*pip. 3 p. f. sing.*) ii تَسَوَّى  
~is levelled

تَوَسَّوَّى بِهٖمُ الْأَرْضُ  
Were the earth levelled with  
them. [4:42]

(*perf. 3 p.m. sing.*) iii سَاوَى  
~equalized

حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ  
At length, he had levelled up  
between two mountain  
sides. (or when evened up,  
i.e., filled the intervening  
space). [18:96]

(*intes.*) عَلَى (1) viii اَسْتَوَى  
(*perf. 3 p.m. sing.*)  
~established himself

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى  
The Compassionate on the  
throne is established. [20:5]

~turned to (2) : إِلَى -

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ  
Then He turned to the hea-  
ven. [2:29]

(or He directed himself to the  
heaven ثُمَّ اسْتَوَى إِلَى السَّمَاءِ  
is metaphorically said of  
God, meaning : 'then He  
directed Himself by His  
will to the heaven or ele-  
vated regions, or upwards,  
or to the heavenly bodies.)

(2) to make one thing equal  
to another

(3) to make complete, adjust,  
rectify

(4) to level

فَخَلَقَ تَسَوَّى  
And then He created (him)  
and formed (him). [75:38]

~completed (2)

فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ  
He made them complete  
seven heavens. [2:29]

~made perfect (3)

وَنَفْسٍ وَمَا سَوَّاهَا  
And the soul and its perfec-  
tion. [91:7]

Note : « مَا » is of verbal  
noun (Masdariyah)  
(see *Abk.*)

(*imperf. 1st p. plu.*) ii تَسَوَّى  
we make equal (1)

إِذْ تَسَوَّوْا رَبَّ الْعَالَمِينَ  
When we made you equal  
with the Lord of worlds. [26:98]

we make complete (2)

بَلَى قَدِيرِينَ عَلَىٰ أَنْ تُسَوَّى بِشَانِهِ  
Yes ! we are powerful to  
make complete (his whole  
body even) his fingers. [75:4]

~is not equal

(imperf. 3 p.m. dual.)  
the twain are equal

(imperf. 3 p.m. plu.)  
they are equal

(el. 2 p.m. plu.)  
that you may mount firmly  
open, central (n.) سَوَى

مَكَانًا سَوَى  
A central (or open) place.  
[20:58]

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ  
(It is) alike for them whether  
thou warneth them or  
warneth them not. [2:6]

equal (2)

فَمَا الْكَافِرِينَ فُضِّلُوا بِرَأْيِ رَبِّهِمْ عَلَىٰ أُمَّةٍ  
أَيُّهَا النَّاسُ قَوْمٌ فِيهِ سَوَاءٌ

Then those who are referred,  
are not going to hand  
over their provision to  
those whom their right  
hand possesses so as to be  
equal. [16:71]

level (balanced) (3)

أُولَٰئِكَ سَرَّوْنَاكَ أَهْلًا وَأَصْلُحْنَا عَنْ سَوَاءِ النَّجِيلِ  
Those are worst in abode  
and farthest astray from  
the level (balanced) way.  
[5:60]

~became firm (3)  
(without preposition)

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ  
And when he attained his  
full strength and became  
firm. [28:14]

~stood firm (4)

فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ  
Then stood firmly on its  
stems. [48:29]

ذُو مِرَّةٍ فَاسْتَوَىٰ  
One strong in make, then he  
stood firm. [53:6]

اسْتَوَتْ (perf. 3 p. f. sing.) viii  
~rested

وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ  
And it rested on Judi.  
[11:44]

اسْتَوَيْتَ (perf. 2 p.m. sing.) viii  
~thou art settled

وَإِنَّا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ  
And when thou art settled,  
thou and those with thee  
in the Ark'. [23:28]

اسْتَوَيْتُمْ (perf. 2 p.m. plu.) viii  
you mount

إِذَا اسْتَوَيْتُمْ عَلَىٰهَا  
When ye mount thereon.  
[43:13]

يَسْتَوِي (imperf. 3 p.m. sing.) viii  
~is equal

## س ی ل

(perf. 3 p. f. sing.) w.v. سَالَتْ  
 <~flowed.

سَالَ يَسِيلُ سَيْلًا وَ سَيْلَانًا

to flow ! (ض) وَ مَسِيلًا (ض)  
 run (water), to be liquid

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ اَوْدِيَةٌ  
 He sendeth down water  
 from the heaven, so that  
 the valleys flow. [13:17]

(perf. 1st. p. plu.) iv, w.v. أَسَلْنَا  
 we made to flow

وَ أَسَلْنَاهُ عَيْنَ الْقَطْرِ

And We made a fount of  
 brass to flow for him.  
 [34:12]

السَّيْلُ، سَيْلٌ the torrent (n.)

## س ي ن ★

سَيْنَاءَ (p.n.) Sinai

سَيْنِينَ (p.n.) Sinai

Sinai is a mountain in  
 Egypt where Prophet Musa  
 (peace be upon him)  
 was given the divine  
 commendments. Sinai is  
 therefore the mountain of  
 the giving of the law.

The Quran has mentioned it  
 by two form Sainaa (23:  
 20 and Seeneena 95:2)

midst (4)

فَأَنظَرَ نَوَاحِيَهُ فِي سَوَاءِ الْجَحِيمِ

Then he will look down and  
 see him in the midst of  
 the flaming fire. [37:55]  
 fair (5)

وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ

And guide us unto the fair  
 path. [38:22]

sound (n.) acc.

(physically quite fit)

سَوِيًّا

قَالَ إِنَّكَ أَلْفُكَلِمَاتٍ النَّاسِ ثَلَاثَ لَيَالٍ سَوِيًّا

He said thy sign is that thou  
 shalt not speak unto man-  
 kind for three nights  
 (while) sound. i. e., he  
 was physically quite fit  
 and not affected by any  
 disease of the tongue (IK.)  
 [19:10]

فَتَشَكَّلَ لَهَا بَشَرًا سَوِيًّا

And it took unto her the  
 form of a human being  
 sound. [19:17]

## س ي ر ★

السَّيْرُ، سَيْرًا movement (v.n.)

مَيْرَةً make, form, state (n.)

سَوِّدْنَا هَابِرَةً أُولَى

We shall restore it to its  
 former state. [20:21]

السَّيْرَةُ، مَيْرَةٌ caravan (n.)



## کتاب الشین

★ ش ا ن

(n.) gen. شَانِ nom. شَانٌ  
<state, affair, business, concern,

★ ش ب ه

(pp. 3 p.m. sing.) ii شَبَّهَ  
<made dubious, resembling  
ii شَبَّهْتُ بِشَيْءٍ  
to assimilate, to make similar

وَلَكِنْ شَبَّهَتْ لَهُمْ

But it was made dubious to them. (Jid.) But it appeared unto them. (Pic.)

[4:157]

★ ش ا م

<<left side, the left (n) الشَّمَاءُ  
calamity شَوْمٌ  
opp. مَيْمٌ good luck

< مَشَمَّةٌ  
leftside as a symbol of calamity  
opp. rightside as a symbol of good future

وَأَصْحَابُ الشِّمَّةِ مَا أَصْحَابُ الشِّمَّةِ  
And those on the left hand,  
how miserable shall be  
those on the left hand.  
(i. e., the damned ones  
whose books of deeds will  
be delivered in their left  
hand). [56:9]

سَّتْ يَمُتْ سَمًا وَ سَتَانًا وَ سَيْنَانًا (ن)  
to be scattered,  
dispersed

فَأَخْرَجْنَا مِنْهَا آسَافًا وَ يَسْمِينَ وَ هَبْطًا وَ عِجَابًا مُّخْتَلِفًا  
We have brought forth various kinds of plants.  
[20:53]

divided (2)

تَجْتَمِعُ لَهُمْ قُلُوبُهُمْ شَتَّى  
Thou wouldst them united,  
but their hearts are divided.  
[59:14]

diverse, disperse (3)

إِنَّ سَعْيَكُمْ لَشَتَّى  
You striving is surely diverse.  
[92:4]

separately (1) (n.p.) acc. أَشْتَاتًا

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا  
No fault is there upon you  
whether you eat together  
or separately. [24:61]

sundry and (2)  
scattered

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا  
On that day men will come  
forth in sundry and scattered  
groups. [99:6]

ش ت و ★

الْفَتَاءُ the winter (n.)

the words مُّشَبَّهٌ لَهُمْ may bear  
two interpretations : he  
was made to be like (it)  
or to resemble it ; or the  
matter was made dubious  
or obscure. (M. A. > LL)

تَشَابَهَ  
(perf. 3 p.m. sing.) vi  
~became dubious, alike

تَشَابَهَتْ  
(perf. 3 p.f. sing.) vi  
became consimilar, alike

مُتَشَابِهًا  
gen. مُتَشَابِهٍ acc.  
(Ap-der. vi, m. sing.)  
consimilar

مُتَشَابِهَاتٌ  
(Ap-der > vi f. plu.)  
consimilar

وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُحْيِي بِهَا قَوْمًا قَدْ كَفَرْنَا مِنْ قَبْلُ فَكَيْفَ يُؤْمِنُ الَّذِينَ كَفَرُوا بِالْبُرْهَانِ الْوَظُّوفِ

Where in some verses are  
firmly constructed—they  
are the mother of the book,  
and others consimilar. (i.e.,  
open to various interpreta-  
tions ; those verses whose  
drift is not clear, owing  
either to their being too  
general or to their seem-  
ing opposition to some  
clear text. (Jid.) [3:7]

مُتَشَابِهًا  
(Ap-dr. > viii, m. sing.) acc.  
like each other

ش ت و ★

شَتَّى < various (1) (adj.)

شَحَنَ بِشَحْنٍ تَحْمًا (ف)

to fill, to load

ش خ ص ★

(imperf. 3 p. f. sing.) تَشَحَّصُ

~starring

تَحَصَّصَ بِتَحَصُّصٍ تَحْوَصًا (ف)

to be elevated, to fix the eye upon

(act. pic. f. sing.) شَاحِصَةٌ

starring

ش د د ★

(perf. 1st. p. plu.) شَدَدْنَا

we made strong (1)

&lt; شَدَّ يَشُدُّ شَدًّا (ن)

to strap, bind, to strengthen,

وَشَدَدْنَا مَلِكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَقَصَلِ  
الْخَطَابِWe made his dominion strong  
and gave him wisdom and  
decisive speech. [38:20]

we made firm (2)

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ

It is We who created them  
and made firm their make.

[76:28]

(imperf. 1st. p. plu.) نَشُدُّ

we shall strengthen SS

(perate. m. sing.) أَشَدُّدُ  
strengthen ! (1)

298

ش ج ر ★

(perf. 3 p. m. sing.) تَجَرَّ

~is disputed about

&lt; تَجَرَّ بِشَجَرٍ شَجُورًا (ن) - بَيْنَ

to be disputed about,  
between

حَتَّىٰ يُجْعَلَ لَكَ فِيهَا شِجْرًا

Until they make thee a judge  
of what is disputed between  
them. [4:65]

acc. الشَّجَرَةُ nom. الشَّجَرَةُ

tree (n.) gen.

trees acc. nom. الشَّجَرُ، الشَّجَرِ

ش ح ح ★

(act. 2 pic. m. plu.) أَشْحَىٰ

&lt;niggardly ones

شَحَّ بِشَحٍّ شَحًّا وَشَحًّا (ن)

to be niggardly, greedy

niggardliness, الشَّحُّ، شَحٌّ  
covetousness, greed

ش ح م ★

(sing.) شَحْمٌ &lt; fats (n.p.b.) شَحْمٌ

ش ح ن ★

(pact. pic. m. sing.) الْمَشْحُونُ  
<laden

٢٩٨

mighty (3)

عَلَّمَهُ شَدِيدُ الْقُوَى

One mighty in power has  
taught him. [53:5]

stern (4)

لَمَّا سَبْنَا آبَا شَدِيدًا

Wherefore We reckoned with  
them a stern reckoning.  
[65:8]

great (5)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

And We sent down iron  
wherein is great violence.  
(57:25)

vehement (6)

وَأِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And verily in the love of  
wealth he is vehement.  
[100:8]

شَدَادٌ nom. شِدَادٌ acc.

(act. 2 pic. m. p.b.)  
hard ones (1)

ثُمَّ يَأْتِي تَرْتِينَ بَعْدَ ذَلِكَ سَبْعٌ شِدَادٌ

Then thereafter will come  
seven hard years. [12:48]

strong (2)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

And We have built over you  
seven strong heavens.  
[78:12]

اشْدُدْ بِهِ أَزْرَعِي

Strengthen my back by him.  
[20:31]

harden (2)

وَأَشْدُدْ عَلَى قُلُوبِهِمْ

And harden their hearts.  
[10:88]

(perate. m. plu.) شُدُّوا  
tie fast ! (3)

حَتَّىٰ إِذَا انخسرت لهم رقابهم والوثاق

Untill when you have routed  
them up tie fast the bonds.  
[47:4]

(perf. 3 p.f. sing.) viii اشتدَّت  
~ became hard

أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

Their works are like ashes  
upon which the wind bloweth  
hard on a stormy  
day. [14:18]

(act. 2 pic. m. sing.) القَدِيدُ، شَدِيدٌ  
severe (1)

فَلَانَ اللَّهُ شَدِيدُ الْعِقَابِ

Then verily Allah is severe  
in chastising. [2:211]

strong (2)

وَأَنَّا لَنَسْتَأْتِي السَّمَاءَ فَنُجِدُهَا مَلَأَتْ حَرًّا شَدِيدًا

And we sought to reach the  
heaven but we found it  
filled with strong guards  
and flames. [72:8]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا

And how many a generation have We destroyed before them who were mightier in power than they.

[50:36]

sometimes it is (4) used to show excess or vehemence in any matter. A few examples are furnished below.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

(a) Those who believe are stauncher in their love for Allah. [2:165]

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا

(b) Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent. (Pic.) [19:69]

.....of them was the most hardened in disdain of the All-Merciful. (Arb.)

إِنَّ نَاشِئَةَ اللَّيْلِ مِنْ أَشَدِّ وَطْأٍ وَأَقْوَمَ قِيلًا

(c) Verily the rising by night! It is most curbing and most conducive to right speech. (Jid.) [73:6]

terrible, severe (3) and strong

عَلَيْهَا مَلَائِكَةٌ يُعَلِّظُونَ

Over which are harsh, terrible angels. (M.A.)

Over which are set angels strong, sever. (Pic.)

Over which are angels stern, strong. (Jid.) [66:6]

stern and firm (4) (n.b.) of heart

وَالَّذِينَ مَعَهُ أَشَدُّ عَلَى الْكٰفِرِينَ

And those who are with him are stern against infidels and merciful among themselves. (Jid.) firm of hearts against the disbelievers. (M.A.) [48:29]

most severe (1) (elative)

أَشَدُّ

وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْلَى

And surely the torment of the hereafter is most severe and most lasting.

[20:127]

stronger (2)

فَأَسْتَفْتِيَهُمْ هُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا

Ask them thou, are they stronger in structure or those others whom We have created. [37:11]

mightier (3)

وَأَشْرَبُوا قُلُوبَهُمْ الْعَجَلِ كُفْرِهِمْ

(a) And they were made to drink the calf in their hearts for their unbelief. (Arb.).

(b) And they were made to imbibe (the love of) calf in their hearts (M. A.)

(c) And (the worship of) the calf was made to sink into their hearts (Pic.).

(b) And into their hearts the calf was made to sink because of their infidelity. (Jid.) [2:93]

شَارِبُونَ *nom.* الشَّارِبِينَ *nom.*  
(*act. pic. m. plu.*)

drinkers

مَشْرَبٌ *acc.* (n. p. t.)  
drinking place

مَشَارِبٌ *v.n. mim. p.b.*  
drinks

مُشْرَبٌ *acc.* (v.n.)  
drinking

شُرْبٌ *v.n.*  
drinking

الشَّرَابُ، شَرَابٌ *nom.*

شَرَابٌ *acc.* شَرَابٍ *gen.* (n.)  
drink

ش ر ح

شَرَحٌ *(perf. 3 p.m. sing.)*  
~expanded

لَأَنْتُمْ أَشَدُّ رَهْمَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

(d) Surely ye are more awful in their breasts than Allah. [59:13]

أَشَدُّ *maturity (n.)*

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا

And when he attained his maturity, We gave him wisdom and knowledge. [12:22]

ش ر ب

شَرِبَ *(perf. 3 p.m. sing.)*  
~drank

كَلِمَاتٍ بِشَرِبَ شُرْبًا وَ مَشْرَبًا (س)  
to drink, swallow, sunk in, absorb

شَرِبُوا *(perf. 3 p.m. plu.)*  
they drank

يَشْرَبُ *(imperf. 3 p.m. sing.)*  
~will drink

يَشْرَبُونَ *(imperf. 3 p.m. plu.)*  
they will drink

تَشْرَبُونَ *(imperf. 2 p.m. plu.)*  
you drink

اشْرَبُوا *(perate m. plu.)*  
(you) drink !

أُشْرِبُوا *(pip. 3 p.m. plu.) iv*  
litt. they were made to drink

ش ر ر ★

النَّعْرُ، نَعْرٌ (n.) acc. نَعْرًا nom.   
 evil (1)

وَلَوْ يُعْجِلُ اللَّهُ لِلنَّاسِ النَّعْرَ  
And Allah were to hasten  
for them the evil. (M.A.)  
[10:11]

bad (2) (adj.)

وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ يُرِيدُكَ  
And belike ye desire a thing  
whereas it is bad for you.  
[2:216]

worse, worst (3) (elative)

قُلْ هَلْ أُنَبِّئُكُمْ بِشَيْءٍ خَيْرٍ مِنْ ذَلِكَ مُتَوَاتِرًا عِنْدَ اللَّهِ  
Say thou! shall I declare  
unto you something worse  
as a way with Allah  
than that? [5:60]

أُولَٰئِكَ سَرَّوْكَانًا

Those are worst in abode.  
[5:60]

caution. It is notable that  
سَرَّ is an exceptional form  
of elative adjective while  
the measure for elative in  
Arabic is أَفْضَلُ

wicked, evil, (n.p.b.) الأَشْرَارُ  
vicious ones

sparks (n.) gen. سَرَّرِ

< سَرَّحَ يَسْرَحُ سَرْحًا (ف)  
to uncover, spread out,  
made open

وَلَكِنْ مَنْ سَرَّحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ  
بِعَصَبِ اللَّهِ  
But whosoever expandeth his  
breast to infidelity, upon  
them shall be wrath from  
Allah. [16:106]

(imperf. 3 p.m. sing.) juss. سَرَّحَ  
~expands, makes open

(imperf. 1st. p. plu.) juss. نَسْرَحُ  
we expand SS, make open

أَلَمْ نَسْرَحْ لَكَ صَدْرًا  
Have We not expanded for  
thee thy breast, [94:1]

(parate. m. sing.) اسْرَحْ  
expand! open!

ش ر د ★

(parate. ii, m. sing.) سَرَّدَ  
scatter! disperse!

to disperse سَرَّدَ تَفْرِيدًا <

<< سَرَّدَ يَسْرُدُ سُرُودًا وَ سَرَادًا (ن)  
to flee, escape, depart

ش ر ذ م

a small band (n.) سَرْدِمَةٌ

&lt;&lt; شَرَعُ شُرُوعًا (ف)

to raise, to appear, to begin

إِذْ تَأْتِيهِمْ حِيَّتَانِهُمُ يَوْمَ سَبْتِهِمْ شُرَوعًا  
When their fish came openly  
on their Sabt. (Jid.)

[7:163]

(act. 2 pic. f. sing.) شَرِيعَةً  
law (divine)

Note : الشَّرِيعَةُ is not only a  
'law or ordinance' but also  
a religion, or a way of be-  
lief and practice in respect  
of religion. (jid. > LL)

<law (divine) (n.) شِرْعَةٌ  
litt. custom, way

★ ش ر ق

(perf. 3 p. f. sing.) أَشْرَقَتْ  
~beamed, gleamed, shone

< أَشْرَقَ بِشْرِقٍ إِشْرَاقًا  
to rise, shine, light up

(ap-der. m. plu.) iv مُشْرِقِينَ  
entering at the sunrise

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ  
Then they should took hold  
of him at the sunrise. (Jid.)

[15:73]

the (n. p.) الْمَشْرِقُ

(n. for p. dual.) الْمَشْرِقَيْنِ  
the east and the west

(literally 'the two orient'. A  
good equivalent idiom in

★ ش ر ط

أَشْرَاطٌ < tokens (n.p.b.) شُرُطٌ

token, sign

Note : the above mentioned

word أَشْرَاطٌ is the plural  
form of شُرُطٌ (with Fatha

on the second redical), not  
of شُرُطٌ (with Sukun on

it). That is why that the  
former شُرُطٌ means sign  
and is transformed to the  
plural as أَشْرَاطٌ and the

latter شُرُطٌ means condi-  
tion and is transformed  
to plural as شُرُوطٌ

★ ش ر ع

(perf. 3 p. m. sing.) شَرَعَ  
~instituted, ordained

< شَرَعَ بِشْرَعٍ شَرَعًا (ف)  
to prescribe or institute a law

(perf. 3 p. m. plu.) شَرَعُوا  
they instituted, prescribed

(act. pic. f. plu.) acc. شَرَعًا  
<appearing on the surface

(sing.) شَارِعَةٌ



ش ر ك ★

(*perate. m. sing.*) iii **شَارِكٌ**  
share SS

< **شَرِكٌ بِشَرِكٍ شِرْكَاً (س)**  
to share,

(*perf. 3 p.m. sing.*) iv **أَشْرَكَ**  
< ~ associated, ascribed  
partners

to take **أَشْرَكَ إِشْرَاكاً**  
into partnership

(*perf. 3 p.m. plu.*) iv **أَشْرَكُوا**  
they associated, ascribed  
a partner

(*perf. 2 p.m. sing.*) iv **أَشْرَكَتَ**  
you associated SS to, ascribed  
partner to

(*perf. 2 p.m. plu.*) iv **أَشْرَكْتُمْ**  
you associated, ascribed  
partner to

(*perf. 1st. p. plu.*) iv **أَشْرَكْنَا**  
we associated, we ascribed  
partner to

(*imperf. 3 p.m. sing.*) iv **يُشْرِكُ**  
~ associates, ascribes partner

(*imperf. 3 p.m. sing.*) iv **يُشْرِكُ**  
that SS is associated to

(*imperf. 3 p.m. plu.*) iv **يُشْرِكُونَ**  
they associate, ascribe partner to

(*imperf. 3 p.f. plu.*) acc. iv **يُشْرِكُنَّ**  
that they shall associate

English would be "poles apart", for they could never meet. (*Jid.* > *AYA*)

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ  
الشَّرْقَيْنِ

Untill he cometh unto Us, he will say, Ah! would that there had been between me and thee the distance of the east and the west. (*Jid.*) [43:38]

the distance of the two easts. (*Arb.*)

the distance of the two horizons. (*Pic.*)

setting places, (*n p.b.*) **المَشَارِقُ**  
east,

Note : **المَشْرِقُ** is plural of **المَشْرِقُ**

**مَشَارِقُ** In the plural

signifies the different points of the horizon from whence the sun rises in the course of the year. (*Jid.*)

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ

I swear by the Lord of the easts and the wests.

[70:40]

sunrise (*v.n.* > *iv*) **الإِشْرَاقُ**

eastward, (*n. r. adj.*) **شَرْقِيًّا**  
eastern

eastern, (*n. r. adj.*) **شَرْقِيَّةٌ**  
of east

*nom.* الْمُشْرِكُونَ ، مُشْرِكُونَ  
*gen. acc.* الْمُشْرِكِينَ ، مُشْرِكِينَ  
 (ap-der. > iv, m. plu.)  
 associators (1)

إِنِ اطَعْتَهُمْ إِنَّكَ لَمُشْرِكُونَ

And if you obey them you shall become associators indeed. [6:121]

infidels, idolaters (2)

وَأَذِ الْأَشْهُرَ الْحُرُمَ فَاتُّوا السُّمْرِكِينَ  
 حَيْثُ وَجَدْتُمُوهُمْ

When therefore the sacred months have slipped away slay the associators (infidels) wheresoever ye find them. [9:5]

Note : الْمُشْرِكُ in Quran is sometimes used definitely for the infidels as in the verse quoted above (9:5) but it is used sometimes in a broader meaning also including Muslims (believers) as in the verse (6:121).

(Ap-der. > iv, f. plu.) الْمُشْرِكَاتُ  
 associator and infidel women

(Ap-der. > viii, m. plu.) الْمُشْرِكُونَ  
 sharers

associating (1) (n.) الشِّرْكُ ، شِرْكٌ

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Verily associating is a tremendous wrong. [31:13]

(imperf. 2 p.m. sing.) acc. iv تُشْرِكُ  
 that you associate

(imperf. 2 p.m. plu.) iv تُشْرِكُونَ  
 you associate, ascribe partner

(imperf. 2 p.m. plu.) acc. iv تُشْرِكُوا  
 that you associate, ascribe SS as partner

(imperf. 1st. p. sing.) iv أَشْرِكُ  
 I associate, ascribe as partner

(imperf. 1st. p. sing.) acc. iv أَشْرِكُ  
 that I associate

(pip. 3 p. m. sing.) acc. iv يُشْرِكُ  
 that SS is associated to

(perate. m. sing.) acc. iv أَشْرِكُ  
 litt. SS to share

وَأَشْرِكُهُ فِي أَمْرِي

And let him share my task. [20:32]

(perate. neg. m. sing.) iv لَا تُشْرِكُ  
 associate not ! ascribe not SS to !

(perate. neg. m. plu.) iv لَا تُشْرِكُوا  
 (you) associate not ! ascribe not SS to !

(act. 2 pic. m. sing.) شَرِيكَ  
 an associate, a partner

(act. 2 pic. m. plu.) شُرَكَاءُ  
 the associates, partners

(ap-der. > iv, m. sing.) مُشْرِكٌ  
 infidel, associator

(ap-der. > iv, f. sing.) مُشْرِكَةٌ  
 associator women

be translated as purchase or sale both. In the above-mentioned verse the word

يَشْرُونَ is rendered by authentic commentators both ways as it is mentioned by *Zamakhshari* and *Razi*. *Ibn Kathir* and *Jid.* have adopted the meaning of purchase.

(perf. 3 p.m. sing.) viii اشترى  
~bought

to buy اشترى اشترأماً

(perf. 3 p. m. plu.) viii اشترؤا  
they purchased (1)

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَاةَ بِالْهُدَى  
These are they who purchased error for guidance.

[2:16]

they sold, bartered (2)

بِمَا اشْتَرَوْا أَنفُسَهُمْ  
Evil is that for which they sell their souls.

.....have bartered their souls" (*Jid.*) [2:90]

(imperf. 3 p.m. sing.) viii يشترى  
~purchases, barter

(imperf 3 p.m. plu.) vii يشترؤن  
they purchase, sell, barter

(el. 3 p.m. plu.) viii ليشترؤا  
that they may barter, purchase

partnership (2)

أَرُونِي مَاذَا حَلَقُوا مِنَ الْأَرْضِ  
أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

Show me whatsoever they have created of the earth, or have they any partnership in the heaven? [46:4]

ش ر ي ★

(perf. 3 p.m. plu.) h.v. شروا  
~they sold SS

شراى يشري شراً و شري (ض)  
to buy or sell, to exchange

(imperf. 3 p.m. sing.) يشري  
~sells

(imperf. 3 p.m. plu.) يشرون  
(a) they sell, (b) purchase

فَلْيَعْلَمِ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ  
الدُّنْيَا بِالْآخِرَةِ

(a) Let them therefore fight in the way of Allah those who have purchased the life of this world for the hereafter. (*Jid.*)

(b) Let those fight in the way of Allah who sell the life of this world for the other (i.e. hereafter). (*Pic.*) [4:74]

Note : the word الشراء litt. means commercial exchange. Therefore, it may

## ش ط ن ★

(n.) الشَّيْطَانُ nom. شَيْطَانٌ، شَيْطَانًا  
satan, devil

the root of verb شَطَنَ means,  
'he was, or became remote,  
or far from the truth, and  
from the mercy of God'  
(Jid. > LL). Rgh. stresses:  
Shaitan is 'every insolent  
or rebellious one from  
among the Jinn and the  
men and the beasts.

satans, (n.p.b.) الشَّيَاطِينُ  
devils, rebellious ones

Note: شَيْطَانٌ if not preceded  
by the definite article اَلْ  
signifies 'any that is exces-  
sively or inordinately,  
proud or corrupt or un-  
believing or rebellions, or  
that is insolent and auda-  
cious in acts of rebellion'  
(Jid. < LL).

## ش ع ب ★

(n.p.b.) acc. شُعُوبًا  
nation, communities

(sing.) < شَعْبٌ  
(n.p.b.) gen. شُعَبٍ

branches  
(sing.) < شَعْبَةٌ

(imperf. Ist. p. plu.) نَشَرْتُمْ  
we purchase, barter

(perate neg. m. plu.) لَا تَشْتَرُوا  
barter not, purchase not

## ش ط ء ★

side (n.) شَاطِئٌ

نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ  
He was called from the right  
side of the valley. [28:30]

shoot, sprout (n.) شَطَاٌ

كَزَبَ أَخْرَجَ شَطَاةً  
Like seed-produce that puts  
forth its sprout.  
.....its shoot (jid.)  
[48:29]

## ش ط ر ★

towards (n.) acc. شَطْرٌ

## ش ط ط ★

(perate, neg. m. sing.) لَا تُظْلِمُوا  
<act not unjustly or iniqui-  
tously

to treat with (ن) شَطَطًا  
unjustice to go  
beyond due bounds

enormity, (n.) acc. شَطَطًا  
abomination

where these rites and ceremonies are performed.'

poetry (n.) الشعر

< hair (n.p.b.) gen. أشعار  
(sing.) الشعر

Note أشعار is the plural of

الشعر (with *Fatha* on the first radical, not of الشعر (with *Kasar* on it) because this latter one means 'poetry'.

monument (n.p.) المشعر

وَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ  
عِنْدَ الْمَشْعَرِ الْحَرَامِ

Then when ye hurry from Arafat, remember Allah near the sacred monument. [2:198]

Note المشعر الحرام literally signifies the holy monument, which stands at the place known as Muzdalafa, or the ground bordering it, where the pilgrims stop for the night after their return from Arafat on the evening of ninth Dhul Hajjah.

Sirius (n.) الشعري

(name of a star which the pagans considered a deity).

إِنطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ

Depart unto the shadow three-branched. [77:30]

ش ع ر ★

(imperf. 3 p. m. plu.) يشعرون  
they perceive

شَعَرَ يَشْعُرُ، شَعَرَ يَشْعُرُ شِعْرًا  
وَشَعُورًا (ف، ك)

to perceive by the senses, to know

(imperf. 2 p. m. plu.) تشعرون  
you perceive

(imperf. 3 p. m. sing.) iv. يشعُر  
~makes perceive or know

(emp. 3 p. m. sing.) لا يشعرون  
do not let them know, or discover

poet (act. pic. m. sing.) شاعر

poets (act. pic. m. plu.) الشعراء

(act. 2 pic. f. plu.) شعائر  
signs, marks

(sing.) شِعْرَةٌ >

Note : شعائر الله means 'all those religious services which God has appointed to us as signs, or the rites and ceremonies of the pilgrimage and the places

(imperf. 3 p.m. plu.) يَشْفَعُونَ  
they intercede

(el. 3 p.m. plu.) يَشْفَعُوا  
that they may intercede

(act. pic. m. plu.) gen. الشَّافِعِينَ  
mediators, interceders

(act. 2 pic. m. sing.) شَفِيعٌ  
intercessor

(act. 2 pic. m. plu.) شَفَاعَةٌ  
intercessors

(sing.) < شَفِيعٌ  
intercession (v.n.) الشَّفَاعَةُ

< evenness (n.) الشَّفَعُ

شَفَعَ يَشْفَعُ شَفْعًا (ف)  
to make double, to pair  
(a number divisible by two)

Note: the commentators hold different opinions about the abovementioned word. Therefore the commentaries on the Quran should be consulted in this connection.

### ش ف ق

(perf. 2 p.m. plu.) iv أَشْفَقْتُمْ  
you feared,

< أَشْفَقَ إِشْفَاقًا  
to be on guard against anyone, to fear and shun

(perf. 3 p. f. plu.) iv أَشْفَقْنَا  
they feared

### ش ع ل

(perf. 3 p. m. sing.) viii اشْتَعَلَ  
~flared (M.A.)

iv << شَعَلَ يَشْعَلُ شَعْلًا (ف) وَ أَشْعَلَ  
to light a fire ii وَ شَعَلَ

< اشْتَعَلَ اشْتِعَالًا  
to become inflamed  
litt. inflamed

### ش غ ف

(perf. 3 p. m. sing.) شَفَعَفَ  
~affected deeply

litt. means that SS has so affected SS that the love entered beneath the pericardium.

### ش غ ل

(perf. 3 p. f. sing.) شَعَلَتْ  
< ~kept busy and occupied

to occupy شَعَلَ يَشْعَلُ شَعْلًا (ف)  
occupation (n.) شُعْلٌ

### ش ف ع

(imperf. 3 p. m. sing.) يَشْفَعُ  
< ~intercedes

شَفَعَ يَشْفَعُ شَفَاعَةً (ف)  
to intercede for

وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ

And I wish not to be hard  
on thee. [28:27]

(*perf. 3 p.m. plu.*) iii شَاقُوا  
they opposed

< شَاقٌ بِشَاقٍ شِقَاقًا

to become hostile to

iii يُشَاقُّ، يُشَاقُّ  
(*imperf. 3 p. m. sing.*)  
~opposes

(*imperf. 2 p. m. plu.*) iii تُشَاقُّونَ  
you become hostile, cause  
cleavage

تُدْرِبُونَ الصَّامِتِينَ يُخِزُّونَهُمْ وَيَقُولُ آيُنَ شُرَكَاءِي  
الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ

Then on the Judgment Day  
He will humiliate them and  
say : where are My asso-  
ciates regarding whom ye  
have been causing clea-  
vage ? (*Jid.*) for whose  
sake you became hostile ?  
[16:27]

(*imperf. 3 p.m. plu.*) يُشَقِّقُ  
~splits asunder, cleaves  
asunder

(*imperf. 3 p. f. sing.*) v تُشَقِّقُ  
~splits or cleaves asunder

(*perf. 3 p.m. sing.*) vii انشَقَّ  
~rent asunder

(*perf. 3 p. f. sing.*) vii انشَقَّتْ  
~rent asunder

مُشَفِّقُونَ 1 nom. مُشَفِّقِينَ  
(*act. pic. m. plu.*)

fearful ones

التَّفَقُّ (n.)  
twilight, (n.)  
afterglow of sunset

ش ف / و

شَفَتَيْنِ (n. dual.)  
two lips

ش ف ي ★

(*imperf. 3 p.m. sing.*) يَشْفِي  
< ~heals

شَفَى بِشَفَى شِفَاءً (ض)  
to cure, heal

يَشْفِينِي (يَشْفِي بِي) (ن)  
~heals me

(*imperf. 3 p.m. sing.*) juss. يَشْفِ  
~heals, relieves

شِفَاءً (v.n.)  
healing

شَفَا (n.)  
brink

ش ق ق ★

(*perf. 1st p. plu.*) شَقَقْنَا  
~clove (1)

< شَقَّ بِشَقٍّ شَقًّا (ن)  
to split, cleave

(*imperf. 1st p. sing.*) أَشَقُّ - عَلِيٌّ  
I shall be hard (2)  
upon SS

(act. 2 pic. m. sing.) شَقِيحٌ  
unblessed

the wretched (relative) الْأَشْقَى، أَشْقَى  
one, unfortunate

wretchedness (v.n.) شِقْوَةٌ

ش ك ر ★

(pref. 3 p.m. sing.) شَكَرَ  
~gave thanks, became grateful

شَكَرَ بِشُكْرٍ شُكْرًا وَ مُشْكِرًا مَأْمَنًا (ن)  
to realise or acknowledge one's favour

(perf. 2 p.m. plu.) شَكَرْتُمْ  
they returned / gave thanks

(imperf. 3 p.m. sing.) يَشْكُرُ  
~gives thanks

(imperf. 3 p.m. plu.) يَشْكُرُونَ  
they give thanks, become grateful

juss. تَشْكُرُوا nom. تَشْكُرُونَ  
(imperf. 2 p.m. plu.)  
you give thank, become grateful

(imperf. 1st. p. sing.) أَشْكُرُ  
I (return thanks,) become grateful

(perate. m. sing.) اَشْكُرْ  
be grateful!

(perate m. plu.) اَشْكُرُوا  
(you) be grateful,  
give/return thanks!

(imperf. 3 p. f. sing.) تَشَقُّقٌ  
~cleaves asunder

(v.n.) acc. شَقَا  
cleaving asunder

travail, distress, (n.) gen. شِقِّ  
difficulty

وَتَحْمِيلُ أَثْقَالِكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِلَيْعِيهِ إِلَّا  
بِشِقِّ الْأَنْفُسِ

And they bear your loads to a city which ye could not reach except with travail (distress to) your souls.

[16:7]

a distance hard (n.) شُقَّةٌ  
to reach

لَكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ

But the distance seemed hard unto them.

[9:42]

cleavage, (v.n. iii) شِقَاقٌ  
divergence, schism

ش ق ق ★

(perf. 3 p.m. plu.) شَقُوا  
~are/were wretched

شَقِيحٌ يَشِقُّ شَقَاً وَ شَقَاوَةً وَ شِقْوَةً (س)  
to be miserable  
unfortunate

(imperf. 3 p. m. sing.) يَشِقُّ  
~shall be distressed

(el. 2 p.m. sing.) acc. تَشَقُّقٌ  
that you may be distressed,  
lest you may be distressed



إِنَّهُ كَانَ عَبْدًا شَكُورًا

Verily he was a bondman grateful. [17:3]

appreciative, (2)  
bountiful in rewarding

إِنَّهُ عَفُورٌ شَكُورٌ

He is Forgiving, Appreciative. [35:30]

Note : شَكُورٌ is absolutely similar to شَاكِرٌ when it is applied to God ; see the above note.

thanksgiving (v.n.) شُكْرًا

gratefulness, (v.n.) شُكُورًا  
thankfulness

ش ك س \*

(ap-der. > vi m. sing.) مُتَشَاكِرُونَ  
quarrelling ones

<< شَيْكِسَ بِشَكْسَ شَكَاسَةً (س)  
to be perverse, stubborn,

to < تَشَاكَسَ  
wrangle, quarrel

ش ك ك \*

doubt (n.) nom. juss. شَكٌّ

ش ك ل \*

(act. pic. f. sing.) شَاكِلَةٌ  
manner, disposition

acc. شَاكِرًا nom. شَاكِرٌ

(act. pic. m. sing.)  
grateful (1)

شَاكِرًا لِأَنْعُمِهِ

Grateful for his bounties. [16:121]

appreciative (2)  
and bountiful in reward

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily doth good, then verily Allah is appreciative, knowing. (or) surely Allah is Bountiful in rewarding, Knowing [2:158]

Note : شَاكِرٌ when applied to God means, 'He who approves or rewards, or forgives, much or largely; He who gives large reward for small, or few, works' (LL) or, one who highly appreciates good and is bountiful in rewarding it

juss شَاكِرُونَ nom. الشَّاكِرِينَ ، شَاكِرِينَ

(act. pic. m. plu.) acc.  
grateful or thankful ones

(act. 2 pic. m. sing.) مَشْكُورًا

accepted, appreciated, recompensed

acc. الشُّكُورُ ، شُكُورٌ nom. شُكُورًا  
grateful (2) (ints. sing.)

## ش م ز ★

(perf. 3 p. f. sing.) xi  
~shrank (with aversion)

< اشْمَأَزَّ اشْمِئَازًا

to shrink from

<< شَمَّرَ بِشَمْرٍ سَمْرًا (ن) - مِنْ  
to feel aversion for

## ش م س ★

الشَّمْسُ ، سَمْسًا  
the sun (n.) acc.

## ش م ل ★

(perf. 3 p. f. sing.) viii - عَلِيٌّ  
~contained SS

< اشْتَمَلَّ اشْتِمَالًا  
to contain, viii  
to comprise

<< شَمَلٌ بِشَمَلٍ شَمَلًا وَ شُمُولًا  
وَ شَيْلٌ بِشَمَلٍ شَمَلًا (ن، س)

to include, contain

الشَّمَالُ  
the left (side) (1) (n.)

لَقَدْ كَانَ لِسَابِ أُولَئِكَ فِي مَقَنِّهِمْ آيَةٌ مِّنْ جَنَّاتٍ

عَنْ يَمِينِهِمْ وَ شِمَالِهِمْ

Certainly there was a sign  
for Saba in their abode—  
two gardens on the right  
and the left hand. [34:15]

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلِهِ

Say : everyone acts according  
to his rule of conduct.

[17:84]

شَكْلِي  
similar, like (n.) gen.

## ش ك و ★

(imperf. 1st. p. sing.)  
<I bewail, (Jid.) I complain

شَكَاَ بِشَكْوَى شَكْوَى وَ شَكَاهُ (ن)  
to complain, to accuse

(imperf. 2 p.m. sing.) viii  
thou complaineth, bewaiileth

< اشْتَكَاَ  
as RF

مِشْكَاةٌ (مِشْكُوَةٌ)  
a niche (n.)

## ش م ت ★

(perate. neg. m. sing.)  
cause not SS to rejoice (Jid.)  
make not SS gloat (Arb.)

< أَفْتَمَّتْ إِشْمَاتًا - ب

to make one rejoice at  
another, affection

## ش م خ ★

(act. pic. f. plu.) acc.  
<lofty, high, tall

شَمْعٌ بِشَمْعٍ شَمْرَعًا (ن)  
to be high

< شَهِدَ يَشْهَدُ شُهُودًا (س)  
to witness, be present  
<< شَهِدَ يَشْهَدُ شَهَادَةً (ك) - عَلَى  
to bear witness, give testi-  
mony against

وَشَهِدَتْ سَأْوَدٌ مِنْ أَهْلِهَا  
And a witness of her own  
family bore witness.  
[12:26]

is present (2)

كَمَنْ شَهِدَ وَتَكَرَّرَ الشَّهْرَ فَلَيْسَ لَهُ  
So whoever of you is present  
in the month he shall fast  
therein. [2:185]

شَهِدُوا (perf. 3 p. m. plu.)  
they bore witness (1)

وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ  
And they had borne witness  
that the messenger was  
true. [3:86]

they witnessed (2)

أَشْهَدُوا خَلْقَهُمْ  
Have witnessed their crea-  
tion? [43:19]

شَهِدْتُمْ (perf. 2 p. m. plu.)  
you bore witness

شَهِدْنَا (perf. 1st. p. plu.)  
we bore witness (1)

قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا  
They will say : we bear wit-  
ness against ourselves.  
[6:130]

the left hand (2)

وَأَتَمَّامَنْ أَرَقَى كِتَابَهُ بِيَسْمَالِهِ  
Then as to him who shall be  
vouchsafed his book in his  
left hand. [69:25]

الشَّمَالِ، الشَّمَالِ، شَمَائِلُ  
the left side (n.p.b.)

ش ن ه ★

شَانِي (act. pl. m. sing.)  
traducer, insulter

شَانٍ hatred (n.)

ش ب ه ★

شِبَابٌ (acc. شِبَابًا nom.)  
flame (1) (n.) gen.

إِلَّا مَنْ خَطَفَ الْخَطْفَةَ فَأَتْبَعَهُ شِبَابٌ تَارِبٌ  
Except him who snatches  
away (a word by stealth)  
and him then pursueth a  
glowing flame. [37:10]

a brand (2)

أَوْ اتَّبِعْتُمْ شِبَابَ قَبْرِسٍ  
Or bring you therefrom a  
burning brand. [27:7]

شِبَابٍ the flames (n.p.b.)

ش ه د ★

شَهِدَ (perf. 3 p. m. sing.)  
~bore witness (1)

(imperf. 2 p.m. plu.) تَشْهَدُونَ  
you bear witness (1)

you witness (2)

(imperf. 1st. p. sing.) أَشْهَدُ  
I bear witness

(imperf. 1st. p. plu.) نَشْهَدُ  
we bear witness

(perate. m. sing.) أَشْهَدُ  
bear witness !

(perate. m. plu.) أَشْهَدُوا  
(you) bear witness !

(perate. neg. m. sing.) لَا تَشْهَدُ  
testify thou not !

(perf. 3 p.m. sing.) iv أَشْهَدَ  
~made SS testify

(perf. 1st p. sing.) iv أَشْهَدْتُ  
I made SS present

(imperf. 3 p.m. sing.) iv يَشْهَدُ  
~takes SS to witness

(imperf. 1st. p. si g.) iv أَشْهَدُ  
I take SS to witness

(perate. m. plu.) iv أَشْهَدُوا  
(you) take SS to witness

(prate. m. plu.) x اسْتَشْهَدُوا  
(you) call SS to witness

acc. شَاهِدًا nom. شَاهِدٌ  
(act. pic. m. sing.)  
an evidence, a witness

acc. gen. شَاهِدِينَ nom. شَاهِدُونَ  
(act. pic. m. plu.)  
bearers of witness (1)  
-witnesses (2)

we witnessed (2)

تُرَاقِبُونَ رُولَيْهِ مَا شَهِدْنَا مَهْلِكًا أَهْلِيهِ  
And thereafter we shall surely  
say unto his heir, we wit-  
nessed not the destruction  
of his household. [27:49]

(imperf. 3 p.m. sing.) يَشْهَدُ  
~bears witness (1)  
~witnesses (2)

(imperf. 3 p.m. plu.) يَشْهَدُونَ  
they bear witness (1)  
they witness (2)

(el. 3 p.m. plu.) لِيَشْهَدُوا  
that they witness

(imperf. 3 p.f. sing.) تَشْهَدُ  
will bear witness (1)

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَآيِدُهُمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَصْمُونَ

On the day wherefrom their  
tongues and their hands  
and their feet will bear  
witness against them regard-  
ing that which they were  
wont to work. [24:24]

declares on oath, (2)  
swears

وَيَذَرُهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ  
بِأَنَّكَ إِنَّهُ يَمِينُ الْكَاذِبِينَ

And it will avert the chastis-  
ment from her if she testi-  
fied by Allah four times  
that verily he is of the  
liars. [24:8]

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالْحَقَّادِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

And whosoever obeyeth Allah and the apostle, then those shall be with them whom Allah hath blessed, from among the prophets, the saints, the martyrs, and righteous. Excellent are these as a company.

[4:69]

مَشْهُودٌ *nom.* مَشْهُودًا *acc.*  
(*fact. pic. m. sing.*)  
witnessed

مَشْهَدٌ *v.n. mim.*  
witness

الشَّهَادَةُ *v.n.*  
witness

الشَّهَادَةُ *v.n.p.*  
witnesses

ش • ر • ★

الشَّهْرُ، شَهْرٌ *n.* month

شَهْرَيْنِ *n. dual.* two months

الشُّهُورُ، الْأَشْهُورُ *n.p.b.* months

ش • ه • ق • ★

شَيْقٍ *nom.* شَيْقًا *acc. (v.n.)*  
roaring, braying

شُهُودٌ *(act. pic. m. plu. b.)*

شَاهِدٌ *(sing.)* < witnesses

الشَّهَادَةُ *(act. pic. m. p.b.)*

شَاهِدٌ *(sing.)* < witnesses

شَهِيدًا *(act. 2 pic. m. sing.)*  
present (1)

فَدَا نِعْمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

Allah hath bestowed favour on me that I was not present with them. [4:72]

witness (2)

وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ

And We shall bring thee against these as a witness.

[16:89]

heedful (3)

لَئِنْ فِي ذَلِكَ لَذِكْرٌ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَنَ

السَّمْعَ وَهُوَ شَهِيدٌ

Verily herein is an admonition unto him who hath a heart, or giveth ear while he is heedful. [50:37]

شَهِيدَيْنِ *(act. 2 pic. m. dual.)*  
two witnesses

الشَّهَدَاءُ *(act. 2 pic. m. plu.)*  
witnesses (1)  
martyrs (2)

## ش و ك ★

*meta.* arms (n.) الشوكه  
*litt.* thorn

## ش و ی ★

*(imperf. 3 p.m. sing.)* يشوي  
< ~scalds  
شوى يشوي شيئا (ض) و آشوي  
to roast iv

extremities (M. Ali) (n.) الشوي  
scalds skin (Jid.)

## ش ی ع ★

*(perf. 3 p.m. sing.)* شاء  
~willed

شاء يشاء شيئا و مشيئة  
و مشاءة (ف)  
to will, to wish

*(perf. 2 p.m. sing.)* شئت  
you willed

*(perf. 2 p.m. dual.)* شيتا  
you (two) wished

*(perf. 2 p.m. plu.)* شيتم  
you wished

*(perf. 1st p. plu.)* شينا  
we willed, wished

*(imperf. 3 p.m. sing.)* يشاء  
wills, wishes

*(imperf. 3 p.m. plu.)* يشاؤون  
they will wish, will

## ش ه و ★

*(perf. 3 p. f. sing.)* VIII اشتهت  
~desired

*(imperf. 3 p.m. plu.)* VIII يشتهون  
they desire

*(imperf. 3 p. f. sing.)* VIII تشتهين  
~desires

lustfully (n.) شهوة

desires, lusts, joys (n.p.) الشهوات

## ش و ب ★

mixture for drink (Rgh.) (n.) شوبأ  
drought (Jid.)

## ش و ر ★

*(perate m. sing.)* iii شاور  
<consult!

شاور استشار  
to ask for advise, consult

*(perf. 3 p. f. sing.)* iv أشارت  
< ~pointed to

أشار بشيء إشارة  
to point out or at إلى -

to counsel على، ب -  
mutual counsel (v.n.>vi) تشاور

counsel (n.) الشورى

## ش و ظ ★

شواطئ  
flame (n.)

★ ش ی خ

(n.) acc. شَيْخًا nom. شَيْخٌ  
one advanced in years, aged

(n.p.b.) acc. شَيْوخًا  
aged and old ones

★ ش ی د

(pact. pic. m. sing.) مَشِيدٌ  
plastered, lofty, fortified

(pis. pic. f. sing.) مَشِيدَةٌ  
plastered, lofty, fortified

★ ش ی ع

(imperf. 3 p. f. sing.) تَشِيْعٌ  
circulate, be spread

sect (1) (n.) شَيْعَةٌ

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شَيْعَةٍ فُرْقَانًا  
الرَّحْمَنُ عَزِيزًا

Thereafter, we shall draw  
aside from each sect which-  
ever of them against the  
Compassionate were most  
in excess. [19:69]

party (2)

وَمِنْ شَيْعَتِهِمْ وَهَذَا مِنْ عَدُوِّهِ  
One being of his own party  
and the other of his ene-  
mies. [28:15]

(imperf. 2 p.m. sing.) تَشَاءُ  
thou wilt

(imperf. 2 p.m. plu.) تَشَاوُونَ  
you will, wish

I will (imperf. 1st p. sing.) أَشَاءُ

we will (imperf. 1st p. plu.) نَشَاءُ

(n.) acc. شَيْئًا nom. شَيْءٌ  
thing (1)

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Verily Allah is over every  
thing potent. [2:20]

ought, any extent (2)

أَوَلَمْ يَكُنْ آبَاؤُهُمْ لَآيِعْقِلُونَ شَيْئًا وَلَا يَتَذَكَّرُونَ

Even though their fathers  
understood not aught.

(Jid.) [2:170]

Note : the word شَيْئًا in  
direct objective case is of-  
ten used to denote the  
meaning 'a little bit', 'at  
all' etc. as it is in the  
above quoted verse.

things (n.p.b.) أَشْيَاءٌ

★ ش ی ب

(n.p.b.) acc. شَيْبًا  
< grey-headed ones

(sing.) أَشْبَبَ

hoariness (n.) acc. شَيْبًا

grey hair (n.) شَيْبَةٌ

fellows, partisans, (*n.p.b.*)  
man of the same per-  
suasion

أَشْيَاعُ

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَّاكِرٍ

And verily We have destroyed your fellows; but is there any that remembreth. (*Pic.*) And assuredly We have destroyed your likes; so is there anyone who shall be admonished. (*Jid.*) [54:51]

ش ی ع see

شِبَعَةٌ

parties (*n.p.b.*)

شِبَعًا

<sects, factions,  
schismatics

(*sing.*) شِبَعَةٌ

مِنَ الَّذِينَ فَزَعُوا دِينَهُمْ وَكَانُوا شِبَعًا

Of those who split up their religion and became schismatics. (*Pic.*) Of those who split up their religion and became sects. (*Jid.*) [30:32]

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## کتاب الصاد

commentators have also expressed the idea that they were star-worshippers. But this opinion is rejected by others.

According to E. Br. (XIX. p. 790) the Sabians "were a semi-Christian sect of Bybylonia, the Elkasaites, closely resembling the Mandaeans or so-called 'Christians of St. John the Baptist', but not identical with them."

According to another definition "they were a sect in ancient Persia and Chaldea, who believed in the unity of God, but also worshipped intelligences supposed to reside in the heavenly bodies."

The commentators have also differed whether they were *Ahl-al-Kitab* or not.

ص ب ء ★

الصَّابِئُونَ *nom.* الصَّابِئِينَ *acc.*  
(*act. pic. m. plu.*)

< Sabians (*sing.*) صَابِيٌّ

صَبَّأً يَصْبَأُ وَ صَبَّؤُا يَصْبُؤُ صَبَّأً  
وَ صَبَّؤُا (ف، ك)

to change one's religion

Note : Sabi is literally 'one who goes forth from one religion to another' (*LL, Rgh.*).

The commentators hold different opinions regarding them. Most of them agree that they are a Judaeo-Christian sect. The others mention that they are semi-Christians. *Rgh.* stresses that they were among the followers of the Prophet Nooh. A few

to come *ii* صَبَحَ تَصْبِيحًا  
in morning

وَلَقَدْ صَبَحَهُمْ بُرُءٌ عَذَابٌ مُسْتَوْزِرٌ

And certainly a lasting chastisement overtook them in the morning. [54:38]

(*perf. 3 p.m. sing.*) *iv* أَصْبَحَ  
<~became (1)

to enter إِصْبَاحًا *iv* أَصْبَحَ  
upon the time of morning,  
to appear, to become

فَأَصْبَحَ مِنَ الْخَاسِرِينَ

And he became one of the losers. [5:30]

~began to do *SS* (2)  
(*i.e. engaged in doing SS*)

فَأَصْبَحَ يَبْغِي كَيْدِي

So he began to wring his hands. [18:42]

(*perf. 3 p. f. sing.*) *iv* أَصْبَحَتْ  
~became

(*perf. 2 p.m. plu.*) *iv* أَصْبَحْتُمْ  
you became

(*perf. 3 p.m. plu.*) *iv* أَصْبَحُوا  
they became

(*imperf. 3 p.m. sing.*) *iv acc.* يُصْبِحُ  
~becomes

*acc. تَصْبِيحٍ nom.* يُصْبِحُ  
(*imperf. 3 p. f. sing.*) *iv*  
~becomes

(*imperf. 3 p.m. plu.*) *vi, acc.* يُصْبِحُوا  
they become

The majority does not count them among the *Ahl-al-Kitab* (the people of the book) "Ibn Kathir, Ibn Jurir and Qurtubi have quoted a few opinions of eminent companions of the Prophet (*PBH*) as Umar and Abdullah Ibn Abbas and from among the *Tabeens* as Hasan Basri including the Muslim jurist Imam Abu Haneefa who hold that marriage relations are allowed with them.

★ ص ب ب

(*perf. 3 p.m. sing.*) *assim.* صَبَّ  
<~poured

صَبَّ يَصُبُّ صَبًّا (ن)  
to pour out, be poured out

(*perf. 1st. p. plu.*) *assim.* صَبَبْنَا  
we poured

(*pip. 3 p.m. sing.*) *assim.* يَصُبُّ  
~is poured, will be poured

(*perate. m. plu.*) *assim.* صَبُّوا  
(you) pour !

pouring (*v.n.*) *acc.* صَبًّا  
(used as emphatic case, meaning heavy pouring')

★ ص ب ح

(*perf. 3 p.m. sing.*) *ii* صَبَّحَ  
<~came in the morning

صَبَرَ يَصْبِرُ صَبْرًا (ض)  
to be patient, to endure  
(perf. 3 p.m. plu.) صَبَرُوا  
they bore patiently (1)

فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا  
But they patiently bore that  
wherefore they belied.  
[6:34]

they endured / (2)  
were steadfast, constant

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنَّا بَعْدَ مَا نُفْتِنُوا  
ثُمَّ جَاهِدُوا وَاصْبِرُوا  
Then, verily, thy Lord unto  
those who have emigrated  
after they had been perse-  
cuted and then striven  
hard and were steadfast  
(or endured, or were constant).  
[16:110]

they persevered (3)

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ  
Save those who persevered  
and did good works.  
[11:11]

they suffered (4)

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ لِأَنَّهُمْ صَبَرُوا  
And fulfilled was the good  
word of thy Lord unto  
the children of Israel for  
they were long-suffering.  
[7:137]

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لَيَصْبِرُنَّ (epi. 3 p.m. plu.) iv  
they certainly will become  
تَصْبِرُوا (imperf. 2 p.m. plu.) iv, acc.  
that you become  
تُصْبِحُونَ (imperf. 2 p.m. plu.) iv  
you enter the (3)  
morning

فَبِخَيْرٍ مِنَ اللَّهِ وَجِئْنَا وَبِحَيْرٍ مِنَ اللَّيْلِ وَجِئْنَا بِصُبْحٍ  
And glory be to Allah when  
you enter the night and  
when you enter the mor-  
ning. [30:17]

morning, dawn (n.) الصُّبْحُ

morning, dawn (n.) الصَّبَاحُ

daybreak, dawn (v.n.) الإِصْبَاحُ

(ap-der. iv, m. plu.) acc. مُصْبِحِينَ  
(passers by) in morning

وَأَنْتُمْ لَمَسُورُونَ عَلَيْهِمْ مُصْبِحِينَ  
And you will pass by them  
in the morning. [37:137]

lamp (n.) الْمِصْبَاحُ، مِصْبَاحٌ

lamps (n.p.b.) مِصَابِيحٌ

وَلَقَدْ تَتَبْنَا السَّمَاءَ الدُّنْيَا بِمِصَابِيحٍ  
And certainly we have adored  
this lower heaven with  
lamps (i.e., which are radi-  
ant stars). [67:5]

ص ب ر ★

(perf. 3 p. m. sing.) صَبَرَ  
<~bore with patience

۳۲۲

*juss. nom.* تَصْبِرُونَ  
(*imperf. 2 p.m. plu.*)  
you will bear patiently

*acc.* لَنْ تَصْبِرَ  
(*imperf. neg. 1st p. plu.*)  
we certainly cannot bear  
patiently/cannot endure to

لَنْ تَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ  
We shall by no means bear  
patiently with one food.  
(*Jid.*) Indeed we cannot  
endure but one kind of  
food. (*M. Asad*) [2:61]

(*epl. 1st p. plu.*) لَتَصْبِرْنَ  
surely we shall bear patiently

وَلَتَصْبِرْنَ عَلَىٰ مَا أَذَيْتُنَا  
And surely we shall bear  
patiently that which ye  
afflict us. [14:12]

(*perate m. sing.*) اصْبِرْ  
endure ! be patient, bear  
patiently

فَلْيَصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ  
So be you patient, verily the  
happy end is for the God-  
fearing. [11:49]

wait patiently (*Rgh.*) (2)

وَاصْبِرْ لِحُكْمِ رَبِّكَ  
And wait thou patiently the  
judgement of thy Lord.  
[52:48]

(*perate. m. plu.*) اصْبِرُوا  
endure, be patient, bear with  
patience, adhere steadily

(*perf. 2 p. m. plu.*) صَبَرْتُمْ  
you persevered, endured

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ  
Peace be upon you for ye  
patiently persevered.  
[13:24]

وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ  
And if ye endure patiently  
then surely it is better for  
the patient. [16:126]

(*perf. 1st p. plu.*) صَبَرْنَا  
we bore patiently (1)

سَوَاءٌ عَلَيْنَا أَجْرُنَا أَمْ صَبَرْنَا  
It is the same to us whether  
we cry or bear patiently.  
[14:21]

we adhered (2)  
patiently

إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا  
He had well-nigh led us as-  
tray from our gods, if we  
had not adhered to them  
patiently. [25:42]

(*imperf. 3 p.m. sing.*) يَصْبِرْ  
~endures patiently

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ  
فَأَنَّ اللَّهَ لَا يَضيعُ أَجْرَ الْمُحْسِنِينَ  
Verily whosoever feareth and  
endureth then verily Allah  
wasteth not the reward of  
well-doers. [12:90]

(*imperf. 2 p. m. sing.*) يَصْبِرْ  
thou hast patience

★ ص ب غ

< savour, relish (n.)

صَبَغٌ

صَبَغَ يَصْبِغُ صَبْغًا (ض)

to dye, colour, baptize

dye, colour, hue (n.)

صِبْغَةٌ

وَصِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

Ours is the dye of Allah !  
And who is better at dying  
than Allah ? [2:138]

(i.e., the religion of Islam :  
surrender to the Divine  
will. 'The dye of Allah is  
grace on His part and abso-  
lute surrender on ours.

صِبْغَةٌ is also "Religion"  
and صِبْغَةَ اللَّهِ means the  
religion of God, because  
'its effect appears in him  
who has it like the dye in  
the garment, or because it  
intermingles in the heart  
like the dye in the gar-  
ment'—

★ ص ب و

(imperf. 1st. p. sing.)

أَصْب

I shall incline, yearn

< صَبًا يَصْبُو صُبُورًا (ن)

to be inclined, to be a youth

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(perate. > iii, m. plu.)

صَابِرُونَ

excel in perseverance

(perate. > viii, m. sing.)

اصْبِرْ

endure, be steadfast !

acc. صَبْرًا nom. صَبْرٌ

patience (v.n.)

(act. pic. m. sing.) acc.

صَابِرًا

patient

nom. الصَّابِرُونَ، صَابِرُونَ

(act. pic. m. plu.) acc.

الصَّابِرِينَ

patients, steadfasts, perse-  
verers

(pact. pic. f. sing.)

صَابِرَةٌ

persevering one (f.)

(act. pic. f. plu.)

صَابِرَاتٌ

persevering women, patient  
women

(relative-w.)

مَا أَصْبَرَ

how enduring !

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How enduring must they be  
of the fire. [2:175]

Note : مَا here is expressive  
of surprise and wonder.

(ints. sing.)

صَبْرًا

verily patient, steadfast

★ ص ب ع

< fingers (n.p.b.)

أَصْبَعٌ

(sing.)

accompanied'. Illustrating the meaning of this verse *Rgh.* stresses : 'No peace, mercy, compassion or solace from Us will be available to them'.

(*perate. m. sing.*) صَاحِبٌ

(thou) accompany ! keep company with ! consort !

(*perate. neg. m. sing.*) لَا تَصَاحِبُ  
accompany not !

(*act. pic. m. sing.*) صَاحِبٌ  
companion (1)

لَمَّا يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا  
When he said unto his companion, grieve not, verily Allah is with us. [9:40]

fellow (2)

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ  
Then they called their fellow, and he took sword, and hamstrung her. [54:29]

victims (3)

وَلَا تَسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ  
And thou will not be asked about the fellows (victims) of the hell fire. [2:119]

showing any type (4)  
of connection or link

وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ  
And be not thou like him of the fish when he cried out while he was in anguish. [68:48]

وَلَا تَصْرِفْ عَوْقَ كَيْدَاهُمْ أَصْبَابَ الْيَهُودِ

Then if thou avertest their guile from me I should incline toward them. (*Jid.*) and if thou turn not away their device from me, I shall yearn towards them. (*M.A.*) [12:33]

صِيًّا  
child, young boy, (*n.*) acc.  
infant

★ ص ح ب

يُصْحَبُونَ (*pip. 3 p.m. plu.*)

< they can be kept company with

صَحِبَ يَصْحَبُ صَحَابَةً وَصَحْبَةً (س)  
to company, to associate

لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ يَنْصُرُونَ

They will not be able to succour themselves, and against Us they cannot be company with (by solace and comfort). (*Jid.*) they cannot help themselves nor can they be defended from Us. (*M.A.*) [21:43]

Note : All the forms derived from the root ص ح ب necessarily will contain the meaning of company, therefore, the above mentioned word يَصْحَبُونَ literally means 'they will be

rocks (n.p.) صَخْرَةٌ

★ ص د د

trans. assim. صَدَّ  
(perf. 3 p.m. sing.)<turned (1)  
away (aside)صَدَّ يَهْدُ صَدًّا (ن)  
to oppose, to turn  
away from,

to shout صَدِيدًا -

فَوَيْلٌ لِلَّذِينَ آمَنُوا بِمَا وَوَيْلٌ لِلَّذِينَ كَفَرُوا  
Then of them were some  
who believed therein and  
of them were some who  
turned aside therefrom.

[4:55]

~ hindered (intrans.) (2)

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ  
And that which she was wont  
to worship instead of  
Allah hindered her.

[27:43]

(perf. 3 p.m. plu.) صَدَّوْا  
they hindered(perf. 1st p. plu.) صَدَدْنَا  
we hindered, kept away(pp. 3 p.m. sing.) صَدَّ  
~ was hinderedacc. يَهْدُوا nom. يَهْدُونَ  
(imperf. 3 p.m. plu.)

they turned away (1)

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(act. pic. m. dual.) n.d. صَاحِبَيْنِ  
two fellows(act. pic. f. sing.) صَاحِبَةٌ  
spouse, consort, wife

وَأَنَّهُ تَعَلَّى جَدًّا رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

And He—exalted be the  
majesty of our Lord—hath  
taken neither a spouse  
nor a son. (Jid.) neither  
wife nor a son. (Pic.) has  
not taken a consort nor  
a son. (M.A.) [72:3](act. pic. m. plu.) أَصْحَابٌ  
<fellows

(sing.) صَاحِبٌ

★ ص ح ف

<scriptures, (n.p.b.) صُحُفٌ  
writs, books

(sing.) صَحْفَةٌ

&lt;dishes, bowls (n.p.b.) صِحَافٌ

(sing.) صَحْفَةٌ

★ ص خ خ

(act. pic. f. sing.) الصَّخَاةُ  
<deafening cry or shoutصَخَّ يَصُخُّ صَخًّا (ن)  
to strike sound on the ear

★ ص خ ر

rock (n.) صَخْرَةٌ

٣٢٦

(emp. neg. 3 p.m. sing.) لَا يَصُدُّنَّ  
(thou) let SS not turn aside

(emp. neg. 3 p.m. plu.) لَا يَصُدُّنَّ  
(you) let SS not turn aside

hindering (n.) صَدٌّ

hanging back, (n.) صُدُودٌ  
turning away

fetid water, festering (n.) صَدِيدٌ  
water, boiling water

( صَدِيدٌ is translated variously as pus, filthy water, hot or boiling water—LL)

★ ص د ر

(perf. 3 p.m. sing.) يَصْدُرُ  
<~ will proceed, will come forth

صَدَرَ يَصْدُرُ صَدْرًا وَ مَصْدَرًا (ن)  
to return from, proceed

(imperf. 3 p.m. sing.)iv, acc. يَصْدِرُ  
~drive away, taken away SS

breast, heart (n.) صَدْرٌ

<breasts, hearts (n.p.b.) صُدُورٌ  
(sing.) صَدْرٌ

★ ص د ع

(pip. 3 p. m. plu.)ii يَصْدَعُونَ  
they are/will be affected with headache

<< صَدَعٌ يَصْدَعُ صَدْعًا (ف)  
to divide

رَأَيْتَ الْفَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا  
Thou seest the hypocrites turning away from thee. [4:61]

they hinder, / (2) are hindering

وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ  
When they are hindering people from the sacred Mosque. [8:34]

(imperf. 3 p.m. plu.)  
they cry out, shout (3)

إِذَا قُومَكَ مِنْهُ يَعْجَدُونَ

Behold they (people) thereat cry out. (Jid.) lo ! thy people raise a clamour thereat. (M.A.) behold ! the folk laugh out. (Pic). [43:57]

Note : the difference between

يَصْدُونَ (with dhamma

upon ص) and يَهْدُونَ (with

Kasra under ص) should

be noted. The former means: 'they hinder or

kcep away', while the latter means: 'they raise a shout

with laughter and clamour'.

(imperf. 2 p.m plu.) acc. تَصُدُّوْا

that you hinder SS



< صَدَقَ يَصْدِقُ صَدَقًا (ض)

to turn away

(imperf. 3 p.m. plu.) يَصْدِقُونَ

They shun, turn aside

(n. dual.) الصَّدَقَيْنِ

cliffs, mountain sides

حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَقَيْنِ

When he levelled up (the gap) between the cliffs.

(Pic.) between the two mountain sides. (Jid.)

[18:96]

★ ص د ق

(perf. 3 p.m. sing.) صَدَقَ

< spoke the truth (1)

صَدَقَ يَصْدَقُ صِدْقًا (ن)

to be true, to say the truth, to fulfill SS

قُلْ صَدَقَ اللَّهُ

Say thou, Allah hath spoken the truth. [3:95]

fulfilled SS true, (2)  
showed SS true

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ بِالْحَقِّ

Allah hath fulfilled the vision for his messenger in very truth. (Pic.) [48:27]

(perf. 3 p.f. sing.) صَدَقَتْ

~has spoken truth, spoke truth

(perf. 3 p.m. plu.) صَدَقُوا

they totd truth (1)

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(imperf. 3 p.m. plu.) v يَهْتَدِعُونَ

they will be sundered, separated.

Note : It is notable that the

former يَهْتَدِعُونَ is of the second derived stem and passive imperfect, while

the latter is يَهْتَدِعُونَ which is of the fifth derived stem and active imperfect. The

latter is originally يَهْتَدِعُونَ

but in the abovementioned form the ت is

interchanged with ص ,

then assimilated to the other one.

(perate. m. sing.) اصْدَعْ

proclaim, promulgate aloud, declare openly

splitting (v.n.) الصَّدْعُ

وَالْأَرْضِ ذَاتِ الصَّدْعِ

And by the earth which splitteth (with herbage).

[86:12]

acc. مَتَصِّدَعًا

(Ap-der. > v, m. sing)

splitting asunder, rending asunder

★ ص د ف

(perf. 3 p.m. sing.) صَدَفَ

~shunned, turned away

(perf. 3 p. f. sing.) ii ~ testified	صَدَّقَتْ
(perf. 2 p.m. sing.) ii thou fulfilled SS	صَدَّقْتَ
(imperf. 3 p.m. sing.) ii ~ confirms SS	يُصَدِّقُ
(imperf. 3 p.m. plu.) ii they testify, believe in SS	يُصَدِّقُونَ
(imperf. 2 p.m. plu.) ii you confess SS, admit the truth	تُصَدِّقُونَ
(perf. 3 p.m. sing.) v meta. ~ forgo litt. ~ gave charity	تَصَدَّقَ
فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ Then whoever forgoeth it, then it shall be for him an expiation. [5:45]	
v. acc. n. d. (imperf. 3 p.m. plu meta. ~ you forgo litt. ~ you give charity	تَصَدَّقُوا
Note : Its original form is تَصَدَّقُونَ The final Nun is dropped due to accusative case. The first Ta is also dropped, as it is usual to the fifth derived stem in imperfect form.	
(perate. m. sing.) v be charitable	تَصَدَّقَ
acc. v (imperf. 3 p.m. plu.) that they forgo, remit as a charity	يَتَصَدَّقُوا

حَتَّىٰ يَبَيِّنَ لَكَ الَّذِينَ صَدَّقُوا  
Before it was manifest unto  
thee as whosoever told the  
truth. [9:43]

they are sincere (2)

أُولَٰئِكَ الَّذِينَ صَدَّقُوا  
Such are they who are sin-  
cere. [2:177]

they fulfilled SS (3)  
true

مِنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ  
Of the believers are men who  
have fulfilled that which  
they covenanted with  
Allah. [33:23]

(perf. 2 p.m. sing.) صَدَّقْتَ  
thou told the truth

(perf. 1st. p. plu.) صَدَقْنَا  
we fulfilled

(perf. 3 p.m. sing.) ii صَدَّقَ  
~ verified (1)

وَصَدَّقَ الرَّسُلِينَ  
And he verified the messen-  
gers. [37:37]

~ believed (2)

فَلَا صَدَّقَ وَلَا صَلَّىٰ  
He neither believed nor  
prayed. [75:31]

~ proved true (3)

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ كُلَّهُ  
Iblis proved true his opinion  
of them. (Arb.) [34:20]

other forms always has the meanings of excellence, truthfulness, veracity, virtue, firmness etc.

acc. **صَادِقًا** nom. **صَادِقٌ**  
(act. pic. m. sing.)  
true, truthful, truth-teller

nom. **الصَّادِقُونَ**، **صَادِقُونَ**  
acc. **الصَّادِقِينَ**، **صَادِقِينَ**  
(Ap-der. m. plu.)  
truthful ones

(ap-der f. plu.) **الصَّادِقَاتُ**  
truthful women

alms, charity (n.) acc. gen. **صَدَقَةٍ**  
< alms, charities (n.) **الصَّدَقَاتُ**  
(sing.) **الصَّدَقَةُ**

< dowries (n.) **صَدَقَاتٌ**  
(sing.) **صَدَقَةٌ**

(act. 2 pic. m. sing.) **صَدِيقٌ**  
friend

(relative m. sing.) **أَصْدَقٌ**  
more truthful than SS

(ints. m. sing.) **الصَّادِقُ**، **صَدِيقٌ**  
truthful one, man of truth and veracity

(ints. f. sing.) **صَدِيقَةٌ**  
truthful woman

gen. **الصَّادِقِينَ** nom. **الصَّادِقُونَ**  
(ints. m. plu.)  
truthful ones

acc. v **فَأَصَّدِّقْ**  
(imperf. 1st. p. sing.)  
that I may / shall give alms

(epl. 1st. p. plu.) v **لَنَصَّدِّقَنَّ**  
we will surely give alms

acc. **صِدْقًا** nom. **الصِّدْقُ**، **صِدْقٌ**  
truth (n.) (1)

**لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ**  
That he may ask the truthful of their truth. [33:8]

veracity, (2)  
truthfulness

**وَتَتَّكَمَّتْ بِكَلِمَاتِكَ صِدْقًا وَعَدْلًا**  
And perfected is the word of thy Lord in veracity and in justice. [6:115]

excellence (3)  
(Rgh. Zajjaj)

**وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ وَعِنْدَ رَبِّهِمْ**  
And give glad tidings to those who believe that for them is advancement in excellence. [10:2]

Note : the word **الصِّدْقُ** literally means truth in word or deed, as Raghīb has mentioned in Mufradat. It is almost impossible to render the vast and various meanings of this word into one word. It will suffice here to mention that this word and its

★ ص ر خ

(*imperf. 3 p.m. plu.*) *viii* يَصْطَرِخُونَ  
they will be shouting  
< صَرَخَ يَصْرُخُ صَرَاحًا وَصَرِيحًا (ن)  
to cry out loudly

(*imperf. 3 p.m. sing.*) *v* يَسْتَصْرِخُ  
~is crying unto SS for  
succour

(*ap-der. > ii, m. sing.*) *gen.* مُصْرِخٍ  
one who succours

مَا أَنَا بِمُصْرِخٍ وَمَا أَنْتُمْ بِمُصْرِخِي  
I cannot succour you nor can  
ye succour me. [14:22]

(*مُصْرِخِي + nd. يَ*)  
(*Ap-der. > ii, m. plu.*) مُصْرِخِي  
those who succour (me)

*litt.* shout or (*v.n.*) *acc.* صَرِيحٌ  
cry for help (but in the  
Holy Quran this word  
means reponse for the  
shout for help. In other  
words there will be nobody  
to approach to succour)

★ ص ر ر

(*perf. 3 p.m. plu.*) *assim. iv* أَصْرُوا  
they persisted

< أَصَرَ iv إِصْرَارًا  
to persevere in

*assim. iv* يُبْصِرُ  
(*imperf. 3 p.m. sing.*)  
~persists

*acc.* مُصَدِّقًا *nom.* مُصَدِّقٌ

(*ap-der. > ii, m. sing.*)  
confirming one

(*ap-der. > ii, m. sing.*) *gen.* الْمُصَدِّقِينَ  
confirming one

*acc. gen.* الْمُتَصَدِّقِينَ  
(*Ap-der. > v, m. plu.*)  
almsgivers, charitable ones

(*ap-der. > v, m. plu.*) *acc.* الْمُصَدِّقِينَ  
almsgivers, charitable ones

(*Ap-der. > v, f. plu.*) الْمُتَصَدِّقَاتُ  
charitable or almsgiver  
(women)

(*ap-der. > v, f. plu.*) الْمُتَصَدِّقَاتُ  
charitable or almsgiver  
(women)

confirmation (*v.n.*) تَصْدِيقٌ

★ ص د ي

(*imperf. 2 p.m. sing.*) *v* تَصَدَّى  
~thou attendest

< تَصَدَّى v تَصَدَّيَا  
to correspond to appear

clapping (*v.n.*) تَصْدِيَةٌ

★ ص ر ح

*acc.* الصَّرْحِ، صَرْحًا *nom.* صَرْحٌ  
palace, lofty building, (n.)  
tower

صَرَفَ بِصِرْفٍ صَرَفًا (ض) - عَن  
to turn away,

to turn to إِلَى -

(perf. 1st. p. plu.) صَرَفْنَا - إِلَى  
we turned towards, inclined  
towards,

(imperf. 3 p. m. sing.) يَصْرِفُ  
~averts, turns away

(imperf. 2 p. m. sing.) juss. تَصْرِفُ  
thou turns away, averts

nom. juss. أَصْرِفُ  
(imperf. 1st. p. sing.)  
I shall turn away

(el. 1st. p. plu.) لِنَصْرِفُ  
that we avert from, turn  
away

(pp. 3 p. f. sing.) صُرِفَتْ  
~would be turned to

(pip. 3 p. m. sing.) juss. يُصْرِفُ  
~is averted from

(pip. 3 p. m. plu.) يُصْرِفُونَ  
they are turned away

(pip. 2 p. m. plu.) تُصْرِفُونَ  
you are turned away

(perate. m. sing.) اصْرِفْ  
avert ! turn !

(perf. 1st. p. plu.) ii صَرَفْنَا  
we variously propounded,  
set forth

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ  
And assuredly We have variously propounded for mankind in the Quran every kind of similitude. [17:89]

assm. iv يَصِيرُونَ  
(imperf. 3 p. m. plu.)  
they persist

assim. juss. iv لَمْ يُصِيرُوا  
(imperf. neg. 3 p. m. plu.)  
they persist not

intense cold (n.) صِرٌّ

gen. صَرَفَةٌ  
vociferating, moaning (n.)

ص ر ص ر

gen. صَرَصِرٌ acc. قُرْدٌ  
raging, furious and (n.)  
intensely cold (wind)

ص ر ط ★

nom. الصِّرَاطُ، صِرَاطٌ

straight and right (n.) acc. صِرَاطًا  
path

ص ر ع ★

<lying or thrown (n.p.) صَرَعًا  
prostrate

صَرَعٌ بِصَرَعٍ صَرَعًا (ف)  
to strick down

ص ر ف ★

(perf. 3 p. m. sing.) عَن صَرَفَ  
<~turned, averted

(imperf. 3 p.m. sing.) viii  
~ascending, mounting up

vehement (n.) acc. صَعْدًا

وَمَنْ يُفْرِضْ عَنْ ذِكْرِهَا يَنَالِكُمُ عَذَابًا صَاعِدًا

And whosoever turneth aside  
from the remembrance of  
his Lord, him He shall  
thrust into a torment vehe-  
ment. [72:17]

fearful woe, dis- (n.) acc. صَعُودًا  
tressing punishment

سَأَرْجِفُهُ صَعُودًا

I shall afflict him with a  
fearful woe. [74:17]

Note : Literally صَعُودٌ is an  
ascending road, a moun-  
tain-road difficult of ascent;  
a difficult place of ascent.  
(LL)

soil, earth (n.) acc. صَعِيدًا

★ ص ع ر

(perate. neg. m. sing.) ii لَا تُصَعِّرْ  
turn not !

صَعِّرَ ii صَعِّرًا  
to turn the face

★ ص ع ق

(perf. 3 p.m. sing.) صَعِقَ  
~swooned

(imperf. 1st p. plu.) ii نَصَرَفْنَا  
we propound variously, vary

(perf. 3 p.m. plu.) vii انصَرَفُوا  
they turned away

(pact. pic. m. sing.) acc. مَصْرُوفًا  
avertible

diversion, (v.n.) acc. صَرَفًا  
averting

(n.pt.) acc. مَصْرِفًا  
escape, way for aversion

turning about (v.n.ii)gen. تَصْرِيفٍ

★ ص ر م

(epl. 3 p.m. plu.) لَبِصْرٍ مِّنْ  
surely they will reap

< صَرَمَ يَصْرِمُ صَرْمًا (ض)  
to cut off

(act. pic. m. plu.) acc. صَارِمِينَ  
reapers

(act. 2 pic. m. sing.) gen. الْقَرِيمِ  
reaped, plucked

★ ص ع د

(imperf. 3 p.m. sing.) يَصْعَدُ  
~ascendeth, mounteth up

< صَعِدَ يَصْعَدُ صَعُودًا (س)  
to ascend

(imperf. 2 p.m. plu.) iv تَصْعِدُونَ  
you are going, running,  
ascending

إِذْ تَصْعِدُونَ وَلَا تُلُونَ عَلَىٰ أَحَدٍ

And recall what time ye were  
running off. [3:153]

ص غ ي \*

(perf. 3 p. f. sing.) f.d. صَغَتْ  
~inclined to

< صَغَى يَصْغُو صَغَوًا (ن)  
to incline to

(el. 3 p. f. sing.) لِيَصْغَى  
that ~ may incline to

ص ف ح \*

(el. 3 p.m. plu.) لِيَصْفَحُوا  
they should forgive, over-  
look SS, pass over SS,  
pardon

< صَفَحَ يَصْفَحُ صَفْحًا (ف) - عَن  
to pardon, forgive

(imperf. 2 p.m. plu.) juss. تَصْفَحُوا  
you overlook, pardon

(perate. m. sing.) اصْفَحْ  
(you) overlook! pardon! for-  
give!

overlooking, (v.n.) acc. الصَّفْحُ  
forgiveness

avoidance, (v.n.) acc. صَفْحًا  
turning away from

أَفْتَضِرِبْ عَنَّا الذِّكْرَ صَفْحًا

Shall We then take away  
from you the admonition.

[43:5]

(this phrase 'is taken from a  
rider's striking his beast

to swoon on صَمِقَ صَفْقًا  
hearing a vehement sound

(i.e., the living will die and  
the souls of the dead will  
become unconscious—Jid.)

(pip. 3 p.m. plu.) يَصْمِقُونَ  
they shall be swooned

(act. pic. f. sing.) الصَّاعِقَةُ، صَاعِقَةٌ  
thunderbolt, vehement cry,  
(meta. destructive punish-  
ment)

(n.p.b.) الصَّوَارِقُ  
thunderbolts, thunderclaps  
thunderstruck (n. adj.) acc. صَيْقًا

ص غ ر \*

صَاغِرُونَ nom. الصَّاغِرِينَ، صَاغِرِينَ acc.  
< (act. pic. m. plu.) gen.  
abject ones, subdued ones

صَغْرٌ يَصْغُرُ صَغْرًا (ك)  
to be small,

to be mean صِغَارًا -

صَغِيرًا acc. صَغِيرٍ gen.  
(act. 2 pic. m. sing.)  
small

(act. 2 pic. f. sing.) acc. صَغِيرَةً  
small

less than SS (elative) أَصْغَرُ

vileness, humiliation (v.n.) صَغَارٌ

وَأَتَاكَمُنَ الصَّافُونَ

And verily we ! we are ranged  
ranks. [37:165]

(act. pic. f. plu.) gen. الصَّافَاتِ ، صَافَاتٍ  
those who are (1)  
ranged in ranks (i.e.  
angels)

وَالَّذِينَ صَفَّاءُ

By the angels ranged in ranks.  
[37:1]

spreading and (2)  
outstretching the wings  
(i.e., birds)

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ قُوفَهُمْ صَفْتًا وَنَقِيضَهُنَّ

Behold they not the birds  
above them outstretching  
the wings and they also  
withdraw them ? [67:19]

those standing (n.p.b.) acc. صَوَافٍ  
in rows ('applied to camels  
as meaning, setting their  
legs in an even row'.--LL)

مَصْفُوفَةٌ nom. مَصْفُوفَةٌ gen.

(pact. pic. f. sing.)

ranged

row, rank (n.) acc. صَفًّا

ص ف ن

(act. pic. f. plu.) الصَّافِيَاتُ

well-bred, coursing horses

Note ; 'Safinat' is plural of  
safin, which signifies, 'a

with his stick when he  
desires to turn him from  
the course that he is pur-  
suing' (LL). And it signi-  
fies avoidance of some-  
thing).

ص ف د

&lt;chains, fetters (n.p.b.) الْأَصْفَادُ

(sing) صَفْدٌ

ص ف ر

(Ap-der. ix, m. sing.) acc. مُصْفَرًا  
<yellow

أَصْفَرًا ix اصْفَرَّارًا  
to become yellow, pale

yellow (f) صَفْرَاءُ

&lt;tawny (n.p.) صَفْرٌ

(sing.) صَفْرَاءُ وَأَصْفَرٌ

ص ف ص ف

smooth, (n.) (qurd.) acc. صَفْصَفًا  
levelled and empty plain

ص ف ف ف

(act. pic. m. sing.) assim. الصَّافُونَ  
<those ranged in ranks (i.e.,  
angels)

صَفَّ يَصِفُّ صَفًّا (ن)

to set in a rank



Safa (n.) الصَّفَا

(a small mount or merely an eminence in the holy city of Makkah besides the building of the holy mosque).

horse standing upon three legs and the extremity of the hoof of the fourth leg' (LL, Ibn Kathir). Therefore, it means a horse that is still when standing, or well-bred horse.

★ ص ل ب

(perf. 3 p.m. plu.) صَلَّبُوا

&lt; they crucified

صَلَبَ يَصَلِبُ صَلْبًا (ن)

to crucify *ii* تَصَلَّبَ

(pip. 3 p.m. sing.) يُصَلَّبُ

~will be crucified

(pip. 3 p.m. sing.) *ii* صَلَّبُوا

~will be crucified

(epl. 1st p. sing.) *ii* لَأَصَلِّبَنَّ

I will surely crucify

rib, (n.) gen. الصَّلْبِ

breast bone

loins (n.p.b.) gen. أَصْلَابٍ

Note: الصَّلْبِ (sing.) and

أَصْلَابِ (plu.) each of them is used in Quran only one time. But the place where it is used as singular means the "rib of woman" and where it is used as plural it means there 'the loin of the man.'

★ ص ف و

(perf. 3 p.m. sing.) *iv* أَضْفَى

&lt;&lt; ~distinguished

صَفَا يَصْفُو صَفْوًا (ن)

to be pure,

to choose *iv* إِضْفَاءً

to clarify

أَنَاصِفُكُمْ يَكْفُرُ بِالْبَيْنِ

Hath then your Lord distinguished you with sons.

[17:40]

(perf. 3 p.m. sing.) *viii* اصْطَفَى

~chose SS

(perf. 1st p. (sing.) *viii* اصْطَفَيْتُ

I chose SS

(perf. 1st p. plu.) *viii* اصْطَفَيْنَا

we chose SS

(imperf. 3 p.m. sing.) *viii* يَصْطَفِي

~chooses

(pis. pic. m. sing.) مَصْفًى

clarified, pure

(pis. pic. m. plu.) الْمُصْطَفَيْنِ

slected ones

good their state. (*Jid.*) and improve their condition. (*M.A.*) [47:2]

(*perf. 3 p.m. plu.*) *iv* أَصْلَحُوا  
they amended (their conduct in future)

(*perf. 1st. p. plu.*) *iv* أَصْلَحْنَا  
we made SS fit and sound

(*imperf. 3 p.m. sing.*) *iv* يُصْلِحُ  
~rectifies, corrects, purifies

يُصْلِحُ لَكَ أَعْمَالَكَ  
He will rectify for you your works. [33:71]

sets right (2)

إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ  
Verily Allah setteth not right the work of corrupters. [10:81]

(*imperf. 3 p.m. dual.*) *acc. iv* يُصْلِحَا  
they (twain) effect a reconciliation

(*imperf. 3 p. m. plu.*) *iv* يُصْلِحُونَ  
they rectify

*acc. gen. iv* تُصْلِحُوا  
(*imperf. 2 p.m. plu.*)  
that you make peace, reconcile  
iliate

*nom.* الصَّالِحُ، صَالِحٌ

(*act. pic. m. sing.*) *acc.* صَالِحًا  
good, righteous, fit (1)

SALEH (2) (*prop. n.*)  
(the name of a Prophet sent to Thamudites)

★ ص ل ح

(*perf. 3 p.m. sing.*) صَلَحَ  
< ~act righteously, are good, are fit

صَلَحَ بِصَلَحِ (ف، ك)  
to be good, right, sound

(*perf. 3 p.m. sing.*) *iv* أَصْلَحَ  
~amended, reformed (1)

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ  
Then whosoever repenteth after his wrongdoing and amendeth (e. g., reformed the conduct). [5:39]

~effected an (2)  
agreement, made up

فَمَنْ خَافَ مِنْ مَوْصٍ جَنًّا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ

But if one fears a wrong or sinful course on the part of the testator and effects an agreement between the parties. (*M.A.*) and thereupon he maketh up the matter between them. (*Jid.*) [2:182]

~made good, (3)  
improved

لَا تَكْفُرْ عَنْهُمْ ذُنُوبَهُمْ وَأَصْلَحْ بِأَلْسِنَتِهِمْ  
He shall expiate their misdeeds from them and make

< صَدَدٌ بَعِيدٌ صَدَادًا (ض)

to be hard and smooth

ص ل ص ل

ringing clay (n.) gen. صَلَّالٍ

ص ل و \*

(perf. 3 p.m. sing.) ii صَلَّى

prayed

to pray, ii صَلَّاهُ  
to pray for

(imperf. 3 p. m. sing.) ii يُصَلِّي

~ is praying (1)

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْغُرْفَةِ

Then the angels called unto him even while he stood praying in the apartment.

[3:39]

~ sends blessings (2)  
and benedictions

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ

He it is who sendeth His blessings (benedictions) to you, and His angels.

[33:43]

(imperf. 3 p. m. plu.) ii يُصَلِّونَ

they send their blessings and benedictions

(imperf. neg. 3 p.m. plu.) ii لَمْ يُصَلِّوا

they have not prayed

(act. pic. m. dual.) gen. صَالِحِينَ  
two righteous ones

acc. الصَّالِحِينَ nom.

(act. pic. m. plu.)  
good, righteous ones

(act. pic. f. plu.) الصَّالِحَاتُ  
righteous (works or deeds)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

And give glad tidings unto those who believe and do good works. [2:25]

good, righteous (2)  
women

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظْنَاهُ

So righteous women are obedient, guarding in secret that Allah hath guarded.

[4:34]

(Ap-der. > iv, m. sing.) الْمُصْلِحِ  
fair dealer lit. rectifier

gen. الْمُصْلِحِينَ nom.

(Ap-der. > iv, m. plu.)  
rectifiers, reconcilers

(v.n.) acc. صُلْحًا nom. الصُّلْحُ  
reconciliation

acc. إِصْلَاحًا nom. الإِصْلَاحُ

rectification (v.n. ii) gen. إِصْلَاحٍ  
reconciliation, setting good

ص ل د \*

smooth and bare (n.) acc. صَدَا  
(rock)

churches, synagogues and mcsques would have been pulled down. [22:40]

★ ص ل ی

(imperf. 3 p.m. sing.) **يَصِلُ**  
< ~ will roast

**صَلَّى يَصَلِي (ف)**  
to roast, fry, boil

(imperf. 3 p.m. plu.) **يَصَلُونَ**  
they will roast

(imperf. 3 p. f. sing.) **تَصَلِي**  
~ will roast

(perate, > ii, m. plu.) **اَصَلُوا**  
you roast

(perate, > ii, m. plu.) **صَلُوا**  
(you) roast SS

(imperf. 1st p. sing.) iv **اَصِلُ**  
I shall roast SS

juss. **نُصَلِي** nom.  
(imperf 1st p. plu.) iv

we shall roast SS

(imperf. 2 p. m. plu.) viii **تَصَلُونَ**  
you may warm yourselves (with fire in severe cold)

ذَقَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَائِغًا تَكُونُ مِنهَا

بَخِيرًا لَوْ آتَيْتُكُمْ مِنْهَا بِقَبَسٍ لَعَلَّكُمْ تَصَلُونَ

(Remember) when Musa said unto his household: I perceive a fire afar, I will bring you tiding thence or bring to you a borrowed flame that you may warm. [27:7]

(el. 3 p.m. plu.) ii **لِيُصَلُّوا**  
they should pray

(perate, > ii, m. sing.) **صَلَّ**  
(thou) pray!

(perate > ii, m. plu.) **صَلُّوا**  
(you) send benedictions and blessings!

ii **لَا تُصَلَّ - عَلَيَّ**  
(perate neg. m. sing.)  
(thou) pray not over SS

acc. gen. **المُصَلِّينَ**

(Ap-dr. > ii, m. plu.)  
prayerful ones, (those who pray)

the place for prayer (n.pt.) **مُصَلِّي**

prayer, worship (n.) **الصَّلَاةُ، صَلَاةٌ**

(n.p.b.) gen. **الصَّلَوَاتِ** nom. **صَلَوَاتٍ**  
< prayers (1)

(sing.) **صَلَاةٌ**

**حُفِظُوا عَلَى الصَّلَوَاتِ**  
Guard the prayers. [2:238]

blessings, benedictions (2)

**أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ**

These on them shall be benedictions from their Lord. [2:157]

synagogues (3)

**وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَيَّجَتْ**

**صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَسَمِيْدٌ**

And were it not for Allah's repelling of some by means of others, cloisters and

★ م م ص

(perf. 3 p.m. plu.) assim.  
they (willfully) became  
deaf

صَمُّوا

< صَمٌّ يَصْمُونَ صَمًّا (ن)

to be deaf

(perf. 3 p.m. sing.) iv  
~deafened SS

أَصَمَّ

deaf (n. adj.) الْأَصَمُّ

acc. صَمًّا nom. الصَّمُّ، صَمٌّ  
deaf ones (n. adj. plu.)

★ ن ع ص

(perf. 3 p.m. plu.)  
< they worked, wrought

صَنَعُوا

صَنَعَ يَصْنَعُ صُنْأً (ف)

to make do, create

(imperf. 3 p.m. plu.)  
~is making

يَصْنَعُ

وَصْنَعُ الْفُلْكِ

And he was making the Ark.

[11:38]

~is building (2)

وَدَمَّرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا

يَعْبُدُونَ

And we destroyed that which  
Fir'awn and his people  
had built and that which  
they had raised. [7:137]

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Note: It is notable that  
all forms of this root except  
iv are intransitive. And both  
are used in the Quran in the  
context of torment. The eighth  
derived stem is used in the  
Quran only two times and not  
in context of chastisement,  
but only in the meaning of  
getting warm. [27:7]

(act. pic. m. sing.) nom. f.d. صَالٍ  
one who is to roast

(act. pic. m. plu.) nom. f.n.d. صَالُوا  
those who are to roast

★ م ت ص

(act. pic. m. plu.) صَامِتُونَ  
< silent ones

صَمِتَ يَصْمِتُ صَمْتًا (ن)

to be silent

★ م د ص

An epithet of Allah, meaning:  
Besought of all, and Independent  
of every one and every thing,  
i.e., lacking in nothing and  
wanting none to complement  
Him, The Absolute, the Eternal.

★ م ع ص

< cloisters (n.p.b.) صَوَامِعَ

(sing.) صَوْمَعَةٌ

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handiwork (2)

صَنَّ اللَّهُ الَّذِي آتَقَنَ كُلَّ شَيْءٍ

The handiwork of Allah  
who hath perfected every  
thing. [27:88]

making, art of making(n.) صَنَعَةٌ

★ ص ن م

الْأَصْنَامَ، أَصْنَامًا acc. أَصْنَامٍ

&lt; idols (n.p.b.)

(sing.) صَمٌّ

★ ص ن و

two palm trees (n. sing.) صِنَوَانٌ  
from one root

★ ص ه ر

(pip. 3 p. m. sing.) يَصِيرُ

~shall be melted

kinship by (n.) acc. صِهْرًا  
marriage

★ ص و ب

(perf. 3 p. m. sing.) iv آصَابَ

~befall (e. g., (1)  
calamity)

&lt; آصَابَ iv إِصَابَةً

to hit, attain the purpose,  
to be right, to assail, to  
befall (calamity)

(el. (pip) 2 p. m. sing.) لِيُصْنَعَ  
that thou may be brought up

وَلِيُصْنَعَ عَلَيَّ عَيْنِي

And that thou may be brou-  
ght up before my eyes.

[20:39]

(imperf. 3 p. m. plu.) يَصْنَعُونَ  
they are doing, performing

(imperf. 2 p. m. plu.) تَصْنَعُونَ  
you are doing, performing

(perate. m. sing.) اصْنَعُ  
(you) make (SS)!

(perf. 1st p. sing.) viii اصْطَلَمْتُ  
I chose (SS)

وَأَصْطَلَمْتُكَ لِنَفْسِي

And I have chosen thee for  
Myself. [20:41]

Note : It would be rendered  
as 'I brought up' accord-  
ing to other reliable  
commentators.

castles, fortress (n. pl) acc. مَصَانِعَ

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

And take ye for yourselves  
castles (or fortresses) that  
haply ye abide. [26:129]

(n.) acc. صَنَاعًا  
performance, (1)  
doing

وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

And they deem that they are  
doing well in performance.

[18:104]

~will afflict (2)

لَا يُعِيبُهُمْ طَمَأُ وَلَا انْصَابٌ وَلَا مَخَصَصَةٌ

Afflict them not thirst or fatigue or hunger.

[9:120]

*juss.* تُصِيبُ *acc.* تُصِيبُ *nom.* تُصِيبُ

(*imperf.* 3 p. f./2 p. m. sing.)

you/it will befall, afflict

(*e.m. neg. f. sing.*) *iv* لَا تُصِيبَنَّ

~shall not afflict

(*imperf.* 2 p.m. plu.) *iv acc.* تُصِيبُوا

that you may not harm, hurt

(*imperf. Ist. p. sing.*) *iv* أُصِيبُ

I shall afflict

(*imperf. Ist. p. plu.*) *iv* نُصِيبُ

we bestow

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ

We bestow Our mercy on whomsoever We will.

[12:56]

(*ap-der.* > *iv, m. sing.*) مُصِيبٌ

that which to befall or smite SS

(*ap-der.* > *iv, f. sing.*) مُصِيبَةٌ

affliction

laden cloud, (n.)

abundant rain

right (n.) *acc.* صَوَابًا

ص و ت \*

voice (n.) صَوْتٌ

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ  
No calamity befalleth save by Allah's leave. [64:11]

~made SS fall (2)  
upon (in good context)

فَتَنَى الرِّدْقَ يَخْرُجُ مِنْ خَلْفِهِ فَإِذَا أَصَابَ بِهِ  
مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَنْتَبِهُونَ

Then when He causes it to fall upon whom He pleases of His bondmen, lo! they rejoice. [30:48]

~intended, desired (3)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً  
حَيْثُ أَصَابَ

So We made the wind subservient to him, it made his command to run gently whenever he desired (M.A.) whithersoever he intended (Pic.). [38:36]

(*perf.* 3 p. f. sing.) *iv* أَصَابَتْ

~befell, afflicted

(*perf.* 2 p.m. plu.) *iv* أَصَبْتُمْ

you inflicted, smited

(*perf. Ist. p. plu.*) *iv* أَصَبْنَا

we inflicted, smited

*juss.* يُصِيبُ *acc.* يُصِيبُ *nom.*

(*imperf.* 3 p. m. sing.) *iv*

~shall befall, (1)

let befall

## ★ ص و م

(e. l. 3 p.m. sing.) **يَصُمُّ**  
 <~should fast  
 to fast (ن) **صَامَ يَصُومُ صَوْماً**  
 to abstain from **عَنَ -**  
 (imperf. 2 p.m. plu.) acc. **تَصُومُوا**  
 that you fast  
 (act. pic. m. plu.) gen. **الصَّائِمِينَ**  
 fasting men  
 (act. pic. f. plu.) gen. **الصَّائِمَاتِ**  
 fasting women  
 a fast (n.) acc. **صَوْماً**

acc. **الصِّيَامِ** nom. **صِيَامٌ**  
 fasting (v.n.) gen. **الصِّيَامِ، صِيَامٍ**

## ★ ص ي ح

acc. **الصَّيْحَةِ** nom. **الصَّيْحَةُ، صَيْحَةٌ**  
 (an awful) shout (n.) gen. **صَيْحَةٍ**  
 or cry

## ★ ص ي د

(perate. m. plu.) **اصْطَادُوا**  
 <<(you) hunt, chase  
 may hunt, may chase  
**صَادَ يَصِيدُ صَيْدًا (ض) وَ اصْطَادَ**  
 to hunt  
 gen. **الصَّيْدِ** acc. **الصَّيْدَ** nom. **صَيْدٌ**  
 hunting, chase (1) (v.n.)

voices (n.p.b.) acc. **الْأَصْوَاتُ**

## ★ ص و ر

(perate. m. sing.) **صَرَّ**  
 <(you) incline  
**صَارَ يَصُورُ صَوْرًا (ن)**  
 to cause to incline  
**فَخَذَا رُبْعًا مِّنَ الطَّيْرِ فَصَرَّهُنَّ إِلَيْكَ**  
 Take then thou four of the  
 birds and incline them  
 towards thee. [2:260]

(perf. 3 p.m. sing.) ii **صَوَّرَ**  
 shaped, formed, fashioned  
 < **صَوَّرَ** ii **تَصَوَّرَ**  
 to shape, fashion

(imperf. 1st. p. plu.) ii **صَوَّرْنَا**  
 we shaped, formed,  
 fashioned

(imperf. 3 p.m. sing.) ii **يَصَوِّرُ**  
 ~shapes, fashions

(ap-der. m. sing.) ii **المُصَوِّرُ**  
 Fashioner (an epithet of  
 Allah)

## ★ ص و ع

cup (n.) **صَوَّاعٌ**

## ★ ص و ف

< wools (n.p.b.) gen. **أَصْرَافٍ**  
 (sing.) **صُوفٌ**



صَارَ يَصِيرُ صَيْراً (ض) - إِلَى

to arrive

acc. مَصِيرًا، مَصِيرًا nom. الْمَصِيرُ  
return, destination (v.n.)

ص ي ص \*

<fortresses (n. p.b.) صِبَاغِي

(sing.) صِبَاغَةً، صِبَاغِيَّةً

ص ي ف \*

summer (n.) gen. الصَّيْفِ

وَأَنْتُمْ حُرْمٌ غَيْرُ مَحَلٍّ لِلصَّيْدِ

Not allowing the chase while  
you are in a state a  
sanctity. [5:1]

the game (2)  
(that which is to be hunted)

لَيَلْبُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ

Allah shall surely try you  
with the game. [5:94]

ص ي ر \*

(imperf. 3 p. f. sing.) تَصِيرُ

<cometh to, reaches to,  
tenders to

\*\*\*

## کتاب الضاد

ضَحِكَ بِضَحِكَ ضَحَاً وَ ضَحَاً (س)

to laugh, to wonder, to rejoice (Rgb., LL)

to laugh at مِنْ -

(imperf. 3 p.m. plu.) يَضْحَكُونَ  
they laugh

إِذَا هُمْ مِنْهَا يَضْحَكُونَ

Behold! at them they were laughing. [43:47]

(el. imperf. 3 p.m. plu.) لِيَضْحَكُوا  
let them laugh

(imperf. 2 p.m. plu.) تَضْحَكُونَ  
you laugh

وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ

You were laughing at them. [23:110]

(perf. 3 p. m. sing.) iv أَضْحَكَ  
~causeth to laugh

acc. ضَاحِكًا ضَاحِكًا  
(act. pic. m. sing.)  
laughing

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☆ ض ا ن

الضَّانُّ (n.)  
the sheep

☆ ض ب ح

< panting (v.n.) acc. ضَبَّاحًا

ضَبَّاحٌ يَضْبَحُ ضَبَّاحًا وَ ضَبَّاحًا (ف)

to pant, breathe in running hard (horses)

☆ ض ج ع

(n.p.t.) الْمَضَاجِعُ / مَضَاجِعُ

< places of laying down (beds)

(sing.) مَضَجَّعٌ

☆ ض ح ك

(perf. 3 p.f. sing.) ضَحِكَتْ

< ~ laughed

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## ☆ ض د د

(in) adversary (n.) acc. ضِدًّا

## ☆ ض ر ب

(part. 3 p. m. sing.) ضَرَبَ

~set forth a parable  
~coineth the similitude  
(pic.)

~propounded the similitude  
(Jid.)

ضَرَبًا (ض) ضَرَبَ يَضْرِبُ  
to strike, to beat

to coin a similitude  
or give a parable, to  
make an example

to give similitude (1)  
to mention (2)  
to compare (3)

to strive, go forth فِي

to travel فِي الْأَرْضِ

to take away, avoid هَزَ

to put a cover, shut عَلَى

كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

How Allah set forth a parable.  
[14:24]

(perf. 3 p. m. plu.) ضَرَبُوا  
they set forth a (1)  
parable

فَتَبَسَّوْصَاحِبَاتِنَ قَوْلَهَا

So he smiled wondering at  
her word. [27:19]

(act. pic. m. sing.) ضَاحِكَةً  
laughing

ضَاحِكَةً مُتَبَشِّرَةً

Laughing, rejoicing. [80:39]

## ☆ ض ح و

(imperf. 2 p. m. sing.) acc. ضَعِي  
<thou shall suffer from sun

ضَعِي بِضَعِي تَحَا (س)  
to be smitten by the sun

<early forenoon (n.) ضَعِي

The word ضَعِي properly  
signifies the bright part  
of the day when the sun  
shines fully (LL).

by the bright- comp. الضَّحَى  
ness of the day

[the particle و means 'swear  
by' and الضَّحَى  
brightness of the day.

The final letter of the word  
i.e., ي is replaced in case  
of its attachment to pro-  
nominal thus :  
its sunshine] ضَحَامًا

(imper. 3 p.m. sing.)  
~ coineth a similitude, gives  
a parable

يَقْرِبُ اللَّهُ الْأَمْثَالَ

Allah coineth the similitudes. [13:17]

يَقْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ

"Allah propounds the truth  
and falsity." [13:17]

(Most of the commentators took the word الْأَمْثَالَ in this verse as ellipsis, thus the meaning would be "Allah set forth or propounded a similitude to show the differences between the truth and the false (see IK., RZ); some of them as Qr., Rgh. took the verb يَقْرِبُ in the meaning of compare i.e., "Allah compares (between) the truth and false"; some of them explained it as "likeneth or confirmeth"

(imperf. 3 p.m. plu.) يَضْرِبُونَ  
they strike

يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ

They strike their faces and their backs. [8:50]

they travel فِي الْأَرْضِ -

وَأُخْرَى يَضْرِبُونَ فِي الْأَرْضِ

And others who travel on the land. [73:20]

يَضْرِبُ

كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ

How they set forth a parable. [17:48]

They mentioned (2)

مَا ضَرَبْتُهُ لَكَ إِلَّا جَدَلًا

They mentioned him not to thee save for disputation. [43:58]

they travel (3)

إِذَا ضَرَبُوا فِي الْأَرْضِ

When they travel in the earth. [3:156]

(perf. 2 p.m. plu.)

ye went forth (1) فِي ضَرَبْتُمْ

إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ

When ye go forth in Allah's way. [4:94]

ye travel in the (2) فِي الْأَرْضِ  
earth.

لِذَا ضَرَبْتُمْ فِي الْأَرْضِ

And when ye travel in the earth. [4:101]

(perf. 1st. p. plu.) ضَرَبْنَا - الْأَمْثَالَ  
we made example

وَضَرَبْنَا لَكُمْ الْأَمْثَالَ

We made (them) example for you. [14:45]

we put over a cover (2) عَلَى -

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ

Wherefore We put a covering over their ears in the cave. [18:11]

ed by those translators who tend to deny miracles).

give a parable **ضَرْبٌ - مَثَلًا**  
or propound a similitude

make a way **ضَرْبًا - طَرِيقًا**

فَأَقْرِبُوا لَهُم مِّنْ طَرِيقَاتِ الْبَحْرِ يَبْسُتًا

And make for them a way dry in the sea. [20:77]

(parate. m. plu.) **اضْرِبُوا**  
smite! (1)

فَلَمَّا اضْرَبْتُمُو بَعْضَهَا

Wherefore We said, smite with part of her. [2:73]

beat (2)

وَأَعْرِضْهُمْ فِي الْمَضَاجِعِ وَاضْرِبْهُمْ

And avoid the (f) in beds and beat them. [4:34]

(pp. 3 p.m. sing.) **ضَرْبٌ**

similitude is (1) **مَثَلٌ**  
propounded

held up as (2) **مَثَلًا**  
sample

وَلَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا

And when the son of Maryam is held up as an example. [43:56]

is set (3)

فَضْرِبَ بَيْنَهُمُ سُورًا

Then between them a high wall is set. [57:13]

(imperf. 3 p. f. plu.) **يَضْرِبْنَ**

they strike

they should not **لَا يَضْرِبْنَ**  
strike

(el. imperf. 3 p. f. plu.) **لَيَضْرِبْنَ**

They should cover

وَلَيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُجُوبِهِنَّ

And they (female) should put their scarves (head-covers) over their bosoms.

[24:31]

(perate neg. m. plu.) **لَا تَضْرِبُوا**

propound not **الْأَمْثَالَ**  
the similitude

(imperf. 1st. p. plu.) **نَضْرِبُ**

we propound the **الْأَمْثَالَ**  
similitude,

we take away **عَنْ -**

أَفَضْرِبُ عَنْكَ الذِّكْرَ فَصْفًا

Shall we then take away from you the Admonition. [43:5]

strike! (perate. m. sing.) **اضْرِبْ**

اضْرِبْ بِعَصَاكَ الْحَجَرَ

Strike with thy staff the stone. [2:60]

Caution: The only correct

rendering of **اضْرِبْ** is

'smite' or 'strike'. The

root verb **ضَرَبَ** never

signifies "to seek a way"

or "march on" as render-

ضَرَ يَضُرُّ ضَرًّا وَضَرًّا (ن)

to injure, harm, hurt

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ  
And invite not beside Allah  
that can neither profit  
thee nor hurt thee.

[10:106]

acc. يَضُرُّوْا

(imperf. 3 p.m. plu.) يَضُرُّوْنَ  
they hurtلَنْ يَضُرُّوكَ  
they will never  
hurt thee

acc. تَضُرُّوْا

(imperf. 2 p.m. plu.) تَضُرُّوْنَ  
you hurtلَا تَضُرُّوْهُ / لَا تَضُرُّوْهُ  
you hurt him not(pip. 3 p.m. sing.) يَضُرُّ  
~ is hurt or is done harm

وَلَا يَضُرُّوكَ كَاتِبٌ وَلَا شَهِيدٌ  
And let no harm be done to  
scribe or witness. [2:282]

(pip. 3 p.f. sing.) تَضُرُّ  
~ is/are hurt

لَا تَضُرُّوْا الْوَالِدَةَ بِأَمْرِهَا  
A mother should not be hurt  
because of her child.  
[2:233]

(imperf. 1st p. sing.) viii أَضْطَرُّ  
< I shall compel

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(pp. 3 p.f. sing.) ضُرِبَتْ

overshadowed عَلَى -

ضُرِبَتْ عَلَيْهِمُ الذَّلَالَةُ  
Overshadowed are they by  
ignominy. (Asad.) [3:112]

smiting (v.n.) ضَرَبٌ

وَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ  
So when you meet (in battle)  
those who disbelieve smite  
the necks. [47:4]

ضَرَبٌ is verbal noun here  
used in the sense of im-  
perative to emphasise the  
command. The verse means  
when you face disbelievers  
in the battle. (see IK)

(v.n.) acc. ضَرْبًا

فِي الْأَرْضِ  
going about in  
the earth

لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ  
They are disabled from going  
about in the earth.  
[2:273]

striking (2)

فَرَأَى عَلَيْهِمُ ضَرْبًا بِالْيَمِينِ  
Then he slipped unto them  
striking with right hand.  
[37:93]

☆ ض و ر

(imperf. 3 p.m. sing.) assim يَضُرُّ  
< ~ hurts

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hurting (v.n. iii, acc.) ضَرَّارًا

وَالَّذِينَ أَحْنَأُوا صُدُورَهُمْ لِحُرُوفٍ

And those who have set up  
a mosque for hurting.

[9:107]

وَلَا تُكْرِمُوا كُفْرًا

And retain them not for  
hurting. [2:231]

harming (v.n. iii) مُضَارًّا

وَمَنْ يَدْرَسْهُ يَكْفُرْ بِاللَّهِ وَرَسُولِهِ يُؤْتِيهِ الشَّرَّ بِمَا كَفَرَ وَاللَّهُ يَهْدِي الْقَوْمَ الضَّالِّينَ

After (paying) a bequest they  
may have made, or a debt  
(that may have incurred)  
neither of which having  
been intended to harm  
(the heirs). [4:12]

الضَّرْرُ فِعْلُ الْوَاحِدِ وَ

الْمُضَارُّ فِعْلُ الْإِثْنَيْنِ

The word ضَرَّرَ is that what  
is done by one, while  
مُضَارَّرَ or ضَرَّارَ (v.n.)  
requires more than one, to  
give the meaning of the  
word. (MJJ.)

(act. pic. m. sing.) ضَارٌّ

one who harms

وَلَيْسَ بِضَارِّهِمْ شَيْئًا

And he can harm them not  
at all. [58:10]

(act. pic. m. plu.) ضَارِّينَ

those who harm others

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viii. اضْطَرَّارًا  
to force, compel, to drive to

قَالَ وَمَنْ كَفَرَ فَأَتَّبِعُهُ لِيَلَّغَهُ اللَّهُ بِعَذَابِهِ أَلِيمًا

He said: and who disbelieveth  
I shall give him enjoyment  
for a while. Thereafter I  
shall compel him to the  
doom of fire. [2:126](imperf. 1st. p. plu.) viii اضْطَرَّارًا  
we compel or force to(pp. 3 p.m. sing.) viii اضْطَرَّارًا  
~ is compelled to(pp. 2 p.m. plu.) viii اضْطَرَّارًا  
you are compelled to

hurt (v.n.) ضَرًّا acc. ضَرًّا

hurt (v.n.) ضَرًّا

(lit. hurt) (n.) ضَرْرٌ

meta : disability (due  
to illness or any sort  
of defect)

عَبْرَ الْوَالِدِ الضَّرْفِ

Save those who are disabled.  
[4:95]

adversity, harm, distress (n.) ضَرًّا

(ضَرًّا is that evil which  
relates to the person as  
disease while بَأْسًا is  
that which relates to pro-  
perty, as poverty.—LL)

٣٥٠

(The duplicated ض indicates

that ت of v is changed by its following emphatic letter ض as a phonemic rule).

humility (v.n.v.,) acc. تَضَرُّعًا

(act. 2 pic. m. sing.) ضَرَبِعٌ  
bad pasturage, dry herbage, thorny plant.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ  
No food shall be theirs save bitter thorn. [88:6]

### ض ر ع ف

(perf. 3 p.m. sing.) ضَعَّفَ  
< ~ was/is weak

ضَعَّفَ يَضْعِفُ ضَعْفًا وَ ضَعْفَانَةً (ك)  
to weak

ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ  
Weak are (both) the invoker and the invoked. [22:73]

(perf. 3 p.m. plu.) ضَعَّفُوا  
they were weak

they weakened not (neg.) مَا ضَعَّفُوا

(perf. 3 p.m. plu.) خُ اسْتَضْعَفُوا  
they weakened

(imperf. 3 p.m. sing.) خُ يَضْعِفُ  
~ weakens

(p.p. 3 p. m. plu.) خُ اسْتَضْعِفُوا  
(lit.) those made weak

مَا هُمْ بِضَارِعِينَ لِأَيِّهِمْ أَحَدٌ

And they are not to harm anyone thereby. [2:102]

distressed (pis. pic.) vill الْمَضْرُوعُ

أَتَىٰ يُجِيبُ الْمَضْرُوعَ إِذَا دَعَاهُ

Is not He (best) who answereth the distressed when he calleth unto Him.

[27:62]

### ض ر ع ف

(perf. 3 p.m. plu.) v تَضَرَّعُوا

< They prayed humbling themselves (or they humbled themselves)

تَضَرَّعَ يَتَضَرَّعُ تَضَرُّعًا v

<< to pray with humiliatiy or humble oneself

ضَرَعَ يَضْرَعُ ضَرْمًا وَ ضَرَاهُ (ف)  
to a base or إِلَى -

humiliate one's self before

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا

Wherefore they did not, when the disaser from Us came upon them, humble themselves? [6:43]

(imperf. 3 p.m. plu.) v يَتَضَرَّعُونَ  
they humble themselves

(imperf. 3 p. m. plu.) v يَضْرَعُونَ  
they humble themselves



قَالَ لِكُلِّ ضِعْفٍ

He said: to each double. (i.e. in the hereafter He will say) [7:38]

twofold (2)

لَهُمْ جَزَاءُ الْوَعْدِ بِمَا عَمِلُوا

Theirs (shall be) twofold rewards for that they have done. [34:37]

twofold (n. dual.) ضِعْفَيْنِ

manifold (m. p.) acc. أَضْمَانًا

(v. n. iii) acc. مُضَاعَفَةً (مُضَاعَفَةٌ) multiplied

(act. pic. m. sing.) acc. ضَعِيفًا weak

weak ones (n. p.) acc. ضِعَافًا

weak ones (n. p.) ضِعْفَاءُ

more weak (relative.) أَضْعَفُ (in respect of.....)

(Ap-der. > m. plu.) iv مُضْعِفُونَ those who get manifold

قَالِيبَاتُ هُمُ الْمُضْعِفُونَ

They shall have (increase) manifold. [30:39]

acc. مُسْتَضْعَفِينَ nom. مُسْتَضْعِفُونَ

(ap-der. m. plu.) x

weakened ones

(meta: oppressed people)

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(in the verse 7:75 means: those who were counted weak, due to their poverty or owing to the smallness of their group).

(pip. 3 p. m. plu.) x بِسْتَضْعَفُونَ they are made weak

الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

The people who used to be oppressed. [7:137]

(Note: بِسْتَضْعَفُونَ means who are made weak, metaphorically rendered 'oppressed'.)

(imperf. 3 p. m. sing.) iii مُضَاعَفٌ <<< doubles,

(multiplieth)

ضَعَفَ يَضْعِفُ ضَعْفًا (ف)

iii ضَاعَفَ مُضَاعَفَةً < to double, multiply

وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ

And Allah multiplieth unto whomsoever He listeth. [2:261]

(pip. 3 p. m. sing.) مُضَاعَفٌ is made double

weakness (n.) ضَعْفٌ

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ

Allah is it who created you in weakness. [30:54]

double (1) (n.) ضِعْفٌ

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فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Surely he lost the right way,  
or he surely has strayed.

[2:108]

~ failed (2)

وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

And failed them that which  
they had been fabricating.

[6:24]

~ wasted (3)

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

(They are) those whose effort  
is wasted in the life of  
this world. [18:104]

~ disappeared (4)

وَلَمَّا مَسَّكُمُ الضُّرُّ مِنَ الْبَحْرِ ضَلَّ مَنْ

تَدْعُونَ إِلَّا إِيَّاهُ

And when there toucheth  
you a disaster on the sea,  
those whom ye call up-  
on disappear except Him  
(alone). [17:67]

(perfect 1st p. sing.) ضَلَّتْ

I went astray

فَدَضَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

For then I shall be gone  
astray, and shall not re-  
main of the guided. [6:56]

(perf. 3 p. m. plu.) ضَلُّوا

strayed, erred (1)

ض غ ث ★

a handful (n.) acc. ضِفْتًا  
of herbs

(or a handful of twigs of  
trees or shrubs) (LL)

medleys (n. p.) أَضْفَاتٌ

أَضْفَاتُ أَحْلَامٍ

Medleys of dreams. [12:44]

ض غ ن ★

< secret (n. p.) أَضْفَانٌ

malevolence

(sing.) ضَيْفٌ hatred, malice

ض ف د ع

< frogs (n. p.) الضَّفَادِعُ

(sing.) ضِفْدَعَةٌ

ض ل ل ★

(perf. 3 p. m. sing.) assim. ضَلَّ

< ~lost the (1)  
right way, strayed

ضَلَّ بِعَيْلٍ ضَلَالًا وَ ضَلَالَةً (ض)  
to loss one's way,

go astray, to stray, to fail,  
to disappear, to err, to  
wander from, to forget

(imperf. 3 p. f. sing.)  
errs (f) (forgets)

أَنْ تَوَلَّىٰ لِحَدِّهِمَا أَتَذَكِّرُ لِحَدِّهِمَا الْأُخْرَىٰ  
So if one of the two (women)  
erreteth (forgetteth), the  
one may remind the other.  
[2:282]

(imperf. 1st. p. sing.)  
I shall go astray

قُلْ إِنْ ضَلَّكَ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي  
Say : if (ever) I go astray,  
I shall stray only against  
myself. [34:50]

(perf. 3 p. m. sing.) iv  
left in error (1)

أَضَلَّ إِضْلَالًا  
(i) to leave in error (if the  
subject of the sentence  
is Allah and the object  
is other than man),  
(ii) to lead astray

أَتُرِيدُونَ أَنْ يُضِلُّوا مِنْ أَضَلِّ لَدُنَّ اللَّهِ  
Do you (perchance) seek to  
guide those whom Allah  
let go astray (or left in  
error). [4:88]

~sent astray (2)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ سَبِيلِ اللَّهِ أَضَلَّ  
أَعْمَالَهُمْ

Those who disbelieve and  
hinder others from the way  
of Allah, He shall send  
their work astray. [47:1]

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تَضَلَّ

فَدَّ ضَلُّوا ضَلًّا بَعِيدًا

Indeed they have erred (or  
strayed) going far astray.  
[4:167]

disappeared, (2)  
have gone away

أَضِلُّ

قَالُوا إِنَّ مَا كُنْتُمْ

تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا  
They say : where is that  
which you used to call  
upon besides Allah ? They  
would say : They have  
disappeared from us.  
[7:37]

(perf. 1st p. plu.) ضَلُّوا  
we disappeared

وَقَالُوا إِنَّمَا ضَلُّوا فِي الْأَرْضِ وَمَا كُنَّا فِي خَلْقٍ جَدِيدٍ  
And they say, When we are  
lost (disappeared) in the  
earth, shall we be in a  
new creation ? [32:10]

(imperf. 3 p. m. sing.)  
~strays (1)

هُوَ أَعْلَمُ مَنْ يُضِلُّ عَنْ سَبِيلِهِ

He knoweth well whosoever  
strayeth from His path.  
[6:117]

erreteth (2)

لَا يَضِلُّ رَبِّي وَلَا يَنسَى

My Lord erreth not nor He  
foregetteth. [20:52]

يَضِلُّ

٣٥٤

(wandering in the way of God *i.e.*, struggling to find the way, in search of the true light. That the character of the Prophet was even in his youth exemplary and exceptional in the most tempting environment of Makka is borne out by hostile biographers.)

(Jid.)

the strayed ones الضَّالِّينَ *nom.* الضَّالُّونَ

an error (v.n.) ضَلَالٌ

لَكِنَّ الظَّالِمِينَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ

But today the wrong-doers are in error manifest.

[19:38] astray or (2) wasted و in vain

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of the infidels only goes wasted or astray [13:14]

the error (v.n.) الضَّلَالُ

error (v.n.) ضَلَالَةٌ، الضَّلَالَةُ

further astray (1) (relative) أَضَلُّ

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ

And who is further astray than he who followeth his desire. [28:50]

further astray (2)

أُولَئِكَ سَاءَ مَا كَانُوا يَأْكُلُونَ وَأَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

Those are worst in abode ;

٣٥٥

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا

And assuredly he (*i.e.*, Satan) hath led astray a great multitude. [36:62]

(perf. 3 p.m. dual.) iv أَضَلَّ  
the twain led astray

(perf. 3 p.m. plu.) iv أَضَلُّوا  
they led astray

(perf. 2 p.m. plu.) iv أَضَلَّمْ  
you led astray

(perf. 3 p. f. plu.) iv أَضَلَّلَنْ  
they (f. *i.e.*, idols) led astray

(imperf. 3 p.m. sing.) iv يُضِلُّ  
~sends astray

(imperf. 3 p.m. sing.) iv يُضِلُّ  
~sends astray

(Note : In conditional phrases the assimilation of two letters is removed, thus

يُضِلُّ becomes يُضِلُّ

(imperf. 3 p.m. plu.) iv يُضِلُّونَ  
they lead astray

(el. 3 p.m. plu.) iv لِيُضِلُّوا  
in order to lead astray

(imperf. 3 p.m. plu.) acc. nd يَضِيحُ  
that they/they may lead astray

(act. pic. m. sing.) acc. ضَالًّا  
wandering

وَوَجَدَكَ ضَالًّا فَهَدَى

And He found thee wandering so He guided. [93:7]

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## ☆ ض ن ك

(v.n.) acc.

ضَنَكَا

&lt; hard, narrow

ضَنَكَ بِضَنِكَ ضَنَكًا وَضَنَاكَةً (ن)

to be narrow

## ☆ ض ن ن

(act. 2 pic. m. sing.)

ضَنِينٌ

&lt; tenacious

ضَنَّ بِضَنِّ ضَنَانًا (ن)

to be tenacious, regardly,

وَمَا هُوَ عَلَى الْعَيْبِ بِضَنِينٍ

And he is of the unseen not a tenacious (concealer).

[81:24]

(The prophet has nothing to conceal, his messages are all plain and unambiguous) (Rz.)

## ☆ ض ه ا

(imperf. 3 p.m. plu.) iii h.v.

بِضَاهِمُونَ

&lt; they resemble

to resemble iii ضَاهَا مُضَاهَمَةٌ

(the verb has no triliteral from) (LL)

بِضَاهِمُونَ تَوَلَّى الَّذِينَ كَفَرُوا مِنْ قَبْلُ

They resemble to saying of those who disbelieved before. [9:30]

## ☆ ض و ه

(perf. 3 p.m. sing.) iv (h.v.)

أَضَاءَ

&lt; ~illuminated

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and furtherst astray from the level way. [5:60]

(Ap-der. m. sing) iv مُضِلٌّ  
misleader(Ap-der. m. plu.) acc. iv مُضِلِّينَ  
seducers

وَمَا كُنْتُ مَتَّبِعَ الْمُضِلِّينَ عَصَا

I was not one to take seducers as supporters. [18:51]

## ☆ ض م ر

(act. pic. m. sing.)

ضَامِرٌ

&lt; lean, thin mount

ضَمَرَ بِضَمْرٍ ضَمُورًا (ن)

to be thin

وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

And on any lean (mount) coming from every deep defile. [22:27]

(worn out and famished by a long journey; the phrase is expressive of fatiguing journey and great distance)

## ☆ ض م م

(perate m. sing.) assim.

أَضْمَمْتُ

&lt; press !

ضَمَّ بِضَمِّ ضَمًّا (ن)

to join, gather, add, to press

وَاضْمُرْ يَدَكَ إِلَى جَنَاحِكَ

And press thy hand to thy side. [20:22]

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ أَعْمَالَكُمْ

And Allah is not one to let  
your faith go wasted. [2:143]

(imperf. 1st. p. sing.) iv  
I waste

أُضَيِّعُ

أَنِّي لَا أُضَيِّعُ عَمَلَكُمْ

That I waste not the work  
of a worker amongst you.  
[3:195]

(imperf. 1st. p. plu.) iv  
we waste

نُضَيِّعُ

إِنَّا لَا نُضَيِّعُ أَعْمَالَ الْمُصْلِحِينَ

Verily We shall not waste the  
hire of the rectifiers. [7:170]

ض ي ف

(w.v.) ii بِضَيْفُونَ acc. n.d. بَضَيْفُوا  
<they entertain

to entertain iv ضَيْفٌ

ضَافٌ بِضَيْفٍ ضَيْفَةٌ (ض)

to be a guest or to enjoy  
hospitality

guest (n.) ضَيْفٌ

ض ي ق

(perf. 3 p.m. sing.) (w.v.) ضَاقَ  
~became narrow,  
(meta.) was troubled

ضَاقَ يَضِيقُ ضَيْقًا وَضَيْقًا (ض)  
to be narrow, to become  
straiten

to illuminate,  
shine

أَضَاءَ إِضَاءَةً

<< ضَاءَ يَضِيءُ ضَوْأً وَضِيَاءً (ن)

to shine, glitter

(perf. 3 p. f. sing.) iv أَضَاءَتْ  
~illuminated

(imperf. 3 p.m. sing.) iv يُضِيئُ  
illuminates

light (v.n., r.f.) ضِيَاءٌ

ض ي ر

<harm (v.n.) (w.v.) ضَرَّ

ضَارٌّ يَضِيرُ ضَيْرًا (ض)

to harm, injure, damage

ض ي ز

<unjust, unfair (n.) (w.v.) ضَيْرٌ

ضَارٌّ وَضَارٌّ يَضِيرُ ضَوْزِي

to be unjust in  
giving a judgement  
(Mojm.)

ض ي ع

(perf. 3 p.m. plu.) iv (w.v.) أَضَاعُوا  
<they wasted, they neglected

iv أَضَاعَ يُضَيِّعُ إِضَاعَةً  
to waste, to neglect, to lose

أَضَاعُوا الصَّلَاةَ

They neglected the prayer.  
[19:59]

(imperf. 3 p.m. sing.) iv يُضَيِّعُ  
~wastes

(imperf. 3 p.m. sing.)

~straitens

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ

And We know indeed that thy breast straitens. [15:97]

(el. imperf. 2 p.m. plu.)li  
that you, in order to straiten

strait (n.) acc.

يَجْعَلُ صَدْرَهُ ضَيْقًا

(He) maketh his breast strait. [6:125]

(act. pic. m. sing.)  
straitened (in the sense of  
Pis. Pic.)

وَصَّاوُنْ يَوْمَ صَدْرِكَ

And thy breast will he straitened by it. [11:12]

straitness (v.n.)

يَضِيقُ

لِتَضِيقُوا

ضَيْقًا

ضَائِقًا

ضَيْقًا

وَضَاقَ بِرُؤْمِ ذُرِّيَّتِهِ

And he was troubled on their account (Arb.) and he felt straitened on their account (Jid.) [11:77]

(Primarily the meaning of phrase is "stretching forth the arm" and is used in the sense of power or ability (TA) the meaning of the phrase is "he was unable to do the thing, or he lacked strength to accomplish the affair"—LL.)

(perf. 3 p. f. sing.)

~was straitened

ضَاقَتْ

ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

The earth, vast as it is, became straitened unto them. [9:118]

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## کتاب الطاء

ط ب ق ★

*lit. cover (n.) acc.* طَبَقًا، طَبَقٌ  
stage, state, layer

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ

Surely you shall ride stage  
by stage. [84:19]

(i.e., O making your existence  
is not fixed or stationary,  
you must be ever changing  
growing, journeying from  
the state of the living to  
that of dead, and from the  
state of the dead to a new  
life in the next world. The

preposition *عَنْ* is here  
synonymous with *بَعْدُ* and

*طَبَقًا عَن طَبَقٍ* is equi-  
valent to *حَالَةً بَعْدَ حَالَةٍ*.

storeys, stages (v.n.) acc. طَبَاقًا

ط ب ع ★

(perf. 3 p.m. sing.) طَبَعَ  
< ~ set a seal

طَبَعَ يَطْبَعُ طَبْعًا (ف)

to seal, imprint

بَلْ طَبَعَ اللَّهُ عَلَيْهِمُ الْكُفْرَ هُمْ

Aye! Allah hath set a seal  
upon them for their infid-  
elity. [4:155]

(imperf. 3 p. m. sing.) يَطْبَعُ  
sets a seal

(imperf. 1st. plu.) نَطْبَعُ  
we put a seal

(pp. 3 p.m. sing.) طَبُعُ  
is sealed

وَطَبَعَ عَلَى قُلُوبِهِمْ

And their hearts are sealed.  
[9:87]



(*imperf. 2 p.m.. sing.*) *acc.*  
thou mayst drive away

(*perate. neg. m. sing.*)  
drive not !

(*act. pic. m. sing.*)  
one who drives SS away

ط ر ف ★

طَرَفٌ، الطَّرْفُ (n.) eye

*lit.* : eye. In some verses it is rendered as glance, sight, looking, according to the context.

a side, *n. acc.* (1)  
a portion

يَقْطَعُ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

That he may cut off a portion of those who disbelieve.

[3:127]

side, end (2)

طَرَفَيْنِ < *gen n.d.*

two ends (*n. dual.*)

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَرُفُوعًا مِنَ اللَّيْلِ

Aud establish the ptyyer at the two ends of the day, and the neighbouring (watches) of the night.

[11:114]

أَطْرَافٌ (1) (*n. p.*)

مَسِيحٍ وَأَطْرَافِ النَّهَارِ

And hallow (Him) at the ends of the day. [20:130]

تَطْرُدُ

لَا تَطْرُدُ

طَارِدٌ

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا

Who hath created seven heavens in storeys. [67:3]

ط ح و ★

(*perf. 3 p.m. sing.*) *w.v.*

< ~extended

طَحًا يَطْحُو طَحْوًا (ن)

to spread out, extend (*trans. & intrans.*) (*Lis., Rgh.*)

وَالْأَرْضِ وَمَا طَحَّهَا

By the earth and Him who spread it forth. [91:6]

ط ر ح ★

(*perate. m. plu.*) أَطْرَحُوا

< cast forth

طَرِحَ يَطْرَحُ طَرَحًا (ف، س)

to throw, cast forth

أَمْثَلُوا يُوسُفَ أَوْ اظْرَحُوهُ أَرْضًا

Slay Yusuf or cast him forth to some land. [12:9]

ط ر د ★

(*perf. 1st p. sing.*) طَرَدْتُ

< I drove away

طَرَدَ يَطْرُدُ طَرْدًا (ن)

to send away, to get SS out (*trans.*), to drive out

## ★ ط ع م

(perf. 3 p.m. plu.) طَعِمُوا  
< they ate

طَعِمَ يَطْعَمُ طَعْمًا وَطَعَامًا (س)  
to eat (intrans.)

طَعِمَ يَطْعَمُ طَعْمًا وَطَعْمًا (س)  
to taste (intrans.)

(perf. 2 p.m. plu.) طَعِمْتُمْ  
you ate

وَإِذَا طَعِمْتُمْ فَانْتَشِرُوا

And when you have eaten  
then disperse. [33:53]

(imperf. 3 p.m. sing.) يَطْعَمُ  
~eats

لَا يَطْعَمُونَ إِلَّا مَنْ نَشَاءُ

None shall eat thereof save  
whom We allow. (6:138)

(juss. 3 p.m. sing.) لَمْ يَطْعَمْ  
< did not taste  
the v.n. is طَعَمَ see above

وَمَنْ كَرِهَ يَطْعَمُهُ فَإِنَّهُ بِيَدِي

And whosoever tasteth it not,  
verily shall be mine.

[2:249]

(perf. 3 p.m. sing.) iv أَطْعَمَ  
< ~fed

to feed (trans.) iv أَطْعَمَ إِطْعَامًا

(imperf. 3 p.m. sing.) iv يَطْعِمُ  
~feeds

borders (2)

أَلَمْ يَرَوْا أَنَّ تِلْكَ الْأَرْضَ تَنْقُصُ مِنْ أَطْرَافِهَا  
Behold they not that We  
visit the land diminishing  
it by the borders thereof.  
[13:41]

## ★ ط ر ق

(act. pic. m. sing.) gen. الطَّارِقُ  
< the comer by night

طَرَقَ يَطْرُقُ طَرَقًا (ن)  
to come at night, to knock,  
to strick

(lit. anything coming by night  
or appearing at night thus

الطارق is the star that  
appears in the night : also  
the morning star, because  
it comes at the end of the  
night—Rgh. LL)

way, path (n.) طَرِيقًا acc. طَرِيقٌ

way, path (n.) الطَّرِيقَةُ، طَرِيقَةٌ

ways, paths (n. p.) طَرَائِقُ

## ★ ط ر ي - و

< fresh acc. adj. طَرِيًّا  
طَرِيٌّ يَطْرِيٌّ - طَرِيٌّ يَطْرُوُّ  
طَرَاوَةٌ (س، ك)

to be tender, fresh

طَعَنَ يَطْعُنُ طَعْنًا (ف، ن) - فِي، عَلَيَّ  
to speak ill of,  
defame

وَطَعَنُوا فِي دِينِكَ

And they thrust at your religion (Arb.) assail (Pic.)  
revile (Jid.). [9:12]

speaking ill (v.n.) acc.

طَعْنًا

وَطَعَنُوا فِي الدِّينِ

And scoffing at the faith.  
(Jid.) [4:46]

ط غ ی - و

(perf. 3 p. m. sing.) w.v. طَفَى  
< ~exceeded (1)  
the limit

طَفَى يَطْفِي طَفْيًا وَ طَفْيَانًا (ف)  
to exceed the (i)  
bounds

طَفَا يَطْفُو طَفْوًا وَ طَفْوَانًا (ن)  
to rise high (water) (ii)

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَفَى

Go to Firawn, surely he has  
exceeded the bound (or  
limits or he is inordinate).  
[20:24]

(the water) rose high (2)

وَإِنَّا نَحْنُ حَمَلْنَاكُم فِي الْبَارِئَةِ

Surely we carried you in the  
ship, when the water rose  
high. [69:11]

(imperf. 3 p.m. plu.) iv يَطْعِمُونَ  
they feed

comps. iv. يَطْعِمُونِ  
that they feed me.

that they feed acc. يَطْعِمُونَا

me (pronominal) فِي

فِي shortened to يِنِ i.e., the  
first يِ is dropped

وَمَا أُرِيدُ أَنْ يُطْعِمُونِ

I desire not (from them)  
that they feed Me. [51:57]

(imperf. 2 p.m. plu.) iv تَطْعِمُونَ  
you feed

(imperf. 1st. p. plu.) نَطْعِمُ  
we feed

feed! (perate m. plu.) أَطْعِمُوا

~is fed (pip. 3 p. m. sing.) يَطْعَمُ

(perf. 3 p.m. dual.) اسْتَطْعَمَا  
the twain asked food

to seek x اسْتَطْعَمَا  
food (trans.) -

the feeding (v.n.) iv إِطْعَامٌ

an eater (act. pic. m. sing.) طَاعِمٌ

food (v.n.) الطَّعَامُ، الطَّعَامُ acc. طَعَامًا

taste (v.n.) طَعْمٌ

ط ع ن ★

(perf. 3 p. m. plu.) طَعَنُوا  
< they thrust at

exorbitance (v.n.) acc.  
insolence

طَفَانًا

★ ط ف ف ★

(perf. 3 p.m. sing.) h.v. iv  
<~extinguished

أَطْفَأَ

iv, **أَطْفَأَ إِطْفَاءً** <  
to extinguish, put out (fire or  
light)

<< طَقِيَ بِطَفْنًا طَفُومًا (س)  
to be put out (fire or light)

&lt;acc. يُطْفِئُوا

(imperf. 3 p.m. plu.)  
that they extinguish

(el imperf 3 p.m. plu.)  
would they extinguish (or  
they may extinguish)

لِطْفِئُوا

★ ط ف ف ★

(ap-der. m. plu.) ii  
<scrimpers

المُطَفِّينَ

to diminish ii **طَفَّفَ تَطْفِيفًا**  
(a measure or weigh below  
the standard)

( **مُطَفِّفٌ** one who gives short  
measure, or weight, thus  
cheating his companion,  
but this epithet is not ap-  
plied unrestrictedly except in  
the case of exorbitant  
deficiency).

(perf. 3 p. m. plu.)  
they exceeded limits

طَفَوْا

(imperf. 3 p. m. sing.) acc.  
that he may be inordinate

يَطْفِي

قَالَ رَبِّيَ الْإِنَّمَانَةَ أَفْ أَنْ يَفْرُطَ  
عَلَيْنَا وَأَنْ يَطْفِي

they (Twain) said : our Lord  
we fear lest he hasten to  
do evil to us or be inor-  
dinate (or he may  
play the tyrant). [20:45]

(perate. neg. m. plu.)  
do not exceed the limits.

لَا تَطْفُوا

more rebellious (relative)

أَطْفِي

كَأَنَّهُمْ أَظْلَمَ وَأَطْفِي

Verily that were more unjust  
and more rebellious.

[53:52]

(perf. 1st. p. sing.)  
caused to rebel

أَطْفَيْتُ

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْفَيْتُهُ

His comrade saith: our Lord!  
I did not cause him to  
rebel (make him exceed  
the limits). [50:27]

acc. **طَاغُونِ**, **طَاغِينَ**, **طَاغِيْنَ** nom.  
insolent (LL) (n. p.)  
exorbitant (Jid.)

outburst, (intrans.)  
thundering noise. **طَاغِيَّةٌ**

an idol, false god, devil (n.) **طَاغُوتٌ**

[whatever is worshipped in-

stead of God is **طَاغُوتٌ**

<children (n. p.) الأَطْفَالُ  
(sing.) طِفْلٌ

★ ط ل ب

(imperf. 3 p.m. plu.) يَطْلُبُ  
<~ seeks

طَلَبَ يَطْلُبُ طَلْبًا (ن)  
to seek, ask desire

seeking (v.n.) acc. طَلْبًا

seeker (act. pic. m. sing.) الطَّالِبُ

(pic. pact. m. sing.) الْمُطْلُوبُ  
the sought

★ ط ل ح

plantains (n.) طَلْحٌ

(It is the name of a certain fruit tree used to be found in Hejaz, its fruit is very delicious with good smell. (Muj.) It is a non-Arabic word. (Lis.)

★ ط ل ع

(perf. 3 p. f. sing.) طَلَعَتْ  
<~ rose high

طَلَعَ يَطْلَعُ طَلْعًا (ن)  
to appear, rise (sun), sprout

(imperf. 3 p. f. sing.) تَطْلَعُ  
~rises

★ ط ف ق

(perf. 3 p. m. sing.) طَفِقَ  
<~set about, began

طَفِقَ يَطْفِقُ طَفِيقًا (س)  
to begin,  
set out to do something

طَفِقَ سَعًا بِالسُّوْقِ وَالْأَعْنَاقِ  
And he set about slashing  
their legs and necks.  
[38:33]

(perf. 3 p.m. dual.) طَفِيقًا  
the twain began

وَطَفِيقًا يَخْضِفْنَ عَلَيْهِمَا مِنْ ذَرَقِ الْجَنَّةِ  
And the twain began to cover  
themselves with leaves  
from the Garden. [7:22]

★ ط ف ل

(n. used for plu.) الطِّفْلُ  
<the children

the word طِفْلٌ is used for  
singular and plural both

أَوِ الْطِفْلِ الَّذِينَ لَمْ يَطُورُوا عَلَّ عَوْرَتِ النِّسَاءِ  
Or the children not acquaint-  
ted with privy parts of  
woman. [24:31]

child (n. used for sing.) طِفْلًا

نُخْرِجُكَو طِفْلًا سَعًا  
Then we bring you forth as  
a child (infant). [22:5]

لَعْرَبٌ أَطْلَعُ إِلَى إِلَهِ مُوسَى  
That I may ascend to the  
God of Musa. [28:38]

(el imperf. 3 p.m. sing.) iv  
< that let know

to cause أَطْلَعُ إِطْلَاعًا  
someone know, inform

وَمَا كَانَ اللَّهُ لِيُظْهِرَ لَكُمْ الْغَيْبَ  
And Allah is not one to  
let you know the unseen.  
[3:179]

the rising (sun) (v.n.)

the time of rising (n. p.t.)

the place of rising (n. p.t.)

(Ap-der. m. plu.) vtii  
those who look down

قَالَ هَلْ أُنْتُمْ مُظْلِمُونَ  
Allah will say! will ye look  
down. [37:54]

(i.e., would you like to look  
at the man who had  
spoken thus? The phrase  
is equivalent with

هَلْ تُحِبُّونَ أَنْ تَظْلِمُوا  
would you like to look  
at them (Rz., Ksh.)

ranged date (1) (n.)

وَالنَّخْلَ بَيْضَاتٍ لَهَا طَعُّ نَضِيدٌ  
And tall date-palms (laden)  
with clusters ranged.  
[50:10]

لِيُطْلِعَ

طَلُوعٌ

مَطْلَعٌ

مَطْلَعٌ

مُطْلِعُونَ

طَلَعٌ

طَلَعٌ يَطْلَعُ طَلُوعًا (ف)

to ascend, to come to, or  
upon, look upon, know

to depart from عَزَّ، عَلَى -

(perf. 3 p.m. sing.) vii comp.  
< has he looked upon?

to look viii أَطْلَعُ إِطْلَاعًا  
upon or down, to know

(أ + interrotive + إِطْلَعُ )

أَطْلَعُ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا  
Hath he looked upon the  
Unseen, or hath he taken  
of the Compassionate a  
covenant? [19:78]

(perf. 3 p.m. sing.) viii  
he looked

فَأَطْلَعَهُ قَرَأَةً فِي سَوَاءِ الْجَحِيمِ

Then he looked (will look)  
down and see him in the  
midst of the flaming fire.  
[37:55]

(perf. 2 p.m. sing.) viii  
thou look

(imperf. 2 p.m. sing.) viii  
thou/will/notice

لَا تَزَالُ تَطَّلِعُ عَلَى خِيَابَتِهِمْ مِنْهُمْ  
Thou will not cease to notice  
defrauding on their part.  
[5:13]

(imperf. 1st. p. sing.) viii  
I ascend

أَطْلَعُ

أَطْلَعُ

أَطْلَعْتُ

تَطْلَعُ

أَطْلَعُ

(perf. 3 p.m. dual.) vii انطلقا  
the twain set out

فَانْطَلَقَا اَعْتَدَ حَتَّىٰ اِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا  
Then the twain set out; until when they embarked in a boat, he scuttled it.

[18:71]

(perf. 3 p.m. plu.) vii انطلقوا  
they went off

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ  
So they went off speaking to each other in a low voice.

[68:23]

(imperf. 3 p.m. sing.) ينطلق  
~moves

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي  
And my breast straineth and my tongue moveth not quickly.

[26:13]

depart, (perate m. plu.) vii انطلقوا

اِنطَلِقُوا إِلَىٰ مَا كُنتُمْ بِهِ تُكَذِّبُونَ  
Depart unto that which you used to call a lie. [77:29]

★ ط ل ل ★

a gentle rain (n.) طل

فَلَنْ لَوْ يَخْسِفُهَا وَابِلٌ يَطَّلُ  
And if no heavy rain-falleth upon it, then a gentle rain.

[2:265]

spathe (2)

وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ وَّزَيْتٌ

And from the date-stone, from the spathe thereof (come forth) clusters of dates low hanging. [6:99]

★ ط ل ق ★

(perf. 3 p.m. sing.) ii طلق

< ~divorced

to quit, leave, طَلَّقَ تَطْلِيقًا  
to divorce (his wife)

<< طَلَّقَ يَطْلُقُ طَلَاقًا (ن)  
to be freed from bond

(perf. 2 p.m. plu.) ii طَلَّقْتُمْ  
you divorced

you divorced them طَلَّقْتُمُوهُنَّ  
(i.e., women)

they (m.) divorced طَلَّقْتُمْ  
you (f.)

divorce ! (perate m. plu.) طَلَّقُوا  
(pis. pic. f. plu.) المطلقات

divorced women انطلق

(perf. 3 p. f. sing.) vii < ~started doing something

to set out اِنطَلَقَ اِنطِلَاقًا  
in doing something, or start with something, to depart

وَالطَّلَقَ الْمَلَائِكَةُ اِنْ اَمْسُوا

وَاَصْبِرْ طَاعَةَ الرَّبِّ لَعَلَّكُمْ

The chiefs among them departed (saying): Go ! and preserve in your gods. [38:6]

مِنْ قَبْلِ أَنْ نَطِيسَ وُجُوهُمَا

Before we obliterate the faces. [4:47]

Lest We efface your hope (Asad), before we alter countenances (Jid.), before We destroy the leaders (M. A.), before We destroy the countenances (Pic.).

Note ; see و ج • because of the differences among commentators in the meaning of و جوه ; not in the meaning of ط م س )

destroy! (perate. m. sing.) اَطِيسُ

رَبَّنَا اَطِيسْ عَلٰى اَمْوَالِهِمْ

Our Lord destroy their riches. [10:88]

ط م ع \*

(imperf. 3 p.m. sing.) يَطْمَعُ  
< ~covets

طَمِعَ يَطْمَعُ طَمًا وَ طَمًا - ب ، فِي  
to covet, eagerly desire, to hope for

I covet (imperf. 1st. sing.) اَطْمَعُ

(imperf. 3 p.m. plu.) يَطْمَعُونَ  
they covet

(imperf. 2 p.m. plu.) تَطْمَعُونَ  
you covet

ط م ت \*

(imperf. 3 p.m. sing.) juss يَطْمِئُ  
< ~touches, deflowers

طَمَتَ يَطْمِئُ طَمًّا (ض)  
to touch a women in order to deflower her

لَوْ يَطْمِئْتُهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

Before them man has not touched them nor jinni. [55:74]

ط م س \*

(p. p. 3 p. f. sing.) طَمِئَتْ  
< ~become effaced

طَمَسَ يَطْمِئُ طَمًّا وَ طَمُوسًا (ض ، ن)  
to be effaced, disappear, go far away, to be corrupted (in heart), to destroy

لَا ذَا النُّجُومِ طَمِئَتْ

So when stars are effaced. [77:8]

(perf. 1st. p. plu.) طَمَسْنَا  
we wipe out

وَلَوْ تَقَاءُ لَطَمَسْنَا عَلٰى اَعْيُنِهِمْ

And if We listed surely We should wipe out their eyes. [36:66]

(imperf. 1st. p. plu.) acc. نَطْمِئُ  
that we obliterate



(le. imperf. 3 p.m. sing.) لِيَطْمِنَنَّ  
~ may rest at ease

وَلَكِنْ لِيَطْمِنَنَّ قَلْبِي

But that my heart may rest  
at ease. [2:260]

(le. imperf. 2 p.m. sing.) لِيَطْمِنَنَّ  
~ may rest at ease

وَلِيَطْمِنَنَّ قُلُوبِكُمْ

That your hearts may rest  
at ease. [3:126]

at rest (Ap-der. m. sing.) مُطْمِنًا

وَقَلْبُهُ مُطْمِنًا بِالْإِيمَانِ

And his heart is at rest with  
the belief. [16:106]

(Ap-der. f. sing.) acc. مُطْمِنَةً  
at rest

قَرْيَةً كَانَتْ أَمِنًا مُطْمِنَةً

And town which was secure  
and at rest. [16:112]

peaceful (Ap-der. f. sing.) الْمُطْمِنَةَ

يَا أَيَّتُهَا النَّفْسُ الْمُطْمِئِنَّةُ

O thou peaceful soul.  
[89:27]

(ap-der. f. plu.) acc. مُطْمِئِنِينَ  
contentedly

مَلَائِكَةٌ يَمْشُونَ مُطْمِئِنِينَ

Angels walking about con-  
tentedly. [17:95]

(imperf. 1st p. plu.) iv نَطْمَعُ  
we covet  
to hope (v. n.) acc. طَمَعًا

ط م م ★

< calamity (n.) الطَّامَّةُ  
(assim) عَمَّ يَطْمَأُ طَمًا (ن)  
to overflow, cover up

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى

Then when the grand Calami-  
ty shall come (i.e. the  
resurrection). [79:34]

ط م ن ★

(perf. 3 p. m. sing.) vi اطْمَأَنَّ  
< ~ is contented  
to be free from اطْمَأَنَّ اطْمِئِنًا  
disquietude,  
to be in tranquillity

فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ

If there befall him good  
he is contented therewith.  
[22:11]

(perf. 2 p.m. plu.) اطْمَأْنَنْتُمْ  
you are secure  
(i.e., out of danger)

(perf. 3 p.m. plu.) اطْمَأَنُوا  
they are satisfied

وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا

And they are well-pleased  
with the life of the world  
and are satisfied therewith.  
[10:7]

تَطَهَّرُوا تَطَهَّرَ يَتَطَهَّرُونَ

as R. F. (*intrans.*), (or) they purify themselves (*f.*)acc. v, يَتَطَهَّرُونَ | يَتَطَهَّرُوا  
(*imperf. 3 p.m. plu.*)  
they clean themselves(perate. m. plu.) v أَطَهَّرُوا  
get yourselves cleaned(ap-der. m. sing.) ii مَطْهَرٌ  
one who purifies SSوَمَطْهَرِكِ مِنَ الَّذِينَ كَفَرُوا  
And (I am) purifying thee  
from those who disbelieve.  
[3:55](ap-der. m. plu.) acc. v مَطْهَرِينَ  
those who get themselves  
cleaned or purified(Ap-der. m. plu.) acc. v, الْمُطَهَّرِينَ  
clean ones(pis. pic. f. sing.) ii الْمُطَهَّرَةَ  
purified one (*f.*)

spouses purified أَزْوَاجٍ مُطَهَّرَةٍ

purified ones ii الْمُطَهَّرُونَ

purifying (*v.n.*) ii تَطْهِيراًclean (*v.n., r.f.*) طَهْرٌ(elative m. sing.) أَطْهَرُ  
the purest thing

ط و د

cliff, mound (*n.*) الطُّودُ

ط ه

two single letters of the ط ه  
Arabic alphabet, inter-  
preted in various ways  
(See. IK. Tb. Jid.)

ط ه ر

(perf. 3 p.f. plu.) يَطَهَّرُونَ  
<they are purifiedطَهْرٌ يَطَهَّرُ طَهْرًا وَ طَهْرًا  
to be clean وَ طَهْرًا (ك)  
pure, to be purified (*intrans.*)حَتَّى يَطَهَّرْنَ  
Till they (women) have puri-  
fied themselves. [2:222](perf. 3 p.m. sing.) ii طَهَّرَ  
~purified  
to purify (*trans.*) طَهَّرَ تَطْهِيراًطَهَّرَكَ  
He purified thee. [3:42](el. 3 p.m. sing.) acc. يَطَهَّرُ  
that he may purify(imperf. 2 p.m. sing.) تَطَهَّرِ  
thou purifieth

طَهَّرِ ! (perate. m. sing.)

طَهَّرَا ! (perate m. duul.)  
(O you twain)(perf. 3 p.f. plu.) v يَطَهَّرُونَ  
<they are purified

فَطَوَّعَتْ لَهُ نَفْسَهُ قَتْلَ أَخِيهِ

Then his soul made the slaying of his brother agreeable to him. [5:30]

(perf. 3 p.m. sing.) iv  
~obeyed

(perf. 3 p.m. plu.) iv  
they (m.) obeyed

(perf. 3 p.f. plu.) iv  
they (f.) obeyed

(perf. 2 p.m. plu.)  
you (m.) obeyed

you obeyed him أَطَعْتُمُوهُ

(perf. 1st p. plu.)  
we obeyed

(imperf. 3 p.m. plu.) iv  
obeys

لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ

Were he to obey you in many affairs. [49:07]

(juss. 3 p.m. sing.) iv  
~obeys

the weak letter « ي » is dropped due to conditional phrase.

(imperf. 3 p.m. plu.) iv  
they obey

(imperf. 2 p.m. plu.) acc. iv  
that/if/you obey

(imperf. 1st p. plu.) iv  
we obey

(perate. m. plu.) iv  
(O you) obey!

أَطَاعَ

أَطَاعُوا

أَطَعْنَ

أَطَعْتُمْ

أَطَعْنَا

يُطِيعُ

يُطِيعُونَ

يُطِيعُوا

يُطِيعُوا

يُطِيعُوا

أَطِيعُوا

كَالْظُّلُمِ الْعَظِيمِ

Like a huge mound (M.A.),  
or like a cliff mighty (Jid.).  
[26:63]

( الظُّلُمِ means a mountain,  
as well as an elevated or  
overlooking tract of land.)  
(LL.)

ط و ر ★

Tur (prop. n.) طُورٌ، الطُّورُ

(Tur is applied to mount Sinai and to the mount of Olives, and to several other mountains—LL)

<stages, states (n.p.) acc. أَطْوَارًا  
(sing.) طُورًا

ط و ع ★

(perf. 3 p.f. sing.) ii طَوَّعَتْ  
~made agreeable

to bring into طَوَّعَ  
subjection

طَوَّعَتْ لَهُ نَفْسَهُ :  
permitted him, made it  
easy or feasible for him  
i.e., he allowed himself to  
do something

<< طَاعَ يَطُوعُ طَوْعًا وَ طَاعَةً (ن)  
to obey  
to be obedient ل، ل -

استطاع يستطيع / استطاع  
 to be able,  
 to have power, consent,  
 (can do SS)

مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا  
 Who is able to find a way  
 thereunto. [3:97]

(perf. 2 p.m. sing.) x اسْتَطَعْتَ  
 thou art able

(perf. 1st. p. sing.) x اسْتَطَعْتُ  
 I am able

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ  
 I desire not but rectification,  
 so far as I am able. [11:88]

(perf. 3 p.m. plu.) x اسْتَطَاعُوا  
 they are able

إِنْ اسْتَطَاعُوا

مَا اسْتَطَاعُوا  
 they could not  
 (perf. 1st. p. plu.) x اسْتَطَعْنَا  
 we are able

لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ  
 If we could we would have  
 surely come forth with  
 you. [9:42]

(as اسْتَطَاعُوا) x اسْتَطَاعُوا

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوا

وَمَا اسْتَطَاعُوا لَهُ نَبَأًا

Thus they were not able to  
 mount it, nor were they  
 able to burrow through it.  
 [18:97]

(perate, f. plu.) iv اطِيعْنَ  
 (O you ladies) obey!

وَاطِيعَنَ اللَّهَ وَرَسُولَهُ

And obey Allah and His  
 Messenger. [33:33]

[In the verse 4:3 فَإِنْ أَطَعْتُمْ

i.e., if they obeyed you,  
 the form is اطِيعْنَ (perf.

3 p. f. plu.) which means:  
 they (f.) obeyed But in

the verse 33:33 the form  
 is اطِيعْنَ (imperative f. plu.)

i.e., (O you ladies) obey.  
 Learners should carefully  
 note the difference of  
 short vowel on the word ط ]

obey me (comp.) iv اطِيعُونِ

(اطِيعُوا + فِي اطِيعُونِ)

shortend to يَ )

(perate neg. m. sing.) iv لَا تَطِيعُ  
 obey not

(pip. 3 p.m. sing.) iv بطِيعَ

~is obeyed

(perf. 3 p.m. sing.) v تطوعَ

<~did voluntarily

to do v, تطوعَ تطوعًا

something voluntarily

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily  
 does good then verily  
 Allah is Appreciative,  
 Knowing. [2:158]

(perf. 3 p.m. sing.) x استطاعَ

<~could, was able, had power

(the ت of stem v is replaced  
by duplication of (ط))

ط و ف ★

طَافَ - عَلَى (w.v.)

(imperf. 3 p.m. sing.)  
~came upon

طَافَ يَطُوفُ طَوَافًا وَ طَوَافًا  
وَ طَوَافَاتًا وَ تَطَوَافًا

to go about, walk  
about, to run around,

to circumambulate, ب , حَوْلَ -  
to make the rounds,

to come upon, عَلَى -

to go around عَلَى , بَيْنَ -

فَطَافَ عَلَيْهِمُ طَافَاتٌ مِّنْ رَبِّكَ وَهُمْ نَائِمُونَ  
Then a visitation came upon  
it while they slept.

[68:19]

(imperf. 3 p.m. sing.) يَطُوفُ  
~goes round

يَطُوفُ عَلَيْهِمُ وُلْدَانٌ

Go round on them youths  
(boy servants). [56:17]

(imperf. 3 p.m. plu.) (w.v.) يَطُوفُونَ  
they go round

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيرِ آلِ

(They will be) going round  
between it and boiling  
water fierce. [55:44]

(pip. 3 p.m. sing.) بِطَافٍ  
is/will be/passed

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(imperf. 3 p.m. sing.) x يَسْتَطِيعُ  
~is able

هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً  
Is thy Lord able to send down  
unto us some food.

[5:112]

(juss. 3 p.m. sing.) x لَمْ يَسْتَطِيعْ  
could not do, was not able

(imperf. 2 p.m. sing.) x تَسْتَطِيعُ  
thou art able

(acc. 3 p.m. sing.) لَنْ تَسْتَطِيعَ  
thou never can do

لَمْ تَسْتَطِيعْ / لَمْ تَسْتَطِيعْ  
(juss. 3 p.m. sing.) x  
thou was not able

(imperf. 3 p.m. plu.) x يَسْتَطِيعُونَ  
they are able

(imperf. 2 p.m. plu.) x تَسْتَطِيعُونَ  
you are able

(acc. 2 p.m. plu.) x تَسْتَطِيعُوا  
you were able

لَنْ تَسْتَطِيعُوا  
you will not be able  
willingly (v. n.) acc. طَوَاعًا

obedience (v.n.) طَاعَةً

(act. pic. m. plu.) طَائِعِينَ  
<willing doers (of SS)

(sing.) طَائِعٌ

(pic. pact. m. sing.) مَطَاعٌ  
obeyed one

(Ap-der. m. plu.) v الْمُطَوِّعِينَ  
those who do something  
willing or voluntarily

۳۷۲

وَطَّهِّرْ بَيْتِي لِلطَّائِفِينَ

And clear up my House for those who circumambulate. [22 : 26]

(act. pic. f. sing.) طَائِفَةٌ

a group, party,

(a group of people counted from two persons up to a thousand—Rgh.)

طَائِفَتَانِ، الطَّائِفَتَيْنِ nom.

two parties (n. dual)

الطُّوفَانُ flood (n.)

lit. overpowering rain or 'deluge'

meta. any other universal destruction

ط و ق ★

(pip. 3 p.m. plu.) ii يَطْوِقُونَ

they shall be hung round neck

to impose، طَوَّقَ تَهْوِيقًا <

lay upon, to encircle, to put a collar or necklace around SS neck

<< طَاقَ يَطْوِقُ طَوْقًا (ن)

to be able, be in a position to do something

سَيَطْوِقُونَ مَا صَلُّوا بِهِ

Soon shall that wherewith they stint be hung round their necks. [3:180]

٣٧٣

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّوْحِيٍّ

A cup shall be passed round upon them, filled with limpid drink. [37:45]

<~walkes about viii يَطْوِفُ

viii اطَّوَّفَ يَطْوِفُ

to walk about, run about, to circumambulate

فَلَا جُنَاحَ عَلَيْهِمْ أَن يَمْشُوا بَيْنَهُمَا

There is no fault (lit. sin) in him if he walketh in between the twain. [2:158]

(el. 3 p.m. plu.) لِيَطْوِفُوا

let them circumambulate

وَلِيَطْوِفُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambulate the ancient House.

[22:29]

those who go (n.p. ints.) طَوَّافُونَ round frequently

طَوَّفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ

Going round frequently some of you on some of them.

[24:58]

(act. pic. m. sing.) طَافَتْ visitation

تَظَافَ عَلَيْهَا طَافٌ

A visitation come upon it. [68:19]

circumambulator(2)(n.p.) طَائِفِينَ

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## طَالَ يَطُولُ طَوَلًا (ن)

to be long, to continue for a long time, to be lasting

حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ

Until there lasted long upon them the life. [21:44]

(perf. 3 p.m. sing.) (w.v.) vi **تَطَاوَل**  
< prolonged

as R.F. vi **تَطَاوَل**

تَطَاوَل عَلَيْهِمُ الْعُمُرُ

And the life was prolonged upon them. [28:45]

(act. 2 pic. m. sing.) acc. **طَوِيلًا**  
prolonged, long

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا

Verily thou hast by day prolonged occupation. [73:7]

height (v.n.) acc. **طَوَلًا**

وَلَنْ تَبْلُغَ الْجِبَالَ طَوَلًا

And thou canst not reach the mountains in height. [17:37]

power (1) (n.) **الطَّوَلُ**

ذِي الطَّوَلِ

The Lord of Power. [40:3]  
(the possessor of all sufficiency and of super-abundance, as of bounty, or the possessor of power or of bounty, and beneficence) (Lis.).

(i. e. they shall have that whereof they were niggardly made to cleave to their necks like the neck-ring : as it is said in a tradition ; it shall be a biting snake upon the neck—

(imperf. 3 p.m. plu.) iv **يَطِيقُونَ**

< they can bear, they are able to do

iv **أَطَاقَ إِطَاقَةً**

to be able to do a thing

وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامِ مِسْكِينٍ

And for those who can keep it (fast) with hardship, the ransom is the feeding of a poor man. [2:184]

(i. e. such men and women as are exceedingly weak or are of very advanced old age. **إِطَاقَةً** signifies what can be done or borne with utmost difficulty—the utmost that one can do with difficulty, trouble or inconvenience. (Jid.—LL)

strength (n.) **طَاقَةٌ**

رَبَّنَا وَرَاغِبِينَ إِلَى طَاقَتِنَا مَا لَنَا بِطَاقَتِنَا كِتَابِيَةً

Our Lord ! impose not on us that for which we have no strength. [2:286]

ط و ل ★

(perf. 3 p.f. sing.) (w.v.) **طَالَ**  
< ~ lasted long

(Benjamin) family and his family was the smallest of all the families of the tribe (*Jid.* P. 2. n. 643).

★ ط و ی ★

(*imperf. Ist. p. plu.*) w.v. نَطْوِي  
 < ~ we roll up

طَوِي بِطَوِي طَيًّا (ض)  
 to fold, roll up

rolling up (v. n.) طَيًّا

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ بِالْكَتِّبِ  
 The day whereon We shall roll up the heaven like as the rolling up of a scroll for books. [21:104]

rolled ones (n. p. f.) مَطْوِيَاتٌ

وَالسَّمَوَاتُ مَطْوِيَاتٌ بِيَمِينِهِ  
 And the heavens are (shall be) rolled up in His Right hand. [39:67]

Tuwa (*prop. n.*) طَوِي

(*lit.* 'a thing twice done or twice blest and sanctified.' As a proper noun it is the name of the valley just below Mount Sinai. This spot is on the right flank of Sinai in a narrow valley called the 'Wadi Shoaib' which runs south-eastward from the great

opulent (2)

إِسْتَأْذَنَكَ أَوْلِيَ النَّظُولِ مِنْهُمْ

The opulent among them ask leave of thee. [9:86]

(*lit.* the possessor of opulence, *Jid.*)

means (3) (n.) acc. طَوْلًا

وَمَنْ لَوْ يَسْتَطِيعُ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ

And those of you who cannot afford means to marry free, believing women.

[4:25]

(The phrase لَمْ يَسْتَطِيعْ طَوْلًا is often taken to mean "he is not in a position to afford", i. e., in the financial sense: but Mohammad Abduh very convincingly expresses the view that it applies to all manners of pervertive circumstances, be they of material, personal or social nature.— (*Asad nn.* 4; 29 quoting Manar V. 19)

★ ★ ★ ★

Talut (*prop. n.*) طَالُوتٌ

(The Biblical from of Talut is Saul, who belonged to the smallest of the Israelite tribe of Binyamin



الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
طُورِي لَهُمْ وَحَسْنُ مَا بَ

Those who believe and do  
right, joy is for them, and  
bliss (their) journey's end.  
[13:29]

طَيِّبٌ *adj.* طَيِّبًا *acc.* الطَّيِّبُ  
the good (1)

(active participle on the mea-  
sure of (فِعْلٌ))

قُلْ لَا يَسْتَوِي السَّيِّئُ وَالطَّيِّبُ  
Say the evil and the good  
are not alike. [5:100]

clean (2)

فَتَبْتَ وَاصْبِرْ إِلَىٰ طَيِّبًا  
Then go to high clean soil.  
[4:43]

wholesome (3)

كُلُوا مِن مَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا  
Eat of that which is lawful  
and wholesome in the  
earth. [2:168]

gentle (4)

وَهُدًى وَآلِيَ الطَّيِّبِينَ مِنَ الْقَوْلِ  
And they are guided into  
gentle speeches. [22:24]

طَيِّبِينَ *nom.* الطَّيِّبِينَ  
good ones *n. p. acc.*  
(*opp. evil*)

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plain in front of the Ras-  
Sufsafah.—*Jid.*)

ط ي ب ★

طَابَ *(pref. 3 p. m. sing.) w.v.*  
<~pleased

طَابَ يَطِيبُ طَيِّبًا وَ طَيِّبَةً (ض)  
to be good, pleasant, agree-  
able, lawful

to be happy, طَابَتْ نَفْسُهُ  
cheerful

to leave, طَابَتْ عَنْهُ نَفْسًا  
give up

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ  
مَنْثَىٰ وَتِلْكَ وَرَبِّم

Then marry such as please  
you, of (other) women by  
twos and threes or fours.  
[4:3]

طَبْنَ .. نَفْسًا *(perf. 3 p. f. plu.)*  
they (f.) give up

فَإِنْ طَبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا  
And if they give up any-  
thing thereof of their own  
accord. [4:4]

طَبْتُمْ *(perf. 2 p. m. plu.)*  
ye are good  
blessedness, joy, happiness

طُورِي *(plu. of طَيِّبَةٌ n.f. or fem.)*  
form of أَطِيبُ *relative*

٣٧٦

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ

They said, we augur evil of  
- you. [36:18]

(*perf. 1st p. plu.*) v **اطَّيَّرْنَا**  
we augur evil

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ

They said : we augur evil of  
thee and those with thee.  
[27:47]

(*imperf. 3 p.m. plu.*) v **يَطَّيَّرُونَ**  
they augur evil

bird (n.) **طَيْرٌ**

the bird (n.) **الطَّيْرُ**

(*act. pic. m. sing.*) **طَائِرٌ**  
*lit.* a flying creature (1)

وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ

Nor a flying creature that  
flieth with its wings.  
[6:38]

*mata.* action (2)

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ

And every man We have  
fastened his action round  
his neck. [17:13]

(**طَائِرٌ**) in addition to its  
literary meaning of a bird  
means metaphorically the  
actions of a man which are  
the cause of his happiness  
and which are, as it were,  
attached to his neck as a  
necklace. (LL.)

good, (1) (*n. f. adj.*) **طَيِّبٌ**  
excellent, fair

بَلَدًا طَيِّبَةً وَرَبِّ غَفُورًا

A fair land and indulgent  
Lord ! [34:15]

fair, gentle (2)

وَجِيْرَيْنَ بِرِيْحٍ طَيِّبَةٍ

And they sail with them  
with a gentle (or fair)  
breeze. [10:22]

good ones, (*n. p. f.*) **الطَّيِّبَاتُ**  
lawful ones

أَيُّوْمًا حَسَنًا لِّكُلِّ طَائِفَةٍ

This day are good things  
lawful for you. [5:5]

ط ي ر ★

w..v. **يَطَّيَّرُ**

~(*imperf. 3 p.m. sing.*)

< **طَارَ يَطِيرُ طَيْرًا وَ طَائِرًا (ض)**  
to fly (birds), to flee

وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ

Nor a flying creature flieth  
that with its two wings  
but are communities like  
unto you. [6:38]

(*perf. 1st p. plu.*) v **تَطَيَّرْنَا**  
< we augur evil

to augur evil, **تَطَيَّرَ وَ اطَّيَّرَ**  
to draw a bad omen from

يَا قَوْمِ لَوْ مَا كَانَ مِنْكُمْ مُسْتَفِيرًا

They dread a Day the evil  
whereof shall be wide-  
spread. [76:7]

ط ی ن ★

acc. طِينًا nom. الطَّيْنُ  
the clay (n.) (adj.) طِينٌ، الطَّيْنُ

mata. augur (3)

قَالَ طَوَّارٌ عِنْدَ اللَّهِ

He said, your augury is with  
Allah. [27:47]

(ap-der. m. sing.) x, acc. مُسْتَفِيرًا

wide-spreading (Jid. & Pic.)  
that which spreads far  
and wide (Aya.).

★★★

## کتاب الظاء

<< ظَفِرَ يَظْفَرُ ظَفْرًا (س) - ب ، عَلِيَّ  
to obtain, overcome

وَمِنْ بَعْدِ أَنْ أَظْفَرَ كُمْ عَلَيْهِمْ

After He had given you  
victory over them. [48:24]

<claws, nails (n. p.)  
(of the finger), talon.

(sing.) ظَفْرٌ

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ

And unto those who are  
Jews We forbade every  
animal with claws. [6:146]

★ ظ ل ل

(perf. 3 p. m. sing.) (assim.)  
<~remained (1)

ظَلَّ يَظَلُّ ظَلًّا وَ ظَلُولًا (ف)

to be, to become, to grow into,

★ ظ ع ن

< marching, (v.n.)  
departing

ظَمَنَ يَظْمَنُ ظَمْنًا وَ يَظْمِنُ (ف)

to march, travel, to depart

وَجَعَلَ لَكُمْ مِنْ جُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا  
يَوْمَ ظَمِنَكُمْ

And He appointed for you,  
from the skins of the cattle,  
houses which ye find light  
on the day of your departing  
(i.e., the day of your  
moving from one place  
to another). [16:80]

★ ظ ف ر

(perf. 3 p. m. sing.) iv  
<~made victor

أَظْفَرَ iv إِظْفَارًا  
victory, to make victor

ذَلِكُنْ أَرْسَلْنَا رِيْحًا قَرَأَوْهُ مُصْفَرًّا طَلْتُوا  
مِنْ تَحْتِهِ يَكْفُرُونَ

And If We send a wind and they see it yellow, they would after that certainly continue to disbelieve.

[30:51]

(imperf. 2 p.m. plu.)  
you continue

فَطَلْتُمْ تَفْكُرُونَ

You would continue lamenting (or wondering). [56:65]

(imperf. 3 p. f. plu.)  
they become.

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَنَنَّ رَوَاكِدَ

If He will, He stills the wind so that they become motionless. [42:33]

(imperf. 1st. p. plu.)  
we continue/remain

تَنْظُرْنَ لَهُمَا مُكَرِّبِينَ

So we shall remain devoted to them. [26:71]

(perf. 1st p. plu.) ii ظَلَلْنَا  
< we overshadowed

ظَلَّلَ تَطْلِيلًا ii وَ أَظْلَى إِظْلَالًا  
to overshadow

(n.) (acc.) ظِلًّا nom. الظِّلُّ، الظِّلُّ  
< shadow, shade

(plu.) أَظْلَالٌ، ظِلَالٌ، ظُلُورٌ

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(with a following imperfect or active participle or عَلَى it means, to continue, to do something, to go on doing something, preserve something)

ظَلَّ وَجْهَهُ مُسْوَدًّا

His face remaineth darkened. [16:58]

(perf. 3 p. f. sing.) ظَلَّتْ  
~become (2)

فَطَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

So their necks would become submissive to it. [26:4]

(perf. 2 p.m. sing.) ظَلَّتْ  
thou hast remained

( ظَلَّتْ is modified form of

ظَلَّتْ 2 p.m.)

وَاتَّخَذُوا إِلَهًا الَّذِي ظَلَّتْ عَلَيْهِ عَاكِفًا  
And look upon thy god of which thou hast remained a votary. [20:97]

(perf. 3 p.m. plu.) ظَلَّتُوا  
they remained, they kept

فَطَلَّتْ أَرْوَاقَهُ يَمْرُؤُونَ

Then they kept mounting through it. [15:14]

(perf. 3 p.m. plu.) لَطَلَّتُوا  
they would continue

٣٨٠

(perf. 3 p.m. plu.) ظَلَمُوا  
they wronged or they did wrong

(perf. 2 p.m. plu.) ظَلَمْتُمْ  
you wronged or you did wrong

(perf. 1st p. plu.) ظَلَمْنَا  
we wronged or we did/committed wrong

(imperf. 3 p.m. sing.) يَظْلِمُ  
~ wrongs or doeth wrong

(el. 3 p.m. sing.) لَيَظْلِمُ  
~ was to (do) wrong

مَا كَانَ اللَّهُ لِيَظْلِمَهُمْ  
Allah was not one to wrong them. [9:70]

(juss. 3 p.f. sing.) لَمْ يَظْلِمِ  
meta. stinted not

كَلَّمَا الْجَنَّتَيْنِ آتَتْهُمَا أَوْ تَظْلِمُوهِنَّ شَيْئًا  
Each of the two gardens brought forth its produce and stinted not aught thereof. [18:33]

(imperf. 3 p. m. sing.) يَظْلِمُونَ  
they wronged

وَمَا ظَلَمُونَا وَ لَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ  
And they wronged not Us but themselves they were wont to wrong. [7:160]

(Sometimes, as the context governs, يَظْلِمُونَ has been

<shades (n. p.) ظِلَالٌ  
(sing.) ظِلٌّ

that which shades, (n.) ظِلَّةٌ  
cover, cloud giving shade, الظِّلَّةُ

cloud giving (n. p.) ظِلٌّ  
shade, shadows

(sing.) < ظِلَّةٌ

(act. 2 pic.) ظَلِيلٌ acc. ظَلِيلًا  
shading

★ ظ ل م

(perf. 3 p.m. sing.) ظَلَّمَ  
< ~ wronged (1)

ظَلَّمَ يَظْلِمُ ظُلْمًا وَ مَظْلَمَةً (ض)  
to do wrong or evil, to wrong, to treat unjustly, ill-treat, oppress, harm, suppress, tyrannise

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ  
And whoever does this, indeed he wrongs his own soul. [2:231]

Note: This verb is one of the frequently used word in the Holy Quran. Almost all translators of the Holy Quran into English have rendered this verb as to do wrong or to wrong.

(perb. 1st. p. sing.) ظَلَمْتُ  
I wronged or I did wrong

mosques of Allah, that His name be mentioned therein. [2:114]

(perf. 3 p.m. sing.) iv  
 < it becometh dark

to become iv أَظْلَمَ إِظْلَامًا  
 dark, to enter upon the darkness

(Learner should note أَظْلَمَ ,  
 with *damma* on the final letter, in an *elative* case meaning more or much unjust, more than others in wrong-doing etc. while أَظْلَمَ is perf. 3 p.m. sing. iv and means 'to be or become dark'.)

wrong-doing acc. ظَلَمًا nom.

(act. pic. m. sing.) الظَّالِمِ، الظَّالِمِ  
 a/the wrongdoer

(pact. pic. f. sing.) الظَّالِمَةِ  
 wrongdoer

(the feminine form has been used the H.Q. for worship or communities i. e., as adjective of a plural).

nom. الظَّالِمُونَ، الظَّالِمَاتُ

those (n. p.) acc. الظَّالِمِينَ، الظَّالِمَاتِ  
 who are wrongdoers

the wrongdoers of (n.d., n.p.)

wrongdoers of الظَّالِمِينَ أَنْفُسِهِمْ  
 their own souls

rendered as "they disbelieved.")

فَأُولَٰئِكَ الَّذِينَ خَسِرُوا  
 أَنْفُسَهُمْ يَمَّا كَانُوا يَٰٓأَيُّهَا الَّذِينَ آمَنُوا

Those are they who ruined their souls because they disbelieved in our signs. [7:9]

(imperf. 2 p.m. plu.) تَظْلِمُونَ  
 you (do) wrong

(perate. neg. m. plu.) لَا تَظْلِمُوا  
 (O you) wrong not!

(pp. 3 p.m. sing.) ظَلِمَ  
 ~ was wronged

(pp. 3 p.m. plu.) ظَلِمُوا  
 they were wronged

(pip. 3 p.f. sing.) ظَلِمْتَ  
 thou wast wronged

(pip. 3 p.m. plu.) يَظْلِمُونَ  
 they were wronged

they are not/shall not be wronged لَا يَظْلِمُونَ

(pip. 3 p. m. plu.) تَظْلِمُونَ  
 you are wronged, you shall be treated wrongly

you shall not be treated wrongly لَا تَظْلِمُونَ

(elative. m. sing.) أَظْلَمَ  
 more unjust

وَمَنْ أَظْلَمُ مِمَّنْ مَسَّجِدَ اللَّهِ  
 أَنْ يُذَكَّرَ فِيهَا اسْمُهُ

And, who is more unjust than he who preventeth the

ظ م ا *
---------

(*imperf. 2 p. m. sing.*) *h.v.*  
< thou thirst (or thou shall  
thirst)

ظَمِيَ يَظْمًا وَظَمًا (س)  
to be thirsty

thirst (*n.*) ظَمًا

thirsty (*act. participle*) الظَّمَانُ

ظ ن ن *
---------

(*perf. 3 p. m. sing.*) (*assim*) ظَنَّ  
~thought (1)  
imagined, deemed

- < ظَنَّ يَظُنُّ ظَنًّا (ن)  
(1) to think, assume, deem  
(2) to suspect or  
assume  
(3) to believe, know  
(4) to conjecture

(according to Raghīb ظَنَّ  
signifies to conjecture,  
imagine, suspect and to be  
sure of something in view  
of one's observation. As  
a general rule he points  
out that often this verb is  
succeeded by أَنْ or  
أَنَّ that means to  
be sure about, and in  
certain places it means  
to imagine, as

(*ints.n.*) *acc.* ظَلَمًا *nom.* ظَلُومٌ  
great wrongdoer

oppressor, wrong- (*ints-n.*) ظَلَامٌ  
doer (by habit or one who  
is pleased to hurt others)

وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ  
And their Lord is not an  
oppressor unto (His) bond-  
men. [41:46]

*acc. (pic. pac. m. sing.)* مَظْلُومًا  
one who has done wrong

وَمَنْ مِّثْلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَكُمْ سُلْطَانًا  
And whosoever is slain  
wrongfully, We have sure-  
ly given his next-of-kin  
authority. [17:33]

ظَلَمَاتٌ الظَّلَامَاتُ  
darknesses (*n. p.*)  
< ظَلَمَةٌ  
darkness (*sing.*)

مُظْلِمًا  
dark (*ap-der. m. sing.*) *acc.*  
(*lit.* that becomes dark)

أَغْشَيْتَ وَجُوهَهُمْ وَطَعَا مِنِ اللَّيْلِ مُظْلِمًا  
Their faces were overcast  
with pieces of night pitch-  
dark. [10:27]

(*ap-der. m. plu.*) مُظْلِمُونَ  
SS darkend

وَأَيَّةٌ لَهُمْ آيَةٌ تَسْلُخُ مِنْهُ النَّهَارَ  
فَإِذَا هُمْ مُظْلِمُونَ  
And a sign unto them is the  
night We draw off the day  
therefrom, and Lo ! they  
are darkened. [36:37]



وَلَمَّا رَأَوْهُمُ  
وَوَجَّهُوا إِلَيْهِمْ

And they imagined that it  
was going to fall on them.  
[7:171]

they realized (2)

وَلَمَّا رَأَوْهُمُ  
وَوَجَّهُوا إِلَيْهِمْ

And they knew (or realized)  
that their was no refuge  
from Allah except unto  
Him. [9:118]

they suspected (3)  
(they were in doubt)

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا

And they suspected as ye  
did that Allah will not  
raise anyone. [72:7]

(perf. 2 p.m. plu.) ظننتم  
ye thought (1)

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ

And that thought of yours  
that ye formed (thought)  
concerning your Lord.  
[41:23]

you assumed (2)

بَلْ ظَنَنْتُمْ أَن لَّن يَنْقَلِبَ الرَّسُولُ

Yea! ye assumed that the  
Messenger and the belie-  
vers would never return  
to their households.  
[48:12]

وَذَا النُّنُورِ إِذْ ذَهَبَ مُتَأْوِبًا قَظَنَ  
أَن لَّن نَّعَذِّبَهُ عَلَيْهِ

And Dh-ul-Nun when he  
went away in wrath and  
he thought that We would  
not straiten him. [21:87]

believed, knew, (2)  
understood

وَقَرَنَ دَاوُدُ كَمَا فَتَنَّهُ

And Dawud understood (or  
knew) We had tried him.  
[38:24]

وَقَرَنَ أَنَّهُ الْفُرْقَانُ

And he believed that it is the  
time of parting. [75:28]

assumed (3)

إِنَّهُ ظَنَّ أَن لَّن يَحُورَ

Verily he assumed that he  
would not be back.  
[84:14]

(perf. 1st p.m. sing.) ظننتُ

I was sure

إِنِّي ظَنَنْتُ أَنِّي مُلَيِّقٌ حِسَابِيَهٗ

Verily I was sure I should be  
a meeter of my reckoning.  
[69:20]

(perf. 3 p.m. dual.) ظننا

the twain thought

(perf. 3 p.m. plu.) ظنوا

they imagined (1)

they entertained (3)  
wrong thoughts

وَمَا أَفَاءَ قَدَاهُمْ أَنفُسَهُمْ  
يُظُنُّونَ بِأَنَّ اللَّهَ غَيْرَ الْحَقِّ ظَنُّ الْجَاهِلِيَّةِ

While another party concerned about themselves entertained about Allah wrong thoughts unjustly, the thought of 'Jahiliyah'. [3:154]

(ج • ن in ل جَاهِلِيَّةٌ)

(imperf. 2 p.m. plu.)

you entertain wrong thoughts

(imperf. 1st. p. plu.)

we deem

(n.) acc. الظَّنَّ، ظَنًّا nom.

thinking (1)

وَمَا كُنُّوا الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكِبَابِ

And what is thinking of those who forge lies against Allah? [10:60]

conjecture (2)

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ

لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

And most of them follow not but conjecture, surely conjecture avails not aught against the truth. [10:36]

(diverse) thought (n. p.)

(act. pic. m. plu.)

entertainers of evil thoughts

(perf. 1st p. plu.) ظَنَّا

we thought (1)

وَمَا ظَنَّا أَنْ لَنْ نَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا

And we thought that human-kind and jinn would never forge against Allah a lie. [72:5]

we knew (2)

وَمَا ظَنَّا أَنْ لَنْ نُغَيِّرَنَّ اللَّهُ فِي الْأَرْضِ

And we know that we cannot frustrate Allah in the earth. [72:12]

(imperf. 3 p.m. sing.)

~thinks

(imperf. 3 p.f. sing.)

~thinks

(imperf. 1st. p. sing.)

I think

(imperf. 3 p.m. plu.)

they know

(they believe) (1)

الَّذِينَ يظُنُّونَ أَنَّهُمْ مُلَقَّوْنَ رَبَّهُمْ

Who know (believe in) that they will meet their Lord. [2:46]

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ

إِلَّا مَا فِي قُلُوبِهِمْ إِلَّا يَظُنُّونَ

And some of them are unlettered ones who know not the Book but only (from) hearsay, and they do but conjecture. [2:78]

they know (3)

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ

Verily they, if they come to know of you, would stone you. [18:20]

(juss. 3 p.m. plu.) لَمْ يَظْهَرُوا  
they knew not

أَوِ الْبَطْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ  
Or children who know naught of women's nakedness. [24:31]

(perf. 3 p. m. plu.) iii ظَاهَرُوا  
< they helped, support to help, مَظَاهِرَةٌ

support others (in the sense of collaboration), to back, or support enemies

وَمَا ظَهَرُوا عَلَيْكُمْ  
And helped (others) in driving you out. [60:9]

(juss. 3 p.m. plu.) لَمْ يَظْهَرُوا  
they did not back up against SS

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الشُّرَكِيِّنَ فَلَوْ كُنْتُمْ يَنْقُصُوكُمْ نِسَاءً لَمْ يَظْهَرُوا عَلَيْكُمْ أَحَدًا  
Except those of polytheists with whom you covenanted and they have not ailed you in aught, nor have they backed up any one against you. [9:4]

ظ ه ر ★

(perf. 3 p.m. sing.) ظَهَرَ  
< ~ is open (opp. secret, concealed)

ظَهَرَ يَظْهَرُ ظُهُورًا (ف)  
to appear, become distinct, clear, open, to come out, to ascend

مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ  
What is open and what is concealed. [6:151]

(imperf. 3 p.m. plu.) يَظْهَرُونَ  
they mount, (1) they ascend

وَمَعْرَجٍ عَلَيْهَا يُظْهَرُونَ  
And stairs whereby they ascend. [43:33]

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ  
Thus they were not able to mount it. [18:97]

(imperf. 3 p.m. plu.) acc. يَظْهَرُوا  
they get upper (2) hand

كَيْفَ إِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْجُوا فِيكُمْ إِلَّا ذُلًّا وَمَتًّا  
How (can there be any treaty for them) when, if they have the upper hand, they respect not regarding you (either) kinship or agreement. [9:8]

(imperf. 3 p.m. sing.) iv  
~ informs, discloseth (1)

- (1) to disclose iv **أَظْهَرَ إِظْهَارًا**  
(2) to cause to appear  
(3) to make SS overcome  
(4) to enter upon the time  
of noon

**عَلِمَ الْعَيْبَ فَلَا يُظْهِرُ عَلَى عَيْبِهِ أَحَدًا**

He is the Knower of the un-  
seen. He discloseth not  
His unseen unto anyone.

[72:26]

cause to (2)  
appear SS

**إِنْ أَخَافَ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ  
فِي الْأَرْضِ الْفَسَادَ**

Verily ! fear that he may  
change your religion or  
he may cause to appear  
corruption in the land.

[40:26]

(el. 3 p. m. sing.) iv  
~ may make or cause to  
overcome

**هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ  
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ**

He it is who sent His Mes-  
senger with the guidance  
and the true religion, that  
He may make it overcome  
the religions, all of them.

[61:9]

(imperf. 2 p.m. plu.) iv **يُظْهِرُونَ**  
ye enter upon at noon

(imperf. 3 p.m. plu.) iii **يُظَاهِرُونَ**  
they put away their wives  
by pronouncing Zihar.

**الَّذِينَ يُظْهِرُونَ مِنْكُمْ نِسَاءَهُمْ  
مَتَاهُنَّ أُمَّهَاتُهُمْ**

As to those among you who  
put away their wives by  
declaring 'Zihar', they are  
not their mothers. [58:2]

(Zihar, an old form of divor-  
cing a woman. The hus-  
band saying to the wife,  
'thou art to me as the  
back of my mother.' The  
word **ظَاهَرًا** Zihar is deri-  
ved from **ظَهَرَ** meaning  
back. The Quran while not  
recognizing this form as  
a non-returnable divorce,  
made necessary for a hus-  
band in such a case to  
make an expiation before  
re-establishment of the  
conjugal rights).

(imperf. 2 p.m. plu.) iii **تُظَاهِرُونَ**  
ye declare 'Zihar'

**وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ  
وَأَنْ تَجْعَلُوا لَهُنَّ أُمَّهَاتِكُمْ أُولَىٰ**  
And He made not your spou-  
ses whom ye declare to  
be as your mothers' back,  
your (real) mothers. [33:4]

~ apprised iv **أَظْهَرَ**

**وَأَظْهَرَهُ اللَّهُ عَلَيْهِ**

And Allah apprised him there-  
of or Allah has disclosed  
it to him. [66:3]

excellent names of God.)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

He is the First and the Last  
and the Outward and the  
Inward. [57:3]

acc. ظَاهِرًا nom. ظَاهِرٌ

(act. pic. m. sing.)

outward (1)

أَفَرَأَيْتُم مَّا يَدْعُونَ

فِي الْأَرْضِ أَمْ يَرْبُطَ الْأَمْرَ مِنَ الْقَوْلِ

Would ye inform Him that  
of which He knoweth not  
on the earth or is it by  
way of outward saying ?  
[13:33]

outwardness, (2)

open (outside)

وَذُرُوا ظَاهِرَ الْأَسْمِ وَبَاطِنَهُ

And avoid open sins and  
secret ones. [6:120]

appearance (3)

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا

They know some appearance  
of the life of the world.  
[30:7]

outer side (4)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَالظَّاهِرُ مِنْ قَبْلِهَا الْعَذَابُ

The inner side whereof con-  
taineth mercy, while the  
outer side thereof is to-  
ward the doom. [57:13]

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وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا  
وَجَحِينَ يُظَاهِرُونَ

And His is all praise in the  
heavens and the earth !  
and at the sun's decline  
and when ye enter the  
noon. [30:18]

(perf. 3 p.m. dual.) vi

تَظَاهَرَا

< the twain support  
each other

to support vi تَظَاهَرَ تَظَاهَرًا  
each other against SS

قَالُوا سِحْرَانِ تَظَاهَرَا

they said : two magics sup-  
porting each other. (i.e.  
two magicians) [28:48]

(imperf. 2 p.m. plu.) vii تَظَاهَرُونَ  
ye support each other against •

(one ت is dropped in تَظَاهَرُونَ)

وَيُخْرِجُونَ فِرْقَانًا يَتَكُونانَ دِيَارَهُمْ تَظَاهَرُونَ  
عَلَيْهِمْ بِالْأَسْمِ وَالْعُدَاوَانِ

And drive out a party of you  
from their homes and  
support each other against  
them with guilt and ini-  
quity. [2:85]

back (n.) ظَهْرٌ

backs (n. p.) ظُهُورٌ

(sing.) ظَهْرٌ

the outward (n.) الظَّاهِرُ

opp. البَاطِنُ inward (one of the

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(act. 2 pic. m. sing.)  
helper, one who backs up,  
supporter

aider against SS - عَلَى

وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا

And the disbeliever is ever  
an aider against his Lord.  
[25:55]

the heat of noon (n.)

وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ

And when you put off your  
clothes for the heat of  
noon. [24:58]

behind the back

وَأَخَذُوا نُوَّةَ وَرَاءَ كُمُ ظَهْرِيًّا

And you put Him behind  
you on backside. [11:92]

(The phrase means: you  
have neglected Him as a  
thing cast behind your  
backs.)

(act. pic. m. plu.) acc. ظَاهِرِينَ  
masters, those who are upper-  
most

يَقُومُ لَكُمْ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ

O my people, yours is the  
kingdom this day being  
masters (uppermost) in  
the land. [40:29]

(act. pic. f. sing.) acc. ظَاهِرَةً  
outwardly (2)

وَأَسْبَغَ عَلَيْكُمْ نِصَّةَ ظَاهِرَةٍ وَأَبَاطَةَ

And He granted to you His  
favours compete outward-  
ly and inwardly. [31:20]

appeared, (2)  
easy to be seen

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقَرْيَةِ الَّتِي بَارَكْنَا فِيهَا  
قُرَى ظَاهِرَةً

And We made between them  
and the towns which We  
had blessed, other towns  
easy to be seen. [34:18]

\*\*\*

## کتاب العین

ع ب ث ★

(imperf. 2 p.m. plu.) تَعَبْتُمْ  
< you sport

عَبَّتْ بِعَبْتِكَ عَبَّأً (س)  
to play, sport in a frivolous  
manner

أَتَبْتُونَ بِكُلِّ رِجْعٍ أَيْةً تَعَبْتُونَ

Do you build on every height  
a monument—you (only)  
sport (i. e. as a mark  
indicative of splendour  
and commemorating deeds  
of valiance). [26:128]

Note : The verb تَعَبْتُمْ has  
occurred as hal. acc. to  
mean : you do.....in  
vanity.

(v.n.) acc. عَبَّأً  
in vain, to sport, jest

390

★ ★ ★ ★

عَادَ see (prop. n.) ع د و

عَادَ see (a verb) ع و د

عَامٌ see (year) ع و م

ع ب أ

(imperf. 3 p.m. sing.) (h.v.) يَعْأُ  
< ~cares for

عَبَّأُ يَعْأُ عَبَّأً (ف)  
to care for, to be solicitous

قُلْ مَا يَعْأُكَ رَبِّي وَلَا تَأْكُرْ

Say : my Lord careth not for  
you, were it not for your  
prayer. (Jid.) Say : my  
Lord would not concern  
himself with you but for  
your prayer (Pic.) [25:77]

۳۹۰

(*perf. 1st p. plu.*) عِبَدْنَا  
we worshipped

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاكُمْ  
And they said: Had the  
Compassionate willed we  
should not have worshipped  
them. [43:20]

(*imperf. 3 p.m. sing.*) يَعْبُدُ  
~worships

(*imperf. 3 p.m. plu.*) يَعْبُدُونَ  
they worshipped

(*imperf. 3 p.m. plu. el.*) لِيَعْبُدُوا  
they should/in order to/  
that they may/worship

that they *n.d.* أَنْ يَعْبُدُوهُمْ  
worship them (*f.*)

they should (*el. com.*) لِيَعْبُدُونَ  
(or in order to, that  
they) worship me

Note: the final نِ is a short  
form of نِي of pronomi-  
nal and not a نَ plu.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ  
And I have not created the  
jinn and mankind but that  
they should worship Me.  
[51:56]

(*imperf. 2 p.m. sing.*) تَعْبُدُ  
thou worship

(*imperf. 2 p. m. plu.*) تَعْبُدُونَ  
you worship

you shall not لَا تَعْبُدُونَ  
worship (i.e., negative لَا is  
prefixed)

أَفَصَبْتُمْ أَنَا خَلَقْنَاكُمْ عَدْتًا  
Deem ye that We have crea-  
ted you in vain? [23:115]

ع ب د \*

(*perf. 3 p. m. sing.*) عِبِد  
~worshipped

عَبَدَ يَعْبُدُ عِبَادَةً  
to serve, (ن) وَ عِبَادَةٌ وَ عِبَادَةٌ  
worship, adore, venerate  
(*Meta.* to obey)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ  
أَنْ لَا تَعْبُدُوا الشَّيْطَانَ

Enjoined I not on you, O ye  
children of Adam, that ye  
shall not worship (i.e.,  
obey the commands of)  
Satan? [36:60]

وَجَعَلَ مِنْهُمْ الْفِرْعَانَ وَالْحَنَازِيرَ وَعَبَدَ الطَّاغُوتِ  
He made some of them  
apes and swine, and (those  
who) worshipped the devil.  
[5:60]

Note: the word عَبَدَ acco-  
rding to the majority of  
the commentators, is a  
plural noun, i.e., plural of  
عَابِدٌ worshipper. Thus  
the verse means: He  
made some of them apes  
and swine and worship-  
pers of the devil.

(*perf. 2 p. m. plu.*) عِبَدْتُمْ  
you worshipped



bond man *opp.* a free man (i.e. owned by a human being)

وَالْعَبْدُ الْمُؤْمِنُ خَيْرٌ مِّنْ الْمُشْرِكِ

A believing bondman is better than an infidel (who ascribes divinity to anything besides God).

[2:221]

a servant, a (2) bondman or a slave possessed and governed by Allah. Thus all human beings are Allah's bondmen and bondwomen.

Thus when this word is used in the Quran in relation to Allah it applies on those who willingly submit themselves to Allah and obey His commands that come down to them through His Prophets.

compare :

يَا أَيُّهَا الَّذِينَ آمَنُوا الْحَبِيبُ عَلَيْكُمُ الْقِتَابُ وَالْأَقْلَابُ  
الْحُرِّ وَالْحُرِّ الْعَبْدُ بِالْعَبْدِ

O you who believe ! Just retribution is ordained (or prescribed) for you in case of killing : the free for the free, and the slave for the slave. [2:178]

لَنْ يَسْتَنْبِذَ الرَّجُلُ ابْنَ عَدُوِّهِ

The Messiah never did scorn to be Allah's bondman.

[4:172]

(*imperf. 1st p. sing.*) **أَعْبُدُ**

I worship

that I may *acc.* **أَنْ أَعْبُدَ**  
worship

(*imperf. 1st p. plu.*) **نَعْبُدُ**

we worship

(*perate m. sing.*) **اعْبُدْ**

(thou) worship !

(*perate. m. plu.*) **اعْبُدُوا**

(you) worship !

(you) worship me (*com.*) **اعْبُدُونِي**

(you) worship me (*com.*) **اعْبُدُونِ**

(*perate. neg. m. sing.*) **لَا تَعْبُدْ**

(thou) worship not !

(*perate. neg. m. plu.*) **لَا تَعْبُدُوا**

you worship not !

(*3 p. m. plu.*) **يُعْبَدُونَ**

they are to be worshipped

أَجْمَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهَةً يُعْبَدُونَ  
Have We appointed gods  
beside the Compassionate  
to be worshipped. [43:45]

(*perf. 2 p. m. sing.*) **عَبَدْتَ**

< thou enslaved

**عَبَدَ يَعْْبُدُ عِبَادًا**

to enslave, subjugate, to make  
(a road) possible for traffic,  
to make serviceable, enthral

(*n. nom.*) **عَبْدٌ، عَبْدٌ، الْعَبْدُ**

(*gen.*) **عَبْدِي** (*acc.*) **عَبْدًا**

a slave or a (1)

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ  
Assuredly in their stories is  
a lesson for men of under-  
standi :g. [12:111]

(prate. m. plu.) viii **اعْتَبَرُوا**  
you take a lesson !

< **اعتبر اعتباراً** viii  
consider, take into account  
observe carefully, have regard  
to

فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ  
So learn a lesson O ye en-  
dued with insight. [59:2]

ع ب س ★

(perf. 3 p. m. sing.) **عَبَسَ**  
< ~ frowned  
**عَبَسَ يَعْبِسُ عُبُوساً (ض)**  
to frown, look sternly, austere

**عَبَسَ وَتَوَلَّى**  
He frowned and turned  
away. [80:1]

austere, grim, stern (n.) **عُبُوسٌ**  
**إِنَّا خَافُ مِنْ رَبِّنَا يَوْمَ عَابَسْنَا قَمَطِيرًا**  
Verily we dread from our  
Lord a Day grim and dis-  
tressful. [76:10]

ع ب ق ر

**عَبَقَرِيٌّ**  
< carpets (n.)  
iii. fine, of finest quality,

two bond- (n. dual.) acc. **عَبْدَيْنِ**  
men (of Allah)

(n.p.) acc. { **عِبَادٌ، عِبَادًا**  
bondmen  
of Allah

nom. **الْعَابِدُونَ** acc. **الْعَابِدِينَ**  
(act. pic. m. plu.)  
worshippers

(act. pic. f. plu.) **عَابِدَاتٌ**  
worshipper women

worship (v. n.) **عِبَادَةٌ**

ع ب ر ★

(imperf. 2 p. m. plu.) **تَعَبَّرُونَ**  
you interpret  
**عَبَّرَ يَعْبرُ عَبْرًا وَ عِبَارَةً (ن)**  
to state clearly, to interpret

**إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ**  
If ye can interpret dreams.  
[12:43]

acc., n. d. **عَابِرِينَ** < **عَابِرِيٌّ**  
(act. pic. m. plu.)  
those who cross

**عَبَّرَ يَعْبرُ عُبُورًا (ن)**  
to cross (a bridge or way)  
to pass

**إِلَّا عَابِرِي سَبِيلٍ**  
Except (in case of) passing  
(crossing) the way. [4:43]

admonition (n.) **عِبْرَةٌ**  
a lesson by which one can  
take warning or example

And if they solicit God's favour they shall not be regarded with favour (*Rod., Sale.*). If they petition their Lord to cancel their compact, or to restore them to the world, He will not do so *i.e.*, He will not restore them to the world; knowing that, if they were restored, they would return to that which they have been forbidden to do. (Qr.)

ع ت د ★

(*perf. 3 p. f. sing.*) viii  
 < ~got ready, prepared

to get ready, viii  
 أَعَدَّ إِعْدَادًا  
 prepare

<< عَدَدٌ يَعُدُّ عَدَادًا (ن)  
 to be ready

(*perf. 1st. p. plu.*) viii  
 we have prepared

(*part. 2 pic. m. sing.*) عِيْدٌ  
 ready

وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي

And his companion will say :  
 (*lit. said*) this is that which is  
 with me ready. [50:23]

ع ت ق ★

(*act. 2 pic. m. sing.*) الْعَيْقُ  
 < ancient

chief, a kind of rich carpet

ع ت ب ★

*f.d. x* يَسْتَعْبِرُونَ

(*imperf. 3 p.m. plu.*)  
 < they seek pleasure of

to seek, x اسْتَعْتَبَ اسْتِعْتَابًا  
 favour, pleasure of

<< عَتَبَ يَعْتَبُ عَتَابًا وَعَتَابًا (ض، ن)  
 to blame

(*3 p. m. plu.*) pip. x يَسْتَعْبِرُونَ  
 they will be (or they are)  
 given leave to seek pleasure of

يَوْمَئِذٍ لَّا تَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ  
 وَلَا هُمْ يُسْتَعْتَبُونَ

On that day the excusing of  
 themselves will not profit  
 those who did wrong nor  
 shall they be allowed to  
 please (Allah). [30:57]

(*pic. part. m. plu.*) acc. iv مَعْتَبِينَ  
 < they are allowed to seek  
 pleasure

to regard iv أَعْتَبَ إِعْتَابًا  
 with favour, to show  
 favour to

وَأَن يَسْتَعْبِرُوا فَمَا هُم بِمُعْتَبِرِينَ

And if they seek to please  
 (Allah) they will not be  
 of those who are allowed  
 to please Allah (*Jid.*)

[41:24]

وَعْتَوْهُ عُدُوًّا كَبِيرًا

they have exceeded (the bounds) with excess great. [25:21]

disdain (2) *nom.*

عُتُوًّا

بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

Aye they persisted in disdain and aversion. [67:21]

extreme (1) *acc. (n.)*  
(degree)

عِيًّا

وَقَدْ بَلَغْتَ مِنَ الْكِبَرِ عِتِيًّا

I have reached an age of an extreme (degree) [19:8]

most in excess (2)

أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا

Whichever of them against the Compassionate were most in excess. [19:69]

ع ث و ★

(perf. 3 p.m. sing.) pp.

~ is stumbled

عُتِرَ

عَرَّ يَعْرِ عَرًّا وَ عُرُورًا (ض ، ن)

to stumble,

عَلَى

to become acquainted with,  
to light upon.

(perf. Ist. p. plu.) iv

we cause to light upon

أَعْرَنَّا

عَرَّ عَرًّا إِعْرَارًا iv

to cause to light upon

عَقَّ يَتَّقُ عَقَاقَةً (ن)

to become old, to remain in a good condition

وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambulate the ancient House.

[22:29]

ع ت ل ★

(perate. m. plu.)

اعْتَلَوْا

(you) drag!

عَلَّ يَعْزِلُ عَتَلًا (ض ، ن)

to drag, push violently

فَاعْرَبُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ

Lay hold of him and drag him unto the midst of the flaming fire. [44:47]

violent, rude (n.)

عُتْلٌ

ع ت و ★

(perf. 3 p. f. sing.) w.v.

~ trespassed

عَتَّتْ

عَنَا يَتَعَوَّ عَتْوًا (ن)

to be proud, rebellious,  
decrepit,

to disdain, to exceed a boundry in rebellious way

(perf. 3 p.m. plu.) w.v.

they exceeded

عَتَّوْا

exceeding (1) *acc. v.n.*

(the boundry)

عُتَّوْا

to please. iv **أَعْجَبَ إِعْجَابًا**  
delight

(perf. 3 p. f. sing.) iv  
~(f) pleased

(imperf. 3 p. f. sing.) iv  
delights

(imperf. 3 p. f. sing.) iv  
~delights

وَلَا تَرَآهُمْ تَعْجَبُكَ أَجْسَامُهُمْ

And when thou seest them  
their figures please you.  
[63:4]

(Note : For plural the verb  
3 p. f. sing is used).

pip. juss.  
(imperf. 3 p. f. sing.)  
~should not amaze,  
let not amaze

لَا تَعْجَبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

Let not wherefore their  
riches and their children  
amaze you. [9:55]

marvellous (1) (v.n.) nom.

وَإِنْ تَعْجَبَ قَوْمٌ فَمَا لَهُمْ

And shouldst thou marvel,  
then marvellous is their  
saying. [13:5]

wonderment (2) (v.n.) acc.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ نَجِيِّنَا أَنْ  
Was it a matter of wonder-  
ment to the people that  
We reveal unto a man?  
[10:2]

أَعْجَبَتْ

يَعْجَبُ

تَعْجَبُ

تَعْجَبُ

عَجَبًا

عَجَبًا

ع ث و \*

(perate. neg. m. plu.) **لَا تَعْتَوُوا**  
do not act curruptly

**عَمَّا بَعَثُوا عَمْرًا وَ عَمِي يَعْنِي عَيْثًا**  
to evil,  
mischief **وَ عَمِيَانًا (ن، س)**

وَلَا تَعْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ

And do not act wickedly on  
earth by spreading corrup-  
tion. [2:60]

ع ج ب \*

(perf. 3 p.m. plu.) **عَجِبُوا**  
they marvelled

< **عَجِبَ يَعْجَبُ عَجَابًا (س)**  
to wonder, marvel, be  
astonished, be amazed,

to wonder at - مِن، لِ

(perf. 3 p.m. sing.) **عَجِبْتَ**  
thou marvelled

(perf. 2 p.m. plu.) **عَجِبْتُمْ**  
you marvelled

(imperf. 2 p.m. sing.) juss **تَعْجَبْ**  
thou marvel

if thou marvel **إِنْ تَعْجَبْ**

(imperf. 2 p.m. plu.) **تَعْجَبُونَ**  
you marvel

(imperf. 2 p. f. sing.) **تَعْجَبِينَ**  
thou (f) marvel

(perf. 3 p.m. sing.) iv **أَعْجَبَ**  
<~pleased

(*imperf. 3 p.m. plu.*) *iv*  
they frustrate

to frustrate, **أَعْجَزَ** **إِعْجَازًا**  
to make powerless, to  
make (one) incapable

(*imperf. 3 p.m. sing.*) *el.*  
can frustrate

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ  
And Allah is not such that  
anything can frustrate Him.  
[35:44]

' (*apder.f.sing*) *iv* **مُعْجِزَةٌ**  
litt: frustater  
meta: a miracle  
the word is often  
used to refer to  
the inimitable  
sublimity of the  
Quran as it is  
a living Miracle

(*imperf. 1st p. plu.*) **نُعْجِزُ**  
we shall not (*neg.* **لَنْ نُعْجِزَ**)  
(and can not) frustrate

**بَعُجُورٌ** an old (women)  
(who has passed child  
bearing age)

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا **بَعُجُورٌ**؟  
She said: O wonder! shall I  
bring forth when I am old.  
[11:72]

**يُعْجِزُونَ**

**لِيُعْجِزَ**

**مُعْجِزَةٌ**

**نُعْجِزُ**

wonder (3)

كَانُوا مِن آيَاتِنَا **عَجَبًا**  
(They) were of Our signs a  
wonder. [18:9]

a marvel (4)

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ **عَجَبًا**  
And it took its way into the  
sea—a marvel! [18:63]  
wondrous (5)

إِنَّا سَمِعْنَا قُرْآنًا **عَجَبًا**  
We have listened to a Recita-  
tion wondrous! [72:1]

(Note: The word **عَجَبًا** does  
not have different meanings  
in above verses, only their  
grammatical placing causes  
it to be rendered in differ-  
ent imports of the word:  
wondering, wondrous etc.)

wondrous (*act. 2 pic.*)

astounding (*ints.*)

**عَجِبْتُ**

**عَجَابٌ**

★ ع ج ز

(*perf. 1st p. sing.*) **عَجِزْتُ**  
I become incapable

**عَجِزْتُ بِعِزِّ عَجْرَأَ وَ مِعْجِرَةَ وَ عَجْرَأَنَا**  
**وَ عَجِزْتُ بِعِزِّ عَجْرَأَ (ض، ت)**  
to lack strength, to become  
incapable, powerless

أَعْجِزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْعُرَابِ  
Was I incapable of being like  
this raven! [5:31]

< عَجِفَ يَعْجِفُ عَجْفًا (س.)  
to be lean (animal)

★ ع ج ل

(perf. Ist. p. sing.) عَجَلْتُ  
< I hastened

عَجَلَ يَعْجَلُ عَجَلًا وَ عَجَلَةً (س.)  
to hasten

to hasten with SS ب -

to hasten against SS عَجَلَ -

(perf. 2 p.m. plu.) عَجَلْتُمْ  
you hastened  
(or) you anticipated

أَعْلَسْتُمْ أَمْرًا رَبِّكُمْ  
Have you anticipated the  
command of your Lord.  
[7:150]

Note: عَجَلْتُمْ is here synony-  
mous with سَبَقْتُمْ LL

(perate neg. m. sing.) لَا تَعْجَلْ  
(thou) hasten not

فَلَا تَعْجَلْ عَلَيْهِمْ  
So hasten thou not against  
them. [19:84]

وَلَا تَعْجَلْ بِالْقُرْآنِ  
And hasten thee not with  
the Quran. [20:114]

(imperf. 2 p.m. sing.) el. لَتَعْجَلْ  
that in order to make haste  
398

< trunks (n. p.) أَعْجَازُ  
(sing.) عَجْرٌ

the back side of a body,  
trunk

(Ap-der. m. plu.) iii مَعْجِرِينَ  
< frustraters

to frustrate, iii عَاجَزَ مَعْجَازَةً  
to make powerless

(Ap-der. m. sing.) iv مُعْجِرٌ  
frustrater

(perate, m. plu.) iv مُعْجِرِينَ  
frustraters (1)

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِرِينَ فِي الْأَرْضِ  
Deem not those who dis-  
believe able to frustrate  
(His purpose) on the earth.  
[24:57]

those who escape (2)

إِنَّ مَا توعَدُونَ لَأْتِيكُمْ وَمَا تَعْجِرُونَ  
Verily that which ye are  
promised is sure to arrive,  
and ye can not escape.  
(Jid.) (you can not frus-  
trate it.—Arb) [6:134]

(as above (n.d.) مُعْجِرِي )

وَأَعْلَمُوا أَنَّكُمْ عَجْرٌ مُعْجِرِي اللَّهِ  
And know that ye cannot  
escape (or frustrate) Allah.  
[9:2]

★ ع ج ف

< very lean (ones), (n. p.) عَجَافٌ  
emaciated

(sing.) عَجْفٌ، أَعْجَفٌ

haste (v.n.) عَجَلَ  
 (act. pic. f. sing. n.) الْعَاجِلَةُ  
 the quick-passing (world)  
 ever hasty (acc. ints. n.) عَجُولًا  
 hastening (v.n.) x اسْتَجَالَ  
 a/the calf عَجَلًا، الْعِجْلُ

★ ع ج م

<foreign (tongue) (n.) أَعْجَبِي  
 litt. a Non-Arab or one who  
 has an impediment in  
 speech  
 لِسَانُ الَّذِي يُجَدُّونَ إِلَيْهِ أَعْجَبِي  
 The tongue of him unto  
 whom they incline is  
 foreign. [16:103]  
 (in) a foreign tongue acc. أَعْجَبِيًا  
 foreigners (n. p.) acc. الْأَعْجَمِيْنَ  
 (Non-Arabs)

★ ع د د

(perf. 3 p.m. sing.) assim عَدَّ  
 <~counted  
 عَدَّ يَعُدُّ عَدًّا وَ عِدَّةً (ن)  
 to count, number, reckon  
 لَقَدْ أَحْضَمَهُمْ وَعَدَّهُمْ عَدًّا  
 Assuredly He comprehended  
 them a (full) counting.  
 [19:94]  
 (imperf. 2 p.m. plu.) (assim) تَعْدُونَ  
 you count

(perf. 3 p.m. sing.) il عَجَلَ  
 <~hastened  
 as R.F. عَجَلَ تَعَجَّلًا  
 (perfect 1st p. sing.) ii عَجَلْنَا  
 we hastened  
 (imperf. 3 p.m. sing.) il يَعْجَلُ  
 ~hasten  
 (perate. m. sing.) ii عَجَلْ  
 (thou) hasten !  
 (perf. 3 p.m. sing.) iv أَعْجَلَ  
 <~made SS hasten  
 to make SS أَعْجَلَ إِعْجَالًا  
 hasten  
 (perf. 3 p.m. sing.) v تَعَجَّلَ  
 <~hastened  
 as R.F. v، تَعَجَّلَ تَعَجَّلًا  
 (perf. 2 p.m. plu.) x اسْتَعْجَلْتُمْ  
 you sought to be hastened  
 to seek SS اسْتَعْجَلَ اسْتَعْجَالًا  
 to be hastened also as RF  
 (imperf. 3 p.m. sing.) x يَسْتَعْجِلُ  
 ~seeks SS to be hastened  
 (imperf. 3 p.m. plu.) x يَسْتَعْجِلُونَ  
 they seek~to hasten  
 (imperf. 2 p.m. plu.) x تَسْتَعْجِلُونَ  
 you seek~to hasten  
 (perate. m. sing.) x لَا تَسْتَعْجِلْ  
 (thou) do not seek~to  
 hasten  
 (perate. m. plu.) x لَا تَسْتَعْجِلُوا  
 (you) do not seek~to  
 hasten



number, counting (n.)	عَدَدٌ	(imperf. 2 p. m. plu.) (juss.)	تَعْدُوا
< some number (1) (v.n.)	عِدَّةٌ	you count	
lit. counting, to count		if you count	إِنْ تَعْدُوا
فَعِدَّةً مِّنْ أَيَّامٍ أُخَرَ		(imperf. 1st. p. plu.)	نَعُدُّ
(For him) the same number		we count	
of other days. [2:184]		we used to	كُنَّا نَعُدُّ
waiting period (2)		count or reckon	
for a women after she is		(perf. 3 p. m. sing.) assim ii	عَدَّدَ
divorced or becomes a widow		< ~ counted	
وَأَحْصُوا الْعِدَّةَ		as R. F. عَدَّدَ تَعْدِيدًا	
And count their waiting		(perf. 3 p. m. sing.) assim iv	أَعَدَّ
period. [65:1]		< ~ made ready, prepared	
number, (3)		to prepare, أَعَدَّ لِإِعْدَادِ ل	
counting		make ready	
رَبِّيَ أَعْلَمُ بِعِدَّتِهِمْ		assim. iv	أَعَدُّوا
My Lord is best Knower of		(perf. 3 p. m. plu.)	
their number. [18:22]		they prepared	أَعَدَّتْ
		assim iv	
		(p. p. 3 p. f. sing.)	
		~ is prepared	
		(perate. m. plu.) assim iv	أَعِدُّوا
		(you) prepare	
		assim iv	تَعْدُونَ
		(imperf. 2 p. m. plu.)	
		< you count	
		as R.F. اَعْتَدَّ اِعْتِدَادًا	
		(to count)	
		(act. pic. m. plu.) assim.	عَادِينَ
		those who count	
		(pic. pact. m. sing.)	مَعْدُودٌ
		counted (one)	
		(pic. pact. f. plu.)	مَعْدُودَاتٌ
		< counted (ones)	
		(sing.) مَعْدُودَةٌ	
عَدَلٌ (perf. 3 p. f. sing.)			
~ proportioned			
عَدَلَ يَعْدِلُ عَدْلًا وَرَ عَدَالَةً (ض)			
to act justly			
equitably, with fairness,			
to proportion, i.e., to ad-			
just properly as to rela-			
tive magnitude			

Note : The verb **عَدَلَ**  
means to judge, act justly  
and to equalize. When  
followed by a proposition  
ب or **بَيْنَ** it signifies  
the meaning to equalize.

(*imperf. 2 p. m. plu.*) *f.d.* **تَعْدِلُوا**  
you act justly

(*perate. m. plu.*) **أَعْدِلُوا**  
(you) act justly

compensation (1) (*v.n.*) **عَدْلٌ**

وَلَا يُؤْخَذُ بِهَا عَدْلٌ

Nor shall compensation be  
taken. [2:48]

equity (2)

يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ

Shall be judged by two men  
of equity. [5:95]

equivalent (3)

أَوْعَدْلُ ذَلِكَ صِيَامًا

Or the equivalent thereof in  
fasts. [5:95]

justice (4)

وَتَتَبَّعَتْ كَلِمَاتُ رَبِّكَ صِدْقًا وَعَدْلًا

And perfected is the word  
of thy Lord in veracity  
and in justice. [6:115]

ع د ن ★

<everlasting (*v.n.*) **عَدْنٌ**

to make an **بَيْنَ، ب**  
equality between two  
things

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Who created thee, then  
moulded thee, then pro-  
portioned thee. [82:7]

(*imperf. 3 p. f. sing.*) *juss.* **تَعْدِلْ**  
it (soul) makes equal

لَنْ نَقْبَلَ كُلَّ عَدْلٍ إِلَّا يُؤْخَذُ بِهَا

if (she *i.e.*, the soul, person)  
offers every equivalent it  
shall not be accepted. [6:70]

(*imperf. 1st p. sing.*) *el.* **إِلَّا عَدَاةً،**  
that I may act justly

(*imperf. 3 p. m. plu.*) **ب** **يَعْدِلُونَ**  
they make equality (1)

لَمْ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Yet those who disbelieve  
equalize others with their  
Lord. [6:1]

they judge (2)

وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَيَسْأَلُونَ

And of the people of Musa  
there is a community  
guiding (others) by the  
truth and judging thereby  
(*i.e.*, according to the law  
of Islam—*Jid.*) [7:159]  
they equalize (3)

بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

But they are people who  
equalize. (*i.e.*, others with  
their Lord). [27:60]

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

But whosoever is driven by necessity, neither desiring nor transgressing for him is no sin. [2:173]

(act. pic. m. plu.) الْعَادُونَ / عَادُونَ  
transgressors

يَا أَيُّهَا الَّذِينَ كَفَرُوا

Nay! Ye are a people transgressing. [26:166]  
'Ad (proper n.)

وَالَّذِينَ كَفَرُوا مِنْهُمْ هُمُ

And unto 'Ad we sent their brother Hud (i.e., their countrymen) belonging to the same tribe or town.

[7:65]

(عَاد 'Ad', an Arab people flourishing in the south of the Arabian peninsula, with their dominion extending from north of the Gulf in the east to the southern end of the Red sea in the west. Their story was well known to the Arabs of the holy Prophet's time. The ancient poets knew 'Ad as an ancient nation that had perished, hence the expression "since the time of 'Ad." Their kings are mentioned in the Diwan of

عَدَنَ يَمْدُنُ عَدَنًا

وَعَدُونًا (ن) - ب

remain, abide

(this word belongs to Syriac origin (Syuti); it is always used as genitive possessed

by جنات garden)

ع د و ★

(imperf. 3 p.m. plu.) w.v. يَمْدُونُ  
< they transgress

عَادَ

عَادًا يَمْدُو عَدْوًا وَ عَدْوَانًا (ن)

to go rapidly, run, transgress, to pass beyond SS,

to pass from, عَنَ - overlook

(perate. neg. m. sing.) لَا تَعْدُ

do not pass from or do not overlook

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ

And let not their eyes overlook them. [18:28]

(perate neg.m. plu.) لَا تَعْدُوا  
do not transgress

وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ

And We bade them: transgress not the Sabbath. [4:154]

(act. pic. m. sing.) عَادَ  
transgressor (1)

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ  
And whosoever trespasseth  
the bounds of Allah, then  
verily these! they are the  
wrongdoers. [2:229]

(perf. 3 p. m. sing.) viii **اعْتَدَى**  
< ~transgressed

viii **اعْتَدَى يَتَعَدَّى اعْتِدَاءً**  
as v to transgress,

to be hostile, **عَلَى** -  
froward, to violate, raid,  
attack

to transgress (1)  
(without a preposition fol-  
lowed)

فَمَنْ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَہٗ عَذَابٌ اَلِیْمٌ  
So whosoever transgresseth  
thereafter, for him there  
shall be a torment afflic-  
tive. [2:178]

to violate (2) **عَلَى** -

فَمَنْ اعْتَدَىٰ عَلَیْكُمْ فَاَعْتَدُوا عَلَیْهِ بِمِثْلِ  
مَا اعْتَدَ عَلَیْكُمْ

So whosoever then offereth  
violence unto you, offer  
violence unto him, the like  
of violence unto you.

[2:194]

(perf. 3 p. m. plu.) viii **اعْتَدُوا**  
they trespassed

we have trespassed viii **اعْتَدَيْنَا**

we have not trespassed **مَا اعْتَدَيْنَا**

Hudhailites **هُذَیْلِيْنَ** and  
their prudence in that of  
Nabigha.

(Encyclopædia of Islam)

They were zealous idolaters.

The Adites were separated  
only by a few generation  
from the people of Noah.  
The tribe of 'Ad, the son  
of Aws **اَوْس**, the son of  
**سَام** Sam, the son of  
**نُوْح** Noah, who after  
confusion of the tongues  
settled in **الْاَحْقَافِ** *al Ah-  
qaf*, or the winding sands  
in the province of Ha-  
dhramaut, where his pos-  
terity greatly multiplied.

(Jid. > Sale)

(perf. 2 p. m. plu.) iii **عَادَيْتُمْ**  
you treat with enmity

< **عَادَى مُعَادَاةً وَ عِدَاءً**

to treat with enmity,  
hostility, to become dis-  
tant, aloof from

<< **عَادَا يَعْذُو عَذْوًا وَ عُدُوًا وَ عُدْوَانًا**  
to be unjust, to injure **عَلَى** (ن)

(imperf. 3 p. m. sing.) v **يَتَعَدَّى**  
< ~trespasses

**تَعَدَّى يَتَعَدَّى تَعَدْيًا** v

to cross, overstep, to tra-  
verse, to exceed a bound-  
ry, to go beyond limit, to  
trespass

فَإِنْ أَنْتَهُمُ أَقْلًا عُدُّوْنَ إِلَّا عَلَى الظَّالِمِينَ

So if they desist then there is no violence save against the wrongdoers. [2:193] harshness (2)

أَيُّمَا الْأَكْبَابِينَ فَطَبِئْتُ فَلَا عُدْوَانَ عَلَيَّ

Whichever of the two terms I shall fulfil it shall be no harshness to me. [28:28] transgression (3)

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا

And whosoever doth that in transgression and wrong, presently We shall roast him in fire. [4:30]

enmity (v.n.) عَدَاوَةٌ

<side (n.) عُدْوَةٌ

lit. a side of valley, bank of river

إِذْ أَنْتُمْ بِالْعُدُوِّ وَالْذُنُوبِ وَأَنْتُمْ بِالْمَنَادِ وَالْقَصْرِ

And (recall) when ye were on the near side and they were on the yonder side. [8:42]

(act. pic. f. plu.) الْعَادِيَاتُ

<those who (f) run rapidly, coursers

عَدَا يَعْذُو عُدْوًا (ن)

to go rapidly, run

وَالْعَادِيَاتِ ضَبْحًا

By the striking coursers.

[100:1]

(imperf. 3 p.m. plu.) viii يَتَعَدَوْنَ they trespass

كَانُوا يَتَعَدَوْنَ

they were ever transgressing [2:61]

f.d., acc.

(imperf. 2 p.m. plu.) تَعَدُوا

you trespass

incite you to trespass أَنْ تَعَدُوا

(imperf. 2 p.m. plu.) el. لَتَتَعَدُوا that ye may trespass

(perate. m. plu.) اَعْدُوا

(you) offer violence !

(sec. 2 اَعْتَدِي)

(perate. neg. m. plu.) لَا تَعَدُوا (you) trespass not !

(Ap-der. m. sing.) مَعْتَدٌ

trespasser

الْمُعْتَدُونَ acc.

(Ap-der. m. sing) الْمُعْتَدُونَ trespassers

< spitefully, (v. n.) acc. عَدُوًّا wrongfully

from R. F.

enemy (v. n.) عَدُوٌّ، الْعَدُوُّ

enemy acc. عَدُوًّا

enemies (n. p.) أَعْدَاءُ،

(v.n.) عُدْوَانٌ، الْعُدْوَانُ

violence (1)

اللَّهُ مُهْلِكُمْ أَوْ مُعَذِّبُهُمْ

Allah is about to destroy or  
punish them. [7:164]

(Ap-der. m. plu.) acc. مُعَذِّبِينَ  
giver of punishment

(Ap-der. m. plu.) f.d. nom. مُعَذِّبُوا  
chastiser

acc. مُعَذِّبِينَ، الْمُعَذِّبِينَ  
(pis. pic. m. plu.)  
those who are punished

torment, punishment (n.) عَذَابٌ  
chastisement

ع ذ ر

< being free from (v.n.) acc. مَعْذِرَةٌ  
guilt, excuse

عَذَّرَ يَعْذِرُ عَذْرًا وَ مَعْذِرَةً  
to excuse, (ض) وَ مَعْذِرَةً (ض)  
to beg pardon, إِلَى -  
to be free from guilt

excuse (v.n.) acc. عَذْرًا

excuses (n. p.) مَعَاذِيرَ

(imperf. 3 p.m. plu.) viii يَعْذِرُونَ  
they will make excuse, they  
put forth an excuse

اعْتَذَرَ يَعْتَذِرُ اعْتِذَارًا  
to offer an excuse

(perate. neg. plu.) لَا تَعْتَذِرُوا  
offer no excuse

ع ذ ب

< sweet, agreeable to (n.) عَذْبٌ  
taste (water)

عَذْبٌ يَعْذُبُ عَذْوَةً (ك)  
to be sweet in taste

هَذَا عَذْبٌ فُرَاتٌ  
One platable sweet. [25:53]

(perf. 3 p.m. sing.) ii عَذَّبَ  
< ~punished

ii عَذَّبَ تَعَذِّبًا  
to punish, chastise,  
torment

(perf. 1st. p. plu.) ii عَذَّبْنَا  
we punished

(imperf. 3 p. m. sing.) ii يَعْذِبُ  
~will punish / ~punishes

(imperf. 3 p.m. sing.) e.l. ii لِيُعَذِّبَ  
that he may punish

he will not punish لَا يَعْذِبُ

(imperf. 2 p.m. sing.) ii تَعْذِبُ  
thou punish

(imperf. 1st. p. sing.) ii أَعْذِبُ  
I punish

(imperf. 1st. p. sing.)-epl. لَأَعْذِبَنَّ  
I shall/I will certainly punish

(imperf. 1st. p. plu.) ii نَعَذِّبُ  
we punish

we shall punish سَنُعَذِّبُ

(Ap-der. m. sing.) مُعَذِّبٌ  
treats with punishment

< stairways (n. ints. plu.) مَعَارِجُ

ladder, stair, (sing.) مَعْرَجٌ

< the lame (adj.) الْأَعْرَجُ

to be lame (س) عَرَجَ عَرَجًا

★ ★ ★ ★

the branch of a palm tree الْعُرْجُونُ

★ ر ر ع

< sin, crime (n.) مَعْرَةٌ

عَرَّ يَمُرُّ عَرًّا (ن)

to manure, to bring evil upon

(pis. pic. m. sing.) viii مَعْرَةٌ  
poor, seeking favour

★ ر ش ع

(imperf. 3 p.m. plu.) يَعْرِشُونَ

they raised  
(as edifices and structures)

عَرَّشَ عَرَّشًا وَعُرُوشًا (ن، ض)

ii رَ عَرَّشَ

to make a trellis (for a  
grapevine), raise, build

(pact. pic. f. plu.) مَعْرُوشَاتُ  
trellised ones

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ

And He who hath produced  
gardens trellised and un-  
trellised. (6:141)

(Ap-der. m. plu.) ii الْمَعْدُونُ

< those who put forth an  
excuse, apologists

to affect an excuse,  
to offer an excuse

★ ر ب ع

< Arabic (n.) عَرَبِيٌّ

related to عَرَبٌ i.e., the  
descendant of Ismail bin  
Ibrahim (peace be upon  
them), those who speak  
clearly (opp. foreigner)

of/in/Arabic acc. عَرَبِيًّا

dwellers of the (n. p.)  
desert

الْأَعْرَابُ

< those who show (n. p.)  
great love or foundness

عُورًا

(sing.) عَرُوبٌ، عَرُوبَةٌ

★ ر ج ع

(imperf. 3 p.m. sing.) يَعْرُجُ

~ascends

عَرَجَ يَعْرُجُ عُرُوجًا وَ مَعْرَجًا (ن)

to ascend upto a high place

(imperf. 3 p.f. sing.) تَعْرُجُ  
he ascends (angel)

(imperf. 3 p.m. plu.) يَعْرُجُونَ  
they ascend

to offer, to present ل -

to show, propound عَلىٰ -  
(a matter), to set before

تَعَرَّضَهُمْ عَلَىٰ الْمَلٰٓئِكَةِ

Thereafter He set them before  
the angels. [2:31]

(perf. 1st p. plu.) عَرَضْنَا  
we showed

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا

And we shall set Hell on  
that Day unto the infidel.  
with a setting. [18:100]

(This a usual style of the  
holy Quran to use past  
tense for the future tense  
in connection with the  
Hereafter. It means that  
what will happen on that  
Day is as certain as a  
thing already happend.)

(pp. 3 p.m. sing.) عَرَضَ  
were presented ب

اِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ الْاِحْيَادِ

(Recall) what time there were  
presented unto him at  
eventide coursers swift-  
footed. [38:31]

(pp. 3 p.m. plu.) عَرَضُوا  
~were presented

(pip. 3 p.m. sing.) يَعْرَضُ  
~shall be placed before

(pip. 2 p.m. plu.) يَعْرَضُونَ  
they shall be set before

lit. throne, seat (1) عَرْشٌ، الْعَرْشُ  
of power, a booth, a shed,  
what is constructed for  
shed

met. might, power, soverei-  
gnty, dominion

الْعَرْشُ is applied to the  
عَرْشُ of God which is not  
definable and is immeasur-  
able it is not as the  
vulger hold, the seat or  
throne of God for were it  
so it would be support to  
Him, not supported.

(Jid. <LL.)

ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ

Then He established Himself  
on the Throne. (Jid.) He  
established on the throne  
of His almightiness.

(Asad.) [7:54]

<roofs (2) (n.p.) عُرُوشٌ

the roof of (sing.) عَرْشٌ  
a house or the like

وَهِيَ خَاوِبَةٌ عَلَىٰ عُرُوشِهَا

They (towns) were laying  
overturned on their roofs.  
[2:259]

ع ر ض

(perf. 3 p.f. sing.) عَرَضَ

~set before  
عَرَضَ يَعْرِضُ وَ عَرَضَ يَعْرِضُ

عَرَضًا (ض. اس)

to happen, to take place



وَأِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا  
And if a women feareth from  
her husband refractoriness  
or estrangement (his turn-  
ing away from her).

[4:128]

backsliding (2)

وَلَنْ كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ  
And if their backsliding is  
hard unto thee. [6:35]

acc. مُعْرِضُونَ nom. مُعْرِضِينَ  
backsliders (*Ap-der. plu.*)

good, R. F. < v.n. عَرَضٌ، عَرَضًا  
gain, gear, frail goods

خَلَفَ مِنْ بَدْيِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ  
يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى

Then there succeeded them  
a posterity; they inherited  
the book taking this near  
(world's) gear (or frail  
goods). [7:169]

(The reference is to the Jews'  
acceptance of bribes for  
wresting judgement and  
corrupting the text of their  
books and to their extor-  
tion of money—I.K.)

width (n.) عَرْضٌ

وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ  
And a garden whereof the  
width is as the width of  
the heavens and the earth.  
[57:21]

(pip. 2 p. m. plu.)  
you shall be set before  
(mustered)

مُعْرَضُونَ

(perf. 2 p.m. plu.) ii  
< you speak indirectly, ب  
you give a hint

عَرَضْتُمْ

to speak ii تَعْرِضًا  
indirectly or to hint

(perf. 3 p.m. sing.) iv  
< ~ turned away

أَعْرَضَ

ix أَعْرَضَ إِعْرَاضًا  
to turn away from, عَنِ -  
avoid

(perf. 3 p. m. plu.) iv  
they turned away

أَعْرَضُوا

(perf. 2 p.m. plu.) iv  
you turned away

أَعْرَضْتُمْ

(imperf. 3 p.m. sing.) iv  
~ turns aside from

يُعْرِضُ

juss iv  
(imperf. 2 p.m. sing.)  
thou turns away from

تُعْرِضُ

(imperf. 3 p.m. plu.) n.d. iv  
they turn away

يُعْرِضُوا

(imperf. 2 p.m. plu.) n.d. iv  
you turn away

تُعْرِضُوا

(perate. m. sing.) iv  
(thou) turn from! avoid  
(them)!

أَعْرِضْ

(perate m. plu.) iv  
(you) avert! turn away!

أَعْرِضُوا

(v.n.) acc. iv إِعْرَاضًا، إِعْرَاضًا  
turning away (1)  
(estrangement or desertion)

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ وَكَرَعُوا لَهُمْ  
وَهُمْ لَهُ مُنْكَرُونَ

And the brethren of Yusuf came and entered unto him and he recognized them, while they recognized him not. [12:58]

(perf. 3 p.m. plu.) عَرَفُوا  
they have recognized

(perf. 2 p.m. sing.) عَرَفْتَ  
thou knew

وَلَوْ شَاءَ لَأَرْسَلْنَاكَهُمْ فَلَاحْرَفْتَهُمْ بِهِمْ

And if We willed, we would surely show them unto thee, so that thou surely shouldst know them. [47:30]

(imperf. 2 p.m. sing.) تَعْرِفُ  
thou recognize

(imperf. 2 p.m. plu.) يَعْرِفُونَ  
they recognize

~they recognize juss. يَعْرِفُوا

أَمْ لَوْ يَعْرِفُوا رَسُولَهُمْ

Or (is it that) they recognized not their apostle? [23:69]

thou shouldst surely (epl.) لَتَعْرِفَنَّهُمْ  
recognize

لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

Thou shouldst surely know them by the mode of (their) speech. [47:30]

a setting R. F. <v.n. عَرَضًا

(see عَرَضًا above)

acc. عَارِضًا

(act. pic. m. sing.) عَارِضٌ  
overpeering cloud

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أُدُومِيَّتِهِمْ  
قَالُوا هَذَا عَارِضٌ مُسْطَرٌّ

Then when they beheld it as an overpeering cloud tending toward their valleys they said, yonder is an overpeering cloud bringing us rain. [46:24]

(act. 2 pic. m. sing.) عَرِيضٌ  
prolonged

وَإِذَا نَسَّ الشُّرَكَاءُ عَرِيضَ

And when an evil toucheth him, then he is full of prolonged prayer. [41:51]

a butt (n.) عُرْضَةً

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ  
And make not Allah a butt of your oaths. [2:224]

★ ع ر ف

(perf. 3 p.m. sing.) عَرَفَ  
~recognized

عَرَفَ يَعْرِفُ عِرْفَانًا وَ مَعْرِفَةً (ض)  
to know,

be acquainted with, recognize, acknowledge

kind, kindness (1)

وَالْمُطَلَّاتِ مَتَاعًا بِالسُّعْرِ

And for the divorced women provision (is to be made) in kindness. [2:241]

according to (2)

usage (or) to the custom of the society

عَلَى التَّوْبِيعِ قَدْرًا وَعَلَى الْمُتَّقِرِ قَدْرًا  
مَتَاعًا بِالسُّعْرِ

On the affluent (provision is due) according to his means, and on the straitened (is due) according to his means; a provision according to usage (i.e., known standard of the society). [2:236]

kind, courteous (3)

قَوْلٍ مَعْرُوفٍ وَمَغْفِرَةٍ خَيْرٌ مِنْ صِدَاقَةٍ  
يَبْعَثُهَا أَدَى

A kind (or a courteous) word and forgiveness are better than charity followed by injury. [2:263]

right, opp., (4)  
wrong)

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ  
بِالسُّعْرِ وَيَهْتَدُونَ عَنِ الْمُنْكَرِ

And from among you there should be a community who invite to good and

(imperf. 2 p.m. plu.) تَعْرِفُونَ  
you shall recognize

(pip. 3 p.m. sing.) يَعْرِفُ  
~is/are recognized

(pip. 3 p. f. plu.) يَعْرِفْنَ  
they (women) are/will be recognized

(perf. 2 p.m. sing.) ii عَرَّفَ  
<~made known

ii عَرَّفَ يَعْرِفُ تَعْرِيفًا  
to make SS known, to introduce

(perf. 3 p. m. plu.) vi تَعَارَفُوا  
<you knew each other

iv تَعَارَفَ يَتَعَارَفُ تَعَارُفًا  
to know or recognize each other

(imperf. 3 p. f. plu.) vi يَتَعَارَفُونَ  
they mutually recognize (or) they introduce each other

(perf. 3 p. m. plu.) viii اعترفوا  
<they confessed

to make viii اعترف اعترافاً  
a confession, to confess

(perf. 1st. p. m. plu.) اعترفنا  
we confessed

(pact. pic.) مَعْرُوفٌ، الْمَعْرُوفُ  
lit. a known or recognized thing or person

(met : courtesy, fairness, good kind, reputable, that which is good as an universally accepted fact, honorable)

In the holy Quran it is applied to a wall between Paradise and Hell or its upperpart (Zr. Ik.)

the name of a (n.) عَرَافَاتُ  
mountain 20 K.M. from Mekkah, A valley where the main part of Haj is performed.

★ ع ر م

the dam (prop. n.) الْعَرِمُ

'Marib, the Sabaeen capital was celebrated for the great dam (see under سَبَأُ Saba.) According to 'Mujam, الْعَرِمُ is a proper name of a certain valley located some 60 miles east of San'a. (for more details see Jid. P. 22, n. 195.)

According to others الْعَرِمُ is name of an inundation which destroyed the city of Saba.

★ ع ر و

(perf. 3 p.m. sing.) viii اَعْرَى  
< ~smote

to come viii اَعْرَى اَعْرَامًا  
upon, befall, smite

<< عَرَا يَعْزُو عَزْوًا (ن)  
to come to a person, befall (trouble)

command that is right and forbid the wrong.

[3:104]

(pact. pic. f. sing.) مَعْرُوفَةٌ  
recognized, a known thing

طَاعَةٌ مَعْرُوفَةٌ

A recognized obedience.

[24:53]

seemlines, good (n.) الْعُرْفُ

lit. kindness, usage, beneficence, name of horse, crest, comb of a cock

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

Take to forgiveness and enjoin good (or seemlines).

[7:199]

beneficence (n.) acc. عُرْفًا

وَالْمُرْسَلَاتِ عُرْفًا

By the (winds) sent forth beneficence. [77:1]

This verse is a metaphorical

phrase, from the عُرْفُ

of the horse, meaning, by

the angels or the winds,

that are sent forth consecutively, like the several

portions of the mane of

the horse; or the meaning

is, sent forth بِالْمَعْرُوفِ i.e.,

with kindness. or beneficence.

lit: an elevated (n.p.) الْأَعْرَافُ

place or an elevated portion of the earth or ground.

to aid, ii **عَزَّرَ** **بِعَزْرٍ** **أَوْ** **تَعَزُّرًا** **أَيُّ**  
support

<< **عَزَّرَ** **بِعَزْرٍ** **عَزْرًا** (ض)

to prevent, turn away

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ

Those who believe in him  
and side with him and  
help him. [7:157]

(Note: according to the  
contents requirement the  
verbs for past tense

آمَنُوا ، نَصَرُوا ، عَزَّرُوا

are translated as they were  
of present tense.)

(perf. 2 p. m. plu.) ii **عَزَّرْتُمْ**  
you have supported

(imperf. 2 p. m. plu.) acc. **تُعَزِّرُوا**  
you may support

لَا تُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ  
وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ

That ye may believe in Allah  
and His apostle, and may  
support him (i. e., His  
religion) and honour Him.  
[48:9]

ع ز ز ★

(perf. 3 p. m. sing.) (assim v) **عَزَّ**  
~prevailed

**عَزَّ** **بِعِزٍّ** **عِزًّا** **وَ** **عِزَّةً** (ض)

to be mighty, powerful, no-  
ble, illustrious, strengthen,  
exalt oneself, be rare,  
dear, highly esteemed, pre-  
vail upon (or against)

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا

All that we say is that some  
of our gods have smitten  
thee with evil. [11:54]

a handle, support (n.) **الْعُرْوَةُ**

the firmest **الْعُرْوَةُ** **الْوُثْقَى**  
support

ع ر ي ★

(imperf. 2 p. m. sing.) w.v. **تَعْرَى**  
thou becomes naked

**عَرَى** **بِعَرَى** **عُرْبًا** **وَ** **عُرْبَةً** (س) - **مِنْ**

to be naked,  
denude of (garments), be  
free from

إِنَّ لَكَ الْآلَةَ جُوعَ فِيهَا وَلَا تَعْرَى

Verily it is thine that thou  
shalt not hunger therein  
nor go naked. [20:118]

a bare desert (n.) **الْعَرَاءُ**

ع ز ب ★

(imperf. 3 p. m. sing.) **يُعَزِّبُ**  
< ~escapes

**عَزَبَ** **بِعِزْبٍ** **عُزُوبًا** (ن) - **عَنْ**

to be distant, remote, absent,  
from

ع ز ر ★

(perf. 3 p. m. plu.) **عَزَّرُوا**  
they supported

وَلَا يَقْبَلُ لَهُ اتِّبَاعُ اللَّهِ أَخَذَتْهُ الْعِزَّةُ بِالْإِزْمِ

And when it is said to him  
fear Allah ; arrogance (or  
prestige) taketh him to  
sin. [2:206]

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ

Nay, but those who disbe-  
lieve are in false pride  
and schism. [38:2]

might (2)

وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

And they said, by the might  
of Fir'awn, we! we shall  
be the winners. [26:44]

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

He said, then by Thy might,  
I surely will beguile them  
every one. [38:82]

power, honour (3)

مَنْ كَانَ يُرِيدِ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Whosoever desireth the  
power (or honour) then  
all power is Allah's.  
[35:10]

(act. pic. m. sing.) عَزِيزٌ  
mighty (1)

لَا تَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that Allah is  
Highly, Wise. [2:209]

وَعَزَّيْنِي فِي الْخِطَابِ

And he prevailed upon me in  
speech (or in dispute) [38:23]

(perf. Ist. p. plu.) ii عَزَّزْنَا  
< we strengthen

to strengthen, ii عَزَّزَ تَعَزُّوْرًا  
make powerful support,  
give honour

فَعَزَّزْنَا بِآيَاتِنَا

Then We strengthened with a  
third. [36:14]

(imperf. 2 p. m. plu.) ii عَزَّرْتُ  
thou honour

وَتُعِزُّ مَنْ تَشَاءُ وَتُؤْتِي مَنْ تَشَاءُ

And Thou honourest who-  
ever Thou wilt and Thou  
abasest whosoever Thou  
wilt. [3:26]

a source of strength (v.n.) عَزَا

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً

لِيَكُونُوا لَهُمْ عِزًّا

And they have taken gods  
besides Allah that they  
might be unto them a  
glory (a source of power  
or strength). [19:81]

عِزَّةٌ (1) عِزَّةٌ  
arrogance

(i. e., a false sense of self-  
respect or prestige)

(perf. 3 p.m. sing.) viii  
 < ~ withdrew, renounced

to separate **اعْتَرَلَ**  
 oneself, remove from,  
 renounce SS

(perf. 3 p.m. plu.) **اعْتَرَلُوا**  
 they withdrew

(perf. 2 p.m. plu.) **اعْتَرَلْتُمْ**  
 you have withdrawn

(Note: In the verse 4:91

**اعْتَرَلْتُمْ** is attached to  
 the 2<sup>nd</sup> p.m. pronoun  
 while in verse 18:16 it is  
 prefixed to 3<sup>rd</sup> p. plu.  
 pronoun.)

(juss (n.p.) **اعْتَرَلْتُمُوهُ**  
 (imperf. 3 p.m. plu.)  
 they withdrew

**وَلَنْ يَنْصُرُوا**  
 If they withdraw not from  
 you. [4:91]

(imperf. 1st. p. sing.) viii **أَعْتَرِلُ**  
 I withdraw  
 (I renounce—*Jid.*)

(perate. m. plu.) **أَعْتَرِلُوا**  
 (you) keep away! (1)

**فَلْتَعْتَرِلُوا**  
 So keep away from women  
 during menstruation (i.e.,  
 do not cohabit with them).  
 [2:222]

unassailable (2)

**وَأِنَّهُ لَكِتَابٌ عَزِيزٌ**

And it is an unassailable  
 book (i.e., a powerful in  
 evidences and arguments).  
 [41:41]

storing (3)

**وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا**

And Allah may help thee  
 with a strong help. [48:3]

ought, heavy (4)

**عَزِيمٌ عَلَيْهِ مَا عَنِتُّمْ**

And heavy upon him is that  
 which overburdened you.  
 [9:128]

The Mighty (n.) **الْعَزِيمُ**  
 one of the excellent names  
 of Allah

more powerful (relative) **أَعَزُّ**

the more powerful **الْأَعَزُّ**

< stern, (n.p.) **أَعَزَّة**  
 most powerful ones

(sing.) **عَزِيمٌ**

★ ع ز ل

(part. 2 p. m. sing.) **عَزَلْتَ**  
 < thou hast set aside

**عَزَلَ يَعْزِلُ عَزَلًا (ض)**  
 to set aside, remove from

(in a metaphorical way the verb عَزَمَ is related to **الْأَمْرُ**, that is, to its subject, thus the translation ought to be: "when the matter already determined" but it is no use of saying so and is not meant here therefore عَزَمَ has been rendered as if it were passive perfect.

(perf. 2 p.m. sing.) عَزَمْتَ  
thou had resolved

(perf. 3 p. m. plu.) عَزَمُوا  
they decided

(perate. neg. m. plu.) لَا تَعَزَمُوا  
do not resolve!

resolution (1) (v.n.) عَزَمٌ

فَأَصْبِرْ كَمَا صَبَرْنَا وَأُولُوا الْعَزْمِ مِنَ الرُّسُلِ  
And have patience as had patience the men of resolution among the apostles. [46:35]

determined (2)

فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

That is of the commands determined (Jid.). That is of the steadfast heart of things (Pic.). This, behold, is something to set one's heart upon (Aad). This is an affair of great resolution (MA). [3:186]

let alone (2)

وَلَنْ نَعُوذُ بِكَ مِنْ عَذَابِ رَبِّكَ

And if ye will not believe in me then let me alone (or let me go—Pic). [44:21]

Note: the final نِ is a short form of فِي Ist. p. objective pronoun).

(pact. pic. m. plu.) مَعْرُوفُونَ  
removed ones

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُوفُونَ

Verily they are far removed from hearing [26:212]

a place where one (n.p.t.) مَعْرِلٌ  
is set aloof

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرِلٍ

And Nuh called out his son, and he was (standing) aloof (Pic.)—he was apart (Jid.) [11:42]

★ ع ز م

(imperf. 3 p.m. sing.) عَزَمَ  
< ~ determined

عَزَمَ يَعْزِمُ عَزْمًا وَ عَزِيمَةً (ض)  
to resolve, determine, decide to do, adjure

فَإِذَا عَزَمْتَ الْأَمْرَ

So when the matter is determined. [47:21]



ع س ع س

< departed (*quard.*) عَسَسَعَسَسَ بِسَعِينٍ عَسَمًا  
to advance, approach, to depart

وَاللَّيْلِ إِذَا عَسَسَ

And (by) the night when it departeth. [81:17]

Note : (1) The verb has two contradictory meanings : came on or departed. But the phrase in the H. Q., according to all expositors, signifies 'and by the night when it departeth'.

(2) As often noted in Quranic phrases the past tense is to be rendered as it was present or future tense.

ع س ل \*

عَسَلٌ  
honey (n.)

ع س ي \*

belike, may (*particle*) عَسَى  
well be, it may beAccording to the grammarians it is an underived (*جَامِدٌ*) verb, and not a particle that denotes "hope or desire." Raghib ob-

constancy (3)

وَلَمْ نَجِدْ لَهُ عَزْمًا

And we found no constancy in him. [20:115]

ع ز و \*

< companies, groups (*n. p.*) عَزِينالْمَرْيَةَ أَوْ الْعِزَّةَ (*sing*)

عَزَى بِعِزِي عَزِيًّا (ض) - إِلَى

to ascribe relationship to (*Rgh., Mj., LL*)

ع س ر \*

تَعَاثَرْتُمْ (*perf. 2 p.m. plu.*) *vi*  
you make hardship for one another*vi* تَعَاثَرَ تَعَاثَرًاto be difficult, hard, cause to be hard for one another (as *RF*)

&lt;&lt; عَسَرَ يَعْسُرُ عُسْرًا وَعُسْرَةً (ك)

to be difficult

عُسْرٌ، الْعُسْرُ (*v.n.*)  
hardship, (v.n.)  
difficult, hardالْعُسْرَةُ (*v.n.*)  
distress (v.n.)عَسِيرٌ (*nom.*)  
عَسِيرًا (*acc.*)  
hard (*act. 2 pic.*)الْعُسْرَةُ (*relative f.*)  
hardship (relative f.)

< kinsfolk, (n.) **الْمَشِيرَةُ، عَشِيرَةٌ**  
 clan, (plu.) **عَشَائِرُهُ**  
 ten (num.) **عَشْرًا، الْعَشْرَ**  
 twenty (num.) **عِشْرُونَ**

< she camels  
**الْعِشَارُ**  
 (sing.) **عِشْرَاءُ**

(A she camel that has been ten months pregnant, from the day of her having been covered by the stallion—LL.)

race (n.) **مَعَشَرَةٌ**

**يَمَعَشِرُ الْجِنِّ وَالْإِنْسِ**

O ye race of genii and mankind. [6:130]

a tenth (part) (num. frac.) **عِشْرَةَ**

**وَمَا يَلْبِغُوا لِعِشْرَةَ مَا آتَيْنَاهُمْ**

And these have not yet attained a tenth of that which We gave them. [34:45]

ع ش و ★

(imperf. 3 p.m. sing.) (v.d.) **يَعِشُّ**  
 < ~ blinds himself

**عِشْيًا يَعْشَوُا عِشْيًا عِشْيًا** (ن، س)  
 to be weak

sighted, to blind himself

**وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ سَيِّدَاتُهُ**

And whosoever blindeth himself to the admonition of the Compassionate, We assign unto him a Satan.

[43:36]

serves if the subject of **عَسَى** is Allah it will mean: 'be hopeful with Allah,' and if the subject is a human being it will signify, 'be conscious or be afraid.'

If it is followed by a noun as

**عَسَى اللَّهُ** or pronoun as

**عَسَيْتُمْ** or by **أَنْ** it means, 'it may be that'.

(pro. 2 p.m. plu.) **عَسَيْتُمْ**

(عَسَى + أَنْ)

may be that you

**قَالَ هَلْ عَسَيْتُمْ إِنْ كُنتُمْ عَلَيْهِمْ**  
**الْقِتَالِ الْكَاذِبِينَ**

He said: May it not be that you will not fight if fighting is prescribed. [2:246]

**فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ**

Would ye then, if ye were given the command, work corruption in the land?

[47:22]

ع ش ر ★

(perate. m. plu.) iii **عَاشِرُوا**  
 < live with

to consort iii **عَاشَرَ مَعَاشِرَةً**  
 with, cultivate one's society, become familiar

(*imperf. 3 p.m. plu.*)  
they will press (wine or  
oil etc.)

بَعِيرُونَ

the time (n.)

العصر

*lit.* (1) any unlimited extent  
of time during which peo-  
ple pass away and became  
extinct (*LL.*) (2) the after-  
noon

(v.n. iv) إِعْصَارٌ

&lt;whirlwind, violent wind.

(*Ap-der. f. plu.*) iv مُعْصِرَاتٌ  
clouds (or winds)  
(threatening rain)

ع ص ف ★

straw (1) (n.) عَصْفٌ  
green crops, blades, stubble

نَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

So He rendered them like  
straw eaten up (by cattle).  
[105:5]

husk, leaves and (1)  
stalks of corn

وَالْحَبِّ ذُو الْعَصْفِ وَالرَّيْحَانُ

And the grain with (its) husk  
and fragrance. [55:12]

(act. pic. m. sing.) عَاصِفٌ

&lt;violent wind (1)

hurricane (violent wind,  
storm)

الْعِشَاءُ، عِشَاءٌ (n.)

وَجَاءَ آبَاؤُهُمْ عِشَاءً يَبْكُونَ

And they came to their father  
at nightfall weeping.

[12:16]

وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ

And after the night prayer.

[24:58]

evening acc. (n.) الْعِشَاءُ، عِشَاءً

an evening (n.) عِشِيَّةٌ

ع ص ا ★

عَمَّا see ع ص و

ع ص ب ★

&lt;company, band, a (n.) عَصْبَةٌ

group of men (*plu.*) عَصَبٌ

*lit.* troop, band  
(of men or animals)

<dreadful. (*act. 2 pic.*) عَصِيبٌ

عَصَبٌ يَعْصِبُ عَصْبًا (ض)

to wind, twist, bind, tie

ع ص ر ★

(imperf. 1st. p. sing.) أَصْرٌ

&lt;press

عَصَرَ يَعْصِرُ عَصْرًا (ض)

to press (grapss etc.), squeeze

عَصَمَ بِعَصْمٍ عَصِيًّا (ض)  
to protect, prevent, defend,  
preserve  
(act. pic. m. sing.) عَاصِمٌ  
protector  
< ties, bonds (n. p.) عَصَمٌ  
(sing.) عَصِيَّةٌ  
prevention, preservation  
(infallibility)  
(perf. 3 p.m. plu.) VIII, اعْتَصَمُوا  
< they held fast  
to hold fast اعْتَصَمَ اعْتِصَامًا  
(imperf. 3 p.m. sing.) juss. VIII يَتَعَصَمُ  
~holds fast  
(perate m. plu.) اعْتَصِمُوا  
(you) hold fast!  
(perf. 3 p.m. sing.) اسْتَعَصَمَ  
< ~abstained  
to abstain, اسْتَعَصَمَ اسْتِصَامًا  
to prevent oneself  
(prevented himself), or  
preserve oneself (from sin)

ع ص و ★

عَصَا  
staff (n.)

(sing.) عَصِيٌّ < staffs

ع ص ی ★

(pref. 3 p.m. sing.) w.v. عَصَى  
< ~disobeyed

عَصَفَ بِعُصْفٍ عَصْفًا وَ عُصُوفًا (ض)  
to blow violently  
(wind)

جَاءَتْهُمْ رِيحٌ عَاصِفٌ

Violant wind overtook them.  
[10:22]

stormy (2)

(an adjective of day or time)

اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

The wind blowing hard on a  
stormy day. [14:18]

(According to *Lisan* and

IK يَوْمٌ عَاصِفٌ means

يَوْمٌ عَاصِفٌ الرِّيحِ and the

phrase means: in a day  
Violant or vehement in  
respect of wind)

(act. pic. f. sing.) عَاصِفَةٌ  
strongly raging (wind)

(act. pic. f. plu.) الْعَاصِفَاتُ  
winds raging

blowing, raging (v.n.) acc. عَصْفًا

فَالْعُصْفُ عَصْفًا

And those raging swiftly.

[77:2]

(i.e. the kind of wind threatening to cause destruction and disaster).

ع ص م ★

(imperf. 3 p. m. sing.) يَتَعَصَّمُ  
< ~protects,

rebellion (v.n., w.v.) عَصِيَانٌ  
disobedience (v. min., w.v.) مَعْصِيَةٌ

ع ض ر ★

< upper arm (1) (n.) عَضُدٌ

to aid, assist (ن) عَضَدَ بَعَضُ عَضْدًا

قَالَ سَتَشُدُّ عَضُدَكَ بِأَخِيكَ

He said We shall strengthen  
thy arm with thy brother.  
[28:35]

supporter (2)

وَمَا كُنْتُ مُتَّخِذَ الضَّالِّينَ عَضُدًا

Nor I was to take seducers  
as supporters. [18:51]

ع ض ض ★

(perf. 3 p.m. plu.) (assim v.) عَضَوْا  
they bite

عَضَّ بَعْضٌ عَضًا وَ عَضِيضًا (ن)  
to bite the

hands in sorrow, to seize  
hold of with teeth

(assim v.) بَعْضٌ  
bites (imperf. 3 p.m. sing.)  
shall bite (in utter anguish  
and despair)

ع ض ل ★

(perate. neg. m. plu.) لَا تَعَضُّوا  
do not straiten

(perf. 3 p.m. sing. + فِي) عَمَّانِي  
he disobeyed me

عَمَى بَعْضِي عَصِيًّا وَ مَعْصِيَةً (ض)  
to disobey, rebel, oppose, resist

(Note : the final letter ي is  
a third radical that is changed  
to أَلِفٌ when followed  
by a pronoun).

(perf. 2 p.m. sing.) (w.v.) عَصَيْتَ  
thou disobeyest, thou hast  
rebelled

(perf. 1st p. sing.) (w.v.) عَصَيْتُ  
I disobey

(perf. 3 p.m. plu.) (w.v.) عَمَّوْا  
they disobeyed

(perf. 1st p. plu.) عَصَيْنَا  
we disobeyed

(imperf. 3 p.m. sing.) juss. يَعْصِي  
~disobeys

(w.v.) أَعْصِي  
(imperf. 1st p.m. sing.)  
I disobey

I shall not disobey لَا أَعْصِي

(imperf. 3 p.m. plu.) (w.v.) يَعْصُونَ  
they disobey

(imperf. 3 p.f. plu.) (w.v.) يَعْصِينَ  
they disobey

they (female) shall لَا يَعْصِيَنَّكَ  
not disobey thee

(act. pic. > w.v.) عَصِيًّا  
rebel, disobedient

## ع ط ل ★

(pp. 3 p. f. sing.) ii  
 < ~ shall be abandoned عَطَّلَتْ

to despoil, ii عَطَّلَ تَمَطُّلاً  
 (one of his property),  
 to leave unprotected

<< عَطَّلَ يَمَطُّلُ عَطَّالَةٌ (ن)  
 to be without work

(pic. pic. f. sing.) مَمَطَّلَةٌ  
 abandoned

## ع ط و ★

(perf. 3 p.m. sing.) w.v. iv  
 < ~ gave أَعْطَى

أَعْطَى يُعْطِي إِعْطَاءً  
 to give present, offer  
 << عَطَّأَ يَعْطُو عَطَّوَاءَ (ن)  
 to take (specially with the  
 hand)

(perf. 1st p. plu.) w.v. iv  
 we gave أَعْطَيْنَا

إِنَّا أَعْطَيْنَاكَ الْكُؤُورَ

We have giventhee Kauther.  
 [108:1]

(imperf. 3 p.m. sing.) w.v. iv  
 he gives يُعْطِي

(imperf. 3 p.m. plu.) w.v. iv  
 they give (pay) يَعْطُوْنَ

(3 p.m. sing.) p.p. w. v. iv  
 they are given أُعْطُوا

## عَضَلَّ يَعْضَلُّ عَضَلًا (ن)

to straiten, withhold unjustly,  
 prevent

فَلَا تَضْرِبُوهُمْ أَنْ يَتَّكِبُوا

Straitent them (f.) not so  
 that they wed. [2:232]

ع ض ه ★  
ع ض و ★

< bits or enchant- (n.p.) عَضِينَ  
 ment

عَضَّ يَعْضُ عَضًّا (ف)  
 to lie, slander

<< عَضًّا يَعْضُو عَضْوًا (ن)  
 to divide into parts

(sing.) عَضَّةٌ

the plural is عَضُونَ and  
 عَضِينَ place, division

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ۝

Those who have made the  
 scripture bits. [15:91]  
 (the phrase may also mean :  
 those who pronounced the  
 Quran to be lie or enchant-  
 ment.)

## ع ط ف ★

neck (n.) عَطْفٌ

تَأَنَّى عَطْفَهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ

Bending his neck that he may  
 lead astray (i.e. magnify-  
 ing himself) behaving  
 proudly (Ik.). [22:9]

to treat SS **أَعْظَمَ** **إِعْظَامًا**  
with respect, to give im-  
portance, to magnify

bone (n.) **عَظْمٌ**، **الْعَظْمُ**

(plu.) **عَظْمٌ**، **أَعْظَمُ**، **عِظَامٌ** bones

gen. **عِظَامًا**، **الْعِظَامِ** acc. **الْمِظَامِ**

< bones n. p.

(sing.) **عَظْمٌ**

(act. 2 pic. m.) **الْمِظَامِ**

the supreme (i. e., above all  
imperfection)

(one of the excellent names  
of Allah)

**وَهُوَ الْعَلِيُّ الْعَظِيمُ**

And He is the High, the  
Supreme. [2:255]

mighty (2)

**وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ**

And He is the Lord of Mighty  
Throne. [1:129]

mighty, great, acc. **عَظِيمٌ**، **عَظِيمًا**  
big, heavy

greater. higher, (relative) **أَعْظَمُ**

ع ف ر ★

a giant (n.) **عَفْرِيَّتٌ**

< **عَفَّرَ** **يَعْفِرُ** **عَفْرًا** (ض)

to rub with, turn over, or  
hide in the dust

dust << **عَفَّرَ** **وَعَفَّرَ**

(3 p. m. plu.) **يُعْطَوْنَ** *pip. w.v. iv*  
they are given

**فَإِنْ أُعْطُوا وَنَهَارُوا وَإِنْ لَمْ يُعْطُوا**

**وَمَهْلًا إِذَا هُمْ يَسْخَطُونَ** ٥٥

Then if they are given there-  
of they are pleased, and if  
they are not given thereof,  
lo! they are enraged.

[9:58]

compare **يُعْطَوْنَ** (*imperf. 3 p. m. plu.*) 'they give' in verse

9.30 and **يُعْطَوْنَ** *pip.* they

are given, **لَمْ يُعْطُوا** 'they  
are not given' in verse 9:58.

(*perf. 3 p. m. sing.*) *vi* **تَمَاطَى**

< ~took

*vi* **تَمَاطَى** **تَمَاطِيًا** (as R.F. see

above **ع ط و**)

gift. bestowment (n.) **عَطَاةٌ**

ع ظ م ★

(*imperf. 3 p. m. sing.*) *juss ii* **يُعْظِمُ**  
~ magnifies, respecteth

< **عَظَّمَ** **تَعْظِيمًا**

to magnify SS, respect,  
to treat with respect

<< **عَظَّمَ** **يُعْظِمُ** **عَظِيمًا** **وَ عَظَامَةً (ك)**  
to be great, important

*juss. iv* **يُعْظِمَنَّ**

(*imperf. 3 p. m. sing.*)

< ~will magnify

passes over (4)

يَعْفُو عَنْ كَثِيرَةٍ

Much He passes over.

[5:15]

forgoes (5)

أَوْعُفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ

Or he in whose hand is the wedding-knot forgoes .

[2:237]

Note (1) Where the verb عَفَا

is followed by عَنِ (or لِي as in pp.) it means to forgive, pardon, and when it is used without a preposition عَنِ it means to pass over or to forgo. But it can not be taken as a firm rule.

(2) يَعْفُو is written with a silent أَلِف as يَعْفُوا in nominative case, otherwise no أَلِف is added and و is pronounced).

juss. w.v.

(imperf. 3 p.m. sing.)

he forgives

(imperf. 3 p.f. plu.) w.v. they forgo or they (women) agree to forgo

(imperf. 3 p.m. plu.) w.v.el. they may pardon

يَعْفُ

يَعْفُونَ

يَعْفُوا

عَفَا signifies anything that exceeds the ordinary bounds. It is probably applied to jinnee, and signifies evil in disposition, and wicked or malignant.

(plu.) عَفَايَتْ

ع ف و \*

(perf. 3 p.m. sing.) w.v.

< pardoned (1)

عَفَا يَعْفُو عَفْوًا (ن)

- (i) to forgive, pardon لِي، عَنِ -  
 (ii) to abound عَنِ -  
 (iii) to pass over  
 (iv) to forgo

وَلَقَدْ عَفَاكَ

And He pardoned you.

[3:152]

(perf. 3 p.m. plu.) w.v. they abounded (2)

(grew and multiplied)

ثُمَّ رَدَّ لَنَا مَكَانَ التَّجَارَةِ الَّتِي كُنَّا فِيهَا

Thereafter we substituted ease in place of adversity until they abounded.

[7:95]

(imperf. 3 p.m. plu.) pardons (3)

عَلَى اللَّهِ أَنْ يَعْفُو عَنْكُمْ

(These:) belike Allah will pardon them. [4:99]

يَعْفُو



## حُذِرَ الْعَفْوُ وَأَمْرٌ بِالْكَرْفِ

Use thou indulgence and enjoin seemliness. (*Jid.*) keep forgiveness (O Mohammad) and enjoin kindness (*Pic.*) [7:199]

surplus, superfluity (2)

## وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوُ

And they ask thee what they (ought to) spend, say: superfluity (or surplus) i.e. whatever can be spared easily. [2:219]

## ع ف ف \*

assim x

(3 p.m. sing) (el.)

< let him abstain (1) (generously)

## x اِسْتَعَفَّ يَسْتَعِفُّ اِسْتِعْفَانًا

to abstain, restrain oneself, be chaste

## &lt;&lt; عَفَّ يَعْفُ عَفًّا وَ عَفَّةً وَ عِفَانًا

to abstain from what is unlawful, be abstinent, restrain,

(Note: The verb is of assimilated type: in genitive cases "shadda" is removed and cluster is pronounced separately as

(لِاسْتَعْفِيفٍ > يَسْتَعِفُّ)

(imperf. 2 p.m. plu.) w.v. you forgo (1)

## تَعَفَّوْا

## وَ اَنْ تَعَفَّوْا اَقْرَبُ لِلتَّقْوَى

And thou should forgo is nigher unto piety. [2:237] you pardon (2)

## اَوْ تَعَفَّوْا عَنْ سُوءٍ

Or ye pardon an evil. [4:149]

## وَ اِنْ تَعَفَّوْا وَ تَصْفَحُوا وَ تَغْفِرُوا

And if ye pardon and pass over and forgive. [64:14]

Note: In this verse the verb

تَعَفَّوْا is not followed

by عَنِ but it still means 'to pardon'.

(imperf. 1st. p. plu.) w.v. juss. we pardon

## نَعَفْ

(perate m. sing.) w.v. may thou pardon!

## اَعْفُ

(perate. m. plu.) w.v. (you) forgive!

## اَعْفُوا

(3 p. m. sing.) pp. is pardoned

## عَفِيَ - لَ

فَمَنْ عَفِيَ لَهُ مِنْ اَخِيهِ شَيْءٌ  
Then whosoever is pardoned ought by his brother. [2:178]

forgiveness, (1) (n.) indulgence

## الْمَغْفِرَةُ

<< عَقَبَ بِعَقْبِ عَقْبًا وَ عَقْرَبًا  
وَ عَاقِبَةً (ن)

to succeed, take the place of  
(SS), to come after

وَلَّى مَدْبُرًا وَكَمْ يُعَقِّبُ

He turned in flight and  
looked not back. [27:10]

(perf. 3 p. m. sing.) iii عَاقَبَ  
< ~retaliated

عَاقَبَ مَعَاقِبَهُ وَ عِيقَابًا

to do a thing alternately  
with another, to punish,  
chastise

(perf. 2 p. m. sing.) iii عَاقَبْتُمْ  
you punish

(perate. m. sing.) iii عَاقَبُوا  
(you) punish !

(3 p.m. sing.) pp. iii عُوِّبَ  
lit. was punished

CR. was made to suffer

(3 p.m. plu.) pp. ii عُوِّبْتُمْ  
you were punished (or)  
you were afflicted

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ  
And if ye chastise, then  
chastise with the like of  
that wherewith ye were  
afflicted. [16:126]

(perf. 3 p.m. sing.) iv أَعَقَبَ  
caused to follow, made the  
consequence  
(to be.....)

وَمَنْ كَانَ عَنِيًّا فَلْيَسْتَعْفِفْ

And whoso (of the guardians)  
is rich, let him abstain  
(generously). (Pic.) [4:6]

let keep chaste (2)

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ لِكُلِّ

And let those who cannot  
find a match, keep chaste.  
[24:33]

(for ن ك ح see ن ك ح)

acc. assim. x يَسْتَعْفِفُونَ  
(imperf. 3 p. f. plu.)  
they restrain themselves

the abstinence v.n.v,  
(from begging) التَّعَفُّفُ

acc. عَفْوًا nom. عَفْوٌ  
pardoning, very (n.)  
forgiving

(one of the excellent names  
of Allah)

(act. pic. m. plu.) عَافِينَ  
< pardoners

(sing.) عَافٍ << عَافٍ

ع ق ب \*

(imperf. 3 p. f. sing.) juss. ii يَعْقُبْ  
< ~looked back

عَقَّبَ بِعَقْبِ تَعْقِيًّا  
to follow, come after,  
look back

ending (n.)

عَقَبًا

(Note : If added to a pronoun the final **ی** turns to **آلِف** as **عُقَبَا** , "her end".)

end (act. pic. f. sing.)

عَاقِبَةٌ

a happy, or good end

(n. prop.)

الْمَآئِبَةِ

a reviser *Ap-der. ii*

مَعْقِبٌ

those who join their duties in succession

(plu.) مَعْقِبَاتٌ

(angels succeeding one another by turns).

ع ق د ★

(perf. 3 p.f. sing.) عَقَدَتْ

~ made a covenant, bound

&lt; عَقَدَ يَعْقُدُ عَقْدًا (س)

to tie (a cord), tie in knots, bind, *mata.* ratify a contract, make a covenant

وَالَّذِينَ عَقَدْتَ أَيْمَانَهُمْ

And unto those with whom ye have made a covenant.

[4:33]

(perf. 2 p.m. plu.) عَقَدْتُمْ

ye bound

وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْاَيْمَانَ

But he shall take you to task for that which you bound your oaths. [5:89]

فَأَعَقَبَهُمُ بِنُفْسَانِي قُلُوبِهِمْ

So he hath made the consequence (to be) hypocrisy in their hearts

[9:77]

acc. عُقَبًا nom. عَقَبٌ

final end (n.)

&lt; posterity (1) (n.)

عَقِبٌ

lit. end, after (SS)

وَجَعَلَهَا آيَةً لِّأُولِي عَقْبِهِ

And he made it a lasting word among his posterity.

[43:28]

heel (2)

n. dual عَقَيْنِ &lt; com. حَقِيْبُهُ

(p.n.3 p.m. sing.)

his two heels

رَبَّنَّ يُثَلِّبْ عَلٰى عَقْبَيْهِ

From those who turneth back upon his heels.

[2:143]

&lt; heels (n. p.) اَعْقَابٌ

(sing.) عَقِبٌ

عِقَابٌ، الْعِقَابُ، chastisement v. n.

(that comes as a result or consequences of sins)

عِقَابِي &lt; f. d. com. عِقَابِي

my chastisement or wrath, requital

steep (n.) الْمَقْبَةُ

(the difficult path of duty)

to produce no result, to  
be barren (*female*)

عَقَّرَ يَعْقِرُ عَقْرًا (ك)

ع ق ل \*

(*perf. 3 p.m. plu.*) عَقَلُوا

they understood

عَقَلَ يَعْقِلُ عَقْلًا (ض)

*lit.* to bind the feet (of a  
camel) with a rope

*meta.* to understand, com-  
prehend

(they understood it عَقَلُوهُ )

(*imperf. 3 p.m. sing.*) يَعْقِلُ

understands

(*imperf. 3 p.m. plu.*) يَعْقِلُونَ

they comprehend, understand

(*imperf. 2 p.m. plu.*) تَعْقِلُونَ

you understand

(*imperf. 1st p. plu.*) نَعْقِلُ

we understand

ع ق م \*

(*act. 2 pic*) عَقِيمٌ *acc.* عَقِيمًا  
< barren

عَقِمَ يَعْقِمُ عَقِيمًا (ك)

to be barren (womb)

وَقَالَتْ عَجُوزٌ مَقْتَدِرَةٌ

And she said ! an old barren  
woman ! [51:29]

(Note : in the above two  
verses the word **أَيْمَانٌ**  
has different meanings, see  
م ي ن).

< compacts (*n. p.*) الْعُقُودُ

(*sing.*) عَقْدٌ

(*plu.*) عَقْدٌ < knot (*n.*) عَقْدَةٌ

wedding-knot عَقْدَةُ النِّكَاحِ

(*sing.*) عَقْدَةٌ < knots الْعُقَدُ

And from the evil of the  
women blowers upon  
knots. [113:4]

(*i.e.*, enchantresses who used  
to tie knots in a cord and  
to blow on them, mutter-  
ing over them magical  
formulas in order to injure  
their victims. (*Jid.—IK.*))

ع ق ر \*

(*perf. 3 p. m. sing.*) عَقَرَ

< ~hamstrung

عَقَرَ يَعْقِرُ عَقْرًا (ض)

to cut, wound, hamstring  
(a beast), slay

(*perf. 3 p. m. plu.*) عَقَرُوا

they hamstrung

(*act. pic.*) *acc.* عَاقِرٌ *nom.* عَاقِرَةٌ  
< barren

وَأَنْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا

And look at thy god to which thou hast been assiduous. (*Jid.*) i.e., of which thou had remained a votary. [20:97]

inhabitant, (2)  
dweller

سَوَاءٌ إِنْ عَاكِفُ فِيهِ وَالْبَادِيَ

Equal in respect are the dweller therein and nomad (or stranger. ) [22:25]

acc.  
(act. pic. m. plu.) عَاكِفُونَ، عَاكِفِينَ  
retreating ones

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

While ye are retreating in the mosques. [2:187]

(pic. pac.) مَعْكُوفٌ > acc. مَعْكُوفًا  
detained

ع ل ق \*

< clot (n.) عَلَقٌ  
kech, clot of blood

clot (n.) الْمَلَقَةُ، عَالِقَةٌ

(pis. pic. f. sing.) ii مَعَلَقَةٌ  
< hanging one

to hang, to attach ii. عَلَقَ تَلْقًا

(i.e., like the one (of women) neither in wedlock nor divorced and free to marry someone else)

meta.—

عَذَابُ يَوْمٍ عَقِيمٍ

The torment of a barren day (i.e., grievous day) (because it is a day having no day after it— [22:55]

الريِّحِ الْعَوِيْرِ

The barren wind (i.e., destructive) wind. [51:41]

ع ك ف \*

(imperf. 3 p.m. plu.) يَمْكُفُونَ  
they cleave to

عَكَفَتْ يَمْكُفُ عَكُوفًا (ض، ن) - عَلَى  
to cleave

constantly, persevere in, to give oneself up to, to remain constantly in a certain place

فَاتَرَا عَلَى قَوْمٍ يَمْكُفُونَ عَلَى آصْنَابِهِمْ

Than they came upon a people cleaving to the idols they had (*Jid.*), they come unto a people who were given up to idols which they had (*Pic.*). [7:138]

(Pickthall, compelled by the requirement of the rendering, translated يَمْكُفُونَ by

(act. pic. m. sing.) acc. عَاكِفًا  
assiduous (1)  
(or) one who remains a votary

that he knows <i>juss.f.d.</i>	يَعْلَمُوا	<< عَلِقَ يَلْقُو عَلَقًا (س)	to hang, be suspended, to cleave to
(they) in order to know	لِيَعْلَمُوا		
knowest they not?	أَلَمْ يَعْلَمُوا		
(imperf. 2 p.m. plu.)	تَعْلَمُونَ	* م ل م *	
ye know		(perf. 3 p. m. sing.)	عَلِمَ
that you know <i>juss.f.d.</i>	تَعْلَمُوا	< ~knew	
till ye know or understand	حَتَّى تَعْلَمُوا	to know, عَلِمَ يَعْلَمُ عَلَاً (س)	become acquainted with, perceive, understand
that you may know	لِتَعْلَمُوا	(perf. 2 p.m. sing.)	عِلِمْتَ
ye know not	لَمْ تَعْلَمُوا	thou knowest	
(perate. m. sing.)	اعْلَمَ	(perf. 3 p. m. plu.)	عَلِمُوا
(thou) know!		they knew	
(perate. m. plu.)	اعْلَمُوا	(perf. 2 p.m. plu.)	عِلِمْتُمْ
(you) know!		ye knew	
(3 p. m. sing.) <i>pip. le.</i>	يُعْلَمُ	(perf. 1st. p. plu.)	عَلِمْنَا
that these be known		we knew	
(peef. 3 p.m. sing.) ii	عَلَّمَ	(imperf. 3 p.m. sing.)	يَعْلَمُ
~taught		~knows	
to teach	عَلَّمَ تَعْلِيمًا <	(imperf. 3 p.m. sing.) <i>epl.</i>	لَيَعْلَمَنَّ
(perf. 2 p.m. plu.) ii	عَلِمْتُمْ	will surely know	
you taught		(imperf. 2 p.m. sing.)	تَعْلَمُ
(perf. 2 p. m. sing.)	عِلِمْتَ	thou knowest	
thou taught		you know ( <i>juss.</i> )	تَعْلَمُ
(perf. 1st p. sing.)	عَلِمْتُ	he knows not	لَمْ يَعْلَمْ
I taught		knowest thou not	أَلَمْ تَعْلَمْ
(perf. 1st p. plu.) ii	عَلِمْنَا	(imperf. 1st p. sing.)	أَعْلَمُ
we taught		I know	
(imperf. 3 p.m. sing.)	يُعْلَمُ	(imperf. 3 p.m. plu.)	يَعْلَمُونَ
~teaches		they know	

the knower (act. 2 pic.) **الْعَلِيمُ**  
 (One of the excellent names of Allah)  
 knower acc. **عَلِيمًا، عَلِيمًا**  
 (as **عِلْمٌ** knowledge is a permanent feature of his personality)  
 well-knownen ints. **عَلَامٌ**  
 (pic. pac. & sing.) **مَعْلُومٌ، الْمَعْلُومُ**  
 known  
 known ones **مَعْلُومَاتٌ**  
 taught one (pis. pic. ii.) **مَعْلَمٌ**  
 < signs, marks p.n. **عَلَامَاتٌ**  
 (sing.) **عَلَامَةٌ**  
 < worlds (p. n.) **الْعَالَمِينَ**  
 (sing.) **عَالَمٌ**  
 (Note: The **الْعَالَمِينَ**, plural of **عَالَمٌ**, signifies all categories of existence both in physical and the spiritual sense. It indicates also that the 'world' is not only what man knew upto now but there are numerous worlds to be discovered or known in future. In this comprehensive sense Allah is the Lord of worlds, **رَبُّ الْعَالَمِينَ** and hence this word is related to one of the attributes of Allah. At some places the Holy

(imperf. 3 p.m. dual.) iv **يُعَلِّمَانِ**  
 they (two) teach  
 (imperf. 3 p.m. plu.) **يُعَلِّمُونَ**  
 they teach  
 (imperf. 2 p.m. plu.) **تُعَلِّمُونَ**  
 you teach  
 com. **مُعَلِّمِينَ**  
 (imperf. 2 p. m. sing.) **تُعَلِّمُ**  
 (may)thou teach me **فِي**  
 (imperf. 1st. p. plu.) **نُعَلِّمُ**  
 we teach **لِنُعَلِّمَهُ**  
 that/may or we in order to teach him.  
 (2 p. m. sing.) pp. **عَلَّمْتَ**  
 thou art taught  
 (2 p. m. plu.) pp. **عَلَّمْتُمْ**  
 you are taught  
 (1st. p. plu.) pp. **عَلَّمْنَا**  
 we are taught  
 (imperf. 3 p. m. plu.) v **يَتَعَلَّمُونَ**  
 they learn  
 to learn, **تَعَلَّمَ تَعَلَّمًا** <  
 seek knowledge  
 information, knowledge **الْعِلْمُ، عِلْمٌ**  
 learning  
 knower (act. pic. m. sing.) **عَالِمٌ**  
 learned ones, p.b. **عُلَمَاءُ، الْعُلَمَاءُ**  
 knowers  
 knowers, learned p.s. **عَالِمُونَ، عَالِمِينَ**  
 ones

## ع ل و ★

(perf. 3 p.m. sing.) w.v. **عَلَا**  
< overcome

to be high, **عَلَا يَعْزُو عَلَوًا (ن)**  
elevated, exalted, ascend,  
overcome, exalt oneself,  
be proud

(perf. 3 p. m. plu.) iv **عَلَوْا**  
lit. they overcome

**وَلَيْتُمْ بِرِوَامَا عَلَا سَجِيْرًا**  
And to lay waste all that  
they conquered with utter  
waste (Pic.). And they may  
destroy with utter destruction  
whatsoever may fall  
under their power.

[17:7]

(perate neg. m. plu.) **لَا تَعْلَوْا**  
exalt not yourselves

**الْأَعْلُوْا صَاحِقًا وَأَتُوْنِي مُسْلِمِيْنَ**  
Exalt not yourselves against  
me, and come unto me as  
those who surrender.

[27:31]

ye assuredly will *epl. w. v.*  
overcome (be great, high)

(perf. 3 p.m. sing.) vi **تَعَالَى**  
he is (be) exalted, high, above

**سُبْحٰنَهُ وَتَعَالَى عَمَّا يُصِفُوْنَ**  
Glorified be He and high  
above (all) that they ascribe  
be (unto Him). [6:100]

٤٣١

Quran has used this term  
in its figurative expression  
to denote surrounding  
people of the addressed  
person or community,  
such as,

**يٰۤاَيُّهَا اِسْرٰٓءِيْلُ اذْكُرْ اِنصٰٓرِيْ الَّذِيْ اَنْصَرْتُمْ  
عَلَيْكُمْ وَاَنْتُمْ كُنْتُمْ عَلٰى الْعٰلَمِيْنَ**

O children of Israel! Re-  
member my favour where-  
with I favoured you and  
how I preferred you above  
all other people. [2:47]

## ع ل ن ★

(perf. 1st. p. sing.) iv **اَعْلَمْتُ**  
< I made public (proclama-  
tion)

to make open, iv **اَعْلَمَ اِعْلَامًا**  
to speak, openly, manifest  
to make public

< **عَلَنَ يَبْلُغُ عَلَنًا وَ عَلَانِيَةً (ض، ن)**  
to be open, manifest

(perf. 2 p.m. plu.) iv **اَعْلَمْتُمْ**  
ye make known, spoke openly

(imperf. 3 p.m. plu.) iv **يَبْلُغُوْنَ**  
they manifest. they make  
public

(imperf. 2 p.m. plu.) iv **تَبْلُغُوْنَ**  
you manifest, ye make public

(imperf. 1st p. plu.) iv **نَبْلُغُ**  
we say openly, make public  
openly *acc. v.n. R. F.* **عَلَانِيَةً**

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high (act. pic. f. sing.)	عَالِيَةً	(perate m. plu.)	تَمَآلَوْا
(relative f. plu.)	أَعْلَى	<(you) come!	
<high ones	عَبَا	(perate m. sing.)	تَمَآلَ
(masc.) <(sing.)	أَعْلَى	thou come!	
(relative f. sing.)	أَعْلَى	(perate f. plu.)	تَمَآلَيْنَ
<high one	أَعْلَى	(you women) come!	
a discription for plural		(perate f. sing.)	تَمَآلَ
objects—non-human		thou (f.) come!	
being		(perf. 3 p.m. sing.) x	اسْتَعْلَى
acc/. v. m., w. v.	عُتْرًا	<~become uppermost	
great height	عَلَى	to become أَسْتَعْلَى	
(act. 2 pic.)	عَلَى	uppermost to overcome	
~the highest one	عَلَى	وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى	
elevated acc.	أَعْلَى	Who is uppermost this day	
the great (m. sing.) relative.	أَعْلَى	will indeed be successful.	
(m. plu.)	أَعْلَى	[20:64]	
great ones, overcoming ones	عَالِيَةً	<(act. pic. m. juss. v.w.)	عَالِي
<the highest	عَالِيَةً	tyrant, self-exalting one	عَالِي
of the place	عَالِيَةً	<(act. pic. acc.) w. v.	عَالِيًا
(sing.)	عَالِيَةً	tyrant, self-exalting one	عَالِي
(A place in the seventh Heaven		(act. pic.) w. v.	عَالِي
to which the souls of the		<upside (1)	
believers will ascend.)		its high place	
the high, exalted Ap-der. viii	أَعْلَى	جَعَلْنَا عَالِيَهَا سَافِلَهَا	
		We turned their upside down-	
		ward. [11:82]	
		upon (2)	
		عَلَيْهِمْ ثِيَابٌ خَضْرَاءُ	
		Upon them shall be garments	
		of the green silk. [76:21]	
		(act. pic. m. plu.)	عَالِينَ ، الْعَالِينَ
		self-exalting ones	

★ ع ل ی

over (1) (preposition)  
on, upon,

A—Physical :

وَعَلَيْهَا وَعَلَى الْفُلِ تُحْمَلُونَ

And on them and on the ship  
ye are borne. [23:22]

قَالَ لَهُ مُوسَى هَلْ أَتَيْتَكَ عَلَى  
أَنْ تَعَلِّمَنِي وَمَا عَلَّمْتَ رُشْدًا  
Musa said unto him: shall I  
follow thee for that thou  
mayest teach me of that  
which thou hast been  
taught a directive know-  
ledge. [18:66]

on the ground of, (8)  
provided that

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ  
عَلَى أَنْ تَأْجُرَنِي ثَمَنِي بِحَجَجٍ  
He said, verily I would marry  
thee to one of these two  
daughters of mine provided  
that thou hirest thyself to  
me for eight years. [28:27]

on the top of (9)

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ  
And shall be drinkers thereon  
of boiling water. [56:54]  
against (10)

عَلَيْهِمْ دَائِرَةُ السَّوْدِ  
Against them shall be the  
evil turn of fortune.  
[9:98]

ع م د ★

(perf. 3 p. f. sing.) تَمَدَّتْ  
< ~ intend purposely

## B--Ideative

وَأَنِّي فَضَّلْتُكَ عَلَى الْعَالَمِينَ  
And I preferred you over  
the worlds. [2:47]

for (2)

وَحَرَمْنَا عَلَيْكَ وَالسَّرَاحِيعَ مِنْ قَبْلُ  
And We had, aforetime, for-  
bidden foster mother for  
him. [28:12]

at (time) (3)

وَدَخَلَ الْمَدِينَةَ عَلَى غِفْلَةٍ مِنْ أَهْلِهَا  
and he entered the city at a  
time of unawareness of  
the inhabitants. [28:15]

under (4)

وَلِيُصْنَعَ عَلَى عَيْنِي  
In order that thou mayest be  
brought up under may eye.  
[20:39]

to (5)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْبَحْرَابِ  
Then he came forth to his  
people [19:11]

for that (6)

يُحَسِّرُنِي عَلَى مَا تَرْتَضِي فِي جَنْبِ اللَّهِ  
Alas! for that I have been  
remiss in respect of Allah.  
[39:56]

for that, (7)  
(to state the cause)

(3 p. m. sing.) *pip. ii*  
to be given a long life

(perf. 3 p. m. sing.) *viii*  
< ~performed Umra

to perform *viii* **عَمْرَةَ**  
(*عَمْرَةَ* is a kind of pilgrimage, with fewer rites. Literally, a visit or a visiting. Technically a religious visit to the sacred Mosque

**الْبَيْتِ الْحَرَامِ** at Makka with the garments **الْإِحْرَامِ**

(Ihram),circuiciting round the **الْكَعْبَةَ** Kaba, **الطَّوَافِ** seven times, making seven round between the base of **الصَّفَا** 'Safa' and 'Marwa'

**الْمُزَوَّةِ** mounts, concluding the ceremony with shaving, or shortening of head's hair. Al Haj differs from it in as much as it is at a particular time of the year besides other obligatory performances while Umra may be performed at any time of the year.)

(perf. 3 p. m. sing.) *x* **اسْتَعْمَرَ**  
< ~made SS dwell

to cause (people) **اسْتَعْمَرُوا**  
to dwell in (a place)

Note: the current political term **الِاسْتِعْمَارُ** (to colonize) has nothing to do with its literal meaning)

**يَعْمُرُ**

to seek or intend **تَعَمَّدَ**  
SS purposely

**اعْتَمَرَ**

<< **عَمَدَ** **بِعَمَدٍ** **عَمَدًا** (ض)  
intend, to support, place columns or pillars

*acc.v* **مَعْمَدًا**  
intentionally (*Ap-der.*)

< pillars (*n. p.*) **عَمَدٌ**  
(sing.) **عِمَادٌ**  
lofty structure (*n.*) **عِمَادٌ**

**إِرْمَازَاتِ الْوَسَامِدِ**  
The (people) of many columned Iram. [89:7]

(For details about this see ( ر م ع ) )

★ ر م ع

(perf. 3 p. m. plu.) **عَمَرُوا**  
< they inhabited

to **عَمَرَ** **يَعْمُرُ** **عَمَارَةً** (ن)  
inhabit, dwell in (place),  
to tend

(imperf. 3 p. m. sing.) **يَعْمُرُ**  
~tends

(imperf. 3 p. m. plu.) *f.d.* **يَعْمُرُونَ**  
they tend

that they tend **أَنْ يَعْمُرُوا**

(imperf. 1st. p. plu.) *juss. ii* **نَعْمُرُ**  
we grant a long life

to prolong *ii* **عَمَّرَ** <  
one's life (God)

عَمِلَ يَعْمَلُ عَمَلًا (س)  
to work, do, perform, act,  
construct

~did (perf. 3 p.f. sing.) عَمِلَتْ

(perf. 3 p.m. plu.) عَمِلُوا  
they did, work, act

(perf. 2 p.m. plu.) عَمِلْتُمْ  
you did, worked

Note : Most often the perfect  
past tense of this root

عَمِلَ is preceded by

مَنْ ، مَا ، مَا conditional or

of relative or demonstra-  
tive pronouns. Then it  
means 'who does' 'works'  
instead of its real meaning  
of past tense.

يَعْمَلْ ، يَفْعَلْ ، يَفْعَلْ juss. يَعْمَلْ  
(imperf. 3 p.m. sing.)

does, did,  
did not do, that he may do

does (imperf 3 p.f. sing.) تَعْمَلُ

(also often this form is used,  
as a general rule of Arabic  
grammar, to denote the  
meaning of plural by  
placing it before the sub-  
ject).

أَعْمَلْ / أَعْمَلْ juss. أَعْمَلْ  
(imperf. 1st p. sing.)

I do

(imperf. 3 p.m. plu.) يَعْمَلُونَ  
they do, act

عَمْرٌ life (n.)

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ  
But by thy life, in their intoxi-  
cation they were wander-  
ing bewildered. [15:72]

لِحَمْرٍا lifetime (n.) acc.

الْمَعْمَرِ nom.

(see above) Umra (n.) الْمَعْمَرَةُ

tending (v. n.) عَمَارَةٌ

frequented (pact. pic.) الْمَعْمُورُ

وَالْبَيْتِ الْمَعْمُورِ

By the House frequented.

[52:4]

الْبَيْتِ الْمَعْمُورِ is the original  
model of Ka'ba, and over  
it, or corresponding to it,  
in heaven, which thousan-  
ds of angels visit every day  
and around which they  
circuit and pray. (IK. >  
Bukh. Mus.)

an aged man (pis. pic.) ii مَعْمَرٌ

ع م ق ★

<deep (act. 2 pic.) حَبِيقٌ

عَمَّقَ يَعْمُقُ عَمْقًا وَعَمَّقًا (ك)

to be deep (a valley, well)

ع م ل ★

(perf. 3 p.m. sing.) عَمِلَ

<~did

paternal uncle (n.)	عَمُّ
<paternal uncles (n. p.)	أَعْمَامٌ
(sing.) عَمٌّ	
<paternal aunts (n. p.)	عَمَّاتٌ
(sing.) عَمَّةٌ	

Note: In the H.Q. these words have always occurred followed by a 2 p. pronoun such as عَمَّاتُكَ your uncle, أَعْمَامُكَ your uncle, عَمَّاتُكُمْ your aunts.

★ ع م ی ★

(imperf. 3 p.m. plu.)	يَعْتَمُونَ
<they wander	
to be (س) عَمِيَّةٌ يَمْتَمِعَةٌ عَمِيَّةٌ (س)	
confounded, perplexed, unable to find the right course, confused	

★ ع م ی ★

(perf. 3 p. m. sing.) w.v.	عَمَّى
<~blinded	
to (س) عَمَّى يَمْعَى عَمِيًّا (س)	
become blind	
(perf. 3 p. f. sing.) w.v.	عَمِّيَّتٌ
lit. ~blinded	

فَعَمِيَّتْ عَلَيَّوَالْأَنْبَاءُ يَوْمَئِذٍ  
On that Day (all) tidings will be dimmed. [28:66]

(imperf. 2 p.m. plu.)	تَعْمَلُونَ
you do, act	
juss. تَعْمَلْ acc. تَعْمَلْ nom.	تَعْمَلْ
we do	
(perate. m. sing.)	اعْمَلْ
(thou) make!, do! work!	
(perate. m. plu.)	اعْمَلُوا
(you) make!, do!, work!	
acc. عَمَلًا nom.	عَمَلٌ
deed, work, action (n.)	الْعَمَلُ
<deeds, works, (n. p.)	أَعْمَالٌ
actions	
(sing.) عَمَلٌ	
(act. pic. m. sing.)	عَامِلٌ
worker, doer	
(act. pic. m. plu.)	عَامِلُونَ
workers, doers,	عَامِلِينَ
	الْعَامِلُونَ
	الْعَامِلِينَ
(act. pic. f. sing.)	عَامِلَةٌ
travailing, toiling	

عَامِلَةٌ تَأْوِبَةٌ

Travailing, worn. (i.e. labouring through Hell-fire).

[88:3]

★ ع م ن ★

عَمَّا	}
عَمَّمٌ	
ع ن see.	

this preposition is used to denote off, from off, away from, out of, inspite of, concerning

وَلَا تَسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

And thou will not be asked about the fellows of Hell-fire. [2:119]

with (2)

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

from (3)

أُولَئِكَ عَنْهَا مُبْعَدُونَ

They will be far removed from thence. [21:101]

for SS in place of (4)

وَأَقْوَامُ يَوْتَأُونَهُ لِيَنْفَسَ عَنْ نَفْسٍ غَيْرِهَا

And guard yourselves against a Day when no soul in aught will avail another. (or) avail for a soul. [2:48]

because (5)

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ

لِأَنَّهُ تَوَكَّلَ عَلَىٰ رَبِّهِ وَأَنَّهُ

The prayer of Ibrahim for the forgiveness of his father was only because of a promise he had made to him. [9:114]

(perf. 3 p.m. plu.) (w.v.) عَمُوا  
they were blind

(imperf. 3 p. f. sing.) (w.v.) تَعْمَى  
gets blind

(3 p. f. sing.) ii p. p. (w.v.) عَمِيَّتَ  
~had been made obscure

to render blind عَمَى تَقْيِيَةً

(perf. 3 p.m. sing.) iv. أَعْمَى  
<made blind

to cause or إِعْمَاءُ أَعْمَى  
make SS blind

blindnes (v.n.) عَمَى، عَمَى

فَأَسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى

Then they preferred blindness to the guidance. [41:17]

blinds, (n. p.) acc. عَمُونَ / عَمِينَ  
<who become blind

(sing.) عَم

(who cannot see due to their spiritual blindness)

blind (n.) أَعْمَى / الْأَعْمَى

<blinds (n. p.) عَمَى / عَمِيًّا

(sing.) أَعْمَى

<blinds, (n. p.) عَمِيًّا

(sing.) عَم

ع ن \*

<about (1) (preposition) عَن

(perf. 2 p. m. plu.) **عَنِمْ**  
 < your are overburdened  
 to meat **عَيْتَ يَعْتُ عَيْتًا (س)**  
 with difficulty, fall into  
 distress, to be overburdened

you would have (i.c.) **لَعْنِمِ**  
 overburdened

(perf. 3 p.m. sing.) iv. **أَعْنَتَ**  
 < ~caused a burden  
 pass through iv **أَعْنَتَ إِعْنَانًا**  
 difficulty, put on burden

**وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ**  
 Had Allah willed He could  
 have subjected you to  
 burden. [2:220]

< falling in crime (v.n.) **الْعَنْتَ**  
 or sin

to commit iv **عَيْتَ عَيْتًا (س)**  
 a crime, sin

★ ع ن د

(pact. pic. f. sing.) acc. **عَيْنِدًا / عَيْنِدًا**  
 < tyrant, opposing, obstinate

**عِنْدَ يَعْتُدُ عُنُودًا (ن، ك) عَيْدَ**  
 to decline, deviate (س) **يَعْتُدُ عُنُودًا (س)**  
 to resist, iii **عَانَدَ <<**

be rebellious

(A particle used as **عِنْدَ**  
 preposition)

< near, (actual), (with) (1)

of (as ب) (6)

**وَمَا يَتَّبِعُ عَنِ الْهَوَىٰ**  
 Nor does he speak of (his  
 own) desire. [53:3]

of (as مِ) (7)

**اللَّهُ عَزَّ وَجَلَّ عَنِ الْعَالَمِينَ**  
 Allah is independent of the  
 worlds. [3:97]

of what, **عَنْ + مَا (com.)**  
 of that, concerning that **عَمَّا**

**وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ**  
 Allah is not unaware of what  
 ye do. [2:74]

whereof **عَنْ + مَ (com.)**  
 shortend form of **مَا**  
 used only in an interro-  
 gative phrase **عَمَّ**

**عَمَّ يَسْأَلُونَ**  
 Whereof do they question  
 one another? [78:1]

★ ع ن ب

**عِنَبٌ**  
 a grape (n.)

acc. **عِنَبًا**

< grapes (n. p.) **أَعْنَابٌ**  
 (sing.) **عِنَبٌ**

★ ع ن ت

**عَنْتَ**  
 crime, misfortune

**عَنْتَ الْوَجُوهَ** for **ع ن و** see

(this is a metaphorical phrase that means: do not be niggardly)

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ فِي عُنُقِهِ

And to every man We have fastened his action round his neck. [17:13]

(here also عُنُقُ is a metaphorical meaning i.e., like collar which he can not get off)

<necks. (n. p.) أَعْنَاقُ

(sing.) عُنُقٌ

the plural form of عُنُقٌ has occurred in actual sense of neck while singular, as shown above, has its metaphorical uses

★ ★ ★ ★

spider (n.) السُّكْبُوتُ

★ ع ن و

(perf. 3 p.m. sing.) w.v. عَنَّتْ

<~downcasted

عَنَّا يَتَعَوَّنَا عَنَّا وَ عُنُوَّةً (ن) - ل

to submit humbly, to be downcast

وَعَدَّتِ الرَّسُومُ لِلْحَيِّ الْقَائِمِ

And downcast will be faces before the Living, the Self-Subsisting. [20:111]

عِنْدَ denotes the meaning of 'near' whether it be actual in the sense of possession or ideational, also it denotes a sense of rank or dignity or opinion (Rgh.)

لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا

Had they been with us, they had not died nor had they been slain. [3:156]

وَجَدَ عِنْدَهَا رِزْقًا

He found provision by her (i.e., placed near her.)

[3:37]

near (ideational) (2)

ذَلِكَ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ

That were best for you with your Creator. [2:54]

to indicate sense of (3) dignity, or the nearness

بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ

Nay! they are living with their Lord. [3:169]

★ ع ن ق

neck (n.) عُنُقٌ

وَلَا تَجْعَلْ يَدَكَ مَغْلُولًا إِلَى عُنُقِكَ

And let not thine hand be chained to thy neck.

[17:29]



كَيْفَ يَكُونُ لِلشُّرَكَائِ عَهْدٌ عِنْدَ اللَّهِ

How can there be for the associators a treaty with Allah. [9:7]

oath (2)

وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا

And an oath to Allah must be answered. [33:15]

covenant (3)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا

Lo! Those who purchase a small gain at the cost of Allah's covenant and their oaths. [3:77]

covenant, promised, (4) **العهد**  
appointed time

أَفْطَالَ عَلَيْكُمْ الْعَهْدُ

Lasted then the covenant too long for you (*Jid*). Did the time appointed then appear too long for you? (*Pic.*). Did the promised time then, seem long to you. (*M.A.*). [20:86]

★ ع ه ن

wool (n.) **العين**

كَالْعَفْرِقِ الْمَنْقُوشِ

As carded wool. [101:5]

★ ع ه ر

(*perf. 3 p.m. sing.*) **عَهَدَ - إِلَى**

covenanted, charged (1)

**عَهَدَ بِعَهْدِ عَهْدًا (س) - إِلَى**  
to covenant, to charge, enjoin, impose

بِأَعْهَدِ عِنْدَكَ

Of what He hath a covenant with thee. [7:134]

(*perf. Ist. p. plu.*) **عَهَدْنَا**  
to impose (2)

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ

And We imposed a duty upon Ibrahim. [2:125]

(*imperf. Ist. p. sing.*) **جُئِ** **أَعْهَدَ**  
to charge (3)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا آدَمُ

Did I not charge you, O ye sons of Adam. [36:60]

(*perf. 3 p.m. sing.*) **iii** **عَاهَدَ**  
<~ made covenant

to make **ii** **عَاهَدَ مُعَاهَدَةً**  
covenant, to swear, to contract

(*perf. 3 p.m. plu.*) **iii** **عَاهَدُوا**  
they made covenant

(*perf. 2 p.m. plu.*) **iii** **عَاهَدْتُمْ**  
you made covenant

< treaty (1) (v.n.) **عَهْدٌ**  
*lit.* covenant

(*imperf. Ist. p. plu.*) w.v. نَعُوذُ  
we return

< we shall return v.d. w.v. نَعْمُدُ

(*imperf. 3 p. m. sing.*) iv يَعِيدُ  
< ~ shall repeat (1)

to cause SS to اَعَادَ اِعَادَةً  
return, to repeat, to be  
restored

اِنَّ يَبْدُؤُا الْخَلْقَ ثُمَّ يُعِيدُهُا

Verily He beginneth the crea-  
tion then He shall repeat  
it. [10:4]

< to be restored (2)  
the verb اَعَادَ is transitive  
that means to get SS ret-  
urn or cease to return but  
in the verse 34:49 it  
seems to be in the mean-  
ing of 'to return' (i.e., in-  
transitive) but in fact  
this is an idiom

فَلَا نَ مَا يَعِيدُ وَمَا يَبْدُؤُا اَنى  
i.e., some one is لَمْ يَكُنْ لَهُ حِيَلَةٌ  
neither to be restored nor  
to originate which means  
he has no way to survive.

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ  
Say Thou ! The truth is come  
(i.e., after the advent of  
Islam) and falsehood shall  
neither originate nor be  
restored. [34:49]

com. (f.d.) يَمِيدُو - كَمْ  
(*imperf. 3 p.m. plu.*)  
they restore you

ع و ج ★

v.n. acc. عَوَجًا nom. عَوَجٌ

<crookedness

to be عَوَجَ يَعْوَجُ عَوَجًا (س)  
crooked, bent, distor-  
ted, warp

ع و د ★

(*perf. 3 p.m. sing.*) (w.v.) عَادَ  
< ~ returned

عَادَ يَعُوذُ عَوْدًا وَ عَوْدَةً وَ مَعَادًا (ن)  
to return, away (*trans.*)

(*perf. 3 p.m. plu.*) (w.v.) عَادُوا  
they returned

they would (i.c.) لَمَّا دَرُوا  
have come back

(*perf. 3 p. m. plu.*) (w.v.) عُدْتُمْ  
you returned

(*perf. Ist. p. m. plu.*) (w.v.) عُدْنَا  
we returned

(*imperf. 3 p.m. plu.*) (w.v.) يَعُوذُونَ  
they return

that they return (f.d.) يَعُوذُوا

if they return acc. اَنْ يَعُوذُوا

(*imperf. 2 p.m. plu.*) (w.v.) تَعُوذُونَ  
ye return

(if) you return f.d. w.v. تَعُوذُوا

(*imperf. 2 p.m. sing.*) epl. w.v. لَتَعُوذَنَّ  
assuredly ye shall return

(perate. m. sing.) x, w.v. اسْتَعِذَّ  
 <seek refuge  
 as R.F. اسْتَعَاذَ  
 refuge (pis. pic., w.v.) مَعَاذُ  
 <Allah be my refuge  
 (an idiom) مَعَاذَ اللَّهِ

ع و ر \*

<(laid) open (1) (n.) عَوْرَةٌ  
 private parts (of man or  
 woman) what one is ashamed  
 to expose, something  
 laid open to enemies, time  
 suitable for exposure of  
 oneself

إِنَّ بَيْوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ

Verily our houses are open  
 while they (lay) not open.  
 [33:13]

nakedness (2)

<nakedness (n. p.) عَوْرَاتُ  
 (sing.) عَوْرَةٌ

أَوِ الْغُفْلِ الَّذِينَ لَمْ يَنْظُرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ  
 Or children who know naught  
 of women's nakedness.  
 [24:31]

privacy (3)

ثَلَاثَ عَوْرَتٍ لَّكَ  
 Three times of privacy for  
 you. [24:58]

(imperf. Ist. p. plu.) w.v. نُمِندُ  
 we restore

(3 p. m. plu.) p.m. iv. w.v. أَعِيدُوا  
 they sent back, (or) taken  
 back.

(act. pic. m. plu.) (w.v.) عَائِدُونَ  
 those who return

home! the (n.p.t.) w.v. مَعَادُ  
 place where every body  
 will compulsorily come  
 back

ع و ذ \*

(perf. Ist. p. plu.) (w.v.) عُدْتُ  
 I sought refuge

عَادَ يَعُوذُ عَوْدًا وَ عِيَادًا وَ مَعَادًا (ن)  
 to seek protec-  
 tion of someone from SS,  
 seek refuge in SS against  
 SS or some danger

(imperf. Ist. p. sing.) (w.v.) أَعُوذُ  
 I seek refuge

(imperf. 3 p.m. plu.) (w.v.) يَعُوذُونَ  
 they seek refuge

iv, w.v. أَعِيذُ  
 (imperf. Ist. p. sing.)

< I seek refuge for ~  
 to cause iv. أَعَادَ إِعَادَةً  
 another to seek refuge

إِنِّي أَعِيذُ بِمَا يَكُ

I seek refuge for her with  
 Thee. [3:36]

اَسْتَعَانَ اَسْتَعَانَةً x

to seek help

(perate. m. plu.) w.v., x  
(you) seek help !

(pis. pic. m. sing.) w.v., x  
one whose help is sought

<one of middle age (n.)

عَانَ يَعْوُنُ عَوْنًا (ن)

to be of middle age

ع ي ب ★

(imperf. Ist. p. sing.) acc. w.v. اَعْيَبُ  
< I damage

عَابَ يَعْيِبُ عَيْبًا (ض)

to be or make damage, to defect

ع ي ر ★

العِيرُ caravan (n.)

ع ي ش ★

عِيشَةً livelihood, life (v.n.)

عَاشَ يَعْيشُ عَيْشًا وَ عَيْشَةً

وَ مَعَاشًا وَ مَعِيشَةً (ض)

to live in a certain manner

مَعِيشَةً livelihood (v.n.)

<livelihoods (n. p.) مَعَايِشُ

(sing.) مَعِيشَةً

ع و ق ★

المَعْوِقِينَ (Ap-der. m. plu.) ii w.v.  
<thou who hinder

عَاقَ يَعْوُقُ عَوْقًا (ن) وَ عَوَّقَ تَعْوِيقًا  
to hinder, ii

impede, restrain, prevent

ع و م ★

عَامٌ nom. عَامًا acc. عامين (plu.)

two years (dual.)

ع و ن ★

أَعَانَ (perf. 3 p. m. sing.) w.v., iv  
< ~helped

يُعِينُ إِعَانَةً - عَلَى أَعَانَ  
to aid, assist, help

أَعَيْنُوا (perate. m. plu.) w.v., iv  
(you) help !

أَعِينُونِي (you) help me !

تَعَاوَنُوا (perate. m. plu.) w.v., iv  
<help ye one another !

تَعَاوَنَ تَعَاوَنًا, vi

to cooperate, help one another

نَسْتَعِينُ (imperf. Ist. p. plu.) w.v., vi  
<we seek help

springs (n. p.)

عُيُونٌ

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

Verily the God-fearing shall  
be amidst gardens and  
springs. [15:45]

eye (2) الْعَيْنُ

وَالْعَيْنَ بِالْعَيْنِ

And the eye for the eye.  
[5:45]

his eyes عَيْنَاهُ

thy eyes عَيْنَاكَ

n.d. com. عَيْنَاكَ acc.  
two eyes عَيْنَا

com. عَيْنَيْكَ acc.  
the two eyes عَيْنَيْ

عَيْنَانِ n.d. كَ + dual.

عَيْنَيْنِ n.d. كَ + dual.

&lt; eyes (n. p.)

(sing.) عَيْنٌ

< those who have (n. p)  
wide (lovely) eyes عَيْنٌ

(sing.) عَيْنَا

water spring n.pt.

عَيْنٌ

ع ي ي

(perf. Ist. p. plu.) w.v.

we are worn out

عَيْنَانَا

time for seeking n. p. t. acc.  
livelihoods مَعَاشًا

ع ي ل \*

&lt; poverty (n.) عَيْلَةٌ

(act. pic. m. sing.) acc.  
destitute, poor عَائِلًا

عَالَ يَعِيلُ عَيْلًا وَ عَيْلَةٌ (ض)  
to be or become poor, desti-  
tute

ع و ل \*

(imperf. 2 p.m. plu.) (w.v.) تَوَلَّوْا  
ye turn aside i.e. do  
unjustice

عَالَ يَتَوَلَّى عَوْلًا (ن)

to swerve, to turn aside  
neglecting otherside i.e.  
to do or be unjust

ذَلِكَ أَذَىٰ آلًا تَتَوَلَّوْا

That will be more fit, that  
ye may swerve not [4:3]

أَمَّا عَيْنٌ

ع ي ن \*

spring (1) (n.) عَيْنٌ

And \* رِيًّا عَيْنٌ جَارِيَةٌ

There shall be a spring run-  
ning. [88:12]

two springs (dual n.) عَيْنَانِ، عَيْنَيْنِ

first creation? [50:15]

was wearied *juss.* w.v.

وَلَوَيْتُ بِخَلْقِهِنَّ

And was not wearied by their creation. [46:33]

يَعْيُ

عَيْ يَعْوِي عَيْدًا (س)

to be unable to find the way to do anything

أَفَمَيِّتًا بِالْخَلْقِ الْأَوَّلِ

Are We then wearied with the

## كتاب الغين

Note: This verb has opposite meanings *i.e.*, to remain behind and to depart. In the H.Q. the former is meant.

★ غ ب ن

< to lose and gain *v.n. vi.* النَّعَانُ mutually

to cheat *vi.* تَعَانَنَ تَعَانِنًا or deceive mutually

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَانِينِ

(Remember) the day whereon He shall assemble you unto the Day of Assembling, that shall be the Day of mutual loss and gain.

[64:9]

(*i.e.*, the Day of the Hereafter, where some people who were fortunate enough in their worldly life

غ و ر see النَّارُ

غ و ي see غَاوِينَ / الْغَاوِينَ / الْغَاوُونَ

غ ش ي see الْغَائِبَةُ

غ و ط see الْغَائِطُ

غ ي ب see الْغَائِبِينَ

★ غ ب ر

dust *meta.* gloom (*n.*) غَبْرَةٌ

غَبْرٌ يَغْبُرُ غُبُورًا (ن)

to become *ix* وَ أَغْبَرَّ *iv* وَ أَغْبَرَّ of the colour of dust, become very dusty

(*pic. pac. m. sing.*) الْغَائِرِينَ

< those who remained behind

غَبْرٌ يَغْبُرُ غُبُورًا (ن)

to remain, to depart

iv غَلِقَ يَغْدُقُ غَدَقًا (س) وَ أَعْدَقَ

to abound in

water (spring), rain copiously

غ د و ★

(perf. 2 p. m. sing.) (w.v.) غَدَوْتَ  
< thou settedst forth

غَدَا يَغْدُو غَدْوًا (ن)

to go in morning, go forth early, to depart (any time)

(perf. 3 p. m. plu.) (w.v.) غَدَوْا  
they went out

(perate. m. plu.) (w.v.) أَغْدُوا  
(you) go out!

(n.) acc. غَدَا gen. غَدَى  
the morrow  
(the coming day)

(n.) acc. غَدْوًا nom. غَدُو

morning الغَدَاة

morning meal غَدَاة

غ ر ب ★

(perf. 3 p. f. sing.) غَرَبَتْ  
~settest (sun)

< غَرَبَ يَغْرُبُ غَرْبًا وَ غُرُوبًا (ن)  
to disappear, to set (sun, star, etc.)

(imperf. 3 p. f. sing.) تَغْرُبُ  
~sets (sun)

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will lose, on the other hand some of those who had no fortune in their worldly life will gain.)

(I.K.,Z.R.)

غ ث و ★

رُجَاءٌ (1) (n.)  
(carried away by a torrent)

فَجَعَلْنَاهُمْ رُجَاءً

Then We made them a refuse (like rubbish to be thrown away). [23:41]

stubble (2)

فَجَعَلَهُ غُضَاءً أَحْوَى

Then made it to stubble dusky (for the cattle). [87:5]

غ د ر ★

(imperf. 3 p. m. sing.) iii يُغَادِرُ  
~leaveth

< غَادَرَ مُغَادِرَةً

to leave, leave behind

<< غَدَرَ يَغْدِرُ غَدْرًا (ن، ض)  
to break a contract

(imperf. 1st. p. plu.) iii juss. نَغَادِرُ  
we leave

لَمْ نَغَادِرْ ~ we leave no

غ د ق ★

< غَدَقًا (plenteous acc. (v.n.))

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verbal noun, and means guile or guiling, while the latter in **عَمُورٌ** with *fatha* on **غ** means 'the means or object of which one beguiles.'

### غ ر ف

(*perf. 3 p.m. sing.*) **اَغْرَفَ** viii  
~ladle

to dip **اَغْرَفَ اَغْرَافًا** <  
(water with the hand)

a lading (a quantity) (n.) (1)  
of water which fills the hand **عُرْفَةٌ**

**اَلْاَمِنْ اَغْرَفَتْ عُرْفًا مَلِيًّا**

Save him who takes (thereof) in the hollow of his hand (*Pic.*), excepting him who ladeth a lading with his hand (*Jid.*). [2:249]

the high place, (n.) (2) **اَلْعُرْفَةُ**  
upper chamber

< **عُرْفٌ**, **عُرْفَاتٌ** (plu.)

the high acc. places, upper chambers. { **عُرْفًا**, **عُرْفَاتٌ**

### غ ر ق

(*perf. 1st. p. plu.*) **اَغْرَقْنَا** iv  
<we drowned

(v.n.) **اَلْمَغْرُوبُ**

the setting of the sun

the western (rel. adj. m.) **اَلْمَغْرِبُ**

the western (rel. adj. f.) **مَغْرِبَةٌ**

(n. pt. sing.) **اَلْمَغْرِبُ** / **اَلْمَغْرَبُ**

the place of setting sun (west)

the wests (n. pt. dual.) **اَلْمَغْرِبَيْنِ**

the wests (n. pt. plu.) **اَلْمَغْرَابُ**

raven (n.) **اَلْغَرَابُ** acc. **غُرَابًا**

<extremely black (n. p.) **غُرَابِيْبٌ**

(sing.) raven **غُرَيْبٌ**

### غ ر ر

(*perf. 3 p.m. sing.*) **اَغْرَبَ** *assim. v*  
~beguiled

< **اَغْرَبَ يَغْرِبُ غُرَابًا وَغُرُورًا** (ن)  
to beguile, deceive

(*perf. 3 p.m. sing.*) **اَغْرَبْتَ** *assim. v*  
~beguiled

(*imperf. 3 p. m. sing.*) **يَغْرِبْ** *juss.*  
let beguile

let not be guile thee **فَلَا يَغْرِبْكَ**

(*imperf. 2 p.m. sing.*) **يَغْرِبَنَّ** *emp.*  
should beguile

let not be guile you **لَا يَغْرِبَنَّكَ**

guile (v.n.) **عَمُورٌ**, **عَمُورًا**

beguiler (n.) **اَلْعَمُورُ**

Note ; The word **عَمُورٌ**

(with *damma* on **غ**) is



a continous (n.) acc. **عَرَامًا**  
torment, anguish  
a forced loan, a debt (v.n.) **مَقْرَمٌ**  
that must be paid  
(pls. pic. m. plu.) **مُقْرَمُونَ**  
those who are involved in  
debt, or laid under an  
obligation

★ غ ر و

we have stirred, w.v. iv **أَغْرَيْنَا**  
we have occasioned  
to inspire iv **بَيْنَ**، **بِ**، **إِغْرَاءٍ** - **أَغْرَى**  
one with a strong desire  
for doing SS, incite, urge,  
cause to, adhere to  
(imperf. 1st. p. sing.) epl. **لَتُنْعِرِينَ**  
we surely set up against  
**وَالْمُرْجُفُونَ فِي الْمَدِينَةِ لَتُذْعَبْنَهُمْ**  
And the alarmists in the city  
(if not cease) We verily  
shall set up (urge) thee  
against them. [33:60]

★ غ ز ل

<thread ; spun (n.) **غَزَلٌ**  
to spin **غَزَلَ** **بِغَزَلٍ** **غَزَلًا** (ض)

★ غ ز و

(act. pic. plu.)\* w.v. **عَزَى**  
<fighters (sing.)  
(\* on the pattern of **دَمَحٌ**)

that he may acc. iv **بِغَرِقٌ**  
drown  
< **عَرِقَ** **بِغَرِقٍ** **عَرَقًا** (س)  
to sink (in water)  
(imperf. 2 p.m. sing.) el. iv **لِيَغْرِقَ**  
(that did it) in order to  
drown  
(imperf. 1st. p. plu.) iv **نَغْرِقُ**  
we drown  
(3 p.m. plu.) pp. iv **أَغْرِقُوا**  
they were drowned  
drowning (v.n.) **الغَرَقُ**  
**غَرَقًا**  
vehemently (to v.n. acc.  
destruction)

**وَالَّذِينَ ذُحِرُوا**

By the (angles) who drag  
vehemently (Jid.). By  
those who drag forth to  
destruction. (i.e. the souls  
of the infidels from their  
bosoms.) [79:1]  
acc. **مُغْرَقُونَ** / **الْمُغْرَقِينَ**  
(pis. pic. m. plu.)  
those who are drowned

★ غ ر م

(act. pic. m. plu.) **الغَارِمِينَ**  
< debtors  
**غَرِمَ** **بِغَرَمٍ** **غَرَمًا** (و **غَرَمًا**) **وَ غَرَامَةٌ**  
**وَ مَقْرَمًا** (س)  
to be in debt,  
to pay (a tax, fine)