

قاموس الفاظ

# الفراز الكبر

عربي - انجليزي

الدكتور  
عبد الله عباسي الشدوي

مؤسسة  
إعداد الثقافية العالمية

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# قَامُوسُ الْفَافِظِ الْقُرْآنِ الْكَرِيمِ

عَرَبِي - إِنْجِلِيزِي

حَسَبَ التَّرْتِيبِ الْجِزْرِ وَالسِّيَاقِ الْمَعْنَوِيِّ  
مَعَ إِضَاحَاتٍ صَرْفِيَّةٍ وَنَحْوِيَّةٍ وَتَفْصِيلٍ مُبْتَدَأَةٍ  
عَنِ الْأَسَاكِينِ وَالْأَعْلَامِ

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

مُؤَسَّسَةُ إِقْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ

سورة المائدة الآية ١٧، ٢٢، ٣٢، ٤٠

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



## مقدمة

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

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

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

والحافز الى وضع هذا القاموس عدة أمور:

أولاً:

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

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

ثانياً:

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

كتبه العاجز الفقير الى رحمة ربه

الدكتور عبد الله عيسى الندي

معهد اللغة العربية - جامعة أم القرى

مكة المكرمة / ١٦ / ٢ / ١٤٠٣ هـ.





## Abbreviations

*Acc.*

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

*Act. Pic.*

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

*Act. 2 Pic.*

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

*Adj.*

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

*Ap-der*

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

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

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



<i>Meta.</i>	Metaphore, figurative expression.
<i>n.p.</i>	Plural noun.
<i>N-int.</i>	Noun for instrument <b>إِنْسَمُ الْآلَةِ</b>
<i>N-P.T.</i>	Noun for place or time <b>إِنْسَمُ 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 قَرْيَةٍ</b> 'two muslims of the town', or <b>مُسْلِمِينَ قَرْيَةٍ</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>مُعْتَوِدٌ</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>الْمُضَارِعُ الْمَجْهُولُ</b>
<i>Pis. Pic.</i>	Passive Participle from one of the derived stems as <b>مُعْتَمَدٌ</b> 'praised one', or <b>مُكْرَمٌ</b> 'respected one'.

# ABBREVIATIONS

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

## Derived Forms of the Triliteral Verb

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

(Perfect 3rd P. sing. m)

Form No. II

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

Form No. III

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

Form No. IV

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

Form No. V

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

Form No. VI

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

Form No. VII

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

Form No. VIII

اِفْتَعَلَ ifta-ع-ala

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

اِتَفَعَ 'to profit by')

Form No. IX

اِفْعَلَ if-ع-alla

(e.g. اَحْمَرَ 'to become red')

Form No. X

اِسْتَفْعَلَ Ista-ع-ala

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

Form No. XI

اِفْعَالَ if-ع-alla

(e.g. اِدْهَامَ "became dark green with foilage".

## Proper Names

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

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

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

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

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## كتاب الألف (الهمزة)

أَلَمْ تَرَ ؟

Didst thou not see ? (105:1)

أَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا

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

أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ يَدْعُو مَتَّانَ حُونَ مِنْ دُونِ اللَّهِ

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

To introduce an alterna- (2)  
tive question, the second

alternative starts with **أَمْ**  
as :

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ

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

To denote a dubitative (3)  
sense 'Whether'

أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

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

★ ★ ★ أ

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

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ..... ؟

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

or before a preposition as :

أَلَيْسَ اللَّهُ شَاكًّا ؟

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

or before a pronoun as :

أَأَنْتَ قُلْتُ ؟

didst thou say ? (5:116)

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

art thou verily

أَإِنَّكَ

or  
(written as **أَإِنَّكَ** )

وَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

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

[4:11]

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

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ

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

forefathers (2)

وَلَقَدْ نَزَّلْنَا آسْرَكَ آبَاؤُنَا مِن قَبْلُ

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

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

أ ب ب \*

grass (n.) acc. **أَبَا**

أ ب د \*

forever (1) (adj.) **أَبَدًا**

تَمَازِينُ فِيهِ أَبَدًا

Staying in it for ever. [18:3]

(2) never

إِنَّا لَنَنۢدۡخُلُهُآ أَبَدًا

We will never enter it. [5:24]

أ ب \*

father (n.) **الْأَب**

declined with letters as

nom. **أَبُو**

acc. **أَبَا**

gen. **أَبْنِ**

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

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّبَاكُم

Mohammad was not father of any one of your men.

[33:40]

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

مِلَّةَ آبَائِكُمُ الَّذِينَ

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

Zamakhshari observes;

مُوَ أَبُو رَسُولِ اللَّهِ ﷺ فَكَانَ أَبَا لَأَمَّةٍ

لَآلِ أُمَّةِ الرَّسُولِ فِي عَمِّ أَوْلَادِهِ

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

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

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

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

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

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

وَلَا يَأْبِ كَاتِبٌ أَنْ يَكْتُبَ

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

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

ا ت ي ★

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

to come, arrive, أَتَى بَنِي إِسْرَآءِيلَ

~brought, gave, أَتَى (ب)

to bring, present إِسْرَآءِيلَ (ب)

~ came (perf 3 p. f. sing.) أَتَتْ

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

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

we came (perf. 1st p. plu.) أَتَيْنَا

< ~ fled (perf. 3 p. m. sing.) أَبَى

to run away, أَبَى بِأَيُّ أَمَانٍ  
escape (as a slave)

★ ★ ★ ★

bowls (n. plu. of إِبْرِيْقُ)

ا ب ك ★

أَبْكَرُ see ب ك ر

ا ب ل ★

الإِبِلُ camel (n.)

أَبَاطِيلُ a flying creature (n.)

إِنِّ / إِنِّ see (n.) ب ن و

ا ب ي ★

أَبِي (Comp. ا ب + ي)  
my father

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

(perf. 3 p.m. sing.) أَبَى

< ~refused  
أَبَى بِأَيُّ إِمَامَةٍ  
to refuse, reject

give, pay (*perate m. sing.*) iv آت

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

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

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

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

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

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

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

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

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

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

comer certainly  
that is to be fulfilled

★ ا ت ث

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

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

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

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

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

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

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

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

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

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

to bring, ائْتِيَا iv آتَى  
to give

(*perf. 3 p.m. sing.*) iv آتَى

< ~brought, gave,

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

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

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

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

~effect (2)

يُرِيهِمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

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

effects (1) (n.p.) آثار

فَانْظُرْ إِلَى أَثَرِ رَحْمَتِ اللَّهِ

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

traces (2)

كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا

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

footsteps, after (3)

فَلَمَّا كَبِهَاجِ نَفْسِكَ عَلَى آثَارِهِمْ

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

trace (4) آثار

إِيضًا فِي كِتَابٍ مِنْ قَبْلِ هَذَا أَتَاكَ مِنْ بَيْنِ يَدَيْهِ

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

ا ث ل ★

Temarisk (n) آثار

ا ث ر ★

(perf. 3 p.f. plu.) أَرَزَ

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

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

to prefer أَرَزَ يُوْزِرُ لِإِشَارًا

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

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

(imperf. 1st p. plu.) نُوْزِرُ

~we prefer

لَنْ نُوْزِرَكَ

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

(pip. 3 p.m. sing.) يُوْزِرُ

~transmitted

فَقَالَ إِنَّ هَذَا لِأَلْسِنَةٍ مَرْسُورَةٍ

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

~footstep (1) (n) أَرَقِ

فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ

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

يَا بَتِ اسْتَاجِرْ ذَاكَ خَيْرَ مَنِ  
اسْتَاجَرْتَ الْقَوْمِ الْكَافِرِينَ

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

reward ; hire (n.) أَجْرٌ

rewards ; hires (1) (n.p.) أَجُورٌ

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَيَرْجُونَ أَجْرَهُمْ

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

dowers (2)

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

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

ا ج ل

reason (particle) أَجْلٌ

مِنْ أَجْلِ ذَلِكَ

because of that (5 : 32)

(an appointed) term (n.) أَجَلٌ

وَلِكُلِّ أُمَّةٍ أَجَلٌ

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

ا ث م

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

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

sinful (act. pic. m. plu.) أَثِمٌّ

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

sinful person (act. 2 pic.) أَثِمٌ

a sin, a lie (v. n. > ii) تَأْتِيهِ

ا ج ج

bitter (n. adj.) أَجَاعٌ

ا ج ر

(imperf. 2 p.m. sing.) تَأْجُرُ

< thou hires

أَجَرَ يَأْجِرُ أَجْرًا (ن)

to hire ; employ

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

hire ! (perate m. sing.) x اسْتَاجِرْ

أَخَذَ يَأْخُذُ أَخْذًا وَ مَاخِذًا (ن)

to take, put, catch

(perf. 3 p.f. sing.) أَخَذَتْ

she took, put

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

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

we took (perf. 1st p. plu.) أَخَذْنَا

(imperf. 3 p.m. sing.) يَأْخُذُ

~will take

(imperf. 2 p.m. sing.) تَأْخُذُ

thou shalt take

(imperf. 3 p.m. plu.) يَأْخُذُونَ

they will take

(imperf. 3 p.m. plu) acc. يَأْخُذُوا

they take (or) may they take

nom تَأْخُذُونَ acc. تَأْخُذًا

(imperf. 3 p.m. plu.)

you will take

(thou) take! (perate m. sing.) خُذْ

(you) take! (perate m. plu.) خُذُوا

~is taken (pp. 3 p.m. sing.) أُخِذَ

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

is being taken, shall be taken,

two terms (dual n.) اَلْأَجَلَيْنِ

أَيُّمَا الْأَجَلَيْنِ قَعَيْتُ فَلَا عُذْرَانَ عَلَيَّ

Whichsoever of the two terms

I fulfilled it shall be no

harshness to me. [28 : 28]

< (thou (perf. 2 p.m. sing.) أَجَلْتُ

hast appointed.

to fix a term أَجَلَ يَوْمٍ نَأْجِلُهُ

وَبَلَعْنَا أَجَلَنَا الَّذِي أَجَلْتُمْ لَنَا

And we have reached the

term which thou hast

appointed for us. [6 : 128]

(pp. 3 p.f. sing.) أَجَلْتُ

~is timed, appointed,

has been fixed

لَا يَوْمَ يُؤْخَذُ

For what day is it timed ?

[77 : 12]

fixed term (pis-pic) مَوْجَلًا

كَيْتَابًا مَوْجَلًا

A recorded term. [3 : 145]

أ ح د ★

one (m) (cordinal num.) أَحَدٌ

one (f) إِحْدَى

أ خ ذ ★

(perf. p.m. sing.) أَخَذَ

< ~took, put.



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

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

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

~ set up (2)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا

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

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

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

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

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

take ! (perate m. sing.) viii اِتَّخِذْ

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

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

taking, overtaking (1) (v.n.) أَخَذَ

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

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْغَفْوَةِ فِي آيَمَانِكُمْ

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

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

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

اِتَّخَذَ يَتَّخِذُ اِتَّخَذَ  
to adopt, to take

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

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

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

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

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

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

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

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

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

مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصَدًا

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

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

وَلَا تَتَّخِذِي أَهْلَكَ

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

(*ap-der. f. plu.*) **مُتَّخِذَاتٌ**

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

# ا خ ر ★

(*perf. 3 p.m. sing.*) ii **أَخَّرَ**

~put behind, delayed.

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

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

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

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

وَكُنَّا لَكَ آخِذِينَ

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

**grip (2)**

فَأَخَذْنَاهُمْ أَخْذَ عَزِّزٍ مُقْتَدِرٍ

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

**أَخَذَهُ** (n.) **grip**

(*act. pic m. sing.*) **أَخِذْ**

one who holds SS with grip

مَا مِنْ دَابَّةٍ إِلَّا هِيَ آخِذَةٌ بِنَاصِيَتِهَا

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

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

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

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

taking (*v.n. > viii*) **إِتَّخَذَ**

إِنَّمَا ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الرِّجْلَ

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

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

another (f.) (n.) أُخْرَى

others (f.) (n. plu.) آخَر

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

Last Day (Hereafter) الْيَوْمَ الْآخِرُ

last, coming after (n.) آخِرَةٌ

the abode of Hereafter الدَّارُ الْآخِرَةُ

أ خ و ★

brother (n.) الْإِخْوَانُ

declined as أَبٌ with letters  
not vowels. Thus

nom. أَخُو Acc. أَخَا gen. أَخِي

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

أَخِي الْيَتِيمِ

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

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

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The believers are naught  
elsethen Brothers.

[49:10]

(imperf. 3 p.m. plu.) يَتَأَخَّرُ

~delays

(imperf. 1st. p. plu.) نَتَأَخَّرُ

we delay

(pip. 3 p.m. sing.) يَتَأَخَّرُ

~is delayed, will be delayed

will not be delayed لَا يَتَأَخَّرُ

(perf. 3 p.m. sing.) تَأَخَّرَ

delayed (1)

وَمَنْ تَأَخَّرَ فَلَا إِشْرَاقَ لَهُ

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

that comes later (2)

مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

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

(imperf. 3 p.m. sing.) يَتَأَخَّرُ

~lays behind

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

to remain behind اِسْتَأَخَّرَ

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

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

another (n.) أُخْرَى

other two (n. dual.) أُخْرَانِ

other two (n. dual.) acc. أُخْرَيْنِ

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

hand over ! (perate. m. plu.) أَدُوا

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

★ أ ذ ن ★

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

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

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

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

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

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

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

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

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

in the genitive case أَخِي as:

فَأَكْرِمْ سَوْءَةَ أَخِي  
So cover the dead body of  
my brother. [5:31]

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

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

two brothers (n. dual.) nom. أَخَوَانِ

brothers (n. p.) إِخْوَانٌ

brothers (n. p.) إِخْوَةٌ

sister (n.) أُخْتٌ

two sisters (n. dual.) الْأَخْتَيْنِ

sisters (n. plu.) أَخَوَاتٌ

★ أ د د ★

إِدَا  
impious, disastrous (n.) acc.

★ أ د ي ★

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

أَدَى يُوَدِّي تَأْدِيَةً  
to pay, perform,

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

فَقُلْ أَذِّنْكُمْ عَلَىٰ سَوَاءٍ

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

to declare (2)

قَالُوا أَذُنُكَ مَأْمُونٌ مِنْ شَيْءٍ

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

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

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

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

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

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

(imperf. 3 p.m. plu.)  
they ask leave

proclamation,  
announcement (v.n.) أَذَانٌ

permit, leave (n.) إِذْنٌ

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

(pp. 3 p.m. sing.) أَذِنَ  
~ is allowed

(pip 3 p.m. sing.) يُؤَذِّنُ  
~ is allowed

excuse (1) (perate m. sing.) إِيْذَنُ

إِذْنِي وَلَا تَعْنِي  
Excuse me and try me not.  
(9:49)

give leave (2)

فَأَذِّنْ لِّمَن شِئْتَ مِنْهُمْ  
Give leave to whom thou  
wilt of them. (24:62).  
be apprised (3)

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

(you) permit (perate m. plu.) إِذْنُوا  
(perf. 3 p.m. sing.) ii أَذَّنَ  
announced

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

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

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

iv أَذَنَ يُؤَذِّنُ إِذْنًا  
to warn, declare

(imprf. 3 p.m. plu.) iv يُؤْذُونَ

they give trouble, harm or annoy

acc. مُؤْذُوا nom. مُؤْذُونَ

(imperf. 2 p.m. plu.)

you annoy, give trouble

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

(pp. 3 p.m. sing.) أُذِيَ

~ has been given trouble,  
persecutedThey were (pp. 3 p.m. plu.) أُؤْذُوا  
persecutedwe were per- (pp. 1st p. plu.) أُؤْذِينَا  
secuted

(pip. 3 p.f. plu.) يُؤْذِينَ

they (f) should be  
given trouble

ailment (1) (n.) أَذَى

أَوْبَهُ أَذَى رَيْنَ تَلْمِيهِ

Or has an ailment of the head.

[2:196]

harmful (2)

قُلْ كُونُوا نَاصِرَةً لِّلرَّسُولِ وَاصْبِرُوا لِحُكْمِ رَبِّكُم

Say Thou : it is harmful

Keep aloof from women  
during menstrual charge.

[2:222]

ears (1)

وَنَعِيهَا أَذْنَ وَارِثَةً

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

all ears or hearer (2)

وَيُؤْذِنُونَ مَوْلَانَهُ

And they say : he is all ears  
(hearer, looking for news).  
[9:61]ears (phu. of) أَذْنُ (أُذُنُ)  
his two ears (dual n.d.) أُذُنَيْهِ  
(both ears of him)

★ ★ ★ ★

أَذَانٌ see ذُقْ ذُقْ

★ ا ذ ي ★

(perf. 3 p.m. plu.) iv آذُوا

&lt; They maligned, annoyed

آذَى يُؤْذِي إِذَا مَا

to hurt, cause bodily  
pain, wound the feeling

(perf. 2 p.m. plu.) iv أَذَيْتُمْ

you maligned, annoyed

(imperf. 3 p.m. sing.) iv يُؤْذِي

~ gives trouble, harms,  
annoys

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

(Jid. > Rgh.)

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

★ أ ر ض

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

★ أ ر ك

thorns (plu. n.) أَرَاكُ  
(sing. أَرَاكَةٌ)

★ أ ر م

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

The عَادُ are called

ذَاتِ الْعِمَادِ, the word

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

injury (3)

ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَالًا وَلَا أَذًى

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

annoying (4)

وَدَخَّ أَذْنَهُمْ

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

lit. The word أَذًى signifies  
a slight evil, slighter than  
what is termed ضَرَرٌ  
(LL.); or anything caus-  
ing a slight harm. (Rgh.)

إِذْ، إِذَا

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

(particle) إِذَا  
when (pointing to the future)

★ أ ر ب

need (n.) الْإِرْبَةُ

عَبِيدُ أُولِي الْإِرْبَةِ means  
those male attendants who

back, strength

(n) اَزَّرْ

اَشْدُّ دِيَّةً اَنْصَرَفِي

Confirm by him my strength.

(20 : 31) (Arb.)

Strengthen by him my back.

(Jid.)

ا ز ر

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

تَوَزَّرُوْا

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

ا ز ف

(perf. 3 p. f. sing.) اَزَفَتْ

< ~ got nigh

اَزَفَ ، يَأْزِفُ (س)

to get nigh

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

ا س س

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

< ~ laid the foundation

foundation (n) اَسَاسٌ

(pp. 3 p. m. sing.) assim. اَسَّسَ

~ laid (its foundation)

اِمْرَءَاتِ الْاَمَاطِ

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

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

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

(Jid. P. 30, nn. 333)

ا ز ر

(perf. 3 p. m. sing.) iv اَزَّرَ

> strengthened

to help اَزَّرَ مُوَاَزَرَةً  
strengthen

ا ز ر

Azar

(p.n.) اَزَّرَ

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



## ★ ا س ن ★

altered (*pact. pic.*) **أَسْنَى**

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

## ★ ا س و ★

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

**أَسَا بِأَسْوَا أَسْوَا**

to dress a wound, console

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

**لَكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ**

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

## ★ ا س ي ★

(*imp. 1st p. sing.*) iii **أَسَى**

< I sorrow for

**أَسَى بِأَسَى أَسَى**

to be grieved, be affected

sorrow (n) **أَسَى**

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

## ★ ا ش ر ★

rash, insolent

(n) **أَشِرُّ**

## ★ ★ ★ ★

brocades (n) **أَسْتَبْرَقٌ**

*see* **أَسْتَقَى** ع ل و

## ★ ا س ر ★

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

<you take—imprison

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

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

(*act. 2 pic.*) **أَسِيرٌ**

captive, prisoner

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

*see* **أَسْرَى** س ر ي

## ★ ا س ف ★

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

they made SS angry,

**أَسِفَ يَأْسِفُ أَسْفَا** (س)

to be sad, grieve about.

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

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

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

أَعَانَ / أَعِينُوا / اسْعِينُوا see ع و ن

أَعْرَيْنَا see غ ر و

أ ف ف ★

أَفْ! Oh! (interjec.)

أ ف ق ★

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

أ ف ك ★

يَأْفُكُونَ (imperf. 3 p.m. plu.)

<they feign, make a false show

أَفَكَ بِأَفْكَ إِنْكَأ

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

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

أَجْتَنَّا إِلَهُاتَكَ عَنْ إِلَهِتِنَا

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

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

أ ص د ★

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

أ ص ر

إِصْرٌ (1) (n)

رَبَّنَا لَا تَجْعَلْ لَنَا إِصْرًا

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

compact (2)

وَأَخَذْتُ عَلَىٰ ذَٰلِكُمْ إِصْرِي

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

أ ص ل ★

أَصْلٌ (n)

أَصُولٌ (n.p.)

أَصِيلٌ (n)

أَصَالٌ (n.p.)

أ ع ط ★

أَعْطَى، أَعْطَيْنَاكَ، أَعْطَوْا see ع ط و

أ ع ف ★

أَعْفُوا see ع ف و

## ★ ا ف ن ★

افئنان see ف ن ي

## ★ ا ك ل ★

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

to eat أَكَلَ يَاكُلُ أَكَلَتْهَا

(perf. 3 p.m. dual.) أَكَلَا

they twain ate

they ate (perf. 3 p.m. plu.) أَكَلُوا

eats (imperf. 3 p.m. sing.) يَأْكُلُ

(imperf. 3 p.m. dual.) يَأْكُلَانِ

they twain eat

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

(imperf. 3 p.f. plu.) يَأْكُلْنَ

they (f) eat

(imperf. 2 p.m. sing.) تَأْكُلُ

thou eats

(imperf. 2 p.m. plu.) تَأْكُلُونَ

you eat

we eat (imperf. 1st p. plu.) نَأْكُلُ

(perate f. sing.) كُلِي

eat (addressed to a woman)

(pip. 3 p.m. plu.) يُؤْفَكُ

is turned away

(pip. 3 p.m. plu.) يُؤْفَكُونَ

they are turned away

(pip. 2 p.m. plu.) تُؤْفَكُونَ

you are turned away

إِفْكَ ا lie ; slander (n)

أَفَّاك big liar ; big slanderer (n. ent)

(ap-der. viii f. sing.) الْمُؤَفِّكَ

the subverted (cities)

the subverted or overturned (cities) الْمُؤَفِّكَاتُ

## ★ ★ ★ ★

أَقَّتْ see و ق ت

## ★ ا ف ل ★

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

to set أَفَلَ يَأْفُلُ أَفُولَا (ن)

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

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

cause to deprive of, or decrease

أ ل ذ ★

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

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

أ ل ف ★

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

أَلَّفَ بِأَلْفٍ لَمَّا  
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

وَالْمُؤَلِّفَةُ قُلُوبَهُمْ

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

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

eat (you) (perate m. plu.) كَلُوا

eating (n) الْأَكْلُ

act or state of eating (acc.) أَكَلًا

flavour, fruit, food (n) أَكْلٌ

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

greedy (n. Ints. plu.) أَكَّالُونَ

(sing. أَكَّانَ)  
(pact. pic.) مَاكُولٌ

eaten up, devoured

أ ل ل ★

إِلَا < ties of relationship (n)  
relationship (n) إِلَّا وَإِلَآهَ

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

lo ! (particle) أَلَا

lest (particle لَا + أَنْ) أَلَا  
that not,

أ ل ت ★

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

anything other than the  
UNIMAGINABLE SUP-  
REME BEING.

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

O Allah! **اللَّهُمَّ**

(According to some gram-

marians **اللَّهُمَّ** is a short

form of **يَا اللَّهُ آمَنَّا بِحَقِّكَ**

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

ا ل و ★

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

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

**لَا يَأْتُونَكَ جَبَلًا**

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

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

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

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

one thousand (card. numb.) **أَلْفٌ**

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

(card. numb. plu.) **أَلْفٌ / أَلَفٌ**  
thousands

ا ل م ★

(imperf. 3 p.m. plu.) **يَأْتُونَ**

they are suffering, to  
suffer, feel pain

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

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

ا ل • ★

god (n) **إِلَهِ**

gods (n. p.) **آِلِهَةٌ**

The proper name app- (n) **أَلَلَّهِ**

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

**وَأَجِبَ الْوُجُودِ** comprising  
all the attributes of per-  
fection.

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

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

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

وَلَا يَأْتِلُ أَوْلُوا الْقَضِيلِ مِنْكُمْ وَالسَّعَةِ

أَنْ يُؤْتُوا أَوْلَى الْقُرْبَى

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

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

ا م ت ★

**أَمَتْ** (n) ruggedness

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

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

ا م د ★

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

ا م ر ★

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

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

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

(plu. of **ذَا**) **أُولَاءِ**

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

مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

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

with, adding to (2)

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ

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

till (3)

أَتِمُّوا الصَّيَامَ إِلَى اللَّيْلِ

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

ا ل ي ★

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

أَلَى يَوْمِي **إِنلَاءً**  
to swear  
to be off from wife.

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

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

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

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

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

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

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

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

matter, affair (1) (n) **أَمْرٌ**

**وَقُضِيَ الْأَمْرُ**

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

news (2)

**وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ**

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

command (3)

**يَنْزِلُ الْأَمْرُ مِنْهُنَّ**

The command descends  
among them. [65:12]

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

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

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

caution: the beginners should  
note the difference

between **أَمَرْنَا** (1st.

p. plu.—we have  
commanded) and **أَمَرْنَا**

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

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

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

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

(imperf. 2 p.m. plu.) **تَأْمُرُونَ**  
you (m) command

(imperf. 1st p. sing.) **أُؤْمَرُ**  
I command

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

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

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

★ م م ا

mother (1) (n) أم

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ

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

mothers (n.p.) أُمَّهَاتُ

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ

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

Note : The primery meaning

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

dwelling (2)

فَأَنبَأَهُهَا وَيَّةُ

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

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

وَمِنْهَا بَنِي مُوسَىٰ أُمَّ الْكِتَابِ

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

authority (4)

أُولَى الْأَمْرِ

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

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

see إِمْرَةٌ م ر ه

see إِمْرَأَةٌ م ر ه

see (مَرْءٌ) م ر ه

see (مَرْأَةٌ) م ر ه

grievous (n.) إِمْرٌ

لَعَنَ ذُنُوبَهُ يَتِيمًا إِمْرًا

Thou hast committed a thing grievous [18:71]

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

(ints. f.) أَمَّارَةٌ  
wont to command

★ م س ا

yesterday, nearpast, (n) الْأَمْسِ  
recently

★ م ل ا

hope (n) الْأَمَلُ



or (a conjunction)

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ  
لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

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

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

to repair to, أَمَّا يَوْمٌ أَمَّا  
to go towards

وَالَّذِينَ بِالْبَيْتِ الْحَرَامِ

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

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

أَمَّا مَنْ اسْتَفْتَى فَأَنْتَ لَهُ تَصَدَّى

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

either, or, (particle) أَمَّا

وَأَمَّا مَنْ بَعْدَ وَإِنِّي أَنذَرُ

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

leader, the Quran (n.) أَمَامَ

leaders (n. p.) أَمَمَةً

وَعِنْدَهُ أَمُّ الْكِتَابِ

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

centre (4)

وَلْيُنْذِرْ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

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

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

The conjunction أَمَّا

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

is preceded by ( أَمْ ) ;

both may be rendered

"weather". see ( أَمْ )

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

unlettered (n) الْأُمِّيُّ

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

gives أُمِّيٌّ as a relative

adjective to أُمُّ الْقُرَى

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

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

(plu. of أُمِّيٌّ) الْأُمِّيُّونَ

unlettered ones

(plu. of الْأُمِّيُّونَ) acc. الْأُمِّيِّينَ

unlettered ones

وَمِنْهُمْ إِنِّي لَمُؤْمِنٌ كَذِبٌ

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

before, in front of (n.) أَمَامَ

community, nation (1) (n.) أُمَّةٌ

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

a period (2)

وَاذْكُرْ بَعْدَ أُمَّةٍ

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

a (certain) way, (3)

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

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ

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

pattern (4)

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

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً 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 أَوْثَقْتُهُ عَلَىٰ أَخِيهِ

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

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

فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

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

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

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

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

هَلْ أَمِنْتُكَ عَلَيْهِ

Shall I trust you. [12:64]

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

أَمَنَ يُؤْمِنُ إِيمَانًا

to believe ; have faith

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

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

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

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

أَمَّنْ هُوَ قَائِمٌ أَنَاءَ اللَّيْلِ

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

★ أ م ن

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

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

أَمِنَ بِأَمْنٍ أَمَانًا وَ أَمَانَةً

to be safe, trust, consider someone safe.

وَلَنْ أَمِنَ بَعْضُكُم بَعْضًا

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

أَوَّامِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا

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

وَإِذَا أُوثِقْتُمْ فَادْعُوا اللَّهَ

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

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

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

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

أَمِينٌ *(act. 2 pic.)*  
trustworthy

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

الْأَمَانَةَ *(n.)*  
trust

الْأَمَانَاتُ *(n.p.)*  
trusts

إِيمَانٌ *(n.)*  
faith, belief

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

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

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

مَأْمِنٌ *(n. for place)*  
place of  
safety

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

ا م و ★

أَمَةً *(n.)*  
a bondswoman

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

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

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

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

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

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

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

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

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

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

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

الْأَمْنُ *(n.)*  
security, peace

أَمِينٌ *(m.)* *أَمِنَةٌ* *(f.)*  
peaceful *(Act. pic. sing.)*

they are Thy servants.

[5:118]

in place of **إِنَّ** 'he is or (2)

he was to' as

**إِنْ كَادَ لَيْفُلْتُنَا عَنْ آلِهَتِنَا**

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

(25:42)

A negative particle. And (3)

in this case it should be

followed by **إِلَّا**, as :

**إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ**

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

that, indeed, (particle)

certainly (this particle comes to introduce a statement)

**وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ**

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

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

**إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ**

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

Note : These particles i.e.

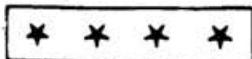
**إِنَّ** , **إِنْ** are often prefixed to pronominals. Thus

**إِنَّمَا** , **إِنَّا** denote : "that

the bondwomen (n.p.) **إِنَّمَا**

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

w



(pronoun, 1st p. sing.)

I, myself

(particle)

This particle is used to (1) support the preceding

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

**فَلَمَّا جَاءَ الْبَشِيرُ**

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

**وَالظُّلُمُ الْمَلَأُوا مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ**

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

lest (3)

**وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ**

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

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

**إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ**

If Thou chastise them, surely

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

**أَنَسَ مِنْ جَلِبِ الطُّورِ نَارًا**

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

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

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

**وَإِنْ أَنْتُمْ تُدْرِكُونَ**

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

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

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

to seek familiarity

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

**وَلَا تَسْتَأْذِنِينَ لِمَاحِدِينَ**

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

أ ن ف ★

nose (n.) **أَنْفٌ**

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

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

**قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ**

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

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

**يُوحَىٰ إِلَىٰ أَعْمَالِهِمْ  
 إِلَهُ وَاحِدٌ**

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

أ ن ث ★

female (n.f.) **أُنْثَى**

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

females (n. f. plu.) **إِنَاثٌ**

أ ن س ★

man (opp. jinnée.) (n.) **إِنْسٌ**

man (general) (n.) **إِنْسَانٌ**

man (general) (n.) **إِنْسِي**

men (n.p.) **أَنَاسٌ**

تُسْقَى مِنْ عَيْنٍ آيَةٍ

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

vessels (2) (n.) آيَةٌ

وَيُطَافُ عَلَيْهِمْ بِآيَةٍ مِنْ فِضَّةٍ

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

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

wherefrom (interjec.) أَتَى

أَتَى لَكَ مِنْهَا

Where thou got it from ?  
[3:37]

أَهْلٌ

people (1) (n.) أَهْلٌ

وَكُؤَامِنْ أَهْلِ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ

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

worthy, Lord, owner, (2)  
being entitled

هُوَ أَمْلُ التَّقْوَى وَأَمْلُ السُّخْرَى

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

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

وَالْأَنْفَ بِالْأَنْفِ

A nose for a nose. [5:45]

just now (n.) أَنفًا

مَاذَا قَالَ لِنَا؟

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

أَنْ م

creatures (n.) أَنْمَاءٌ

أَنْ ي

(imperf. 3 p.m. sing.) (h.v.) يَأْتِي

< ~ comes

أَتَى يَأْتِي إِذَا (ض)

to be time for SS

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا

Is not the time yet come to  
those who believe?

[57:16]

times; hours; (n.p.) أَنَاءٌ

أَيْنَ (act. pic. m.) < إِنْبَاءٌ

boiling (1)

boiling (2) إِنْبَاءٌ (act. pic. f.) <

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَوْضٍ

Going round between it and  
boiling water, fierce.

[55:44]

وَاللَّهُ عِنْدَهُ خَيْرُ الْمَبَاقِ

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

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

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

★ ا و د ★

(*imperf. 3 p.m. sing.*) **يُؤَدُّ**

< ~ tires

*iv* **أَدَّ يُوْدُ أَوْدًا (ن)**

to make tired.

وَلَا يَكُودُ حِفْظُهُمَا

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

**أَوْدَ يَأُوْدُ أَوْدًا**

to become bent

★ ا و ل ★

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

هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ

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

result, final sequel, end (2)

ذَلِكَ خَيْرٌ مِمَّا حَسَنُ تَأْوِيلًا

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

رَبِّ إِنْ ابْنِي مِنْ أَهْلِي

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

responsible persons, (4)  
elders of a family.

فَالْيَوْمُوعَ بِإِذْنِ أَهْلِيهِ

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

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

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

★ ا و ب ★

(*perate > ii, f. sing.*) **أَوْبِي**

< do an act of echo, repeat,

to return **أَبْ x إِيَابًا وَمَأْبًا**

to act **أَوَّبَ (و) أَيْبَ** as

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

يُجِبَالُ أَوْدِي سَمْعَ

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

to come back, (*v.n.*) **إِيَابٌ**  
to return (with one's own  
intention—*Rgh.*)

(*n. for place ; v. mim*) **مَأْبٌ**

resort, goal, returning



## ★ ا و ه ★

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

(آه يؤه أوها وتآؤه) (ن)

to call out oh ; feel pain,  
lament

## ★ ا و ي ★

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

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

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

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

آوى يؤوى إيواماً  
to give shelter

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

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

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

## ★ ★ ★ ★

اى (particle) اى ايه, yea !

fulfilment, consequence (3)

مَنْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ

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

first (*card. num.*) أَوَّلُ

هُوَ الْأَوَّلُ وَالْآخِرُ

For Allah is what

is coming after and

what is the First

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

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

وَالْآخِرَةُ, Hereafter)

فَبَشِّرْهُ الْآخِرَةَ وَالْأَوَّلَى

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

[53:25]

أُولَئِكَ / أُولَئِكَ / أُولَئِكَ see ا ل و

أَوَّلُ ! woe !

أُولَئِكَ فَآوَلْ

Woe unto thee woe. [75:34]

(Note.... the difference bet-

ween أَوَّلُ f. of

and أَوَّلُ —owe)

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

people, followers (n) آل

**Caution:** According to Raghib the word is derived from

أهل i. e.

• is turned to ألف

as its deminutive form

in أهل. The difference

between آل and

أهل is that the former

is possessed only to man,

while the latter is possessed to man,

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

أهل النار but not

آل النار.

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

إِنِّي أَنذَرُكُمْ

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

ا ي د ★

أَنْذَرْتُ (يَنْذِرُ) see (plu. of يَنْذِرُ)

(perf. 3 p.m. sing.) ii أَنْذَرَ

< ~ supported,

أَنْذَرْتُ تَنْذِيرًا

to support, strengthen

(perf. 1st p. sing.) ii أَنْذَرْتُ

I supported

(perf. 1st p. plu.) أَنْذَرْنَا

we supported

(imperf. 3 p.m. plu.) ii يُؤَيِّدُ

we support

الْأَيْدِ might (n.)

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ

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

ا ي ك ★

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

**Note:** أَبْكَدُ signifies the

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

(particle) آتَانِ  
when (question about time)

whichsoever (particle) آتَانَا

alone (adv.) آتَا

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

إِيَّاكَ وَ إِيَّاهُ etc.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

sign, verse (n) آيَةٌ

signs, verses (n.p.) آيَاتُ

★ ا ي م ★

~single women اَلْأَيَامُ

(i.e. unmarried, divorced or  
widow)

sing. اَيُّمٌ <

اَيَّامٌ see اَيَّامٌ

★ ★ ★ ★

where (particle) اَيْنَ

whithersoever (particle) اَيْنَمَا

\*\*\*

## كتاب الباء

by (5)

قَالَ بِقُوَّتِكَ أَذْغِيبُهُمْ أَجْمَعِينَ

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

from (6)

عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ

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

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

وَلَا تَمُوتُوا بِاللِّغْوِ مَرَّةً وَاحِدَةً

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

to support the subject, (8)

that is termed زَائِدَةٌ

i.e. additional (*Rgh.*)

وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ

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

ب ★ ★ ★

an inseparable preposition  
denoting :

with (1)

حُدُّوْنَا مَا آتَيْنَاكُمْ بِقُوَّةٍ

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

during (2)

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ

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

in (3)

أَدْخُلُوهَا بِسَلَامٍ آمِينَ

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

for (4)

أَلَأَنْتَ بِالْأَنْفِ

A nose for a nose. [5:45]

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

(Jid. nn. 27.527-A)

Adversity (3)

بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ

Their adversity among themselves is very great.

[59:14]

conflict, war (4)

وَالضَّيِّقِينَ فِي الْأَسَاءِ وَالْعَظَاءِ وَحِينَ الْمَاسِ

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.) بَيْئُسٌ

dreadful

ب ت ر

(n. elative) أَبْرَأَ

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

أَبْرَأَ بَرَّ يَبْرُؤُ بَرًّا

cut off entirely, amputate.

بَالٌ see

بَابٌ see

ب ع ر

بِرٌّ well (n.)

ب ع س

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

بِئْسَ الشَّرَابُ

Evil is their drink [18:29]

لِبِئْسَ مَا كَانُوا يَفْعَلُونَ

Very bad in their work. [5:63]

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

بِئْسَ terror, punishment (1) (n.)

فَجَاءَهُمُ الْبِئْسَاءُ لَيْلًا وَقَالُوا

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

power, violence (2)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

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

Note: sending down of iron may well allude to

إِنَّمَا أَشْكُوا بَدْنِي وَخُزْنِي إِلَى اللَّهِ

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

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

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

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

ب ج ث ★

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

to dig, بَجَعَتْ يَبْجَعُ بَجْعًا (ن)  
scratch

ب ج س ★

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

to open بَجَسَ يَبْجَسُ بَجْسًا وَنَجَسَ

ب ح ر ★

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

seas (n.p.) بَحَارٌ / 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 بَتَكَ يَبْتُكَ بَتَا وَبَتَا  
cut off.

ب ت ل ★

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

to devote v تَبَتَّلَ ii بَتَلَ  
oneself entirely to Allah.

devotion (v. n.) تَبَتُّلٌ

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

ب ث ث ★

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

< ~ has dispersed

to disperse بَثَّ يَبُثُّ بَثَالًا

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

distress (v.n.) بَثٌّ

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

nom. تَبْغُلُونَ acc. تَبْغُلُوا

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

niggardliness (n.) الْبُغْلُ

ب د ء ★

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

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

فَبَدَأَ بِأَفْعِيهِمْ

He began with their sacks.  
[12:76]

to originate (2)

فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ

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

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

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

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

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

pagan Arabs to their  
gods.)

ب خ س ★

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

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

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

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

(n.) بَخْسٌ  
diminution, reduced (price)

ب خ ع ★

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

To commit  
suicide يَخْنَعُ يَخْنَعُ بِخْنًا

ب خ ل ★

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

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

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

ب د ع ★

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

ب د ل ★

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

يُبْدِي اللهُ الْخَلْقَ

Allah originateth the creation. [29:19]

to show (2)

وَمَا يُبْدِي الْإِبَاطِلُ وَمَا يُبْدِي

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

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

ب د ر ★

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

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

**بَدَّرَ** **بَادَرُ** **بَادَارُ**

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

بَلْ يَدَّبَعُوا لَكُمْ دُونَ بَدَا

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

to occur in mind (2)

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا آيَاتِهِ

لَا يَجْنِبُهُمْ عَنْهَا رَبِّي حَتَّى تَوَدُّ

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

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

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

to make أَبْدَى إِبْدَاءًا  
plain, manifest

(in order to make manifest) يُبْدِي

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

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

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

change, أَكْدَلَ يُبْدِلُ إِبْدَالًا  
to alter

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

وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

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

[9:39]

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

(v.n. > simple) بَدَلْ

an exchange ( بَدَلًا )

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

replacement (v.n. > x) اسْتَبْدَالٌ

changer (ap-der > II) مُبَدِّلٌ

## ★ ب د ن

body (n.) بَدَنٌ

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

سَوَاءٌ لِّلْمَلَائِكَةِ فِيهِ وَالْبَادِ

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

[22:25]

(act. pic. m. plu.) بَادُونَ

dwellers of the desert

يَوَدُّونَ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ

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

(act. pic. m. sing.) بَادِي

deficient, immature

Those of بَادِي الرَّأْيِ  
immature opinion

discloser (ap-der > iv) مُبْدِي

Caution : مُبْدِي with hamza

> بَدَأَ يَبْدَأُ , to start

and مُبْدِي without

hamza > أَبْدَى يُبْدِي (iv)

to disclose or make manifest.

★ ب ذ ر

(perate > ii, neg.) لَا يَبْذُرُ

< squander not !

بَذَرَ يَبْذُرُ ii بَذِيرًا

to disperse, squander

dissipation, (v.n. ii) تَبْذِيرٌ  
squandering

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

إِنْ كَادَتْ لَتُبْدِيَ بِهِ

لَوْلَا أَن رَّجَعْنَا عَلَىٰ قُلُوبِهَا

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

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

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

تُبْدُونُ acc. بُدُونُ

(imperf. 2 p.m. plu.)

You make manifest

n.d. gen. يُبْدِ (م)

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

فَاسْتَرَاهُ يُوْسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ

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

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

الْبَدْوُ (n.) desert

وَجَاءَ بِكُمْ مِنَ الْبَدَا

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

the dweller of (act. pic.) الْبَادِ  
desert

dutious (3)

وَبَرًّا بِوَالِدَيْهِ

And dutious (or pious)  
towards his parents.

[19:14]

land (3)

حُرِّمَ عَلَيْكَ صِيْدَ الْبَرِّ

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

the piety, virtue (n) الْبَرِّ

pious ones (n.p.) أَبْرَارٌ

<virtuous ones (n.p.) بَرَّةٌ

sing. بَارٍ

ب ر ء

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

to create بَرَأَ يَبْرَأُ بَرَاءَةً (ف)

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

بَرَأَ يَبْرِئُ بَرَاءَةً (ف)

<to be safe

أَبْرَأَ يَبْرِئُ لِإِبْرَاءِ

to heal, make free.

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

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

64

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

ب ر ر

(assim) v بَرُّوا <acc. بَرُّونَ

(imperf. 2 p.m. plu.)

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

you act piously (1)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ  
أَنْ تَبْذُورُوا وَتَتَّقُوا

And make not Allah a butt  
of your oaths that ye shall  
not act piously nor fear  
Allah." (Jid.) [2:224]  
you deal benevolently (2)

لَا يَحْضَرُهُمُ اللَّهُ عَنِ الَّذِينَ كَفَرُوا بِمَا لَوْ كَفَرُوا فِي الدِّينِ  
وَلَمْ يَخْرُجُوا مِنْ دِيَارِهِمْ أَنْ تَبْذُورَهُمْ

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

benign (1) (n) الْبَرُّ

هُوَ الْبَرُّ الرَّحِيمُ

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

65

- (n.) **بَرَاءَةٌ**  
freedom from obligation
- (n.) **بَرِيَّةٌ**  
creation
- (act. pic. m. sing.) **الْبَارِئُ**  
creator
- (pis. pic.) **مُبَرِّئٌ**  
one who is free from obligation or blame or any kind of defect.

★ ب ر ج ★

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

★ ب ر ح ★

- (imperf. 1st p. sing.) **لَا اَنْ اَبْرَحَ**  
< I will not cease to leave
- (ف) **بَرَحَ يَبْرُحُ بَرَحًا وَبَرَا حًا**  
to leave a place
- (imperf. 1st p. plu.) **لَنْ نَبْرَحَ**  
we will not cease to leave

★ ب ر د ★

- (v.n.) **بُرْدٌ**  
coolness

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

...فَبَرَّأَهُ اللَّهُ

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

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

لِذُنُوبِهِ الَّذِينَ اتَّبَعُوا مِنْ الَّذِينَ اتَّبَعُوا

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

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

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

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

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

اِنَّ اللَّهَ بَرِيٌّ مِنَ الشِّرْكِ كَافٍ

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

اَلَّذِي تَرَىٰ يُشْرِكُونَ

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

- (n.) **مُبَرَّأٌ**  
innocent

(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.) **الْبَرَصُ**

ب ر ق

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

the lightning (n.) **الْبَرْقُ**

★ ★ ★ ★

أَبَارِئُ see أَبْرِئُ

ب ر ك

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

cold (act. pic) **بَارِدٌ**

★ ب ر ز

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

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

قُلْ تَوَكَّلْ عَلَى اللَّهِ يَوْمَ الْقِيَامِ  
لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ

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

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

وَلَمَّا بَرَزُوا لِجَالُوتَ

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

to come forth (2)

وَيَبْرَزُونَ لِلَّهِ جَمِيعًا

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

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

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

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

ب س س ★

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

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

ب س ط ★

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

~amplified **الزَّزْنُ**  
the provision

~stretched out **الْبَدَ**  
the hand

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

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

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

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

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

stretching (v.n.) **الْبَسْطُ**

expanse (n.) **بَسَاطَ**

abundant (n.) **بَسْطَةٌ**

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

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

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

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

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

ب ر م ★

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

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

ب ر ه ن

a proof (n.) **بُرْهَانٌ**

two proofs (n. dual) **بُرْهَانَانِ**

ب ز غ ★

(act. pic. m. sing.) **بَازِغٌ**

uprising (moon) acc.

(act. pic. f. sing.) **بَازِغَةٌ**

uprising (sun) acc.

ب س ر ★

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

## ★ ب س م

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

## ★ ب ش ر

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

to give بَشَّرَ تَبَشِيرًا  
good news

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

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

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

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

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

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

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

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

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

(act. pic. m. sing.) بَاسِطٌ

outstretching

بَاسِطُوا < acc.

(act. pic. m. plu.)

outstretching forth

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

## ★ ب س ق

(act. pic. f. plu.) بَاسِقَاتٌ

< tall (trees), having noble disposition

بَسَقَ يَبْسُقُ بَسْقًا (ن)

to be high, tall (tree)

## ★ ب س ل

(pip. 3 p. f. sing.) iv تُبْلَلُ

< ~ has been given up to perdition

أَبْلَلْ يُبْلِلْ إِسْلَالًا

to forbid, to deprive of reward (Rgh.)

وَذَكَّرِيَهُ أَنْ يُبْلِلَ نَفْسًا مَأْكُوبَةً

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

(perf. 3 p.m. sing.) iv أَبْلُوا  
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.) بَصَرَتْ  
she watched

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

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

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

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

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

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

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

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

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

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

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

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

أَبَشَرَ يُبَشِّرُ إِبْشَارًا

to have good tidings !

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

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

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

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

< اسْتَبَشَرَ اسْتِبْشَارًا  
to have good tidings

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

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

human being (n.) بَشَرٌ

acc. بُشْرًا (v.n.)  
bearing good news

good news (n) بُشْرَى

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

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

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



insight (2)

أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ

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

enlightenment (n.p.) بَصَائِرُ

an insight (v.n.) تَبَصَّرَ

★ ب ص ل

onion (n.) بَصَلٌ

★ ب ض ع

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

★ ب ط ء

(epl. 3 p.m. sing.) ii لَبِطَآنٌ  
he certainly will be late  
and delayed (Rgh)بَطَأَ يَبْطِئُ بَطْأً وَ يَتَأَمَّرُ  
to move slowly, linger  
to detain, delay ii بَطَأَ

★ ب ط ر

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

مَا أَحْسَنَهُ 'how good

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

look ! (perate m. sing.) أَبْصِرْ

the sight (n.) الْبَصَرُ

sights (n.p.) أَبْصَارٌ

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

clear (ap-der. &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

يَا أَيُّهَا الَّذِينَ آمَنُوا تَبَصَّرُوا

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

يَا أَيُّهَا الْإِنْسَانُ عَلَى نَفْسِكَ بَصِيرَةٌ

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

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

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

★ ب ط ن ★

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

**بَطَنَ يَبْطُنُ بَطْنًا وَبُطُونًا**  
to be hidden, secret

**وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ**

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

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

(opp. **الظَّاهِرُ** manifest)

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

(opp. **ظَاهِرَةٌ** manifest)

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

lining, secret, **بَطَانَةٌ**  
intimate friend

intimate friend (n.) **بَطَانَةٌ**

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

**وَأَيَّدِيكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ**

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

**بَطَرَ بَطْرًا بَطْرًا**

to exult, be intoxicated in good fortune

exultation (v.n.) acc. **بَطْرًا**

★ ب ط ش ★

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

**بَطَشَ يَبْطِشُ بَطْشًا**  
to seize by force

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

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

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

seizing (v.n.) **الْبَطْشُ**

seizure (n.) **الْبَطْشَةُ**

★ ب ط ل ★

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

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

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

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

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

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

untill we raise acc. حَتَّى نَبْعْتَ

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

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

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

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

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

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

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

resurrection (1) (n.) اَلْبَعْثُ

اِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ

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

upraising (2)

مَا خَلَقْتُمْ وَلَا نَبِّئْتُمْ اِلَّا نَفْسًا وَاحِدَةً

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

womb (2)

رَبِّ اِنِّى 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 يَكُ فِي بَطْنِهِ 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 اَخْرَجَكُمْ مِّنْ بُطُونِ اُمَّهَاتِكُمْ

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

bellies (2)

كَالَّذِي يَخْنُ فِي الْبُطُونِ

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

ب ع ث ★

(perf. 3 p.m. sing.) بَعَثَ  
< ~ sent, raised

to send, بَعَثَ يَبْعُثُ بَعْثًا

raise after death, awaken

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

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

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

بَعْدَ يَبْعُدُ بَعْدًا (رك)  
to be far distant

وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السُّعَّةُ

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

far removal (v.n.) بَعْدًا

far, wide (act. 2 pic.) يَبْعُدُ

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

after, latter, (n.) بَعْدُ  
follow up

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

★ ب ع ر

camel (n.) بَعِيرٌ

★ ب ع ل

husband (n.) بَعْلٌ

husbands (n.p.) بُعُولٌ

(n.) acc. بَعْلًا

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

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

nom. مَبْعُوثُونَ acc. مَبْعُوثِينَ

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

ب ع ث ر

(pp. 3 p.m. sing.) (Quadrial) بُعِثَ

< ~ is poured forth

to expose, بُعِثَ بُعْثَةً

lay upon, overturn,  
pour out

أَفَلَا يَعْلَمُونَ إِذَا بُعِثَ رَمَاهُ فِي الْقُبُورِ

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

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

وَإِذَا الْقُبُورُ بُعِثَتْ

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

★ ب ع د

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

بَعِيدٌ يَبْعُدُ بَعْدًا (س)

to remove afar, to  
perish

أَلَا بُعِدًا لِمَدْيَنَ كَمَا بَدَتْ ثَمُودُ

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

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

لِيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ  
That they oppress each other.  
[38:24]

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

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

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

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

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

to seek, wish for (3)  
(imperf. 3 p.m. plu.) يَبْغُونَ  
they seek

أَفَتَدْرِكُونَ 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

hatred, (n.) بَغْضَاءٌ  
vehement hatred

★ ب غ ل

mules (n.p.) الْبَغَالُ

★ ب غ ي

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

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

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

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

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

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

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

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

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

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

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

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

اِسْتَعَا seeking (v.n. viii)

اِسْتَعَا oppressing (v.n.) acc. اِسْتَعَا

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

اِسْتَعَا adultery, prostitution

اِسْتَعَا prostitute (يعتبا)

ب ق ر ★

بَقَرَةٌ a cow (n.)

بَقَرٌ kinds of cows (n.)

بَقَرَاتٍ cows (n.p.)

تَسْعُوا acc. تَسْعُونَ

(imperf. 2 p.m. plu.)

you seek

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

تَسْعِ gen. تَسْعِي

(imperf. 1st p. plu.)

we seek

(perate neg. sing.) لَا تَسْعِ

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

~ has been (pp. 3 p.m. sing.) بُعِيَ

(بُعِيَ عَلَيْهِ) oppressed

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

وَمَا يَكُنِي 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

فَمَنِ اسْتَعَى وَرَاءَ ذَلِكَ

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

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

وَتَتَوَلَّى إِلَيْكَ مَنْ تَشَاءُ وَمِنْ اِسْتَعَيْتَ

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

## وَمَاعِنْدَ اللَّهِ بَاقِي

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

(The final **ي** of **بَاقِي** (*act. pic.*) is dropped as usual in weak verbs.)

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

## ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ

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

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

## فَمَنْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ

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

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

remainder (1) (*n.*) **بَقِيَّةٌ**

## بَقِيَّتُ اللَّهِ خَيْرٌ لَكَ

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

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

## ب ق ي ★

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

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

## وَذَرُوا مَا بَقِيَ مِنَ التَّوْبَا

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

## وَيَبْقَى وَجْهُ رَبِّكَ

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

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

## وَاللَّهُ خَيْرٌ وَأَبْقَى

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

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

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

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

## لَا تُبْقِي وَلَا تَذَرُ

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

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

أَنَّمَا بَقَرَةٌ لَا ذَا رِئْصٍ وَلَا يَكْبَرُ

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

(The word signifies 'virgin'.)

virgins (n.p.) أَبْكَارٌ

sing. يَكْرٌ <

morning (n.) مَبَكْرَةٌ

mornings (n.p.) أَبْكَارٌ

sing. مَبَكْرَةٌ <

ب ك ك ★

Bakka (n.) بَكَّةٌ

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

wisdom (2)

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ

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

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

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

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

relic (3)

وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى

وَالْأَهْلُ هَارُونَ تَحِيَّةً لِلنَّبِيِّ

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

★ ★ ★ ★

ground (n.) بَقْعَةٌ

vegetable (n.) بَقْلٌ

ب ك ر ★

young (n.) يَكْرٌ

(opp. قَارِضٌ old)



## ★ ب ل د ★

بلد (n.) land

بلاد (n.p.) lands

بلدة (n.) town, land

هَذَا الْبَلَدُ the city of Makka

## ★ ب ل س ★

(imperf. 3 p.m. sing.) iv يَلْسُ

&lt;~will despair

أَلْسَ يَلْسُ إِبْلَاسًا

to despair, to be silent with grief

مَلْسِينَ acc. مُلْسُونَ nom.

(act. pic. m. plu.)

who are silent with grief,  
who are despairing

## ★ ب ل ع ★

إِلْعَ swallow! (perate f. sing.)

&lt; بَلَعَ يَبْلَعُ بَلْعًا 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

لَا نَذِيرُكَ بِهِ وَمَنْ يَبْلَغْ

That I may warn you and  
whomsoever it may reach.

[6:19]

## ★ ب ك م ★

&lt;a dumb (adj. def. col.) أَبْكَمَ

يَكُمُ يَكُمُ وَيَكُمُ يَكُمُ وَبَكَامَةً (س، ك)  
to be dumb, be purposely silent

بَكْمًا acc/

(adj. def. plu.)

those who are dumb  
(meta. i.e., incapable of  
uttering truth)فَمَلَّ = بَكْمٌ plu. أَفَمَلَّ = أَبْكَمُ  
(the form denotes colours  
and defects)

## ★ ب ك ي ★

(perf. 3 p.f. sing.) iv بَكَتْ

&lt;~cried, wept

بَكَى يَبْكِي بَكَاءً (ف، ي، ن)

(imperf. 3 p.m. plu.) يَبْكُونَ

they are weeping

(imperf. 3 p.m. plu.) gen. لِيَبْكُوا

they should weep

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

(perf. 3 p.m. sing.) iv أَبْكَا

made weeping

أَبْكَا يَبْكِي إِبْكَاءً

to cause to weep, cry

weeping (v.n.) acc.

## ★ ★ ★ ★

(a particle of digression) بَلْ  
but, nay! rather, not so,  
on the country,

thou shall not reach لَنْ تَبْلُغَ

يَبْلُغَانِ < acc.

(imperf. 3 p.m. dual)

twain reach

يَبْلُغُوا < acc.

(imperf. 3 p.m. plu.)

they reach

تَبْلُغُونَ < acc.

(imperf. 2 p.m. plu.)

you reach

بَلَّغْتَ (perf. 2 p.m. plu.) ii

thou have preached,

to preach < بَلَّغَ تَبْلِيغًا

thou have not preached مَا بَلَّغْتَ

يَبْلُغُونَ (imperf. 3 p.m. plu.) ii

they preach

أَبْلَغُ (imperf. 1st p. sing.) ii

I preach

preach! (perate m. sing.) ii بَلِّغْ

أَبْلَغُوا (perf. 3 p.m. plu.) iv

< they preached

أَبْلَغَ إِبْلَاغًا

to preach, to inform.

deliver, make-reach

أَبْلَغْتُ (perf. 1st p. sing.) iv

I delivered

لَقَدْ أَبْلَغْتُكَ رِسَالَةَ رَبِّي

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

(perate m. sing.) iv

make-reach

أَبْلِغْ

(perf. 3 p.f. sing.) بَلَّغْتَ

~ came up

(perf. 2 p.m. sing.) بَلَّغْتَ

thou reached

(perf. 1st p. sing.) بَلَّغْتُ

I reached

(perf. 3 p.m. dual) بَلَّغَا

they (twain) reached

(perf. 3 p.m. plu.) بَلَّغُوا

they reached

(perf. 3 p.f. plu.) بَلَّغْنَ

they reached

(perf. 1st p.f. plu.) بَلَّغْنَا

we reached

overtaken, came up to me بَلَّغْنِي

(to me < بَلَّغَ + came up نِي)

وَقَدْ بَلَّغْنِي الْكِبَرُ

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

(imperf. 3 p.m. sing.) يَبْلُغُ

reaches

till—reached acc. حَتَّى يَبْلُغَ

in order to reach acc. لِيَبْلُغَ

(emp. 3 p.m. sing.) يَبْلُغَنَّ

~ attain the age of

أَبْلُغُ acc.

(imperf. 1st p. sing.)

I may attain

(imperf. 2 p.m. sing.) acc. تَبْلُغْ

thou reach

قُلْ وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ

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

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

وَقُلْ لَّيْسَ مِنِّي الْمُشْرِكُونَ وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ

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

preaching, warning (v.n.) **بَلَّغُ**limit (v.n. mim) **مَبْلَغُ**

★ ب ل و

(perf. 1st p. plu.) **بَلَّوْنَا**

we tried

&lt; بَلَا يَبْلُوْا بَلَاءًا (ت)

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

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

لِيَبْلُوْا بَعْضُكُمْ بِبَعْضٍ

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

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

فَمِنَ الْاَنۡفُسِ تَبْلُوْا اِلٰى نَفْسٍ مَّا سَلَفَتْ

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

ثُمَّ اَنۡزَلْنَاهُ اَمَامَهُ

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

(act. pic. m. sing.) **بَالِغُ**

the attainer (1)

اِنَّ اللّٰهَ بَالِغُ اَمْرِهِ

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

that is brought (2)

هَدٰى اِلَیۡهَا الْكَبِيۡرَةَ

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

that reaches (3)

كَمَا يَسُوۡدُ كَفۡيۡنًا عَلَى السَّوۡءِ اِلَیۡنَیۡنَا قَاۡهٖ وَمَا هُوَ بِاِلَیۡنَیۡنَا

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

(act. pic. f. sing.) **بَالِغَةٌ**

consummate (1)

حِكْمَةٌ بَالِغَةٌ

Wisdom consummate. [54:5]

reaching (2)

اَمۡرُ لَكَرۡاۡیِمَآءٍ عَلَیۡنَا بِالۡاِیۡمَةِ اِلَیۡ یَّوۡمِ الْقِیۡمَةِ

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

sound, convincing (3)

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

لَبِّسَ الْمُؤْمِنِينَ وَهُوَ بِالْأُفُقِ

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

[8:17]

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

to prove, **اَبْتَلَا اِبْتِلَاءً**  
try, examine

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

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

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

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

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

وَإِنْ مِمَّنْ الْمُبْتَلِينَ

Verily We have been prayers.  
[23:30]

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

لَئِنْ اَللّٰهُ جَبَّتْ رُءُوسُهُمْ

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

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

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

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

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

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

★ ب ل ي

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

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

وَمَلِكٍ لَا يَبْلَى

And kingdom not to decay.  
[20:120]

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

يَوْمَ يُسْبِلُ السِّرَاطُ

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 **يُبْتَلِ**  
< ~proves

to test, try, **أَبْلَى يَبْتَلِي اِبْلَاءً**  
prove

بَنَى (n.d. ی + بَنِينَ)

my sons

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

بُنَى (n.d. ی + بُنِينَ)

my little son

(Note the difference between

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

ابْنَةٌ (n.) daughter

بَنَاتٌ (n.) daughters

ابْنَتَيْنِ (n.d. ی + ابْنَتَيْنِ)

my two daughters

بَنَى ی

built (perf. 3 p.f. sing.) بَنَى

to build بَنَى بَنَى بَنَى

**Note :** The final ی is changed to أَلِف if followed

بَلَى yes

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

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ  
عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ

Is not He who created the heavens and the earth able to create the like of these :  
Yes ! He is the supreme Creator, the Knower.

[36:81]

بَن ن

بَنَانٌ (n.) fingertip

ب ن و

بَنٍ (n.) son

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

عِيسَى ابْنُ مَرْيَمَ

Eisa son of Maryam. [2:87]

sons (n.p.) nom بَنُونَ

sons (n.p.) acc. بَنِينَ

sons (n.p.) n.d. بَنُو

sons (n.p.) n.d. بَنَى

## ★ ب ه ج

joy, beauty, rejoicing (v.n.) *بَهْجَةٌ*

to rejoice *بَهَّجَ يَبْهَجُ بَهْجًا* <

(act. 2 pic n.) *بَهَّجٌ*

joyful, joyous

## ★ ب ه ل

*نَبَّهْلٌ* < *نَبَّهْلٌ* viii

(imperf. 1st p. plu.)

< we humbly pray

to leave one to his *بَلَّ يَبْلُ بَلًّا*  
own will, to curse

to humiliate *أَبْهَلَ* viii *أَبْهَلَ*  
oneself before God and  
call upon Him, to invoke  
curse on the liar.

## ★ ب ه م

beast (act. 2 pic. f.) *بَهْمَةٌ*

## ★ ب و ا

(perf. 3 p.m. sing.) *بَاءَ*

settled, incurred, earned

~ < *بَاءَ يَبُوءُ بَوْمًا (إِلَى)*

to come back to, to return,

to bring, *بَاءَ (ب)* or

lead back, to bear

by a personal pronoun

as *بَنَاهَا*.

(perf. 3 p.m. plu.) *بَنَوْا*

they built

(perf. 1st p. plu.) *بَنَيْنَا*

we built

(imperf. 2 p.m. plu.) *تَبْنُونَ*

you build

(perate m. sing.) *إِنِّ*

(thou) build !

(perate m. plu.) *إِنُّوا*

(you) built !

building, canopy (v.n.) *بِنَاءٌ*

structure, building (n.) *بُنْيَانٌ*

(pact. pis. f. sing.) *مَبْنِيَّةٌ*

that is built up

## ★ ب ه ت

(p. p. 3 p.m. sing.) *بُهِتَ*

was confounded

to be asto- *بُهِتَ يَبْهَتُ بَهْتًا*  
nished.

to fall in a *بُهِتَ يَبْهَتُ بَهْتًا (س)*  
faint

to be con- *بُهِتَ يَبْهَتُ بَهْتًا (ى)*  
founded

(imperf. 3 p. f. sing.) *تَبْهَتُ*

~ will confound

calumny, slander (v.n.) *مَبْهَاتٌ*

< *بَهْتٌ يَبْهَتُ مَبْهَاتًا (ف)*

To calumniate, to slander

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

to be settled v **تَسَوَّأَ**

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

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

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

settlement (v.n.mim) **مُسَوًّ**

★ ب و ب ★

gate, door (l) (n) **بَابٌ**

لَا تَدْخُلُوْنَ مِنْهُنَّ أَبْعَادٍ

Enter not by one gate.

[12:67]

a portal (2)

حَتَّىٰ إِذَا فَتَحْنَا لَكُمُ الْبَابَ أَخْرَجْنَا

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

doors, gates (n.p.) **أَبْوَابٌ**

★ ب و ر ★

(imperf. 3 p.m. sing.) **يَسْبُورُ**  
< ~shall perish

to perish **بَارِئٌ يُّوْرٌ وَ بَوَارِئٌ**

**بَاءٌ وَيُغْصِبُ رَبُّنَا**

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

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

(تَبَوَّءَ) acc. **تَبَوَّءَ**

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

**إِنِّي أَرِيدُنَّ أَنْ تَبِيعُوا بَآئِنِي**

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

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

**بَوَّأَ مِوْىَ تَبَوَّيْنَا وَ تَبَوَّءَ**  
to place, prepare a place,  
settle, lodge

**يَتَّكِفِي الْأَرْضِ**

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

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

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

**يُسَبِّوْىَ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ**

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

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

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

house (n.) **بَيْتٌ**

houses (n.p.) **بُيُوتٌ**

**الْبَيْتِ الْحَرَامِ، الْبَيْتِ الْعَتِيقِ**

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

the frequented house, **الْبَيْتِ الْمَعْمُورِ**

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

(Ibn Kathir, Baghwi, Jid.)

★ ب ی د

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

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

★ ب ی ض

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

to become **ابْيَضَ يَبْيَضُ**  
white

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

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

perdition, doom (v.n.) **بُورٌ**

perdition, doom (v.n.) **بَوَارٌ**

★ ب و ل

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

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

**مَا بَالُ النِّسْوَةِ الَّتِي تَقْطَعْنَ أَيْدِيَهُنَّ**

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

★ ب ی ت

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

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

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

ii < **بَيَّتَ يَبْئِثُ**

to plan against  
SS by night, to attack by  
night

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



لَا تُلَاحِظْهُمْ تَعَارَةً وَلَا يَبِيعُ

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

Christian churches (n.p.) **يَبِيعُ**  
sing. **يَبْعُهُ** <

لَهُدِمَتِ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتُ وَمَسْجِدٌ

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

ب ی ن ★

(perf. 3 p.m. plu.) ii **بَيَّنَّا**

< they expounded

to ex- **يَبَيِّنُ** ii **يَبَيَّنْ** <  
pound, render clear

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

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

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

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

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

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

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

white (n.m.) **الْأَبْيَضُ**

white (n.f.) **بَيْضَاءُ**

eggs (n.p.) **بَيْضٌ**

ب ی ع ★

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

بَايَعَ يَبَايِعُ مَبَايَعَةً

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

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

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

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

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

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

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

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

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

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

exposition (1) (n.) بَيَانٌ

هَذَا بَيَانٌ لِلنَّاسِ

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

distinctness of speech (2)

عَلِمَهُ الْبَيَانَ

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

explanation (3)

شَرَّحَ عَلَيْنَا بَيَانَهُ

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

exposition (v.n.) بَيَّانًا

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

between (particle) بَيْنَ

in front of بَيْنَ يَدَيَّ

in presence of بَيْنَ أَيْدِيَّ

(also see د ي )

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

أَيَّانَ يُبَيِّنُ إِيمَانَهُ  
to be clear, make clear

لَا يُخَالِدُونَهُ

He well nigh cannot make  
(himself) clear. [43:52]

(perf. 3 p. m. sing.) v تَبَيَّنَ  
~ became manifest

to become v تَبَيَّنَ تَبَيَّنًا  
clear, to become manifest,  
to declare

(perf. 3 p. f. sing.) v تَبَيَّنَتْ  
~ became manifest

(perate. m. plu.) v تَبَيَّنُوا  
(you) declare, make clear

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

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

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

evidence (n.) بَيِّنَةٌ

clear evidences (n.p.) بَيِّنَاتٌ

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

\*\*\*

## كتاب التاء

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

تُ

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

ة

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

time (n.)

تَارَةً

تَارَةً أُخْرَى

once again. [20:55]

ت ب ب ب

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

تَبَّ

< ~ perished

تَبَّ يَسْبُ تَبًا وَ تَبَابًا (ن)

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

(perf. 3 p.f. sing.)

تَبَّتْ

~ (f) is perished

ruin (v. n.)

تَبَابٌ

ت ★ ★ ★

a preposition (1)

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

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

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

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

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

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

to denote 2 p.m. of perf, ت

e.g. قُلْتَ 'thou said'

to denote 2 p. f. of perf. ت

e.g. قُلْتِ 'thou (f..) said'

(perf. 3 p.m. plu.) تَبِعُوا

they followed

they did not follow مَا تَبِعُوا

(imperf. 3 p.m. sing.) يَتَّبِعُ

~ follows

(imperf. 3 p.f. sing.) تَتَّبِعُ

~ (f) follows

(perf. 3 p.m. sing.) iv اتَّبَعَ

~ followed

(perf. 1st p. plu.) iv أَتَّبَعْنَا

we made SS follow SS

(perf. 3 p.m. plu.) iv اتَّبَعُوا

they followed

(imperf. 3 p.m. plu.) iv يُتَّبِعُونَ

they make (one) follow

(p.p. 3 p.m. plu.) iv اَتَّبِعُوا

they were followed, were overtaken by SS

(imperf. 1st p. plu.) iv نَتَّبِعُ

we make follow

(perf. 3 p.m. sing.) viii اتَّبَعَ

followed

viii < اتَّبَعَ إِيَّاهُ

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.)

تَبَدَّلَ

تَبَارَكَ see ب ر ك

تَبَدَّلَ see ب د ل

تَبَدَّلَ see ب د و

تَبَرَّأَ see ب ر أ

تَبَاثُرَ see ب ش ر

★ ت ب ر

(perf. 1st p. plu.) ii تَبَرَّأْنَا

< we have destroyed

ii تَبَرَّ يَتَّبِرُ تَبَرَّأَ وَ تَبَرَّ تَبَرُّوا تَبَرُّوا  
to destroy, break.

destruction (v. n. ii) تَبْهِيْرٌ

(el. 3 p. m. plu.) ii acc. لِيَتَّبَرُوا

they might destroy

destruction (v.n.) تَبَارٌ

Jestoryed (pis. pic) مَتَبَرٌ

★ ت ب ع

(perf. 3 p.m. sing.) تَبِعَ

< ~ followed

تَبِعَ يَتَّبِعُ تَبِعَا وَ تَبَاعَا (س)

to follow, initiate, join a person, serve, obey, follow a doctrine

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

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

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

ثُمَّ لَا تَجِدُوا الْكَافِرِينَ يَبِيعًا

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

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

to follow (v.n.) **اتَّبَاعٌ**

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

فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

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

(pis. pic. > viii) **مُتَبِعُونَ**  
~are overtaken by SS

★ ت ت ر

one after another (v.n.) **تَتْرَى**

و ت ر see

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

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

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

حَقِّ تَبِيعَ مِلَّتِهِمْ

Except thou follow their faith. [2:120]

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

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

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

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

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

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

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

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

لَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

You twain never follow the path of those who know not. [10:89]

follower (n.) **تَبِيعٌ**

## ت ر ف ★

(*perf. 1st. p. plu.*) *iv* أَتَرَفْنَا  
< we luxuriated

أَتَرَفَ يَتَرَفُ تَرَفًا  
to luxuriate, give comfort,  
make in ease

تَرَفَ يَتَرَفُ تَرَفًا  
to live in abundance, in  
affluence

(*p.p. 3 p.m. plu.*) *iv* أَتَرَفُوا  
they are luxuriated

(*p.p. 2 p.m. plu.*) *iv* أَتَرَفْتُمْ  
you are luxuriated

(*ap-der. > iv, m. plu.*) *acc.* مُتَرَفِينَ  
affluent ones

(*ap-der. > iv, m. plu.*) *n.d. acc.* مُتَرَفِينَ  
affluent ones,

affluent people of that  
town or community مُتَرَفِيهَا

affluent ones among  
them مُتَرَفِيهِمْ

(*ap-der. > iv, m. plu.*) *n.d. nom.* مُتَرَفُونَ  
affluent ones

affluent people of that  
town or community مُتَرَفُوهَا

## ت ر ق ★

< collar bones *n. p.* تَرَاقِي  
*sing.* تَرَقْوَةٌ

## ت ج ر ★

< merchandise (*v.n.*) تَجَارَةً  
تَجَرَّ يَتَجَرَّرُ تَجَرُّرًا وَتَجَارَةً (ن)  
to carry on commerce

## ت ح ت ★

تَحْتَ (*particle*) beneath  
(*opp. فَوْق* : above)

## ت خ ذ ★

أَخَذَ see أَخَذَ  
for the derived forms

## ت ر ب ★

تُرَابٌ (*n*) dust, earth

أَرْبَابٌ (*n.p.*) women of equal age  
*sing.* رَبٌّ

< breast-bone (*n.p.*) تَرَائِبُ  
(of women) or upper  
part of chest

*sing.* تَرَبُّعٌ  
reducing to dust, (*v.n.*) مُرَبِّةٌ  
poverty, misery

leave ! (parate m. sing.) أَتْرُكْ

~ is left (pip. 3 p.m. sing.) يُتْرَكْ

(pip. 3 p.m. plu.) acc. يُتْرَكُوا  
they are left

تُتْرَكُوا < acc.

(pip. p.m. plu.)

you are left

(act. pic. m. sing.) تَارِكْ

one who leaves SS

acc. تَارِكِي nom.

(act. pic. (n.d.) m. sing.)

you are left

★ ت س ر

تَسْرُ see س ر ر

★ ت س ع

nine (cardinal number) تِسْعُ

nine (cardinal number n.f.) تِسْعَةٌ

(cardinal number) تِسْعَةَ عَشَرَ

nineteen

(cardinal number) تِسْعُ وَ تِسْعُونَ

ninety-nine

★ ت ع س

تَهْلِكُ < downfall (v.n.) تَهْلِكُ

to perish, وَ تَهْلِكُ تَهْلِكُ  
downfall

★ ت ر ك

~ left, (perf. 3 p.m. sing.) تَرَكَ

to leave, تَرَكَ تَرَكَ (تَرَكَ)

omit, abandon, refrain,  
desist, give up

to leave SS by his own (1)  
choice or willingness

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ فِي يَمِينٍ

And We left them on that  
day (i.e. We shall leave  
them) surging one against  
another. [18:99]

to leave compulsorily (2)

كَمْ تَرَكَوا مِنْ جَلَّتٍ وَغُيُونٍ

They left how many of gar-  
dens and springs. [44:25]

I left (perf. 1st. p. sing.) تَرَكْتُ

they left (perf. 3 p.m. plu.) تَرَكَوا

(perf. 3 p.f. plu.) تَرَكَنَّ

they (f.) left

you left (perf. 2 p.m. plu.) تَرَكَتُمْ

we left (perf. 1st. p. plu.) تَرَكَنَا

(imperf. 2 p.m. sing.) تَتْرَكَ

thou leave

(imperf. 1st. p.m. plu.) تَتْرَكُوا

we leave

## ★ ت ل ل

(perf. 3 p.m. sing.) تَلَّى  
he threw down

وَتَلَّى لِلْجُنِينِ

And he threw him upon  
his forehead. [37:103]

## ★ ت ل و

(perf. 3 p.m. sing.) تَلَّاهُ  
~ followed (1)

وَالْقَمَرِ إِذَا تَلَّاهُمَا

And by the moon, when she  
followeth him. [91:2]

Note : In Arabic قَرَرٌ moon

is masculine and شَمْسٌ

is feminine, contrary  
to English.

(perf. 1st p. sing.) تَلَّوْتُ  
I recited (2)

يَتْلُونَ (n.d.) يَتْلُوا

(imperf. 3 p.m. plu.)  
they recite

تَتْلُونَ (n.d.) تَتْلُوا

(imperf. 2 p.m. plu.)  
you recite

(imperf. 1st. p. plu.) تَتْلُوْنَ  
we recite

ع ط و see تَسَاطَى

ع ف ف see التَّعَفُّفُ

ع ف و see تَعَفُّوْا

تَمَالَوْا / تَمَالَيْنِ / تَمَالَى / تَمَلُّوْا / اسْتَمَلُّوْا

ع ل و see لَتَمَلَنَّ

ع و ن see تَعَاوَنُوا

غ ي ظ see تَبْطِطْ

ف د ي see تَفَادَوْهُمْ

ف خ ر see تَفَاخَرُوا

ف ر ق see تَفَرَّقُوا / تَفَرَّقُوا

## ★ ت ف ث

تَفَكُّ see unkemptness, impurity (n.)

## ★ ★ ★ ★

تَقْوَى (n.) (see) (و ق ي) piety

تَقَبَّلَ / سَتَقَبَّلَ see ق ب ل

## ★ ت ق ن

أَتَقَّنَ < he did perfectly and iv  
thoroughly, to do some-  
thing skilfully

ii تَقَنَّ (r.f.) وَ أَتَقَّنَ



(el. 3 p.m. sing.) iv  
he may complete لَيْتَ

(el. 1st. p. sing.) iv  
I may complete لَأَتِمَّ

(perate > iv, m. sing.)  
thou complete أَتَمَّ

(perate m. plu.)  
you complete! أَتَمُّوا

complete (n.) مَمَّ

(ap-der. > iv, m. sing.)  
completer, perfecter مِمَّ

ت ك أ < و ك أ

(imperf. 1st p. sing.) v  
I lean (on SS) أَوَكَا

a place in which (pis. pic.)  
one reclines, a staff, a couch مَكَا

(ap-der. plu.) | مَتَكِينُونَ | مَتَكِينِينَ  
acc. recliners

تُكَلِّفُ see و ك ل

★ ★ ★ ★

oven (n.) التَّوْرُ

تَوَفَّقُ see و ف ق

ت و ب ★

(perf. 3 p.m. sing.)  
~repented تَابَ

(perate. m. sing.)  
(thou) recite! اُنْثُرْ

(perate m. plu.)  
(you) recite! اُنْثُرُوا

(p.p. 3 p.f. sing.)  
~was/were recited ثَلَّثَ

(pip 3 p.m. sing.)  
~is recited ثُلَّى

(pip 3 p. f. sing.)  
~is/are recited ثُلَّى

(act. plc. f. plu.)  
<reciting angels التَّالِيَاتُ

sing : تَالِيَةً  
recitation (n.) تِلَاوَةٌ

★ م م ★

(perf. 3 p.m. sing.) (assim)  
<~was completed تَمَّ

to be completed تَمَّ مَمَّا

(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 تَمَّمْتَ

(perf. 1st p. sing.) iv  
I completed تَمَّمْتُ

(perf. 1st. p. plu.) iv  
we completed تَمَّمْنَا

(imperf. 3 p.m. sing.) iv  
~completes تَمِّمُ

يَتُوبُونَ *acc.* يَتُوبُوا

(imperf. 3 p.m. plu.)

they repent

(perate—prayer) تُبِّ

may thou accept repentance

you repent! (perate m. plu.) تُوْبُوا

(v.ns.) التَّوْبُ، التَّوْبَةُ، مَتَابُ  
repentance

repenting (Allah) (Ints.) تَوَّابٌ

(act. pic. plu.) تَائِبُونَ  
repenters (m.)(act. pic. f. plu.) تَائِبَاتٌ  
repenters (f.)

(ints. plu.) acc. تَوَّابِينَ

&lt;repenting men

sing. تَوَّابٌ

★ ★ ★ ★

Torah (Bible), (n.) تَوْرَاهُ  
the Divine writ revealed  
to the Prophet Musa  
(Moses)

★ ت ي ه

(imperf. 3 p.m. plu.) يَتَيَبَّهُونَ  
<they shall wander aboutto wander تَاهَ يَتَاهُ تَاهَا  
about lands without  
direction

fig (n.) تَيْنٌ

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

Whosoever repenteth after  
his wrong-doing and  
amendeth. [5:39]accepted repentance, (عَلَى) تَابَ  
he forgave

فَإِنَّ اللَّهَ يُؤْتِي عَالِيَهُ

Surely Allah shall relent  
towards him. (He will  
accept his repentance).  
[5:39]~repented تَابَ (إِلَى)  
(as إِلَى without تَابَ)(perf. 3 p.m. dual) تَابَا  
the twain repented(perf. 3 p.m. plu.) تَابُوا  
they repented(perf. 1st p. sing.) تَبَّتُ  
I repented(perf. 2 p.m. plu.) تَبَّيْتُمْ  
you repented(imperf. 3 p.m. sing.) يَتُوبُ  
he accepts repentance(imperf. 3 p.m. sing.) acc. يَتَّبِ  
he repents(imperf. 1st p. sing.) أَتُوبُ  
I repentتَتُوبَانِ (n.d.) تَتُوبَانِ  
you twain repent

## كتاب التاء

★ ت ب ث

(imperf. 3 p.m. sing.) iv **يُبَيِّتُ**  
he keeps

< **أَتَيْتَ يَبَيْتَ إِتْبَانَا** iv  
to keep (1)  
to confine, (2)  
to bring SS to a stand

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ

Allah abolisheth whatsoever  
He will and keepeth.  
[13:39]

(el. 3 p.m. plu.) iv **لِيُثَبِّتُوا**  
they may confine

وَلَاذِي بُعِثُوا إِلَيْكَ مِنَ الَّذِينَ كَفَرُوا يَتَّبِعُونَكَ وَيَقُولُونَ

And (recall) what time that  
those who disbelieved  
were plotting against thee  
to confine thee or to slay  
thee. [8:30]

(act. pic. m. sing.) **ثَابِتٌ**  
firmly fixed

fixture (n.) **ثَبْوَةٌ**

(perate. m. plu.) **أُثْبِتُوا**  
< stand firm,

**ثَبَّتَ يَثْبُتُ ثَبَاتًا وَثُبُوتًا (ن)**  
to stand firm, permanent,  
be fixed, settled, estab-  
lished

(perf. 1st. p. plu.) ii **ثَبَّيْنَا**  
< we have confirmed

to establish, **ثَبَّيْنَا** ii **ثَبَّتَ**  
to confirm

(imperf. 3 p.m. sing.) ii **يُثَبِّتُ**  
he establishes

(imperf. 1st. p. plu.) ii **نُثَبِّتُ**  
we establish

(perate (prayer) m. sing.) **ثَبَّتَ**  
may thou keep firm, stable

(perate m. sing.) **ثَبَّنَا**  
you keep firm

ثَخَنَ يَثْخُنُ ثَخَانًا (ن)

to be thick, hard and firm

أَثْنَنَ to inflict iv

severe slaughter of an enemy.

(imperf. 3 p.m. plu.) acc. vi يُسْخِنُ ~slaughtered

★ ث ر ب

reproof, reproach (v.n.) ii تَرْيِبٌ

★ ث ر ي

الرَّيِّ soil (n.)

★ ث ع ب

ثُمَّانٌ a serpent (n.)

★ ث ق ب

الْقَابُ glowing (act. pic. m. sing.)

★ ث ق ف

(perf. 3 p.m. plu.) تَقَفْتُمْ &lt;you got hold

تَقِفْ يَتَقَفْ تَقَا (س) to meet, reach to conquer

(emp. 2 p.m. sing.) تَتَقَفَّ thou overtake

تَكْيِثٌ strengthening (v.n. &gt; ii)

تَبَائٍ detached groups (n.p.)

تَبَنٌ &lt; body of man, sing.

troops, horsemen

فَانْفَرُوا فِي الْحَيَاتِ أَوْ أَنْفَرُوا جَوِيْمًا

Then sally forth in detachment or sally forth all together. [4:71]

★ ث ب ر

تُبُورٌ &lt;death, destruction (v.n.)

تَسَبَّرَ يَتَسَبَّرُ تَبَرًّا وَ تَبُورًا (ن)

to persist, to destroy

(fact. pic. m. sing.) مُتَبُورًا last one, destroyed one

★ ث ب ط

(perf. 3 p.m. sing.) ii تَبَّطَّ

&lt; ~withhold

تَبَّطَّ وَ تَبَّطَّ (عَنْ)

to hinder, withhold.

★ ث ج ج

تَجَاجَا plenteous (ints.)

★ ث خ ن

(perf. 2 p.m. plu.) iv أَنْخَنْتُمْ &lt;you have slain them

< weights, (n.p.) أَثْقَالٌ  
burdens

sing. : ثَقُلَ

(n. dual.) الثَّقَلَانِ

two dependents (man and jinn)

heavy (v.n.) ثَقُلَ

إِذْ يُرَوِّدُ خِفَافًا وَثِقَالًا

"March forth light (armed) and heavy (armed). [9:41]

(pis. pic. f. sing.) iv مُثْقَلَةٌ  
one heavy laden

(pis. pic. m. plu.) iv مُثْقَلُونَ  
those who are heavy laden

(n. for instrument) مِثْقَالٌ  
weight of

ث ل ث

(card. number) ثَلَاثٌ  
three

(card. number) ثَلَاثُونَ  
thirty

one-third (fraction) الثُّلُثُ

two-third (fraction) الثُّلُثَانِ

nom. n. d. ثُلُثًا

(fraction) acc. n. d. ثُلُثًا  
two-third

third (card. number) ثَالِثٌ

threes ثَلَاثٌ

يَقْفُونَ acc. يَقْفُوا

(imperf. 3 p.m. plu.)

they come upon

إِنْ يَقْفُوا لَكُمْ يَكُونُوا الْكُفْرَاءَ

Should they come upon you they will be enemies unto thee. [60:2]

(p.p. 3 p.m. plu.) يَقْفُوا

they are found

ث ق ل

(perf. 3 p.f. sing.) ثَقُلْتُ

~ become heavy, momentous

< ثَقُلَ ثَقُلَ ثَقُلَ  
to be heavy

(perf. 3 p.f. sing.) iv ثَقُلْتُ

~ become heavy

(perf. 2 p.m. plu.) iv إِنَّا ثَقُلْنَا

you bowed down with heaviness (Pic.), ye are weighed down (Jid.), you sink down heavily (Arb.) you should incline heavily

Rod.

Note : إِنَّا ثَقُلْنَا according to Al-Akbary belongs to

stem sixth ثَقَعَلَ, an additional هَمْزَةٌ (ا) is prefixed.

(see vol. 1, Cairo, 1956, pp. 44.)

(act. 2 pic. m. sing.) ثَقِيلٌ

weighty, heavy

## ★ ث م ر

(perf. 3 p.m. sing.) iv  
~ bore fruit  
to bear fruit

fruits (n. p.) ثَمَرَاتُ

fruit (n. sing.) ثَمَرَةٌ

sing. ثَمَرَةٌ < fruits (n. p.) ثَمَرَاتُ

## ★ ث م ن

price (n.) ثَمَنٌ

eighth part. (fraction) ثَمْنٌ  
one-eighth

eight (card. number) ثَمَانِيَّةٌ / ثَمَانِي

eight (card. number) ثَمَانِينَ

## ★ ث ن ي

(imperf. 3 p.m. plu.) يَتَنَوَّنُونَ  
< they fold  
to fold,

double a thing

(imperf. 3. p m. plu.) يَتَنَسَّخُونَ  
they make exception

وَلَا يَتَنَسَّخُونَ

And they made not the  
exception i.e. they say

not: "إِنْ شَاءَ اللَّهُ" if God will."  
[68:18]

## ★ ث ل ل

a group (n.) ثَلَّةٌ

## ★ ث م د

An ancient and power- (n.) ثَمُودٌ  
ful people of Arabia close-

ly related to عاد Adites  
and heirs to their civilisation and culture with their seat in the north-west corner of Arabia, forming the southern boundary of Syria (Nicholson, *Literary History of the Arabs*, N. York, 1932.) Unlike the Adites of whom we find no trace in historical times, the Thamudite are mentioned still existing by Diodoras Siculus and Ptolemy; and they survived down to the fifth century A. D. in the corps equites Thamudeni attached to the army of the Byzantine emperors (Jid. 8 nn. 542)

## ★ ★ ★ ★

there, at the same time or place ثَمَّ

to pay for SS, ثَوْبًا ii ثَوَّبَ  
pay back (good deeds)

RF ثَابَ يَثُوبُ ثَوْبًا (إِلَ)  
to return

(perf. 3 p.m. sing.) iv ثَابَ  
< recompensed (1)

(h.v.) iv ثَابَ يَثُوبُ ثَوْبًا  
to reward, to recompense

فَأَنبَأَكُمُوعًا يَغِيثُ

Have given you (another)  
grief for (your first) grief.  
[3:153]

rewarded (2)

فَأَنبَأَكُمُوعًا يَغِيثُ

Allah rewarded them for that  
which they said. [5:85]

reward (n.) ثَوَابٌ

reward (n.) مَثْوًى

a resort, a place of (n.) مَثَابَةٌ  
visit

< garments (n.p.) ثِيَابٌ

sing. ثَوْبٌ

ث و ر

(perf. 3 p.m. plu.) iv أَنَارُوا

< they break up

to raise, مَارَ يَمُورُ مَوَارِنَ  
be stirred, break up

the second (card. number) ثَانِي

(card. number) اثْنَانِ | اثْنَيْنِ | اثْنَتَيْنِ  
two

اثْنَا عَشَرَ (m.) nom.

twelve (m.) acc. اثْنَى عَشَرَ

اثْنَتَا عَشْرَةَ (f.) nom.

twelve (f.) acc. اثْنَتَيْنِ عَشْرَةَ

twos by twos مَثْوًى

oft repeated (Jid.) مَثَانِي

repeating (Arb.) paired  
(Pic.)

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانًا

Allah hath revealed the most  
excellent discourse, a book  
consimilar (self-resembling),  
oft-repeated." [39:23]

repetition (2)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي

وَالْقُرْآنَ الْعَظِيمَ

And assuredly we have given  
thee seven of the repeti-  
tions and the mighty  
Quran. [15:87]

ث و ب ★

(pp. 3 p.m. sing.) ii ثَوَّبَ

< ~ is paid

ث و ي ★

(act. pic. m. sing.) acc. ثَاوِيَا  
< dweller

تَوَى يَتَوَى تَوَامًا (ض)  
to halt, stop

مَتَوَى  
abode (n. for place)

ث ي ب ★

تَبَيَّاتٌ  
< non-virgins (n. p.)  
sing. تَبَيَّبٌ

أَكَادَرُوا الْأَرْضَ

They broke up the earth and inhabited it. [30:9]

(perf. 3 p. f. plu.) iv أَكْرَنَ  
they raised

(imperf. 3 p. f. sing) iv يُكْرِئُ  
~break up

raise (1)

فَرَّشُوا سَحَابًا

They raised the cloud. [30:48]

plougheth (2)

أَمَّا بَقَرَةٌ لَّدَئِذَا لَوْلَى يُشِيرُ الْأَرْضَ

She should be a cow un-yoked to plough the earth.

[2:71]

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# كتاب الجيم

## ج ب ت ★

an idol or idols (LL) (n.) الْجُنُبُ  
 sorcery (a worthless thing) (Q. Rgh.)

## ج ب ر ★

strong, powerful, (ints. sing.) جَبَّارٌ  
 tyrant, rebellious, giant, compeller

giants (s. n. p.) acc. جَبَّارِينَ

## ج ب ل ★

mountain (n.) جَبَلٌ

mountains (n. p.) جِبَالٌ

< generation (n.) جِيلٌ

lit. : constitution, created being, multitude

## ج ر ★

(imperf. 3 p.m. plu.) يَجَارُونَ  
 < they cry for succour

جَارٌ يَجَارُ جَاراً وَ جُنُوراً (ف)  
 to cry aloud in prayer or supplicate

(imperf. 2 p.m. plu.) تَجَارُونَ  
 you cry aloud for succour

(perate. neg. m. plu.) لَا تَجَارُونَ  
 cry not for succour

جَارٌ، جَارٌ see ج و ر

جَامُوا see ج و س

جَاءَ يَجِيئُ جَائِزاً see ج ي أ

## ج ب ب ★

the well (n.) الْجُبُّ

جَقَّ بِحَقِّ جَنَّا وَ (اجْتَقَّ viii)

to cut off, cut down, uproot

ج ث م ★

(act. pic. m. plu.) acc. جَائِمِينَ  
motionless bodies in the  
state of prostration

< جَمَّ يَجْمُو جَمًّا وَ جُمُومًا (ض)

to remain in a place without sense, motionless

ج ث و ★

(act. pic. f. sing.) جَايِسَةٌ  
< kneeling down

جَنَّا يَجْنُو جُنُوءًا (ن)

to sit with knees upon the ground, to kneel

the state of sitting on (v.n.) جَنِيًّا  
the knees

ج ح د ★

(perf. 3 p.m. plu.) جَعَدُوا  
< they denied

جَعَدَ يَجْعُدُ جُعُودًا (ب)

to deny, refuse one's right

(imperf. 3 p.m. sing.) يَجْعُدُ  
~ denies

(imperf. 3 p.m. plu.) يَجْعُدُونَ  
they deny

جِيلٌ multitude (n.)

ج ب ن ★

جَبِينٌ forehead (n.)

ج ب ه ★

جَبَاهُ < foreheads (n. p.)

sing. جَبْهَةٌ

ج ب ي ★

يُجْبَا (pip. 3 p.m. sing.)

< ~ is drawn, brought

جَبَا يَجْبُو (يَجْبِي)

جَبُوءَ وَ جَبَايَ وَ جَبَاوَةَ

to gather taxes, impost, to collect water in a reservoir, to bring together

(perf. 3 p.m. sing.) viii اجْتَبَى  
< ~ selected, chosen

اجْتَبَى اجْتِيَاءً to choose, select

(perf. 2 p.m. sing.) viii اجْتَبَيْتَ  
thou selected, chose

(perf. 1st p. plu.) viii اجْتَبَيْنَا  
we selected, chose

(imperf. 3 p.m. sing.) viii يَجْتَبِي  
~ chooses

ج ث ث ★

اجْتَفَتْ (pp. 3 p.f. sing.)

< ~ was pulled out

to quarrel; dispute جَادَلَ مُجَادَلَةً

to twist, (جَدَلَ يَجْدُلُ جَدْلًا (مِنْ))

tight, make firm

(perf. 2 p.m. sing.) iii جَادَلْتَ  
thou disputed

(perf. 2 p.m. plu.) iii جَادَلْتُمْ  
you disputed

(imperf. 3 p.m. sing.) iii يُجَادِلُ  
~disputes

يُجَادِلُونَا (acc. n.d.) جَادِلُونَا  
(imperf. 3 p.m. plu.)  
they dispute

(imperf. 2 p.m. sing.) iii تُجَادِلُ  
thou dispute

(imperf. 2 p.m. plu.) iii تُجَادِلُونَ  
you dispute

(perate. m. sing.) iii جَادِلْ  
contend, argue

(perate. neg. m. plu.) iii لَا تُجَادِلُوا  
dispute not!

disputing (v.n.) iii جَادِلٌ

the dispute (v.n.) iii جِدَالٌ

### ج ذ ز

broken in pieces (n.) جَذَاذٌ

جَذَّ يَجْذُو جَذًّا (مِنْ)

to cut off at the root

(pact. pic. m. sing.) جَذْوَةٌ  
cut off

### ج د ث

sing. جَذَاتٌ < graves (n.p.) جَذَتْ

### ج د د

< greatness, majesty (v.n.) جَدَّ

to be great جَدَّ يَجِدُّ جَدًّا

تَعْلَى جَدْرِنَا

"Exalted be the majesty of  
our Lord, [72:3]"

< new (act. 2 pic. m. sing.) جَدِيدٌ

جَدَّ يَجِدُّ جَدَّةً وَ جَدَّةً

to be new

< streets (n.p.) جُدَدٌ  
sing. جُدَّةٌ street, way

### ج د ر

a wall (n.) جِدَارٌ

walls (n.p.) جُدُرٌ

< most disposed one (relative) أَجْدَرُ  
most worthy, fittest, more  
proper

جَدَرَ يَجْدُرُ جَدَارَةً (نَ)  
to be fit, worthy, to deserve

### ج د ل

(perf. 2 p.m. plu.) iii جَادَلُوا  
< they disputed

## ج ر ر ★

(imperf. 3 p.m. sing.) **يَجْرِ**  
 < ~ drags  
 to draw, to drag. **جَرَ يَجْرِ جَرًا**

## ج ر ز ★

**جُرُز** (n.) barren  
 (land incapable of producing (vegetation—Rgh.))

## ج ر ع ★

(imperf. 3 p.m. sing.) **يَسْتَجِرِعُ** v  
 < ~ sips  
**جَرَعَ يَجْرَعُ جَرَعًا وَ يَجْرَعُ** v  
 viii **وَأَجْتَرَعُ**  
 to swallow, sip

## ج ر ف ★

**جُرُوف** (n.) hollowed bank

## ج ر م ★

(perf. 3 p.m. plu.) iv **أَجْرَمُوا**  
 they committed sin  
 viii **جَرَمَ يَجْرِمُ جَرَمًا وَ أَجْرَمَ**  
 وَأَجْرَمَ  
 to cut off, incite, commit  
 a crime against one, be  
 guilty of it

## عَطَاءٌ غَيْرٌ يَجْدُوفُ

The gift never to be cut off.  
 [11:109]

## ج ذ ع ★

**جَذْعُ** (n.) trunk (of a tree)  
**جَذُوعُ النَّخْلِ** (n.p.) trunks

## ج ذ و ★

**جَذْوَةٌ** (n.) a brand of fire

## ج ر ح ★

(perf. 2 p.m. plu.) **جَرَحْتُمْ**  
 < you earned  
**جَرَحَ يَجْرَحُ جَرَحًا** (wound, injure, hurt, to earn  
 (Lis.-Aq.))

(perf. 3 p.m. plu.) viii **اجْتَرَحُوا**  
 they committed

< wounds (n.p.) **جُرُوحٌ**

wound (sing.) **جُرْحٌ**  
 < beasts used for (n.p.) **جَوَارِحُ**  
 hunting  
 (sing.) **جَارِحَةٌ**

## ج ر د ★

**جَرَادٌ** (n.) locusts

بِسْمِ اللَّهِ مَجْرَاهَا وَمَرْسِهَا

In the name of Allah be its course and its anchorage.

[11:41]

(The word **مَجْرَى** (*majra*) is read **مَجْرَى** (*majrey*) (due to *imala* **إِمَالَة** )

Note: **إِمَالَة** is a way of pronunciation of **أَلِف** as weak *ya* e.g. **مَجْرَى** *majra* read as *majrey* **مَجْرَى**.

(*act. pic. f. sing.*) **جَارِيَةٌ**  
running (1)

فِي مَعِينٍ جَارِيَةٍ

Therein is a running spring.  
[88:12]

(*act. pic. f. plu.*) **جَارِيَاتٌ**  
running ones

a traversing ark, ship (2)

إِنَّا نَأْتَاظَهَا الْمَاءَ حَمَلْنَا بِكَ عَلَى الْجَارِيَةِ

Verily, We! when the water rose We bore you upon the traversing ark (i.e. a ship).  
[69:11]

**الْجَوَارِ** < ships (1) (*n. p.*) **جَارِيَةٌ**  
(*sing.*)

(*perf. 1st p. plu.*) **أَجْرَمْنَا**  
we committed sin

(*imperf. 2 p.m. plu.*) **يَجْرُمُونَ**  
you commit a sin

commitment of a sin (*v.n.*) **إِجْرَامٌ**

sinner(*act. pic.*) > **يَجْرِمُ** (*iv, m. sing.*)

**يَجْرِمُونَ** (*nom. مجرمين* *acc.*)  
sinners (*act. pic. m. plu.*)

(*emp. 3 p.m. sing.*) **لَا يَجْرِمَنَّ**  
should not or let not incite or drag

وَلَا يَجْرِمَنَّكُمْ شَنَا نَقَوْمٍ عَلَى الْآخِذِينَ وَإِنذِلُوا

And let not the hatred of a people incite you not to act fairly. Act fairly! [5:8]

undoubtedly (*a phrase*) **لَا جَرَمَ**

ج ر ي ★

(*perf. 3 p.f. plu.*) **جَرَيْنَ**  
< they (*f.*) ran away

**جَرَى** **يَجْرَى** **يَجْرِيَانَا** وَ **يَجْرِيَانِ**  
to flow (water), to run, be current

(*imperf. 3 p.m. sing.*) **يَجْرِي**  
~ runs, flows

(*imperf. 3 p.f. sing.*) **يَجْرِي**  
(*f.*) runs, flows

(*imperf. 3 p.f. dual*) **يَجْرِيَانِ**  
the twain run, flow

< **يَجْرَى** (*v.n. min.*) **يَجْرَى**  
course of water flowing

(perf. 1st p. sing.) جَزَيْتُ  
I rewarded

(perf. 1st p. plu.) جَزَيْنَا  
we rewarded

(imperf. 3 p.m. sing.) يَجْزِي  
~rewards

(imperf. 2 p.m. sing.) تَجْزِي  
thou reward

(imperf. 1st p. plu.) نَجْزِي  
we reward

(emp. 1st p. plu.) نَجْزِيَنَّ  
we surely give reward,  
recompense

(pip. 3 p.m. plu.) يُجْزَوْنَ  
they will be rewarded  
or be recompensed

(pip. 2 p.m. plu.) تَجْزَوْنَ  
you shall be given reward  
or recompensed

(pip. 2 p.m. sing.) تُجْزَى  
thou shall be given reward  
or be recompensed

(imperf. 1st p. plu.) iii نَجْزِي  
we recompense

compensation, reward (v.n.) جَزَاءٌ

(act. pic. m. sing.) جَازٍ  
giver of a reward

compensation (n.) جَزَاةٌ

(A tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that assures them protection—LL.)

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)

فَلَا أُقْسِمُ بِالْغُلْجِ الْجَوَارِ الْكُنَّسِ

I swear by the receding (stars) moving swiftly (and) hiding themselves. [81:15-16]

ج ذ هـ ★

a part, a portion (n.) جُزْءٌ

جَاوَزَ see ج و ز

ج ذ ع ★

we raged (perf. 1st p. plu.) عَجَزْنَا

to grow (عَجَزَ جَزْعًا) عَجَزَ

impatient, be sad, grieve

bewailing (ints. m. sing.) جَزْوَعٌ

ج ذ ی ★

(perf. 3 p.m. sing.) w.v. جَزَى  
< ~recompensed

جَزَى (جَزَا) يَجْزِي جَزَاءً (ض)  
to recompense, reward

وَجَزَاهُمْ بِمَا صَبَرُوا

And he recompensed them for that which they patiently bore. [76:12]

لَدَجَعَلْنَا الْبَيْتَ مَثَابَةً

When We made the House a  
resort unto mankind.

[2:125]

(perf. 2 p.m. plu.) جَعَلْتُمْ  
you counted (3)

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ

Count you the giving of  
drinks unto the pilgrims.

[9:19]

(imperf. 3 p.m. plu.) يَجْعَلُونُ  
they set up (4)

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

Who set up along with Allah  
another god. [15:96](act. plc. m. sing.) جَاعِلٌ  
maker, adopter(act. plc. m. plu.) جَاعِلُونَ / جَاعِلُو  
those who make SS  
or adopt

ج ف هـ

a worthless thing, (n.) جَفَلًا  
< rubbishish  
lit. froth, foam

ج ف ن

جَفَانٌ < basins, (n.p.) جَفَنَةٌ  
(sing.)

a large deep dish of wood

ج س د ★

جَسَدٌ a body (n.)

ج س س ★

(perate neg. m. plu.) لَا تَجَسَّسُوا  
< do not spyجَسَّ يَجْسُ جَسَّانٌ  
to feel, touchوَجَسَّسَ  
to investigate, spy

ج س م ★

الجِسمُ body (n.)

sing. أجسام &lt; bodies (n.p.) جسمٌ

ج ع ل ★

(perf. 3 p.m. sing.) جَعَلَ  
< placed (1)جَعَلَ يَجْعَلُ جَعْلًا  
to put, place, make, effect, prepare, pro-  
duce, appoint, fix (a price,  
compensation or reward),  
begin

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

Allah has not placed into  
any man two hearts in his  
inside (or chest). [33:4](perf. 1st p. plu.) جَعَلْنَا  
~ we made, (2)

## ج ل س ★

الْمَجَالِسُ &lt; seats (n.p.) مَجْلِسٌ

n. for p.t. (sing.)

to sit مَجْلَسٌ مَجْلِسٌ (مَجْلُوسَاتُنِ)

## ج ل ل ★

الْجَلَالُ (v.n.) glory

جَلَّ بِحَمْدٍ جَلَالًا وَجَلَالَةً (ض)

to be great, powerful,  
sublimeThe Possessor « ذُو الْجَلَالِ »  
of glory.

## ج ل و ★

جَلَّى (perf. 3 p.m. sing.) ii

&lt; ~ glorified

جَلَّى بِحَمْدٍ مَجْلَىةً

to glorify, to make clear,  
bring in light

وَالْكَوْكَبُ إِذَا جَلَّتْهَا

By the day when it glorifieth  
him (Jid) i. e. when it  
shows forth the sun's  
splendour to its full.

[91:3]

(imperf. 3 p.m. sing.) مَجْلَى

glorifies, manifests

## ج ف و ★

تَتَجَانَّى (imperf. 3 p.f. sing.) w.v. vii

&lt; ~ leave off

جَفَا بِحَمْدٍ جَفَاةً (ض)

to treat rudely, to shun, جَفَا جَفَاةً

to be restless iv مَجَانَّى

in the bed,  
leave off (LL)

## ج ل ب ★

(perate m. sing.) iv أَجْلَبَ

&lt; collect, summon

جَلَبَ بِحَمْدٍ جَلْبَانِ (ض)

to drive, draw, bring,  
assemble

&lt; overgarments (n.p.) جَلَابِيبُ

(sing.) جَلَابِيبُ

## ج ل د ★

(perate m. plu.) iv اُجْلِدُوا

&lt; (you) flog !

جَلَدَ بِحَمْدٍ جَلْدًا (ض)

to whip, scourage

stripe (n.) جَلْدَةٌ

(sing.) جُلُودٌ &lt; skins (n.p.) جُلْدٌ



## ★ ج ٢ ع

(perf. 3 p.m. sing.) جَمَعَ  
< amassed (1)

جَمَعَ يَجْمَعُ جَمْعًا  
to gather, collect, amass,  
assemble

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ  
Who amasses wealth and  
counts it. [104:2]  
settled SS (2)

فَجَمَعَ كَيْدَهُ  
Then he settled his plan.  
[20:60]

(perf. 3 p.m. plu.) جَمَعُوا  
they gathered

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ  
Surely people have gathered  
against you. [3:173]

(perf. 1st. p. plu.) جَمَعْنَا  
we assembled

(imperf. 3 p.m. sing.) يَجْمَعُ  
~ gathers

(epl. 3 p.m. sing.) لَيَجْمَعَنَّ  
he shall gather together

(imperf. 3 p.m. plu.) يَجْمَعُونَ  
they gather together

(imperf. 3 p.m. plu.) يَجْمَعُ  
we assemble

## لَا يَهْدِيهِ إِلَّا رَوْحًا أَلَامَ

None but He will manifest  
it at its time. [7:187]

(perf. 3 p.m. sing.) v يَجْلِي  
~ unveils (face or glory)

فَلَمَّا تَجَلَّى رَبُّهُ  
When his Lord unveiled His  
glory. [7:143]

< the exile (v.n.) جَلَاةً  
جَلَا يَجْلُو جَلَاءً (عَنْ وَ مِنْ)  
to exile, to migrate,  
emigrate from one's  
country, depart

## ★ ج ٢ ح

(imperf. 3 p.m. plu.) يَجْمَعُونَ  
they ran away in all haste

جَمَعَ يَجْمَعُ جَمْعًا (ف)  
وَجَمَاحًا وَجَمُوحًا  
to be restive and run away  
(horse), to be headstrong,  
quick to throw at, hit

## ★ ج ٢ د

(act. pic. f. sing.) جَامِدَةً  
< firmly fixed

جَدَّ يَجْدُدُ جَدًّا وَ جُدُودًا (ن)  
to congeal, harden, stiffen

Friday (n.) **الْجُمُعَةُ**place of meeting, (n. for p.t.) **مَجْمَعٌ**  
junction.(pact. pic. m. sing.) **مَجْمُوعٌ**  
assembled one,(pact. pic. m. plu.) **مَجْمُوعُونَ**  
assembled ones  
the day of assembly **يَوْمَ الْجُمُعَةِ**

★ ج م ل

the camel (n.) **الْجَمَلُ**< the camels (n.p.) **جَمَالٌ**(sing.) **جَمَلٌ**< the camels (جَمَالٌ) **جَمَالَاتٌ**(Rgh.) sing. **جَمَالَةٌ**all, complete one (n.) **جَمَلَةٌ**the beauty (n.) **جَمَالٌ**(act. 2 pic. m. sing.) **جَمِيلٌ**  
beautiful

★ ج م م

(n.) **جَمًّا** < **جَمٌّ** acc.very much (in exceeding  
manner)

★ ج ن ب

(perate. m. sing.) **اجْتَنَبَ**  
< keep aside, save**يَجْمَعُونَ** (n.d.)(imperf. 2 p.m. plu.)  
that you have to gather**وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ**(Forbidden unto you) that  
you have two sisters to-  
gether (i.e. as your wives).  
[4:23](pp. 3 p.m. sing.) **يَجْمَعُ**

~ was brought together

(perf. 3 p.m. plu.) iv **أَجْمَعُوا**  
they resolved, (agreed  
among themselves)**وَأَجْمَعُوا أَنْ يَجْعَلُوا فِي غَيْبَتِ الْحَبِّ**And they resolved to put  
him in the bottom of the  
well. [12:15](perate m. plu.) iv **أَجْمِعُوا**

you devise

**فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتَّصَفُوا**Wherefore devise your stra-  
tagem, then come in the  
row. [20:64](perf. 3 p.f. sing.) viii **اجْتَمَعَتْ**

~ got together

(perf. 3 p.f. plu.) viii **اجْتَمَعُوا**

they got together

multitude, gathering (v.n.) **الْجَمْعُ**(v.n. dual) **جَمْعَانِ**

two gathered groups

(act. pic. m. sing.) **جَامِعٌ**

momentous

*perf. 3 p.m. sing.* اجْتَنِبُوا that

has a Fatha mark on the ن

and *imperative m. plu.*

اجْتَنِبُوا that has Kasra  
mark on the ن

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ

And those who avoid the  
devils. [39:17]

اجْتَنِبُوا كَيْتَرَأَمِّنَ الظَّنَّ

Avoid much from suspicion.  
[49:12]

in respect of (1) (n.) جَنْبٌ  
(about, of)

عَلَى مَا قَرَّبْتُ فِي جَنْبِ اللَّهِ

That I was unmindful of  
Allah. (Pic.) [39:56]

That I have been remiss in  
respect of Allah. (Jid.)

side (2)

وَالصَّاحِبِ بِالْجَنْبِ

And the companion of the  
side. [4:36]

(sing.) جُنُوبٌ < sides (n.p.) جَنْبٌ

distant (1) (n.) جُنْبٌ

وَالْمَحَلِّ الْجُنْبِ

And the distant neighbour.  
i.e. the neighbour who is  
not of kin (The person  
who is one's neighbour  
but belongs to another  
people (LL). (4:36)

جَبَّ يَجُتُّ جَبًّا (ن)

to turn aside, turn off,  
lead to the side

وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And keep me and my sons  
away from worshipping  
the idols. [14:35]

(*imperf. 3 p.m. sing.*) ii يَجْتَنِبُ  
~ keeps away, saves

(*pip. 3 p.m. sing.*) ii يَجْتَنِبُ  
~ shall be kept away

وَسَيَجْعَلُهَا الْأَتَقَى

And away from it shall be  
kept the most pious.  
[92:17]

(*imperf. 3 p.m. sing.*) v يَتَجَنَّبُ  
~ keeps himself away,  
avoids

وَيَتَجَنَّبُهَا الْأَتَقَى

And the most unfortunate  
one will avoid it. [87:11]

(*perf. 3 p.m. plu.*) viii اجْتَنَبُوا  
they avoided

(*imperf. 3 p.m. plu.*) viii يَجْتَنِبُونَ  
they avoid

جَتْنِبُوا < acc. يَجْتَنِبُونَ

(*imperf. 2 p.m. plu.*)  
(that if you) avoid

(*perate m. plu.*) viii اجْتَنِبُوا

avoid

(Learners should note care-  
fully the difference between

وَأَخْضِرْ لَهُمْ جَنَاحَ الذِّلِّ

And lower down unto them  
the wing of submission.

[17:24]

acc. جَنَاحَيْنِ &lt; n.d. جَنَاحِي

two wings, both wings

أُجْنِحُهُ &lt; wings (n.p.) جَنَاح

(sing.)

sin (n.) مُجْنِح

لَيْسَ عَلَيْكَ مُجْنِح

It is no sin for you. [2:198]

ج ن د ★

an army (n.) مُجُنَّد

مُجُنَّدُ &lt; the armies (n.p.) جُنُود

(sing.)

ج ن ف ★

unjust cause, (n.) جَنْفٌ  
wrong course(Ap-der. m. sing.) vi مُتَجَانِفٌ  
willingly inclining

عَنِ مَتَجَانِفٍ إِلَى اللَّهِ

Not one inclining wilfully to  
sin. [5:3]

ج ن ن ★

(perf. 3 p.m. sing.) جَنَّ  
~ overshadowed

impure (2)

وَأَنْ تَنْتَهَوْا عَنْ جُنُبِكُمْ فَطَهَّرُوا

And if you are unclean purify  
yourselves. (Pic.) [5:6]And if ye be polluted (by  
sexual acts) purify your-  
selves. (Jid.)(According to L.L. جُنُبٌ is  
a technical term and  
means, one who is under  
an obligation to perform  
a total ablution or bath-  
ing.)Note: The emission of semen  
whether in waking or  
in sleep makes bathing  
obligatory.

side (act. pic. m. sing.) جَانِبٌ

جَانِبِ الطُّورِ الْأَيْمَنِ

The right side of the mount  
Tur. [19:52]

ج ن ح ★

(perf. 3 p.m. sing.) جَعَوْا

&lt; they inclined

جَمَعَ بَيْنَهُمْ جُنُوحًا (ف)

to incline towards, to bend

incline (perate m. sing.) اجْنَحْ

فَإِنْ جَسَّوْا لَتَلَوْنَهَا جَمْعًا

And if they incline to peace  
incline thou also to it.

[8:61]

wing (n.) جَنَاحٌ

قِيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌ

Of his sin will be questioned  
that Day neither man nor  
Jinn. [55:39]

serpent (2)

تَهْتَزُّ كَأَنَّهَا جَانٌّ

It was wriggling as though it  
were a serpent. [27:10]

(sing.) جِنَّةٌ < the Jinn (n.p)

مِنَ الْجِنَّةِ وَالنَّاسِ

Whether of Jinn or mankind.  
[114:6]

madness (2)

أَمَرُّهُ لَوْ نَفَخَهُ

Or say they: in him is mad-  
ness. [23:70]

Note : whereas جِنَّةٌ is with  
a definite article أَنْ

(i.e. الْجِنَّةُ) means Jinn.

(pact. pic. m. sing.) جَنَّوْنَ

< mad one

to be mad جَنَّ جَنَّوْنَا

enclosed garden, (n.) جَنَّةٌ  
paradise

(n. dual) acc. جَنَّاتٍ nom. جَنَّاتٍ  
two gardens

(sing.) جَنَّةٌ < gardens (n.p)

جَنَّ يَجْنُ جَنًّا وَجُنُودًا

to cover, veil, be dark

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ

Then when the night oversh-  
adowed on him. [6:76]

Jinn (n.) الْجِنَّ

Jinn are a definite order of  
conscious being, intelligen-  
ent, corporeal and usually  
invisible, made of smoke-  
less flame, as men are of  
clay, created before Adam.  
They eat and drink and  
propagate their species,  
and are subject to death,  
much in the same way as  
human being are, though  
as a rule invisible to the  
human eye. They manifest  
themselves to men at will,  
mostly under animal form.  
(Jid. 7. n.n. 644)

Note : The word "Jinn" is a  
plural noun denoting  
a kind of creature  
as إِنْسَانٌ or إِنْسٌ for  
human being. It has  
also a singular jinnee  
جِنِّي but has not  
occured in the Holy  
Quran.

the Jinn(1) (n.) جَانٌّ

(opp. إِنْسٌ)

(imperf. 3 p.m. sing.) iii **يُجَاهِدُ**  
~strives

وَمَنْ جَاهِدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ

And whosoever strives, strives only for himself. [29:6]

(perate. m. sing.) **جَاهِدْ**  
thou strive !

(perate. m. plu.) **جَاهِدُوا**  
you strive

struggle, strive (v.n.) **جِهَادٌ**

acc. **مُجَاهِدِينَ** nom. **مُجَاهِدُونَ**

(Ap-der < iii, m. plu.)  
strivers

hard earning, endeavour (n.) **جُهْدٌ**

لَا يَجِدُونَ إِلَهُدُمْ

They find naught (to give) but their earning. [9:79]

binding, forcible (n.) **جَهْدٌ**

أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

Who (they) swear by Allah their most binding oaths. [5:53]

ج ٥ د ★

(pref. 3 p.m. sing.) **جَهَرَ**  
~said openly, published

جَهَرَ بِجَهْرٍ جَهْرًا

جَهْرَةً وَجَهْرًا (ف)

to be or become public, known,

shield, shelter (n.) **جُنَّةٌ**

sing. **أَجْنَةٌ** < embryos (n.p.) **جَيْنٌ**

وَأَنتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

And you are embryos in the wombs of your mothers. [53:32]

ج ن ي ★

sing: **جَوَى** < fruits (n.p.) **جَنَى**

وَجَنَّاتٍ مِّنْ دَانٍ

And the fruits of the two gardens are within reach. [55:54]

fresh (n.) acc. **جَنِيًّا**

سُقُوطًا عَلَيْكَ لَبًا جَدِيًّا

It will drop on the fresh ripe dates. [19:25]

ج ٥ د ★

(perf. 3 p.m. sing.) iii **جَاهَدَ**  
< ~strived

جَاهَدَ مُجَاهَدَةً وَجِهَادًا

جَهْدَ يَجْهَدُ جَهْدًا (فِي) to exert oneself, endeavour

(perf. 3 p.m. dual.) iii **جَاهَدَا**  
the twain strived

(perf. 3 p.m. plu.) iii **جَاهَدُوا**  
they struggled, strived

acc. **جَاهِلُونَ** nom. **جَاهِلِينَ**  
(act. pic. m. plu.)

(sing.) **جَاهِلٌ** < ignorants

the state of ignorance (n.) **جَاهِلِيَّةٌ**  
(or) unawareness

ج و ب ن م

the hell (n.) **جَهَنَّمَ**

ج و ب \*

(perf. 3 p.m. plu.) **جَاوُوا**

< hewed out

to pass **جَابَ بِجُودٍ**  
through a country,  
to cut, to penetrate

**وَقَوْمُ ثَمُودَ الَّذِينَ جَابُوا الصَّخِرَ بِالْوَادِ**  
And Thamud who hewed out  
the rocks in the valley.

[89:9]

(perf. 2 p.m. plu.) iv **أَجَبْتُمْ**  
< you replied

**أَجَابَ يُجِيبُ إِجَابَةً**  
to reply, answer, accept

(imperf. 3 p.m. sing.) iv **يُجِيبُ**  
replies, answers

(imperf. 3 p.m. sing.) iv acc. **يُجِيبُ**  
~accepts

(imperf. 1st. p. sing.) iv **أُجِيبُ**  
I accept

(imperf. 1st. p. plu.) iv **نُجِيبُ**  
we accept

to disclose, say (ب) **جَهَرَ**  
publicly

open (n.) **جَهْرٌ**

loudly, openly (adj.) **جَهْرًا**

manifestly open (v.n.) **جَهْرَةً**

(prate m. plu.) **اجْهَرُوا**

(you) say loudly !

(perate neg. m. sing.) **لَا تَجْهَرْ**

do not shout (thou) ! say  
not loudly !

openly, very clearly (v.n.) **جَهَارًا**

ج و ب ز \*

(perf. 3 p.m. sing.) ii **جَهَرَ**  
furnished, provided

provision (n.) **جَهَارٌ**

ج و ب ل \*

(imperf. 3 p.m. plu.) ii **يَجْهَلُونَ**  
< they are ignorants

**جَهْلٌ يَجْهَلُ جَهْلًا وَجَهْلًا (ف)**

to be ignorant, to lack  
knowledge

(imperf. 2 p.m. plu.) **تَجْهَلُونَ**  
you are ignorants i.e. they/  
you speak ignorantly

(act. pic. m. sing.) **جَاهِلٌ**  
an ignorant one

very ignorant (ints.) **جَهُولٌ**

اَسْتَجِيبُوا (perate > x. m. plu.)  
(you) respond !

مُجِيبٌ (ap-der. > iv, m. sing.)  
one who accepts prayer or  
supplication

الْمُجِيبُونَ (act pic. plu. iv, plu.)  
The Almighty who accepts  
prayer or supplication

(Note that plural is used for  
singular.)

جَوَابٌ reply, answer (v.n.)

وَمَا كَانَ جَوَابَ قَوْمِهِ

And the answer of his people  
was..... [7:82]

الجَوَابُ watering troughs, (n.)  
جَايَةً wells > (sing.)  
very large pot of water,  
well

وَقُلُوبٌ كَالْجَوَابِ

And bowls (large) as wells or  
watering troughs. [34:13]

(الجَوَابُ cisterns—Jid.)

ج و د ★

جُودِي (n.) Judi

"It is the name of a mountain,  
its greek name is said to be  
Gordyaei being one of the  
mountains which divide  
Armenia on the south from  
Mesopotamia." (M.A.)

اَجِيبُوا (perate m. plu.) iv  
respond, accept, reply

اُجِيبَتْ (pp. 3 p.f. sing.) iv  
~accepted

قَالَ قَدْ أُجِيبَتْ دَعْوَتُنَا

He said your petition is  
accepted. [10:89]

اُجِبْتُمْ (pp. 2 p.m. plu.) iv  
you were replied

اُجِبْتُ (imperf. Ist. p. sing.) iv  
I accept, I respond

اَسْتَجَابَ (perf. 3 p.m. sing.) x  
<he accepted

to accept اَسْتَجَابَ

اَسْتَجَابُوا (perf. 3 p.m. plu.) x  
they accepted

اَسْتَجَبْتُ (perf. 2 p.m. plu.) x  
you accepted

اَسْتَجَبْنَا (perf. Ist. p. plu.) x  
we accepted

اُسْتُجِيبَ (pp. 3 p.m. sing.) x  
~was accepted

يُسْتَجِيبُ (imperf. 3 p.m. sing.) x  
he accepts

يَسْتَجِيبُونَ <acc. اَسْتَجِيبُونَ

(imperf. 3 p.m. plu.) x  
they accept, respond

تَسْتَجِيبُونَ (imperf. 2 p.m. plu.) x  
you ask acceptance

اَسْتَجِبْ (perate. > x, m. sing.)  
thou may accept !



(parate m. sing.) iv أَجْرُ  
give protection !

(imperf. 3 p.m. plu.) iii يَجَاوِرُونَ  
they take the place in one's  
neighbourhood

لَا يَجَاوِرُونَكَ

They shall not be thy neigh-  
bour. [33:60]

(act. pic. m. sing.) جَاوَرٌ  
deviating (way)

(ap-der. > vi, f. plu.) مَتَجَاوَرَاتٍ  
side by side

وَفِي الْأَرْضِ قُطُوعٌ مُتَجَاوِرَاتٌ

And in the earth are tracts  
side by side. [13:4]

ج و ز ★

(perf. 3 p.m. sing.) iii جَاوَزَ  
~ passed for

جَاوَزَ بِمَآوِزٍ جَوَازًا وَ مَجَاوِزَةً  
to pass a certain boundry,  
to cross

(perf. 3 p.m. dual) iii جَاوَزَا  
they (twain) passed forth,  
crossed

(perf. 1st p. plu.) iii جَاوَزْنَا  
we crossed

(perf. 1st p. plu.) iii جَاوَزْنَا (ب)  
we caused to cross

(imperf. 1st p. plu.) نَتَجَاوَرُ  
we pass by

(perf. 1st p. plu.) نَتَجَاوَرُ (عَنْ)  
we forgave

Still regarded by the Kurds  
as the scene of the descent  
from the ark." (Jid.)

"As traditionally affirmed the  
ark resting on the mount-  
ains must have been very  
ancient. (Sale)

(sing.) الْجِيَادُ < horses (n.p.) جَوَادٌ

ج و ر ★

(act. pic. m. sing.) جَارٌ  
neighbour

(imperf. 3 p.m. sing.) iv يُجِيرُ  
~ protects, shelters

أَجَارَ يُجِيرُ إِجَارَةً  
to save, protect, to cause one to  
turn aside from,

جَارٌ يَجُورُ جَوْرًا (ن)  
to be unjust,  
to turn aside عَنْ —

(imperf. 3 p.m. sing.) iv يُجِيرُ  
~ protects, shelters (the ي  
is dropped in a condi-  
tional phrase)

(pip. 3 p.m. sing.) iv يُجَارُ  
~ is protected

وَمُؤَيِّدٌ لَا يَجَارُ عَلَيْهِ

And He protests and none  
is protected against Him.  
[23:88]

(perf. 3 p.m. sing.) x اسْتَجَارَ  
~ sought protection

## جَاءَ يَجِيءُ جَائًا (ب)

to come, to bring

(perf. 3 p. f. sing.) جَاءَتْ  
~(f.) came(perf. 3 p.m. plu.) جَاءُوا  
they came(perf. 2 p.m. sing.) جِئْتَ  
you came(perf. 2 p. f. sing.) جِئْتِ  
thou came  
(with.....thou brought)(perf. 2 p.m. plu.) جِئْتُمْ  
you came, brought(perf. 1st. p. plu.) جِئْنَا  
we came (or brought)(pp. 3 p.m. sing.) < جِئُوا  
~was brought(perf. 3 p.m. sing.) iv جَاءَ  
~drawn

## فَأَجَاءَهَا الْمَخَاضُ

Then the birth-pangs drove  
her. [19:23]

## ج ي ب ★

جَيْبٌ  
opening at the neck (n.)  
and bosom of a shirt< bosoms (n. p.) جُيُوبٌ  
(sing.) جَيْبٌ

## ج ي د ★

< neck, ironical (n.) جَيْدٌ  
litt. a beautiful neck (L.L.)

## ج و س ★

(perf. 3 p.m. plu.) جَاسُوا  
< they ravaged, made  
havoc, enteredجَاسَ يَجُوسُ جَوْسًا (ن)  
to seek for (or) to see after,  
to go back and forth  
(between)

## ج و ع ★

(imperf. 2 p. m. sing.) acc. جَوْعٌ  
< thou art hungryجَاعَ يَجُوعُ جَوْعًا (ن)  
to be hungry

## إِلَّا جَوْعَ رِيحًا

That thou art not hungry.

[20:118]

جُوعٌ (n.)  
hungry

## ج و ف ★

< chest, thorax (n.) جَوْفٌ  
litt: a hollow, inside

## ج و و ★

جَوْوٌ (n.)  
firmament (n.)  
(middle of the sky)

## ج ي ه ★

(perf. 3 p.m. sing.) جَاءَ  
< ~came

## كتاب الحاء

as r.f. (above) vi أَحَبَّ مُحِبٌّ  
(perf. 2 p.m. sing.) iv أَحَبَّتْ  
thou loved

(perf. 1st p. sing.) iv أَحَبْتُ  
I loved

(imperf. 3 p.m. plu.) iv يُحِبُّ  
loves

~ with love (in reply) (iv.) يُحِبُّ  
(The assimilation of double

ب denotes its being in  
accord with a conditional  
phrase).

(imperf. 3 p.m. plu.) iv يُحِبُّونَ  
they love

(imperf. 2 p.m. plu.) iv تُحِبُّونَ  
you love

(imperf. 1st p. sing.) iv أُحِبُّ  
I love

more wanted than (eletive) أَحَبُّ  
SS, more dearer than SS

★ ★ ★ ★

حَاجَةً see ح و ج

حَامٌ see ح م ي

حَامِيَةً see ح م ي

حَمِيَّةً see ح م ي

حَادٌّ see ح د د

حَاشٍ see ح و ش

حَاقٍ see ح ي ق

ح ب ب ★

(perf. 3 p.m. sing.) ii حَبَّ  
~endeard

حَبَّ يُحِبُّ حَبًّا وَ حَبًّا (ن)  
to love, be loved

(imperf. 2 p.m. plu.) تَحْسُونَ  
you detain

تَحْسُونَهُمَا  
You detain them (two), [5:106]

ح ب ط

(perf. 3 p. m. sing.) حِطَّ  
< ~ came to naught,  
gone in vain

حِطَّ يَحِطُّ حِطًّا  
to come to naught,  
to perish

(perf. 3 p. f. sing.) حِطَّتْ  
came to naught, gone  
in vain

(imperf. 3 p. f. sing.) acc. حِطَّتْ  
it may go in vain

(epl. 3 p.m. sing.) لَيَحِطَّنَّ  
surely be made ineffective

(perf. 3 p. m. sing.) iv. أَحْطَأَ  
~ makes SS ineffective

iv أَحْطَأَ يَحْطِئُ إِحْطَاءً  
to make SS ineffective

(imperf. 3 p.m. sing.) iv يَحْطِئُ  
~ make ineffective

ح ب ك ★

جُكْ  
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)

حِبِّ the love (n.)

< beloved ones (n.p.) أَجْبَاءُ  
(sing.) حَيْبٌ

حَبَّةٌ the love (n.mim)

★ ★ ★ ★

حَبَّةٌ probable, grain (n.)

حَبٌّ grain (n.)

ح ب ر ★

(pip. 3 p.m. plu.) يُحْبِرُونَ  
< they shall be made happy

حَبْرٌ يَحْبِرُ حُبْرًا (س)  
To be glad

(pip. 2 p.m. plu.) تُحْبِرُونَ  
you shall be made happy.

أَحْبَارٌ great learned men; (n.p)  
doctors of religious laws.

ح ب س ★

(imperf. 3 p.m. sing.) يَحْسِيسُ  
~ prevents, detain

حَسَسَ يَحْسِيسُ حَسًّا (ض)  
to imprison, confine;  
detain

★ ح ح ح

(*pref. 3 p.f. sing. (assim)*) حَجَّ  
 ~ performed the religious  
 rites and the ceremonies  
 of the pilgrimage, repaired  
 to Makka or to Ka'ba

حَجَّ يَحْجُجُ حَجَّانَ  
 to intend to a certain target,  
 to aim at

حَجَّ  
 the pligrimage (n.)

حَجَّ الْبَيْتِ  
 the pilgrimage of the  
 House (Ka'ba)

الْحَجَّ  
 the pligrimage (n.)

(*act. pic. m. sing.*) الْحَاجُّ  
 the pilgrim

(used also for the group of  
 pilgrims as a noun of  
 kind) إِسْمُ الْحَاجِّ

حَبَّجَ  
 years (n. p.) حَبَّجَ  
 (sing.)

حَبَّجَ  
 an argument (n.)

(*perf. 3 p.m. sing.*) iii حَاجَّ  
 ~ contended

حَاجَّ يَحْجُجُ حَاجَّةً وَحِجَابًا  
 to dispute, contend

(*perf. 3 p.m. plu.*) iii حَاجُّوا  
 they contended

(*perf. 2 p.m. plu.*) iii حَاجَّيْتُمْ  
 you contended

★ ح ب ل

حَبْلٌ  
 a rope, a cord, (n.)  
 a course union

حَبَالٌ  
 ropes, cords (n. p.)

★ ح ت م

حَتْمًا  
 unavoidable (n.)

★ ★ ★ ★

حَتَّى  
 until, yet, till, (*preposition*)  
 even, nay ! even

★ ح ث ث

حَثِيثًا  
 quickly, incessantly (v. n.)

★ ح ج ب

حِجَابٌ  
 barrier, a veil, curtain (n.)

~ < حَجَبَ يَحْجُبُ حِجَابًا (ن)

to hide, to cover, to put  
 behind veil

(*pact. pic. m. plu.*) حُجُبُونَ

~ < the debarred ones, who  
 are kept behind a veil,  
 those who are shut out

(sing.) حُجُوبٌ

Note : In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say جَبْرًا مَجْبُورًا meaning, it is rigorously forbidden to thee to commit an act of hostility against me, in this month, and the latter thereupon would abstain from any aggression against him and so, on the day of Ressurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them. (Jid.—LL)

وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجَبْرًا مَجْبُورًا

And he has placed between these two (seas) a barrier and great partition.

[25:53]

sense, understanding (3)

هَلْ فِي ذَلِكَ قَسْرٌ لِّذِي حَبْرِ

Indeed in that is an oath for a man of sense (is there in that an oath for a man of sense ?) [89:5]

Note : The interrogative particle, 'هل' 'what' or 'is there'

is also used to stress the sense of the sentence. Therefore, some translators of the Quran tend to interpret it by 'surely, indeed, and alike.'

acc. (n.d.) مَجَابِرًا

(imperf. 3 p.m. plu.) ill  
they are contending

(imperf. 3 p.m. plu.) ill مَجَابِرُونَ  
they are contending

(imperf. 2 p.m. plu.) ill مَجَابِرُونَ  
you are contending

وَسَأَلَهُ قَوْمُهُ قَالَ أَتُحَاجُّونَنِي فِي اللَّهِ ؟

And his people contended with him, he said : Are you contending me about Allah? [6:80]

they wrangle together vi مَجَابِرُونَ

< مَجَابِرًا مَجَابِرًا

to wrangle together

ج ج ر \*

prohibited one (1) (n.) حَبْرٌ

وَقَالُوا هَذِهِ الْأَنْعَامُ وَحَرِّمَتْ حَبْرٌ

And they said : Those (such and such) cattle and crops are prohibited. [6:138]

a barrier (2)

وَيَقُولُونَ حَبْرًا مَجْبُورًا

And they will say : Let their be a strong barrier (and they will say : away! away! —Jid.) [25:22]

(pact. pic. m. sing.) مَجْبُورًا  
who is put behind  
a barrier

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

And has set a barrier between two seas. [27:61]

(act. pic. m. plu.) حَاجِزِينَ  
withholders

فَمَا يَكْمُرُ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ

And not one of you would have withheld us (from punishing him). [69:47]

ح د ب ★

< mound, elevated (n.) حَدَبٌ  
place

حَدِثْ بِحَدَبٍ - عَلَى -  
to be affectionate,

حَدَبٌ ج أَحْدَابٌ وَ حُدْبٌ (n.)  
elevated ground

ح د ث ★

(imperf. 3 p.f. sing.) ii تُحَدِّثُ  
< ~will tell, will inform

حَدَّثَ تَحْدِيثًا  
to state

(imperf. 2 p.m. plu.) ii تَحْدِثُونَ  
you will say, inform

تَحْدِثُ (perate m. sing.) ii

(imperf. 3 p.m. sing.) iv يُحَدِّثُ

< ~creates, generates (1)  
to create, iv أَحَدَّثَ إِحْدَاثًا  
initiate, generate

Name of a mountain (4)  
about 150 miles north of  
Syria. The rocky tract of  
land known by this name  
lies in the north of Arabia  
on the highway to Syria.  
It was inhabited by the  
tribe of ثَمُود (Thamud).

حِجْرٌ Hijr, in Ptolemy  
and Pliny, is an oasis  
staple town of the gold  
and the frankincense car-  
van road from Arabia the  
Happy. (Jid. 14 nn. 95)  
Doughty, *Travels in Arabia  
Deserta*, 1, 135)

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ  
And surely the dwellers of  
Hijr rejected the message.  
[15:80]

الحِجْرُ (n.)  
the stone

حِجَارَةٌ (n.)  
the stone

< apartments (n.p.) حُجُرَاتٌ

(sing.) حَجْرَةٌ

ward, guardianship (n.p.) حُجُورٌ

وَسَيَكُنَّ أُمَّهَاتُ لَكُمْ حُجُورًا

And your step-daughters who  
are your ward (or in your  
guardianship). [4:23]

ح ج ز ★

حَاجِزٌ  
a barrier (act. pic. m. sing.)

discourse (2)

وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ

And will teach thee of the interpretation of the discourse. [12:6]

ح د د ★

(perf. 3 p.m. sing.) iii حَدَّ  
 < ~opposed

to oppose, حَدَّ مُحَادَّةً  
 act with hostility towards SS

(imperf. 3 p.m. sing.) iii يُحَادِدُ  
 opposes

(imperf. 3 p.m. plu.) iii يُحَادِّثُونَ  
 they oppose

limits, bounds (n. p.) حُدُودٌ  
 (sing.) < حُدٍّ

بَيْنَكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا  
 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)  
 قَبَسَ الْيَوْمَ حَدِيدٌ  
 So thy sight is sharp today. [50:22]

أَوْصِيَتْكُمْ أَنْ تُحَدِّثُوا

Or it may generate in them some admonition. [20:113]

(imperf. 1st. p. sing.) iv أَحَدِثُ  
 I initiate, begin

حَتَّى أَحَدِثَ لَكَ مِنْهُ ذِكْرًا  
 Until I begin thereof (some) mention. [18:70]

(pis. pic. m. sing.) iv مُحَدَّثٌ  
 fresh, new

(act. pic. m. sing.) حَدِيثٌ  
 a story (1)

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى  
 And has come to thee the story of Musa. [20:9]  
 a discourse (2)

حَتَّى يَمْشُوا فِي حَدِيثٍ غَيْرِهِ  
 Until they plunge in a discourse other than it. [4:140]

speech (3)  
 لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا  
 That well-nigh they understand not any speech. [4:78]

stories, bywords (1) (n.p.) أَحَادِيثُ  
 وَجَعَلْنَاهُمْ أَحَادِيثَ  
 And we made them bywords. [23:44]



(act. pic. m. plu.) حَازِرُونَ  
those who are in state of  
preparation or cautious

(fact. pic. m. sing.) حَذُورٌ  
a thing to be feared of,  
gaured against

إِنَّ عَذَابَ رَبِّكَ كَانَ حَذُورًا  
Verily the torment of thy  
Lord is ever to be gaured  
against. [17:57]

precaution (n.) حِذْرٌ

خُذْ وَحِذْرَكَ

Take your precaution. [4:71]

fear (v.n.) حَذَرَ

حَذَرَ الْمَوْتِ

Fear of death. [2:19]

### ح ر ب

(perf. 3 p.m. sing.) iii حَارَبَ  
< ~made war against  
حَرَبَ يَحْرِبُ حَرْبًا (ن)  
to plunder

iii << حَارَبَ مُحَارَبَةً  
to wage war against, to  
fight

(imperf. 3 p.m. plu.) iii يَحَارِبُونَ  
they fight, make war against

war, fighting (n.) الْحَرْبُ

sanctuary, (n. i. p.) الْحِرَابُ  
an apartment inside the  
sanctuary

< sharps (n. p.) (adj.) حِدَادٌ  
(sing.) حَيْدٌ

سَلَفُوا بِأَلْسِنَةٍ حِدَادٍ

They smile at you with sharp  
tongues. [33:19]

### ح د ق

< gardens (n. p.) حَدَائِقُ  
(sing.) حَدِيقَةٌ

### ح ذ ر

(imperf. 3 p.m. sing.) يَحْذَرُ  
< ~fears

حَذَرَ يَحْذَرُ حَذْرًا وَحِذْرًا (ف)  
to be cautious, to fear

(imperf. 3 p.m. plu.) يَحْذَرُونَ  
they are cautious

(imperf. 2 p.m. plu.) تَحْذَرُونَ  
you are cautious

(perate. m. sing.) احْذَرْ  
(thou) be cautious

(perate m. plu.) احْذَرُوا  
(you) fear!

(imperf. 3 p.m. sing.) ii يَحْذَرُ  
~<cautions

to caution ii حَذَرَ تَحْذِيرًا

وَكَيْفَ يَحْذَرُكَ اللَّهُ تَعَالَى

And Allah cautioneth you of  
Himself. [3:28]

restriction (2)

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ

No restriction is there upon the blind. [24:61]

blame (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ

No blame is there upon the Prophet. [33:38]

★ ح ر د

حَرَجٌ &lt; prevention (n.)

حَرَدَ يَحْرُدُ حَرْدًا (ض)

to prevent, be angry

وَعَدُوا عَلَى حَرْدٍ قَدِيرِينَ

And they went out betimes having been powerful on the prevention

[68:25]

★ ح ر ر

(perf. 3 p.m. plu.) v تَحَرَّوْا

they endeavoured

(opp. cold) the heat (n.) الْحَرُّ

(opp: slave) the free (n.) الْحُرُّ

the sun's heat (n.) الْحَرُورُ

silk (n.) خِرَبٌ

to set SS free (v.n.) تَخْرِيبٌ

فَلَمَّا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ

Whenever Dhakariyya entered the apartment in sanctuary to (see) her.

[3:37]

the wall (of the sanctuary) (2)

إِذْ تَسَوَّروا الْمِحْرَابَ

When they climbed the wall of the sanctuary. [38:21]

lofty halls (LL) (n. p.) مَحَارِبُ

(sing.) مِغْرَابٌ &lt; synagogues (Jid., M.A.)

★ ح ر ث

حَرْثٌ &lt; tith (n.)

&lt; حَرَتَ يَحْرُثُ حَرْثًا (ن)

to till and sow the ground

(imperf. 2 p m. plu.) تَحْرُثُونَ

you sow

★ ح ر ج

حَرَجٌ &lt; straitness (1) (n.)

&lt; حَرَجَ يَحْرُجُ حَرَجًا (ف)

to be close, be oppressed, be straightened

فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ وَتَنُ

So let there be no straitness in thy breast. [7:2]

## ★ ح ر ف

(*imperf. 3 p.m. sing.*) ii **يُحَرِّفُ**  
< ~ perverts, dislocates,

**حَرَفَ يَحْرِفُ حَرْفًا (ض) - عَرَضَ**  
to turn from the proper way  
or manner, corrupts the  
words, alters the sense of  
word.

to trans- ii **حَرَفَ تَحْرِيفًا** <  
pose or change (letters or  
words).

(*imperf. 3 p.m. plu.*) ii **يُحَرِّفُونَ**  
they pervert, dislocate,  
corrupt.

the edge (a point of (*n.*) **حَرْفٌ**  
turning)

(*ap-der. < v. m. sing.*) **مُنْتَحِرِفٌ**  
one who turns away in order  
to return to fight, swerving

إِلَّا مُنْتَحِرِفًا إِلَى الْوَيْتِ

Unless it be swerving to a  
fight. [8:16]

## ★ ح ر ق

(*apl. 1st. p. plu.*) **لَنُحَرِّقَنَّ**  
< we surely shall burn

to burn **حَرَقَ يَحْرِقُ حَرْقًا (ض)**  
by pulling in the fire,

<< **حَرَقَ ii تَحْرِيفًا**  
to burn, to cause burning  
pain

## ★ ح ر م

< guard (*n.*) **حَرَمٌ**

**حَرَسَ يَحْرُسُ حَرَسًا وَ**

to guard, to watch (*n.*) **حِرَاسَةٌ**

## ★ ح ر ص

(*perf. 2 p.m. sing.*) **حَرَصْتَ**  
< thou desired eagerly

**حَرَصَ يَحْرُصُ حَرَصًا (ض)**

to desire eagerly

(*perf. 2 p.m. plu.*) **حَرَصْتُمْ**  
you desired eagerly

(*imperf. 2 p.m. sing.*) (*gen.*) **تَحْرُصُ**  
thou desire eagerly

(*act. 2 pic. m. sing.*) **حَرِيصٌ**  
eager

most eager (*elative*) **أَحْرَصٌ**

## ★ ح ر ض

(*perate. m. sing.*) ii **حَرَضَ**  
< persuade!

**حَرَضَ ii تَحْرِيفًا**

to encourage, incite, to  
persuade

<< **حَرَضَ يَحْرُضُ حَرَضًا (ض، ن)**  
to be decayed, to be corrupt,  
sickly, approach death  
point

sick to the point of (*v.n.*) **حَرَضٌ**  
death

(imperf. 3 p.m. plu.) ii يَحْرُمُونَ  
they forbid

(imperf. 2 p.m. plu.) ii تُحْرَمُونَ  
you forbid

the sanctuary (n.) حَرَمٌ  
i.e. the territory of Makkah  
and its inviolable suburbs

أَلَا جَعَلْنَا حَرَمًا أَوْثَنًا

We have appointed an in-  
violable sanctuary. [29:67]

unlawful (1) (n.) حَرَامٌ

هَذَا حَلَالٌ وَهَذَا حَرَامٌ

This is lawful and this un-  
lawful. [16:116]

ban (2)

وَحَرَّمْنَا عَلَى قَوْمِهِ أَهْلُكَهَا

And ban is (laid) on (every)  
town which we have dest-  
royed. [21:95]

sacred (3)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

A sacred month is for a sac-  
red month. [2:194]

وَلَا تَقْبَلُوا لَهُمْ عِنْدَ الْبَيْتِ الْحَرَامِ

And fight them not near the  
sacred Mosque (i.e. the  
Mosque of Kaba) [2:191]

< sacred ones (1) (n.p.) حُرُمٌ

(sing.) حَرَامٌ

(perate. m. plu.) ii حَرِّقُوا  
(you) burn!

(perf. 3 p.j. sing.) viii اخْتَرَقَتْ  
consumed (by fire)

fire, burning (act. 2 pic.) الْحَرِيقُ

ح ر ك ★

(perate. neg. m. sing.) لَا تُحْرِكْ  
< move not

تَحْرِكُ تَحْرِيكًا  
to move, to ii  
pull in motion, to excite

Note: RF حَرَكٌ حَرَكًا  
is not in use, meaning is  
same as ii

ح ر م

(perf. 3 p.m. sing.) ii حَرَّمَ  
< ~ forbade

to forbid, حَرَّمَ يَحْرُمُ تَحْرِيمًا  
to prohibit use or doing SS

(pp. 3 p.m. sing.) ii حَرَمٌ  
is forbidden

(pp. 3 p. f. sing.) ii حَرَمَتْ  
is forbidden

(perf. 3 p.m. plu.) ii حَرَّمُوا  
they forbade

(perf. 1st. p. plu.) ii حَرَمْنَا  
we forfaded

(imperf. 2 p.m. sing.) ii تُحْرِمُ  
thou forbid

sacred ordinances (2)

وَمَنْ يُعَظِّمْ حُرْمَةَ اللَّهِ

And whoever respects the  
sacred ordinances of Allah.

[22:30]

(*pact. pic. m. sing.*) الْمُحْرَمُونَ

a deprived one

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

And in their wealth there was  
a due share for the beggar  
and the non-beggar (de-  
prived one). [51:19]

(*pact. pic. m. plu.*) الْمُحْرَمُونَ

deprived ones

بَلْ نَحْنُ مَحْرُومُونَ

Aye! we are deprived ones.

[56:67]

(1) (*pis. pic. m. sing.*) ii مُحَرَّمٌ

< forbidden thing

to forbid مُحَرِّمٌ ii حَرَّمَ

وَهُوَ مُحَرَّمٌ عَلَيْهِمْ وَأَخْرَجَهُمْ

Whereas forbidden unto you  
was their driving away.

[2:85]

sacred (2)

عِنْدَ بَيْتِكَ الْمُحَرَّمِ

Near thy sacred House.

[2:4:37]

(*pis. pic. m. sing.*) ii مُحَرَّمَةٌ

forbidden

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ

When the sacred months  
have passed. [9:5]

Note: The ancient Arabs  
held four months in the  
year as sacred, during  
which they held it unlaw-  
ful to wage war. These  
months were the first, seven-  
th, eleventh and twelfth,  
namely, Muhurram, Rajab,  
Dhulqa'da and Dhulhijja.

to be in the state of (2)

(إِحْرَامٌ) ihram

لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ

Slay not chase while you are  
in state of sanctity.

[5:95]

Note: أَحْرَمَ إِحْرَامًا to en-  
ter upon the performance  
of those acts of الْحَجَّ  
(al-hajj, pilgrimage) or of  
الْعُمْرَةِ (al-'umrah) whereby  
certain things become for-  
bidden that were lawful  
before this state.

things regarded (1) (*n. p.*) حُرْمَاتٌ  
sacred

وَالْحُرُمَاتُ قِصَاصٌ

And retaliation (is allowed)  
in sacred things. [2:194]

مَا نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ

We know indeed that which they say grieveth thee.

[6:33]

(imperf. 3 p.m. plu.) acc. يَحْزَنُ  
< they (f) are grieved

حَزَنٌ يَحْزَنُ حَزَانًا وَحُزْنًا (س)  
to be grieved

ذَلِكَ أَكْثَرُ أَنْ تَفْرَّكَ عَيْنُهُنَّ 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!

حَزَانًا grief (v.n.) acc.

تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا

(They) turned back while their eyes overflowed with tears for grief. [9:92]

a cause of grief (2)

فَلْيَسْأَلُوا آلَ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the people of Firown took him up, that he should become unto them an enemy and a cause of grief. [28:8]

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ

Said He! verily it is forbidden unto them. [5:26]

ح د ب ★

حَزْبٌ confederate, sect, (1) (n.) group, band

أُولَئِكَ حَزْبُ اللَّهِ

It is the Allah's band. [58:22]

الْحِزْبَيْنِ two parties (2) (n. dual.)

أَيُّ الْحِزْبَيْنِ أَحْسَنُ لِمَا لَمْ يَأْتِ

Which of the two groups was best at reckoning the time that they had tarried.

[18:12]

أَحْزَابٌ sects (3) (n.p.)

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ

Then the sects have differed among themselves. [19:37]

confederate (4)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ

And when the believers saw the confederates. [33:22]

ح د ن ★

(imperf. 3 p. m. sing.) يَحْزَنُ  
< ~ grieves

حَزَنٌ يَحْزَنُ حُزْنًا (ن) to grieve!

(e.n. neg. 2 p.m. sing.) لَا تَحْسَبَنَّ  
thou should not think

(perf. 1st. p. plu.) iii حَاسِبْنَا  
< we reckoned  
حَاسَبٌ مُحَاسِبٌ مُحَاسَبَةٌ وَحِسَابٌ  
to settle an account with, ask  
on account from,

حَسَبَ يَحْسُبُ حِسَابًا  
to count, to number, to  
calculate

(imperf. 3 p.m. sing.) iii مُحَاسِبُ  
will reckon

(pip. 3 p.m. sing.) iii مُحَاسَبٌ  
will be reckoned

(imperf. 3 p.m. sing.) viii يَحْسِبُ  
imagines

يَحْسِبُونَ < viii acc. يَحْسِبُونَ  
(imperf. 3 p.m. plu.)  
they imagine, think of  
reckoning (1) (v.n.) حِسَابٌ

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا  
Surely they feared not the  
reckoning. [78:27]  
sufficient (2)

جَزَاءٌ مِّنْ رَبِّكَ عَطَاءٌ حِسَابًا  
A reward from thy Lord su-  
fficient. [78:36]  
my account, my reckoning حِسَابِيَّةُ  
(n. suffixed with a pronomi-  
nal ي of 1st. p. attached  
with . of rhyming period.

grief (n.) حُزْنٌ

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ

And his eyes whitened with  
grief. [12:84]

★ ح س ب

(perf. 3 p.m. sing.) حَسِبَ  
< ~thought  
حَسِبَ يَحْسِبُ حِسَابًا (س)  
to think, consider

(perf. 3 p.m. sing.) 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.) تَحْسِبُوا  
that you think

(e.n. neg. 3 p.m. sing.) لَا يَحْسَبَنَّ  
~should not think

the envy (v.n.) حَسَدٌ

ح م ر ★

حَسْرَةٌ (n.) <anguish

حَسِرَ يَحْسِرُ حَسْرَةً - عَلَى - (س)

to grieve for something  
that happened or was  
done in the past

The Day of الحَسْرَةِ

Judgement is also called  
"the Day of anguish" be-  
cause man will then regret  
that he wasted the oppor-  
tunity given to him to  
work for his own good  
(Ibn Kathir).

Ah, the anguish! يَا حَسْرَةً

Alas, my grief! يَا حَسْرَتِي

Alas, our grief! يَا حَسْرَتَنَا

حَسَرَاتٌ (n.p.) <anguishes

حَسْرَةً (sing.)

حَسِيرٌ (act. 2 pic. m. sing.)

<that is made dim, that  
becomes wearied out

حَسَرَ يَحْسُرُ حُسُورًا (ن)

to get tired, fatigued, to  
fall short

يَسْتَحْسِرُونَ (imperf. 3 p.m. plu.) x  
they weary

حُسُورًا (pact. pic. m. sing.)

impoverished, stripped off

< حَسَرَ يَحْسِرُ حُسْرًا (ض، ن)  
to remove

sufficient (n.) حُسْبٌ

Note: This word is always  
suffixed with a pronominal  
as حُسْبِي اللَّهِ i.e. Allah is  
sufficient for me.

حَاسِبِينَ (act. pic. m. plu.)

(sing.) حَاسِبٌ reckoners

حَاسِبٌ (act. 2 pic. m. pul.)

rechner

حُسْبَانٌ (1) (v.n.) reckoning

الْقَمَرُ وَالشَّمْسُ

The sun and the moon are  
in a reckoning (i.e. they  
follow a calculated path  
in their motion.) [55:5]

a bolt (2)

وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ

And he sends thereon a bolt  
from the heaven. [18:40]

ح م د ★

حَسَدٌ (perf. 3 p.m. sing.)

< ~ envied

حَسَدَ يَحْسُدُ حَسَدًا (ن) . to envy

يَحْسُدُونَ (imperf. 3 p.m. sing.)  
they envy

تَحْسُدُونَ (imperf. 2 p.m. sing.)  
you envy

حَاسِدٌ (act. pic. m. sing.)  
the envier



( الحُسُومُ : سُوءٌ عَلَى الْوَصْفِ )

وَالْإِضَافَةِ أَيْ حَاسِمَةُ الْخَيْرِ عَنْ

أَهْلِيًّا ( لِسَان )

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 حَسَنَةً وَ حُسْنًا ( ك )

to be handsome, to make  
good, to seem good or  
beautiful

حَسَنَ أَوْلَئِكَ رَفِيقًا

Excellent are those as a com-  
pany. [4:69]

( perf. 3 p.m. sing. ) حُسْنَتْ

become excellent

( perf. 3 p.m. sing. ) iv أَحَسَّنَ

<~made good

to do excellently iv إِحْسَانًا

أَحَسَّنَ مَوْلَايَ

He made good my abode.

[12:23]

ح س س ★

( perf. 3 p.m. sing. ) iv أَحَسَّ

<~perceived

أَحَسَّ يُحِشُّ إِحْسَامًا

to perceive

< حَسَّ يَحْشُ حَسًا وَ حَسًّا ( ن )

To extirpate (to make one's  
perceiving powers dead  
i.e. to kill—(Rgh.)

( perf. 3 p.m. plu. ) iv أَحَسُّوا

they perceived

( imperf. 2 p.m. sing. ) iv نَحِشُّ

thou perceive

( imperf. 2 p.m. plu. ) نَحْسُونُ

you extirpate, rout

إِذْ نَحْسُونَهُمْ بِأَذْنِهِ

When you routed them by  
His leave (or when you  
were extirpating them by  
His leave—(Jid.) [3:152]

( perate. m. plu. ) v تَحَسَّسُوا

(you) inquire! find out! look  
for

a faint sound (n.) حَسِيسٌ

ح س م ★

< in succession, (v.n.) acc. حَسُّومًا  
continuously

حَسَمَ يَحْشِمُ حَسْمًا ( ض )  
to cut off

good (n.) حَسَنَةٌ

&lt; things, deeds (n. p.) حَسَنَاتٌ

(sing.) حَسَنَةٌ

reward, good الْحَسَنَاتُ

(fem. of أَحْسَنُ n.f. elative)

the beauty (v.n.) حُسْنٌ

two good things (n. dual) حُسْنَيْنِ

beautiful ones, bea- (n. p.) حِسَانٌ  
utious

## ★ ح ش ر

(perf. 3 p.m. sing.) حَشَرَ  
~gathered(perf. 2 p.m. sing.) حَشَرْتَ  
thou gathered(perf. 1st p. plu.) حَشَرْنَا  
we gathered(imperf. 3 p.m. sing.) يَحْشُرُ  
~gathers (together)(imperf. 1st p. plu.) نَحْشُرُ  
we gather together(e.m.p. 1st p. plu.) نَحْشُرَنَّ  
we must gather together(p.p. 3 p.m. sing.) حُشِرَ  
~was gathered together(p.p. 3 p.f. sing.) حُشِرَتْ  
~was/were gathered  
together

~was kind for SS ب -

وَقَدْ أَحْسَنَ بِي

He was very kind to me.

[12:100]

to be kind to SS إِلَى -

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

And do good (to others) as  
Allah did to you. [28:77](perf. 3 p.m. plu.) iv أَحْسَنُوا  
they did good(perf. 2 p.m. plu.) iv أَحْسَنْتُمْ  
thou did good(imperf. 3 p.m. plu.) iv يُحْسِنُونَ  
they do good(imperf. 2 p.m. plu.) iv, n.d. تُحْسِنُوا  
you do good(perate, m. sing.) iv أَحْسِنْ  
thou do good(perate, m. plu.) iv أَحْسِنُوا  
you do good

kindness (v.n.) ii إِحْسَانٌ

(ap-der. m. sing.) مُحْسِنٌ  
a well-doeracc. مُحْسِنِينَ nom. مُحْسِنُونَ  
(ap-der. m. plu.)  
the well-doers(ap-der. f. plu.) مُحْسِنَاتٌ  
the (f.) well-doers

well (v.n.) حَسَنًا

وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ

And give the due thereof on  
the day of its harvesting.  
[6:141]

(act. 2 pic. m. sing.) حَصِيدٌ  
mown (1)

وَمِنْهَا قَائِمٌ وَحَصِيدٌ

Of them are (some) standing  
and (some) mown (down).  
[11:100]

cut off (2)

جَعَلْنَاهُمْ حَصِيدًا خَائِينِينَ

We made them cut off,  
extinct. [21:15]  
reaped (3)

حَبَّ الْحَوِيدِ

The grain that is reaped.  
[50:9]

ح ص ر ★

(perf. 3 p.f. sing.) حَصِرَتْ

&lt; ~ straitened

حَصِيرٌ يَحْصُرُ حَصْرًا (س)

to be strait

أَوْجَادُكُمْ حَصِرَتْ صُدُّوهُمْ أَنْ يُقَاتِلُوكُمْ

Or who come to you with  
their breasts straitened that  
they should fight you.  
[4:90]

(pp. 3 p.m. plu.) iv أَحْصِرُوا

&lt; they are restricted

(pip. 3 p.m. sing.) يُحْشَرُ

~ will be brought together

(pip. 3 p.m. plu.) يُحْشَرُونَ

they will be brought together

(pip. 3 p.m. plu.) acc. يُحْشَرُوا

they will be brought together

(pip. 2 p.m. plu.) تُحْشَرُونَ

you will be brought together

assembling of a crowd, (n.) الحَشَرُ  
gathering

ح ص ب ★

حَصَبٌ (n.) firewood

(act. pic, m. sing.) acc. حَامِيَا

&lt; violent wind, violent storm

حَصَبٌ يَحْصِبُ حَصْبًا (س)

to throw fuel in fire

ح ص ح ص

(perf. 3 p.m. sing.) حَضَحَصَ

(a quadrilateral verb.)

become clear

ح ص د ★

(perf. 2 p.m. plu.) حَصَدْتُمْ

&lt; you reaped

حَصَدَ يَحْصُدُ حَصْدًا وَحَصَادًا (ن)

to mow, to reap

harvesting, harvest (v.n.) حَصَادٌ  
time

ح ص ن ★

(perf. 3 p.f. sing.) iv أَحَصَّنَتْ  
 <~ guarded

to be chaste, حَصَنَ يَحْصُنُ حِصْنًا  
 virtuous (woman), to guard  
 (oneself against evil)

iv << أَحَصَّنَ إِحْصَانًا  
 to preserve

(pp. 3 p.f. plu.) iv أَحَصَّنَ  
 they (f.) guarded (their chastity  
 i.e. they are wedded)

(imperf. 2 p.m. plu.) iv تَحْصِنُونَ  
 you preserve

إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ  
 Except a little which you  
 preserve. [12:48]

(imperf. 3 p.f. sing.) iv acc. تَحْصِنُ  
 may protect

لِيَحْصِنَكُمْ مِنْ بَأْسِكُمْ  
 That may protect you from  
 your violence. [21:80]

keeping chaste (v.n.) v تَحَصَّنَ

إِنْ أَرَادُوا تَحَصُّنًا  
 If they desire to keep chaste.  
 [24:33]

(ap-der iv, m. plu.) تَحْصِنِينَ  
 those who are in protection  
 from sinful sexual inter-  
 course i.e. wedded men.

to restrict, iv أَحْصَرَ إِحْصَارًا  
 besiege, beset

الَّذِينَ أُحْصِرُوا

Who are restricted. [2:273]

(pp. 2 p.m. plu.) iv أُحْصِرْتُمْ  
 you have been besieged

beset (perate m. plu.) اُحْصِرُوا

خُذُوهُمْ وَأَحْصِرُوا رُءُوسَهُمْ

Capture them and beset  
 them. [9:5]

a bound prison (act. 2 pic.) حَصِيرٌ

وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

And We have appointed Hell  
 for disbelievers, a prison.  
 [17:8]

a chaste (ints.) حَصُورًا

وَسَيِّدًا وَحَصُورًا

And a leader and a chaste.  
 [3:39]

ح ص ل ★

(pp. 3 p.m. sing.) ii حُضِّلَ  
 ~ is brought to light,  
 made persent

< حَضَلَ iv تَحْضِلُ  
 to obtain, to make present

<< حَضَلَ يَحْضِلُ حُضُولًا (ن)  
 to come forth, to appear,

< حَضَرَ يَحْضُرُ حُضُورًا (ن)

to be present (*opp.* to be absent)

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

Were ye witnesses when death presented itself to Yaqaob. [2:133]

يَحْضُرُوا < *acc.* يَحْضُرُونَ

(*imperf.* 3 p.m. plu.)

they come to presence

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek refuge with Thee, my Lord! lest they may be present with me.

[23:98]

Caution: The word يَحْضُرُونَ

consists of يَحْضُرُوا + فِي 'they may come to me.' It is not on the measure of

يَعْمَلُونَ of nominative case.

فِي (*1st p. personal*) *iv*

sometimes shortened to نِ

by dropping final ي

أَحْضَرْتُ < (*perf.* 3 p.f. sing.) *iv*

< ~has presented

أَحْضَرَ *iv* إِحْضَارًا

to present, bring

لَنَحْضِرَنَّهُ (*pp.* 1st p. plu.) *iv*

we shall make present

أُحْضِرْتُ (*pp.* 3 p.f. sing.) *iv*

is/are taken to presence

مُحْصِنَاتٌ (*ap-der. f. plu.*) *iv*

those (among women) whose chastity is under protection as they are wedded ladies

< fortresses (*n.p.*) حُصُونٌ

(*sing.*) حِصْنٌ

(*pis. pic. f. sing.*) ii مُحَصَّنَةٌ

fenced

إِلَّا فِي قَرْيَةٍ مُحَصَّنَةٍ

Except in the fenced townships. [59:14]

ح ص ي ★

(*perf.* 3 p.m. sing.) *iv* أَحْصَى

< ~counted

أَحْصَى يُحْصِي إِحْصَاءً *iv*

to count

(*perf.* 1st p. plu.) *iv* أَحْصَيْنَا

we counted

(*imperf.* 2 p.m. plu.) لَنْ تُحْصَوْهُ

you can never count it

(*imperf.* 2 p.m. plu.) لَا تُحْصَوْهَا

you cannot count it

(*perate m. plu.*) احْصُوا

(you) count

ح ض ر ★

(*perf.* 3 p.m. sing.) حَضَرَ

~arrived, was presented

(*pis. pic. m. sing.*) viii **مُحْتَضِرٌ**  
one who approaches the  
brink of death or one  
who comes on his turn

كُلُّ يَرْبٍ مُحْتَضِرٌ

Every drinking shall be by  
turn. [54:28]

★ ح ض ض ★

(*assim.*) **يَحْضُرُ**  
(*imperf. 3 p.m. sing.*)  
~urges

حَضٌّ يَحْضُرُ حَقًّا (ن)

to incite, to stimulate

وَلَا يَحْضُرُ عَلَى طَعَامِ الْيَسْكِينِ

And he urges not the feeding  
of the needy (poor).

[107:3]

(*imperf. 2 p.m. plu.*) vi **تَحَاضُرُونَ**  
you incite one another

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْيَسْكِينِ

And nor do you urge (incite)  
one another to feed the  
needy (poor). [89:18]

★ ح ط ب ★

fuel, the fire wood (*n.*) **حَطَبٌ**

★ ح ط ط ★

forgiveness (*n.*) **حِطَّةٌ**

**وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ**

And souls are engrained with  
greed. (*Jid*)

But the greed hath been made  
present in the minds of  
men. (*Pic.*)

And avarice is met within  
(men's) mind. (*Rod.*)

[4:128]

present (*act. pic. m. sing.*) **حَاضِرٌ**

(*act. pic. f. sing.*) **حَاضِرَةٌ**  
present, ready (1)

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً

Except when it be a ready  
merchandise. [2:282]

near, close to, (2)  
overlooking

وَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ

And ask thou them concern-  
ing the town that was  
close on the sea (or was  
overlooking to sea. [7:163]

(*act. pic. m. plu. n.d.*) **حَاضِرِي**  
these who are close to SS

ذَٰلِكَ لِمَنْ كَتَبْنَا أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

That is for (him) whose  
family dwells not near the  
sacred Mosque. [2:196]

(*pis. pic. sing.*) iv **مُحَضَّرٌ**  
who is presented

acc. **مُحَضَّرِينَ** nom. **مُحَضَّرُونَ**  
(*pis. pic. plu.*)  
who are brought forth

حَظًّا يَحْظُ حَظًّا (ن)  
to have a portion or a fortune

(used in good sense)

لِلذَكَرِ مِثْلُ حَظِّ الْأُنثَى

For the male is equal of the  
portion of two females.

[4:11]

good fortune (2)

إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

Surely he is possessed of  
mighty fortune. [28:70]

ح ف د ★

حَفَدَةً (n.p.) < grandsons

(sing.) حَفِيدٌ

ح ف ر ★

حُفْرَةً (n.) < ditch, pit, abyss

حَفَرَ يَحْفَرُ حَفْرًا (ض)

to dig, excavate

الْحَافِرَةُ (act. pic. f. sing.)

return, way back,

nature, original form (LL),

the first state (Jld.)

ح ف ظ ★

حَفِظَ (perf. 3 p.m. sing.)

< ~protected, watched,  
guarded

ح ط م ★

يَحْطِمَنَّ (emp. 3 p.m. sing.)

< ~surely will crush

حَطِمَ يَحْطِمُ حَطْمًا (س)

to crush, to break into  
pieces, to crumble

لَا يَحْطِمُونَ سُلَيْمَانَ وَجُنُودَهُ

Lest Sulaiman and his hosts  
crush you. [27:18]

حَطَامٌ (n.)

crushing fire (n.) حَطَمَةٌ

ح ط ر ★

يَحْظُرُ (pact. pic. m. sing.)

< restrained one

حَظَرَ يَحْظُرُ حَظْرًا (ن)

to restrain, to prevent, to  
forbid

مَحْظَرٌ (ap-der. viii, m. sing.)

< a fold builder

to make for viii احْتَظَرَ

one-self an enclosure of  
wood or reeds

كَمْ شِئْرٍ الْمَحْظَرِ

Like the stable of a fold  
builder. [54:31]

ح ظ ظ ★

< portion (1) (n.)

حَظٌّ

< guardians (n. p.) حَفَظَ

(sing.) حَافِظٌ

(act. 2 pic. m. sing.) حَفِظَ  
the protector

(pact. pic. m. sing.) حَفُوظٌ  
that is given protection, pro-  
tected one

ح ف ف ★

(perf. 1st. p. plu.) assim. حَفَفْنَا  
< we hedge

to go حَفَّ يَحِفُّ حَفًّا (ن)  
around, to surround from  
all sides

to encompass ب -

(act. pic. m. plu.) assim. حَافِقِينَ  
those who are thronging ar-  
ound

ح ف ي ★

< familiar (Jid.) (n.) حَقِيٌّ

حَقِيٌّ يَحْقِي حَقَامًا وَحَقِيٌّ (س)  
to show great joy, be fami-  
liar

well-informed (Rod. Pic.)

solicitous (Rgh.)

كَأَنَّكَ حَقِيٌّ عَنْهَا

As thou solicitous (well-  
informed) about it [7:187]

حَفِظَ يَحْفَظُ حِفْظًا (س)

to guard, protect

(perf. 1st. p. plu.) حَفِظْنَا  
we have guarded

يَحْفَظُونَ < acc. يَحْفَظُوا  
(imperf. 3 p.m. plu.)  
they may guard

(imperf. 3 p.f. plu.) يَحْفَظْنَ  
they protect

(imperf. 1st. p. plu.) نَحْفَظُ  
we protect

(perate m. plu.) احْفَظُوا  
watch ! be watchful !

(imperf. 3 p.m. plu.) iii يُحَافِظُونَ  
they guard

(pp. 3 p. m. plu.) اُسْتُحْفِظُوا  
they were made protectors  
they were entrusted  
(Jid. Rod. LL.)

حِفْظٌ  
protection, guarding (n.)

(perate. m. plu.) احْفَظُوا  
(you) protect, guard

(act. pic. m. sing.) حَافِظٌ  
protector, guardian

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 حَقَّ يَحِقُّ حَقًّا (ض)  
genuine, real, a fact, be true, right, just, necessitated

~ has been justified SS (Jid.)

~ deserved SS (Rod., Arb.)

A certain thing has become necessary as suited to the requirement of justice in his case. (LL)

(perf. 3 p. f. sing.) حَقَّتْ  
~ has been justified

(pp. 3 p. f. sing.) حَقَّتْ  
~ is made fit

(imperf. 3 p. m. sing.) يَحِقُّ  
~ justifies

ever kind (2)

إِنَّكَ لَكُنْ بِى حَفِيًّا

He is ever kind to me.

[19:47]

مُحِيفٌ < gen. مُحِيفٌ

(imperf. 3 p. m. sing.) iv

< ~ insisted, pressed

to press أَخْفَى مُحِيفٌ إِخْفَاءً

إِنْ يَسْأَلْكُمْ عَنْهَا فَيَسْأَلْكُمْ تَبَتُّلًا

If he should ask it of you and press you, you will be niggardly. [47:37]

★ ح ق ب

< a long period, ages (n. p.) حُبٌّ

(sing.) حُبَّةٌ

أَوْ أَمْضَى حُبًّا

Or I shall go on for ages. (Rgh.) [18:60]

long years (n. p.) أَحْقَابُ

إِنْ يَسْأَلْكُمْ عَنْهَا فَيَسْأَلْكُمْ تَبَتُّلًا

Living therein for long years. [78:23]

★ ح ق ف

sand-hills (n.) أَحْقَافُ

الْأَحْقَافُ applies particularly to certain oblong tracts of sand in the region

right, claim (6)

مَا لَنَا بِبَنَاتِكَ مِنْ حَقٍّ

We have no right on your daughters. (11:79)

what ought to be (7)

يَتْلُوهُ حَقٌّ وَلَا وَهٍ

They recite it as it ought to be recited. [2:121]

duty (8)

حَقُّ الْعَالَمِينَ

A duty on the God-fearing. [2:180]

incumbent (9)

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

And to help believers was ever incumbent on us. [30:47]

(act. 2 pic. m. sing.) حَقِيقٌ

incumbent

حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

Incumbent it is upon me that I speak naught respecting Allāh save the truth. [7:105]

(act. pic. f. sing.) الْحَاقَّةُ

reality, inevitable

more entitled (1) (relative) أَحَقُّ

وَبُعُولَتُهُمْ أَحَقُّ بِرَدِّهِمْ

And their husbands are more entitled to their restoration. [2:228]

(perf. 3 p.m. sing.) x اسْتَحَقَّ

~deserved

(A certain thing as established for (or against) SS)

(perf. 3 p.m. dual.) x اسْتَحَقَّا

the twain deserved

one of the excellent (1) الْحَقُّ  
names of Allah

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

Because Allah is the Truth. [22:6 and 31:30]

true (2) (n.) حَقٌّ

وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ

They have borne witness that the messenger was true. [3:86]

truth (3)

وَسَيَسْأَلُونَكَ أَحَقُّ هُوَ تَمْلِكُ أَمْ وَرَبِّي إِنَّهُ الْحَقُّ

And they ask: is that truth? Say aye! by my Lord it is surely the truth. [10:53]

due share (4)

وَفِي أَمْوَالِهِمْ حَقٌّ لِلْعَالَمِينَ وَالْمَغْرُورِ

And in their wealth there is a due share for beggar and deprived persons.

[51:19]

justice (5)

وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ

They slay prophets unjustly. [3:21]

(perate m. sing.) **أَحْكَمْ**  
give judgement !

(imperf. 3 p.m. plu.) **يُحْكَمُونَ** ii  
< they appoint—to judge

to ask one **سَأَلَ** ii **حَكَمَ**  
to judge, to appoint one  
a judge

they ask your judgement **سَأَلُوا حُكْمَكَ**

(pp. 3 p.f. plu.) **أُحْكِمَتْ** iv  
< ~ is guarded,  
made firm (like a building,  
orderly and well construc-  
ted)

to make a thing iv **أَحْكَمَ إِحْكَامًا**  
well, to consolidate

**كُتِبَ أُحْكِمَتْ آيَاتُهُ**

A Book this, the verses  
whereof are perfected (or)  
guarded [11:1]

**يَتَعَاكَمُونَ < 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.) **حُكْمٌ**  
decision

arbiter (n.) **حَكَمٌ**

judges. rulers (n.p.) **حُكَّامٌ**

wisdom (n.) **حِكْمَةٌ**

more worthy (2)

**وَنَحْنُ أَحَقُّ بِالسَّلَاطِ مِنْهُ**

And we are more worthy of  
the dominion than he.

[2:247]

★ ح ك م

(perf. 3 p.m. sing.) **حَكَمَ**  
< ~ judged, gave decision,  
ruled

**حَكَمَ بَيْنَكُمْ عُنَا وَ حُكُومَةً (ن)**  
to restrain from evil-doing,  
exercise authority, com-  
mand, give judgement, to  
be wise

(perf. 2 p.m. sing.) **حَكَمْتَ**  
thou ruled, judged

(perf. 2 p.m. plu.) **حَكَمْتُمْ**  
you ruled, judged

judges (act. pic. m. plu.) **حَاكِمِينَ**

(imperf. 3 p.m. sing.) **يَحْكُمُ**  
~ will judge

(imperf. 3 p.m. dual.) **يَحْكُمَانِ**  
(the twain) will judge

(imperf. 3 p.m. plu.) **يَحْكُمُونَ**  
they will judge

(imperf. 2 p.m. sing.) **تَحْكُمُ**  
thou will judge

(imperf. 1st p. sing.) **أَحْكُمُ**  
I judge

**تَحْكُمُوا < تَحْكُمُونَ**  
(imperf. 2 p.m. plu.)  
you judge

حَلَقَ يَحْلِقُ حَلْفًا (ض) وَ حَلَقَ  
to shave حَلْفًا  
(ap-der. ii, m. plu.) حَلْفَيْنِ  
having the heads shaved

★ ★ ★ ★

حَلْفُومٌ (n.)  
the windpipe

★ ح ل ل

حَلَلْتُمْ  
(perf. 2 p.m. plu.) (assim.)  
you loosened the knot (i.e.)  
you put off the إِحْرَامَ  
sanctity

يَحِلُّ، يَحِلُّ (assim.)  
(imperf. 3 p.m. sing.)  
~become allowed, (1)  
lawful

< حَلَّ يَحِلُّ حِلًّا وَ حَلَالًا (ض)  
(i) to be lawful, permissible,  
(ii) to fall

لَا يَحِلُّ لَكَ أَنْ تَأْخُذُوا  
It is not lawful for you to  
take. [2:229]

falls (or) will fall (2)

وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ  
And a lasting chastisement  
will fall on him. [11:39]

wise (n.) حَكِيمٌ  
more powerful (relative) أَحْكَمُ  
judge,  
The Powerful, أَحْكَمُ الْحَاكِمِينَ  
wiser judge than other  
judges or rulers

مُحْكَمَةٌ (pis. pic. iv, f. sing.)  
firmly constructed

unambiguous (n.p.) مُحْكَمَاتٌ  
< i.e. free from all obscu-  
rity and admitting of  
(only) one interpretation

(sing.) مُحْكَمَةٌ  
(opp. مُتَشَابِهَاتٌ) (Jid.)

★ ح ل ف

حَلَفْتُمْ (perf. 2 p.m. plu.)  
< you have sworn  
حَلَفَ يَحْلِفُ حَلْفًا (ض)  
to swear, to make an oath

يَحْلِفُونَ (imperf. 3 p.m. plu.)  
they swear

لَيَحْلِفَنَّ (epl. 3 p.m. plu.)  
they surely swear  
حَلَّافٌ (ints.)  
one who swears  
habitually

★ ح ل ق

لَا تَحْلِقُوا (perate. neg. m. plu.)  
< do not shave!

cause to fall (2)

وَأَحْلَا أَوْمَهُمْ دَارَ الْبَوَارِ

And they made their people  
fall the abode of perdition.  
[14:28]

(imperf. 3 p.m. sing.)  
makes lawful

يُحِلُّونَ < n.d. acc.

(imperf. 3 p.m. plu.)  
they make lawful

يُحِلُّونَ < n.d. acc.

(imperf. 2 p.m. plu.)  
you make lawful

see ح ل ي

(pp. 3 p.m. sing.) iv  
~has been made lawful

(pp. 3 p.f. sing.) iv  
~has been made lawful

lawful, allowed (n.)

lawful (n.)  
(opp. حَرَامٌ sinful)

(sing.) حِلَالٌ < wives (n.p.)

(ap-der. iv (n.d.) n. plu.)  
those who allow

فَيُحِلُّ الصَّيْدَ

Not allowing the chase. [5:1]

destination (n. for p.)

حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Until the offering reaches its  
destination. [2:196]

فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلِلْ

عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

Lest My wrath fall upon you,  
and he on whom My  
wrath falleth, he is lost  
indeed. [20:81]

(imperf. 3 p.f. sing.)  
< ~ enters, falls upon

حَلَّ يَحِلُّ حَلًّا وَحُلُولًا (ن)  
to untie a knot, to enter, to  
fall upon

أَوْ تَهْلُ قُرَيْبًا مِّنْ 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)

وَأَخْلَلْتُ عُقْدَةً مِّنْ لِّسَانِي

And loose a knot from my  
tongue. [20:27]

(perf. 3 p.m. sing.) iv  
~has allowed, (1)  
made lawful

أَحَلَّ اللَّهُ الْبَيْعَ

Allah has allowed the trade.  
[2:275]

(perf. 3 p.m. plu.) iv  
they have allowed, made law-  
ful.

حَلَى يَحْلِي حَلًّ ١١  
to be adorned  
<< حَلَى يَحْلِي حَلًّ وَ حَلًّ (ح)  
to adorn SS with gold or  
jewels

يَحْلُونَ (pp. 3 p.m. plu.) ١٢  
they are (or) will be adorned

حَلًّ (n.) ١٣  
ornament

حَلًّ (n.p.) ١٤  
ornaments  
(sing.) حَلًّ

ح م ا ١٥

حَمًا (n.) ١٦  
clay

حَمَةً (n.) ١٧  
slack mud (LL)

ح م د ١٨

يُحْمَدُونَ < n.d. acc. ١٩  
(pip. 3 p.m. plu.)  
they are praised

< حَمْدٌ يُحْمَدُ حَمْدًا (س)  
to praise, to thank

وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا  
And they love to be praised  
for that which they have  
not done. [3:188]

الْحَامِدُونَ (act. pic. m. plu.) ٢٠  
those who praise  
(i.e.) praise Almighty Allah

حَمْدٌ (v.n.) ٢١  
praise

حَلَةً ٢٢  
a thing by which an (n.)  
oath is expiated

ح ل م ٢٣

حَلَمٌ < the puberty (v.n.) ٢٤  
(a period in life at which a  
person becomes capable  
of reproduction) (Rgh.)

حَلَمَ يَحْلُمُ حُلُمًا (ن) ٢٥  
to dream,  
have a vision, to attain to  
puberty

أَحْلَامٌ (1) (n.p.) ٢٦  
dreams

وَمَا نَحْنُ بِتَأْوِيلِ الْأَفْكَامِ بِغَالِبِينَ  
And we are not skilled in  
the interpretation of the  
dreams. [12:44]

understanding (2)

أَمَرْنَا مُرُوضَهُمْ أَحْلَامُهُمْ بِهَذَا  
Enjoin them their understand-  
ing to this? [52:32]

حَلِيمٌ (act. 2 pic. m. sing.) ٢٧  
< The Forbearing  
(one of the excellent names  
of Allah)

حَلَمَ يَحْلُمُ حِلْمًا (ك) ٢٨  
to be forbearing

ح ل ي ٢٩

حُلُوا (pp. 3 p.m. plu.) ٣٠  
they were adorned  
i.e. will be adorned

★ ح م ر

- an ass (n.) حِمَارٌ  
< asses (n.p.) حِمَارٌ  
(sing.) حِمَارٌ  
the ass (n.) الْحِمِيرُ  
< reds (p.b.) حِمْرٌ  
(sing.) أَحْمَرٌ

★ ح م ل

- (perf. 3 p.m. sing.) حَمَلَ  
< ~ bore  
حَمَلَ بِحِمْلٍ حَمَلًا (ض)  
to bear, carry, lift, incite  
to be pregnant عَلَى -  
(perf. 3 p.m. plu.) حَمَلُوا  
they bore  
(perf. 3 p.f. sing.) حَمَلَتْ  
she bore  
i.e. she bore a child in her  
womb, became pregnant  
(perf. 2 p.m. sing.) حَمَلْتَ  
thou bear  
(perf. 1st. p. plu.) حَمَلْنَا  
we carried

وَمِنْ حَمَلْنَا مَعَ نُوحٍ

And of those whom We carried with Nooh. [19:58]

all kinds of praise (v.n.) الْحَمْدُ

(act. 2 pic. m. sing.) حَمِيدٌ  
praiseworthy,  
the praised one (proper n.) أَحْمَدُ

(A proper name of the Prophet Mohammad—peace and blessing of Allah be upon him.)

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ  
بَعْدِي اسْمُهُ أَحْمَدُ

And give the glad tiding of an Apostle who cometh after me, his name will be Ahmad. [61:6]

(pact. pic. m. sing.) مَحْمُودٌ  
praised

مَقَامًا مَحْمُودًا

A praised place. [17:79]

(This praised place, station or place of praise, according to different ways of rendering, is the post of intercession on behalf of others assigned to the holy Prophet—peace be upon him.—Ibn Kathir.

praised one (pis. pic. > ii) مُحَمَّدٌ

(The proper name of the holy Propet of Islam, peace and blessings of Allah be upon him).

مُحَمَّدًا رَسُولُ اللَّهِ

Muhammad is the messenger of Allah. [48:29]

(perate. neg. m. sing.) ii لَا تَحْمِلْ  
(thou) lay not

(perf. 3 p.m. sing.) viii اَحْتَمَلَ  
< ~ bore, carried

same as RF viii اَحْتَمَلَ

(perf. 3 p.m. plu.) viii اَحْتَمَلُوا  
they carried, bore

burden (n.) حَمْلٌ

load (n.) حِمْلٌ

(act. pic. m. plu.) حَامِلِينَ  
the bearers

(act. pic. f. plu.) حَامِلَاتٌ  
the bearers

(ints. f. sing.) حَمَّالَةٌ  
the bearer (woman)

(i.e. who usually or profes-  
sionally carries loads of  
wood, etc.)

cattle used for loading (n.) حَمُولَةٌ  
burden

★ ح م ل

(act. 2 pic. m. sing.) حَمِيمٌ  
warn (1)

كَانَتْ لَهُ حَمِيمٌ

As he is a warm friend.  
[41:34]

boiling water (2)

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ

For them (shall be) drink of  
boiling water. [6:70]

(imperf. 3 p.m. sing.) يَحْمِلُ  
bears, carries

(emp. 3 p.m. sing.) يَحْمِلَنَّ  
surely will carry

(imperf. 3 p.m. plu.) يَحْمِلُونَ  
they bear

acc. n.d. يَحْمِلُونَ

(imperf. 3 p.m. plu.)  
they bear

(imperf. 3 p.f. plu.) يَحْمِلْنَ  
they (f.) bear

(imperf. 2 p.m. plu.) تَحْمِلُونَ  
you bear

(imperf. 3 p.f. sing.) تَحْمِلُ  
she bears

(imperf. 1st. p. sing.) اَحْمِلُ  
I bear (or): carry

(imperf. 1st. p. plu.) نَحْمِلُ  
we bear, carry

(pip. 3 p.m. sing.) يَحْمَلُ  
~ is borne

(pp. 3 p.m. sing.) ii حُمِلَ  
< ~ was loaded

same as RF ii تَحْمِلُوا

(pp. 3 p.m. plu.) ii حُمِلُوا  
they were loaded

(pp. 2 p.m. plu.) ii حُمِلْتُمْ  
you were loaded

(pp. 1st. p. plu.) ii حُمِلْنَا  
we were made to bear

(perate neg. m. sing.) لَا تَحْمِلْ  
(thou) lay not



## ★ ح ن ذ

(act. 2 pic. m. sing.) حَنِذٌ  
< roasted  
to roast (ض) حَنَذَ يَحْنِذُ حَنْذًا

## ★ ح ن ف

(act. pic. m. sing.) حَنِيفٌ  
< the upright man  
حَنَفَ يَحْنِفُ حَنْفًا (ض)  
to stand firmly on one side,  
to leave a false religion  
and turn to right  
< the upright men (n. p.) مُحَنَفَةٌ  
(sing.) حَنِيفٌ

## ★ ح ن ك

(epl. 1st. p. sing.) viii لَأَحْشِيَنَّكَ  
I shall certainly cause to  
perish  
viii احْشَاكَ احْشَاكًا <  
to overturn, to sweep away,  
perish  
<< حَنَكَ يَحْنُكُ حَنْكًا (ن)  
to bridle (a horse), make  
wise

## ★ ح ن ن

< tenderness (v.n.) حَنَانٌ  
حَنَّنَ يَحْنُنُ حَنَانًا وَحَنِينًا (ض)  
to have a longing desire  
for

black smoke (n.) يَحْمُومٌ

## ★ ح م ي

(pip. 3 p.m. sing.) يَحْمِي  
~ will be heated  
يَحْمَى يَحْمَى حَمًا وَحُمُومًا (س)  
to be very hot

(act. pic. f. sing.) حَامِيَةٌ  
vehemently hot  
a zealotry حَامِيَةٌ  
or tribal pride

(for the background of this  
term see Jid. 29, nn.316)

haam (n.) حَامٍ  
the dedicated stallion camel  
after begetting ten young  
ones was turned loose  
(Rgh.)

## ★ ح ن ث

(perate. neg. m. sing.) لَا تَحْنُثْ  
< break not (thy) oath  
حَنَثَ يَحْنُثُ حِنْثًا (ف)  
to break one's oath

offence, sin (n.) الْحِنْثُ

## ★ ح ن ج ر

الحَنَاجِرُ < gullets (n.p.) حَنَاجِرٌ  
(sing.)

feeling of need (3)

وَالَّذِينَ فِي صُدُورِهِمْ حَاجَةٌ

And they find in their hearts no feelings of need.

[59:9]

ح و ذ ★

(perf. 3 p.m. sing.) x اسْتَحْوَذَ  
~became dominant,

(or) gained mastery

< اسْتَحْوَذَ اسْتِحْوَاذًا x

to overcome, get the mastery over

<< حَاذَ يَحْزُذُ حَوْذًا (ن)

to drive fast, overcome

إِسْتَحْوَذَ عَلَيْهِمُ 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.) يَحْزُزُ  
<~goes back

حَاذَ يَحْزُزُ حَوْزًا (ن)

to return to or from,

will never go back

لَنْ يَحْزُورَ

Hunain (proper, n.) حَيْنٌ

A deep and irregular valley with clusters of palm trees, situated on one of the roads to Taif. The scene of the famous battle fought soon after the surrender of Makka. The date of battle according to the Christian calendar is 1st. February 630 A.D.

ح و ب ★

< crime (n.) حُوبٌ

تَابَ يَتُوبُ حَوْبًا (ن) to sin, transgress

ح و ت ★

حُوتٌ fish (n.)

حَيْثَانٌ < fishes (n.p.) حُوتٌ (sing.)

ح و ج ★

حَاجَةٌ desire (n.)

إِلْهَابَةً فِي نَفْسٍ يَعْغُوبُ نَفْسَهَا

It was only a desire in the soul of Ya'qoob which he satisfied. [12:68]

need (2)

وَلِيَسْلُمْنَا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ

You may attain through them a need which is in your breasts. [40:80]

ح و ط ★

(perf. 3 p.m. sing.) iv أَحَاطَ  
 <~encompassed

أَحَاطَ يُحِيطُ إِحَاطَةً  
 to encompass, surround,  
 << حَاطَ يَحُوطُ حَوَاطًا (ن)  
 to watch, guard

(pref. 3 p.m. sing.) iv أَحَاطَتْ  
 ~encompassed

(perf. 1st. p. sing.) iv أَحَاطْتُ  
 I encompassed

(perf. 1st. p. plu.) iv أَحَاطْنَا  
 we encompassed

iv يُحِيطُونَ acc. مُحِيطُونَ  
 (imperf. 3 p.m. plu.)  
 they encompass

(imperf. 2 p.m. plu.) iv acc. تُحِيطُونَ  
 you encompass

(imperf. 1st. p. sing.) iv أُحِيطُ  
 I encompass

(pp. 3 p.m. sing.) iv أُحِيطَ  
 was encompassed

وَقَالُوا أَنَّهُمْ أُحِيطَ بِهِمْ

And they deem that they are  
 encompassed. [10:22]

(pip. 3 p.m. sing.) iv مُحِيطًا  
 ~was/were encompassed

إِلَّا أَنْ يُحَاطَ بِكَ

Except if you are completely  
 surrounded. [12:66]

(imperf, 3 p.m. sing.) iii يُحَاوِرُ  
 ~converses

حَاوَرَ مُحَاوَرَةً وَ حَوَارًا  
 to converse with another,  
 debate

conversation (v.n.) v مُحَاوَرَةٌ

< fair ones (Jid.), (n.p.) حَوْرٌ  
 pure ones (Rod., Pic.)

حَوْرَاءُ (sing.)  
 having eyes (sing.)  
 intense white and black (Rgh.)

المُحَوَّرِينَ acc. الحَوَارِيَّةُونَ (n.p.)  
 < the disciples

(sing.) حَوَارِيٌّ i.e. the adherents  
 of the Prophet Eisa (Jesus). Literally

حَوَارِيٌّ is one who whitens clothes  
 or garments by washing  
 and bathing them. Hence

the plural حَوَارِيَّةُونَ is  
 applied to the companions  
 of Prophet Eisa who  
 were doing this job (LL.)

ح ش ي ★

حَاشَ (part.) remotness from  
 imperfection of the like,  
 or freedom therefrom.

How far is Allah from حَاشَ ٱللّٰه  
 every imperfection, or how  
 free is Allah from im-  
 perfection (Rgh.)

Note : The word **حَوْل** also means strength as in  
**لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**  
 There is no strength and no power but by the help of Allah.

<two years (n. dual.) **حَوْلَيْنِ**  
 (sing.) **حَوْلٍ**

removal (n.) **حَوْلٌ**

means (n.) **حِيلَةٌ**

change (v.n.) **لِي تَحْوِيلَ**

ح و ي ★

< the entrails (n.p.) **الْحَوَايَا**  
 coiled, (sing.) **حَوِيَّةٌ وَ حَاوِيَةٌ**  
 small intestine

dried up that (relative) **أَحْوَى**  
 became black by reason of oldness

< **حَوَى يَحْوِي حَوْيً**  
 to be brown or black

ح ي ث ★

where, whereat. (part) **حَيْثُ**  
 in the place where  
 as to, as far as, where- **مِنْ حَيْثُ**  
 from

ح ي د ★

(imperf. 2 p.m. sing.) **تَحِشُّ**  
 <thou shun

حِطُّ < تَحِيطُ

(imperf. 2 p.m. sing.)  
 you encompass

**فَقَالَ لَحِطْتُ بِمَا لَمْ تُحِطْ بِهِ**

I encompassed what they did not encompass i.e. I knew what they did not.

[27:22]

(Ap-der. m. sing.) **مُحِيطٌ**

one who encompasses

(Ap-der. f. sing.) **مُحِيطَةٌ**

encompasser

ح و ل ★

(perf. 3 p.m. sing.) **حَالَ**

~came in between

(imperf. 3 p.m. sing.) **يَحْوُلُ**

~comes in between

(pp. 3 p.m. sing.) **حِيلَ**

~was put in between

i.e. a barrier is placed between SS and SS

around (1) (v.n.) **حَوْلَ**

**فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ**

When it was illumined all around him. [2:17]

year (2)

**مَتَاعًا إِلَى الْحَوْلِ**

Maintenance for a year.

[2:240]

وَالَّذِينَ لَا يُحْيِضْنَ

And those who not (yet)  
menstruate. [65:4]

menstruation (v.n. mim.) يُحْيِضُ

★ ح ي ف

(imperf. 3 p.m. sing.) يَحْجِفُ

<~misjudges

كَأَنَّهُ يَحْجِفُ حَبْثًا (ض)

to act unjustly

أَمْ يَحْجِفُونَ أَنَّ اللَّهَ عَلَيْهِمْ رَسُولٌ

Or fear they that Allah and  
His messenger shall mis-  
judge them? [24:50]

★ ح ي ق

(perf. 3 p.m. sing.) حَاقَ

<~encompassed

كَأَنَّهُ يَحْجِقُ حَبْثًا (ض)

to surround and take hold of

(imperf. 3 p.m. sing.) يَحْجِقُ

encompasses

★ ح ي ن

حِينٌ (1) (part.)

a space of time

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ

Hath there come upon man  
(ever) any period of time.

[76:1]

حَادَّ يَحْدُ حِدًّا وَ حِدَانًا (ض)

to deviate, remove, avoid,  
turn aside, shun

ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ

That is what thou would  
shun [50:19]

★ ح ي ر

<bewilderment (act. pic.) حَيْرَانٌ

كَأَنَّهُ يَحَارُّ حَيْرًا وَ حَيْرَانًا (ف)

to be bewildered

★ ح ي ز

(Ap-der. v. m. sing.) مَتَحَيِّرٌ

one who turns away in a  
battlefield for the purpose  
of returning to fight, re-  
treat which is one of the  
stratagems of war.

(LL. Rgh. Lis.)

★ ح ي ص

(n. for p. and t.) يَحْيِضُ

<a place of escape

حَاصٌّ يَحْيِضُ حَبْثًا وَ حَبْثًا (ض)

to deviate, turn away, to  
shun, escape

★ ح ي ض

(imperf. neg. 3 p.f. plu.) يَحْيِضْنَ

they (f.) menstruate

أَخْبَا (perf. 3 p.m. sing.) iv  
< ~ gave life

أَخْبَا يُخْبِي إِخْبَاءً to give life

أَخْبَيْتَ (perf. 2 p.m. sing.) iv  
thou gave life

أَخْبَيْنَا (perf. 1st. p. plu.) iv  
we gave life

يُخْبِي (imperf. 3 p.m. sing.) iv  
gives life

تُخْبِي (imperf. 2 p.m. sing.) iv  
thou give life

أُخْبِي (imperf. 1st. p. sing.) iv  
I give life

نُخْبِي (imperf. 1st. p. plu.) iv  
we give life

نُخْبِي (emp. 1st. p. plu.) iv  
we surely give life

اسْتَجَبُوا (perf. 3 p.m. plu.) x  
they let SS live

يَسْتَجِبُونَ (imperf. 3 p.m. plu.) x  
they let SS live

يَسْتَجِي (imperf. 3 p.m. sing.) x  
~ lets SS live (1)

يَذْبَحُ أَبْنَاءَهُمْ وَيَسْتَفِي نِسَاءَهُمْ

He (i.e. Firawn) used to slay  
their sons and let their  
women live. [28:4]

<< feels ashamed (2)

يَحْيِي يُخْبِي حَيَاءً (س)  
to be ashamed

intimated time (2)

وَلَكُمْ عَلَى الْأَرْضِ مَسَافِرٌ وَمَتَاعٌ إِلَى حِينٍ

And for you on earth a habi-  
tation and provision for  
(an intimated time). [2:36]

in the time of,  
when

وَالْمُطِيقُونَ فِي الْبَلَاءِ وَالْعَرَاءِ وَحِينَ الْمَأْسِ

And the patient in tribulation  
and adversity and the time  
of stress. [2:177]

then, at that time (part.) حِينَئِذٍ

ح ي ي ★

حَيَّ (perf. 3 p.m. sing.)  
< ~ lived

حَيَّ يُخْبِي حَيَاءً (س)  
to live, be alive

يُخْبِي (imperf. 3 p.m. sing.)  
~ lives or will live

تُخْبِي (imperf. 2 p.m. plu.)  
you live

حَبَّوْا (pref. 3 p.m. plu.) ii  
they greeted

حَيَّوْكَ بِمَا لَوْ يُسَبِّحُكَ بِهِ اللَّهُ

They greet thee with a gree-  
ting with which Allah  
greeted thee not. [58:8]

حَبِّبْتُمْ (pp. 2 p.m. plu.)  
you are greeted

حَبَّوْا (perate m. sing.)  
greet !

أَحْيَاءُ، الْأَحْيَاءُ < alive ones (n.p.)

(sing.) حَيٌّ

حَيَاةٌ (حَيَوَةٌ) الحَيَوَةُ life (n.)

حَيَّةٌ a serpent (n.)

حَيًّا to live, life (v.n. mim.)

سَوَاءٌ حَيَاتُهُمْ وَمَمَاتُهُمْ

Their life and their death is equal. [45:21]

مُحْيٍ quickener (ap-der. < iv)

مُحْيِ الْمَوْتِ the quickener of the deads

الْحَيَوَانُ the life

(i.e. the real and everlasting life)

إِنَّ اللَّهَ لَا يَسْتَحْيِ أَنْ يَضْرِبَ مَثَلًا

Allah is not ashamed to set forth any parable. [2:26]

تَسْتَحْيِ (imperf. Ist. p. plu.)

we let SS to be alive

استحياءٌ (v.n.) bashfulness

حَيَاءٌ < bashfulness

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى الْحَيَاءِ

The one of the two women came to him walking bashfully. [28:25]

حَيٌّ، حَيًّا a living one (n.)

الْحَيُّ The Everliving (Allah) (n.)

يَحْيِي greeting (v.n.)

\*\*\*

## كتاب الحاء

to become **أَخْبَتَ إِخْبَاتًا** <  
humble, lowly

(imperf. 3 p. f. sing.) iv acc. **تُخِتَ**  
submitted humbly

(ap-der. m. plu.) iv **تُخِتِينَ**  
humble ones

**خَبَتَ** see **خ ب و**

★ **خ ب ث**

(perf. 3 p. m. sing.) **خَبَتَ**  
< ~ is vile, bad, inferior

< **خَبَتَ يَخْبِتُ خَبَاتَةً (ك)**  
to be vile, corrupt

(act. 2 pic. m. sing.) **الْخَبِثُ**  
foul, evil, bad

**الْخَبِيثِينَ** < acc. **الْخَبِيثُونَ**  
< evil or bad ones

(sing.) **خَبِثٌ**

(act. 2 pic. f. sing.) **خَبِثَةٌ**  
a evil or bad (f.)

**خَابَ** see **خ ي ب**

**خَاصَّ** see **خ و ض**

**خَافَ** see **خ و ف**

**خَالَ** see **خ و ل**

**خَالَهٗ** see **خ و ل**

**خَانَ** see **خ و ن**

**خَاوِيَةً** see **خ و ي**

★ **خ ب ء**

< that is hidden (n.) **الْخَبْءُ**  
to conceal, **خَبَأَ يَخْبِئُ خَبَأً**  
store up, guard

★ **خ ب ت**

(perf. 3 p. m. plu.) iv **أَخْبَتُوا**  
they submitted humbly



خَبَطَ يَخْبِطُ خَبَطًا (ض)  
to strike, beat violently,  
he travelled at night اللَّيْلُ -  
(as RF) to be in a خَبَطَ  
state of agitation.

★ خ ب ل

mischief (n.) خَبَالٌ  
لَا يَأْتُونَكَ خَبَالًا

They shall not be remiss in  
doing you mischief.

[3:118]

(The word خَبَالٌ is a state  
of perdition or destruc-  
tion, or things going away  
or being consumed or des-  
troyed. Thus the verse  
means they will not fall  
short in corrupting your  
affairs).

★ خ ب و

خَبِثَ (perf. 3 p. f. sing.)  
~abated  
خَبَا يَخْبُوا خُبُوًا وَخُبُوًا (ن)  
to be extinguished, subsided  
(fire, anger)

كَلَّمَا خَبِثَتْ نَارُهُمْ سَوَدَّتْ

Whenever it abates We make  
them burn the more.

[17:97]

(act. 2 pic. f. plu.) خَبِيثَاتٌ  
evil or bad (f.) ones

bad things, evil (n. p.) خَبَائِثُ  
practices

(sing.) خَبِيثٌ <

★ خ ب ر

knowledge (n.) acc. خُبْرًا < خُبْرٌ

< خَبَرَ يَخْبُرُ خُبْرًا وَخُبْرَةً (ن)

to test, to try, to learn by  
experience

information, tiding, (n.) خَبَرٌ  
news

information, (1) (n. p.) أَخْبَارُهُ  
tidings

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا

On that day she will tell out  
the tidings thereof. [99:4]

states (2)

وَنَبْلُوَنَّكُمْ

And We shall prove your  
states. [47:31]

ever-aware (ints.) خَبِيرٌ

★ خ ب ز

bread (n.) خَبْزٌ

★ خ ب ط

(imperf. 3 p.m. sing.) يَخْبِطُ  
~confounds

sealing (n.) خَتَامٌ

(pact. plc. m. sing.) خَتْمٌ

sealed one

★ خ د د ★

check (n.) خَدٌّ

trench, ditch (n.) أَخْدُودٌ

أَصْحَابُ الْأَخْدُودِ

The owners of the ditch.

[85:4]

The reference is to the persecution of some Christians

by دُو نَوَاسٍ (Dhu Nawas), a king of Yemen, who was of the Jewish religion (Ibn Kathir).

★ خ د ع ★

acc. يَخْدَعُونَ، يَخْدَعُوا

(imperf. 3 p.m. plu.)

they deceive

&lt; خَدَعَ يَخْدَعُ خِدَاعًا (ف)

to deceive

(imperf. 3 p.m. plu.) iii يَخَادِعُونَ

they deceive

to deceive خَادِعٌ خِدَاعًا

(act. plc. m. sing.)

one deceitful

★ خ د ن ★

secret paramours (n.p.) أَخْدَانٌ

★ خ ت ر ★

&lt; perfidious one (ints.) خَتَّارٌ

خَتَرَ يَخْتَرُ خَيْرًا وَخَيْرًا (ن)

to deceive, betray, to act perfidiously

★ خ ت م ★

(perf. 3 p.m. sing.) خَتَّمَ

~sealed

(imperf. 3 p.m. sing.) يَخْتِمُ

~seals

(imperf. 1st. p. plu.) نَخْتِمُ

we sealed

seal (n.) خَاتَمٌ

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

Muhammad is not the father of any man among you but is the messenger of Allah and the seal of the Prophets. [33:40]

خَاتَمُ النَّبِيِّينَ means the closer of the long line of prophets (Jid.) He is not only a prophet but the final Prophet (LL) i.e. there will be no prophet after him in any case, in any shape or in any sense.

(perf. 3 p.m. plu.) خَرَجُوا  
they came out

(perf. 3 p.f. plu.) خَرَجْنَ  
they (f.) came out

(perf. 2 p.m. plu.) خَرَجْتُمْ  
you came out

(perf. 1st. p. plu.) خَرَجْنَا  
we came out

(imperf. 3 p.m. sing.) يَخْرُجُ  
comes out

(emp. 3 p.m. sing.) يَخْرُجَنَّ  
surely will come out

nom. يَخْرُجُونَ acc. يَخْرُجُوا  
(imperf. 3 p.m. plu.)  
they drive out

(perate. m. sing.) أَخْرَجُ  
come forth

(perate. m. plu.) أَخْرَجُوا  
you come forth

(act. pic. m. sing.) خَارِجُ  
comer forth

(act. pic. m. plu.) خَارِجِينَ  
comers forth

(perf. 3 p.m. sing.) iv أَخْرَجَ  
~brought up

(perf. 3 p.f. sing.) iv أَخْرَجَتْ  
she brought up

(imperf. 3 p.m. sing.) iv يَخْرُجُ  
~brings up

(emp. 3 p.m. sing.) iv يَخْرُجَنَّ  
~surely will derive them

# خ ذ ل ★

(imperf. 3 p.m. sing.) يَخْذُلُ  
~abandons

خَذَلَ يَخْذُلُ خَذَلًا وَخَذَلَانًا (ن)  
to forsake, abandon, abstain  
from aiding

betrayal (ints.) خَذُولٌ

Note: It is applied to the  
devil, because he forsakes  
the unbelievers and decla-  
res himself to be clear of  
the latter's guilt on the  
accusation of his betrayal  
or affliction (LL).

(fact. pic. m. sing.) خَذُولٌ  
forsaken ones

# خ ر ب ★

(imperf. 3 p.m. plu.) iv يَخْرِبُونَ  
they demolish

< أَخْرَبَ يَخْرِبُ إِخْرَابًا  
to demolish

ruin (n.) خَرَابٌ

# خ ر ج ★

(perf. 3 p.m. sing.) خَرَجَ  
~came out

(perf. 2 p.m. sing.) خَرَجْتَ  
thou came out

(*pip. 3 p.m. plu.*) *iv* يَخْرُجُونَ  
they are driven forth

(*pip. 2 p.m. plu.*) *iv* تَخْرُجُونَ  
you are driven forth

يَسْتَخْرِجَانِ < *acc.* يَسْتَخْرِجَا

(*imperf. 3 p.m. dual.*) *x*  
they two may bring forth

(*imperf. 2 p.m. plu.*) *x* تَسْتَخْرِجُونَ  
you bring forth

tribute, maintenance (*n.*) خَرْج

tribute, maintenance (*n.*) خَرَاج

going forth (*v.n.*) خُرُوج

driving out (*v.n.* > *iv.*) إِخْرَاج

(*n. for. p.t.*) مَخْرَج  
way out (place of safety)

(*ap-der.* > *vi, m. sing.*) مَخْرَج  
bringer forth

مَخْرُجُونَ، مَخْرُجِينَ *acc.*

(*pis. pic. m. plu.*)

those who are brought forth

خ ر د ل

mustared seed (*n.*) خَرْدَل

خ ر ر ★

(*perf. 3 p.m. sing.*) (*assim.*) خَرَّ  
< ~fell down

خَرَّ يَخِرُّ خَرّاً وَخُرُوراً (ض)  
to fall down

(*perf. 3 p.m. plu.*) (*assim.*) خَرُّوا  
they fell down

(*imperf. 3 p.m. plu.*) *iv* يَخْرُجُونَ  
they drive out

(*imperf. 2 p.m. sing.*) *iv* تَخْرُجُ  
thou drive out

< going out (*v.n. min.*) مَخْرَجٌ

(مَخْرَجٌ: مَقْدَرٌ مَبْنِيٌّ بِمَعْنَى

«الْمَرْجُوعُ»)

وَأَخْرَجْنِي مَخْرَجَ صَدِيقٍ

And to go out with a firm  
going out [17:80]

(*imperf. 2 p.m. plu.*) *iv* تَخْرُجُونَ  
you make out or bring SS  
forth

(*imperf. 2 p.m. plu.*) *iv acc.* تَخْرُجُوا  
you make out or bring SS  
forth

(*imperf. 1st. p. plu.*) *iv* نَخْرُجُ  
we bring forth

(*perate. m. sing.*) *iv* أَخْرَجُ  
bring forth

(*perate. m. plu.*) *iv* أَخْرَجُوا  
bring forth

~ (pp. 3 p. f. sing.) *iv* أُخْرِجَتْ  
is raised up, brought up

(pp. 3 p.m. plu.) *iv* أُخْرِجُوا  
they were driven forth

(pp. 2 p.m. plu.) *iv* أُخْرِجْتُمْ  
you were driven forth

(pp. 1st. p. plu.) *iv* أُخْرِجْنَا  
we were driven forth

< خَرَقَ يَخْرِقُ خَرْقًا (ض)  
to make a hole, tear SS, tell  
a lie

حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

When they two embarked in  
a boat he scuttled it.

[18:71]

(perf. 2 p.m. sing.) خَرَقْتَ  
thou made a hole

(perf. 3 p.m. plu.) خَرَقُوا  
they impute

وَحَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

They imputed unto Him sons  
and daughters without  
knowledge. [6:100]

(imperf. 2 p.m. sing.) acc. تَخْرِقُ  
thou rend (3)

إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ

Thou will never rend the  
earth. [17:37]

خ ز ن ★

(act. pic. m. plu.) acc. حَازِنِينَ  
<treasurers

(sing.) حَازِنٌ

keepers of a place (n.p.) حَزَنَةٌ

(The keepers of paradise and  
the keepers of the hell,  
both of them are referred

to as حَزَنَةٌ)

(imperf. 2 p.m. sing.) (assim) يَخْرُ  
thou fall down

(assim) يَخْرُونَ

(imperf. 3 p.m. plu.)

they fall down

يَخْرُوا < acc. يَخْرُونَ  
they fall down

خ ز ص ★

(imperf. 3 p.m. plu.) يَخْرُصُونَ  
they guess, conjecture

< خَرَصَ يَخْرُصُ خَرْصًا (ن)  
to conjecture

(imperf. 2 p.m. plu.) تَخْرُصُونَ  
you conjecture

conjecturers (ints. plu.) الْخَرَّاصُونَ

فَتِلْ الْخَرَّاصُونَ

Perish the conjecturers.

[51:10]

(Those who in denying the  
truth of religion only con-  
jecture and do not exerci-  
se their reason and under-  
standing in the proper  
way—Jid.)

خ ز ط م

snout (n.) الْخَرْطُومُ

خ ز ق ★

(perf. 3 p.m. sing.) خَرَقَ  
~scuttled (1)

## خ س د ★

(perate. m. plu.) اخْسَرُوا

slink away

&lt; خَسَاً يَخْسَأُ خَسَاءً (ف)

to be dazzled—distant, to  
drive away (a dog)acc. غَائِبِي، غَائِبَا  
(act. pic. m. sing.)  
despised one(act. pic. m. plu.) acc. غَائِبِينَ  
despised ones

## خ س د ★

(perf. 3 p.m. sing.) خَسِرَ

&lt; ~lost

خَسِرَ يَخْسِرُ خُسْرًا وَخَسَارَةً

to lose, suffer (س) وَخَسَارًا (س)

damage, be cheated, lose  
one's way, go astray

(perf. 3 p.m. plu.) خَسِرُوا

they lost

acc. (n. d.) iv يَخْسِرُونَ

(imperf. 2 p.m. plu.)

you make SS lose

(imperf. 3 p.m. plu.) iv يَخْسِرُونَ  
those who make SS lose

loss (n.) خُسْرًا، خُسْرَانًا، خَسَارَةً

nom. غَائِبِينَ acc. غَائِبِينَ

(act. pic. m. plu.)

losers

treasures (n. p.) خَزَائِنُ

(sing.) خَزِينَةٌ

## خ ذ ي ★

(imperf. 1st. p. plu.) نَحْزِيْ

we are humiliated

&lt; نَحْزِيْ يَحْزِيْ خِزْيًا (س)

to fall into misery or disgrace

to feel - خِزْيَةً وَخُوزِيْ  
ashamed(perf. 2 p.m. sing.) iv أَخْزَيْتَ  
thou hast humiliated(imperf. 3 p.m. sing.) iv يَحْزِيْ  
~will humiliate

~will not humiliate لَا يَحْزِيْ

(imperf. 3 p.m. sing.) gen. يَحْزِيْ  
~will humiliate(perate. neg. m. sing.) لَا تَحْزِ  
(thou) humiliate not(perate. neg. m. plu.) لَا تَحْزُوا  
(you) humiliate not

humiliate we not لَا نَحْزِيْ

humiliate us not لَا تَحْزُونَا

(o/men) humiliate me not لَا تَحْزُونَنِيْ

more humiliating (relative) أَكْثَرُ

(Ap-der. m. sing.) iv يَحْزِيْ  
humiliator

humiliation (v.n.) خِزْيٌ

(imperf. 3 p.m. sing.) يَخْسِفُ  
~sinks

(imperf. 1st. p. plu.) نَخْسِفُ  
we sink

### خ ش ع ★

(perf. 3 p.f. sing.) خَسَمَتْ  
~become humbled

خَشَعَ بِخُشُوعٍ (ف)  
to be submissive, humble,  
low

وَنَخَسَمَتِ الْأَصْوَاتُ لِلرَّحْمَنِ  
And the voice should be  
humbled for Al-Rahman  
(the Compassionate).  
[20:108]

(imperf. 3 p.f. sing.) acc. تَخْشَعُ  
that should humble

humblity (v.n.) خُشُوعٌ

(act. pic. m. sing.) acc. خَاشِعًا، خَاشِعَةً  
humbling

acc. خَاشِعِينَ nom. خَاشِعُونَ  
(act. pic. m. plu.)  
men of humblity

(act. pic. f. sing.) خَاشِعَةً  
(in state of) humblity

(act. pic. f. plu.) خَاشِعَاتٌ  
women of humblity, (in  
state of) humblity

خَنَعَ (acc. خُشْعًا)  
lowering (their eyes)

(act. pic. m. sing.) غَايِرٌ  
loser

(act. pic. f. sing.) غَايِرَةٌ  
loser

nom. الْأَخْسَرُونَ acc. الْأَخْسَرِينَ  
(relative. m. plu.)  
the greatest losers

losing (v.n. > il) تَخْسِيرٌ

(Ap-der. > iv. m. plu.) مُخْسِرِينَ  
those who cause others to  
lose

### خ س ف ★

(perf. 3 p.m. sing.) خَسَفَ  
<~eclipsed (1)

خَسَفَ بِخُشُوفٍ (ض)  
to sink into the earth, dis-  
appear, eclipse

to cause - الْأَرْضَ بِهِ  
the earth to swallow one  
up, sink with one

وَخَسَفَ الْقَمَرُ  
And moon has eclipsed.  
[75:8]

sink with (2)

وَلَوْلَا أَنَّنَا لَكُنَّا  
Had not Allah been gracious  
unto us, He would have  
sunk (the earth) with us.  
[28:82]

we sank (perf. 1st. p. plu.) خَسَفْنَا

(perate 2 p.m. plu.) اخْتَشَوْا  
be fearful

fear (n.) خَشْيَةٌ

★ خ ص م

(imperf. 3 p.m. sing.) يَخْتَصِرُ  
selects, chooses, singles  
out

<< خَصَّ يَخْصُ خَصًّا وَخُصُومًا (ن)  
to distinguish particularly  
by assigning spe- ب -  
cially to

to be poor, خَصَّ يَخْصُرُ خِصَامَةً  
needy

(act. pic. f. sing. adj.) خَامَةً  
exclusively

thirst and hunger, (v.n.) خَامَةً  
neediness

★ خ ص ف

(imperf. 3 p.m. dual.) يَخْفِيَانِ  
<they (two) cover

خَفَفَ يَخْفِفُ خَفْفًا (ض)  
to sew, patch

★ خ ص م

(perf. 3 p.m. sing.) viii اخْتَصَمُوا  
they contended, disputed

<< خَصِمَ يَخْصِمُ خَصْمًا (ض)  
to contend

خُشِعُوا مِنَ الذَّلِيلِ

Downcast with ignominy.  
[42:45]

خُشِعَا أَبْصَارُهُمَا

Their eyes downcast. [54:7]

★ خ ش ي

(perf. 3 p.m. sing.) خَشِيَ  
<~was fearful

خَشِيَ يَخْشَى خَشْيًا وَخَشْيَةً (س)  
to fear

(perf. 1st. p. sing.) خَشِيتُ  
I was fearful

(perf. 1st. p. plu.) خَشِينَا  
we were fearful

(imperf. 3 p.m. sing.) يَخْشَى  
~fears

e.l. acc. لِيَخْشَ  
(imperf. 3 p.m. sing.)  
~should fear

gen. لَمْ يَخْشَ  
(imperf. neg. 3 p.m. sing.)  
~did not fear

(imperf. 2 p.m. sing.) تَخْشَى  
thou fear

(imperf. 3 p.m. plu.) يَخْشَوْنَ | يَخْشَوْنَ  
they fear

(imperf. 2 p.m. plu.) تَخْشَوْنَ | تَخْشَوْنَ  
you fear

(imperf. 1st. p. plu.) نَخْشَى  
we fear



خ ض د ★

(*pact. pic. adj.*) تَحْضُودٌ

thornless or bent down with  
fruits

< تَحْضُدُ تَحْضُدُ تَحْضُدُ (ض)

to break, bend

خ ض ر ★

< green (n.) الْأَخْضَرُ

تَخْضِرُ تَخْضِرُ تَخْضِرُ (س)

to be green

(*plu. of*) خَضِرٌ (أَخْضَرُ)

green ones

خَضِرًا (green stalks)

(*pls. pic. f. sing.*) تَخْضَرُ

< that is made green

أَخْضَرَ أَخْضَرَ أَخْضَرَ

to become green

خ ض ع ★

(*act. pic. m. plu.*) خَاضِعِينَ

submissive ones

< خَاضِعٌ يَخْضَعُ خَاضِعًا (ف)

to submit, obey, be submis-  
sive

(*perate neg. 2 p. f. plu.*) لَا تَخْضَعْنَ

be not soft

لَا تَخْضَعْنَ بِالْقَوْلِ

Be not soft in speech. [33:32]

(*imperf. 3 p. m. plu.*) يَخْتَصِمُونَ

they contend

(*imperf. 3 p. m. plu.*) يَخْتَصِمُونَ

they contend

تَخْتَصِمُوا / يَخْتَصِمُونَ

(*imperf. 2 p. m. plu.*)

you contend

adversaries, disputing (n.) الْحَصَمُ  
parties

disputers, (n. dual.) تَحْصِمَانِ  
litigants

contentious (n. plu.) تَحْصِمُونَ  
(people), disputing ones

(*act. 2 pic. n.*) تَحْصِمٌ

contender (1)

وَأَدَّاهُمُ حَصِيمٌ مُبِينٌ

And lo! he is an open con-  
tender. [16:4]

pleader (2)

وَلَا تَكُنْ لِلظَّالِمِينَ حَصِيمًا

And be not one pleading  
the cause of the dishonest.

[4:105]

dispute, contention (n.) الْحِصَامُ

وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ

He is in contention, not  
plain. [43:18]

وَهُوَ أَلَدُّ الْخِصَامِ

He is the most contentious  
of the adversaries. [2:204]

contending (v. n.) iv تَحَاصَّمٌ

خَطَايَا (plu. of. خَطَا) faults, sins, mistakes

خَايِطِينَ / خَايِطُونَ (act. pic. m. plu.) sinners

خَايِئَةً (act. pic. sing. f. adj.) sinful

خ ط ب ★

خَاطَبَ (perf. 3 p.m. sing.) iii ~addressed

<< خَاطَبَ يَخْطُبُ خُطْبَةً (ن) to speak, sermon

لَا تَخَاطَبْ (perate. > iii, neg.) do not address, speak not

لَا تَخَاطِبُنِي speak not to me

خُطْبُ (n.) object (1)

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ

(Musa) said: what was thy object, O Samri? [20:95]

matter (2)

قَالَ مَا خِطْبُكُمَا

(Musa) said: what is the matter with you (O two girls)? [28:23]

خِطَابٌ (v.n.)

declaration or speech (1)

وَأَنبَتْنَا لَهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ

We gave him wisdom and a decisive speech. [38:20]

خ ط ا ★

أَخْطَأْتُمْ (perf. 3 p.m. sing.) iv you made mistake

<< خَطِئْتُ يَخْطِئُ خَطْأً (ف) to err, make a mistake

أَخْطَأْنَا (perf. 1st. p. plu.) iv we made a mistake

خِطَا (n.) mistake, wrong

إِنَّ تَثَاغُورَكَانَ خَطَاً كَبِيراً

Surely the killing of them was a great wrong.

[17:31]

خَطَاً (n.) by mistake

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً

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)

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ

Yes! whoever earns evil and his sin beset him on every side. [2:81]

خَطِيئَاتٌ (plu. of. خَطِيئَةً)

faults, sins, mistakes

Note: In the verse 28:57,

the verb **نُتَخَفْتُ** has occurred as apodosis  
**جَوَابُ الشَّرْطِ** therefore is taken in genitive.

an act of snatching (n.) **خُطْفَةٌ**  
away

★ خ ط و

(n. plu. of **خُطْوَةٌ**) **خُطَوَاتُ**  
< footsteps  
to step **خَطًا يَخْطُو خُطْوًا (ن)**

★ خ ف ت

iii **لَا تَخَافُ**  
(perate. neg. 2 p.m. sing.)  
do not make (the sound),  
very low opp. shouting

< **خَفَتَ يَخْفَتُ خُفُونًا (ن)**  
to speak in low voice  
(imperf. 3 p.m. plu.) (iv) **يَتَخَفَتُونَ**  
they are muttering

★ خ ف ض

(perate. 2 p.m. sing.) **اخْفِضْ**  
lower !

< **خَفِضَ يَخْفِضُ خُفْضًا (ح)**  
to depress, lower

**وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ**

And lower thy wing unto  
believers. [15:88]

dispute (2)

**وَعَزَّيْنِي فِي الْخِطَابِ**

And he prevailed upon me  
in speech (or dispute).

[38:23]

address (3)

**لَا يَكُونُ خِطَابًا**

They will not be able to  
address him. [78:37]

proposal of marriage (n.) **خُطْبَةٌ**  
given to a woman

★ خ ط ط

(imperf. 2 p.m. sing.) **خَطَّ**  
< thou hast written  
to write **خَطَّ يَخْطُ خَطًّا (ن)**

★ خ ط ف

(perf. 3 p.m. sing.) **خَطَفَ**  
< ~snatched, carried off  
**خَطِفَتِ يَخْطِفُ خَطْفًا**

to snatch **وَ خُطْفَةً (س)**  
(imperf. 3 p.m. sing.) **يَخْطِفُ**  
~snatches (carries off)

(imperf. 3 p.f. sing.) **يَخْطِفْنَ**  
~snatches (carries off)

(pip. 3 p.m. sing.) v **يُسْتَخَفُّ**  
~are being snatched,  
~are being carried off

(pip. 1st. p. plu.) v **نُسْتَخَفُّ**  
we shall be snatched away

(imperf. with neg. لا and  
emphatic نَّ) لَا يَسْتَحْفِظُ  
~should lighten

وَلَا يَسْتَحْفِظُكَ الَّذِينَ لَا يُؤْتُونَ

And let not those who have  
no conviction, make thee  
impatient (Jid.) i.e. let  
not lighten your will  
power or patience. [30:60]

(imperf. 2 p.m. plu.) تَسْتَحْفِظُونَ x  
you find light

تَسْتَحْفِظُونَهَا يَوْمَ ظَعْنِكُمْ

You find that light on the  
day of your flitting.

[16:80]

light adj. (act. 2 pic. n.) خَفِيفٌ

light (plu. of خَفِيفٌ) خِفَافٌ

(opp. ثَقِيلٌ heavy)

alleviation (ii. <v.n.) خَفِيفٌ

خ ف ي ★

(imperf. 3 p.m. sing.) يَخْفَى  
<~concealeth

يَخْفَى يَخْفَى خَفَاءً (س)  
to be hidden, unperceived,  
concealed

(imperf. 3 p.f. sing.) تَخْفَى  
conceals

(imperf. 3 p.m. plu.) يَخْفَوْنَ  
they are hid

لَا يَخْفَوْنَ عَلَيْنَا

They are not hid from us.

[41:40]

(act. pic. f. sing.) خَافِضَةٌ

abasing

خَافِضَةٌ رَافِعَةٌ

Abasing, exalting. [56:3]

خ ف ف ★

(perf. 3 p.f. sing.) خَفَّتْ  
<~became light

خَفَّ يَخْفُفُ خَفَافًا وَخِفَّةً (ض)  
to make light

(perf. 3 p.m. sing.) ii خَفَّفَ  
~lightened

(imperf. 3 p.m. sing.) ii يَخَفِّفُ  
~makes light, (lightens)

(pip. 3 p.m. sing.) ii يَخَفِّفُ  
~will be lightened

(perf. 3 p.m. sing.) x اسْتَحَفَّ  
~incited (Jid. & M.A.)

~persuaded to make  
light (Pic.)

~lightened the mind (Rgh.)

فَاسْتَحَفَّ قَوْمَهُ فَلَاكُوعُهُ

He (Firawn) incited his  
people and they obeyed  
him. [43:54]

Note: The meaning of the  
verse, according to Raghīb  
and Ibn Katheer, is that  
Firawn had made the  
minds of his people so  
light that they were un-  
able to understand their  
loss and profit, so they  
followed him.

خ ل د ★

(*imperf. 3 p.m. sing.*) يَخْلُدُ  
 < ~ will abide

خَالِدٌ 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 أَخْلَدَهُ

He thinks that his wealth  
 will make him abide.  
 [104:3]

abiding (*v.n.*) الْخَالِدُ

one who abides (*act. pic.*) خَالِدٌ  
 those who abide خَالِدُونَ، خَالِدِينَ

(*plu. of* خَالِدٌ)

abiding (*v.n.*) الْخُلُودُ

يَوْمُ الْخُلُودِ

The day of abidance. [50:34]

(*pis. pic. plu.*) ii تَخْلُدُونَ  
 never altering in age

(*perf. 2 p.m. plu.*) iv أَخْفَيْتُمْ  
 you have concealed

(*imperf. 3 p. m. plu.*) iv يَخْفُونَ  
 they conceal

(*imperf. 3 p.f. plu.*) iv يَخْفَيْنَ  
 they conceal

(*imperf. 2 p.m. sing.*) iv تَخْفَى  
 thou conceal

تَخْفُوا > يَخْفُونَ

(*imperf. 2 p.m. plu.*)  
 you conceal

(*imperf. 1st. p. sing.*) iv أَخْفِي  
 I conceal

يَسْتَخْفُونَ > يَسْتَخْفُوا

(*imperf. 3 p.m. plu.*) x  
 they tend to conceal

steady (1) (n.) حَيٌّ

يَنْظُرُونَ مِنْ طَرَفٍ حَيٍّ

They are looking with steady  
 glance. [42:45]

secret (2)

إِذْ نَادَىٰ رَبَّهُ نِدًا 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.*) حُفْيَةٌ

(*pis. pic. > x*) مُسْتَخْفٍ  
 one who hides himself

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذَكَرْنَاهَا

Indeed we distinguished them  
with a distinct quality:  
the remembrance of  
abode. [38:46]

(imperf. Ist. p. sing.) x **أَسْتَخْلِصُ**  
I will single out

to seek **أَسْتَخْلِصُ اسْتِخْلَاصًا**  
best of a thing

**أَسْتَخْلِصُهُ لِنَفْسِي**

I single him out for myself.  
(Jid.) [12:54]

I chose him for myself.  
(Arb.)

I will attach him to my  
person. (Pic.)

(act. pic. fem.) **خَالِصَةً**  
a distinct quality (1)  
(see above verse 38:46)

SS alone for SS (2)

**خَالِصَةً لِّذُنُورِنَا**

(Such cattle is) for our males  
alone. [6:139]

pure (3)

**لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ**

Milk pure and pleasant to  
swallow for the drinkers.  
[16:66]

وَيَطُوفُونَ عَلَيْهِمْ لَوْلَا أَن تَخْلُدُونَ

And they shall go round  
unto them, youths ever  
young. [76:19]

(i.e. destined to continue for  
ever in boyhood. Always  
to the same age; never  
altering in age; or endowed  
with perpetual vigour; that  
never becomes decrepit—  
LL).

★ خ ل ص

(perf. 3 p.m. plu.) **خَلَّصُوا**

< they conferred (exclusively)

**خَلَّصَ يَخْلُصُ خُلُوصًا وَ**

to be pure, **خَالِصَةً (ن)**  
unmixed, free, retire

**خَلَّصُوا بَاطِنًا**

They conferred privately.

[12:80]

(perf. 3. p.m. plu.) iv **أَخْلَصُوا**

they made SS exclusive (for SS)

< **أَخْلَصَ إِخْلَاصًا** iv

to be sincere, to be devoted

**وَأَخْلَصُوا وِثْقَهُمْ لِلَّهِ**

And made their obedience ex-  
clusive for Allah. [4:146]

(perf. Ist. p. plu.) iv **أَخْلَصْنَا**  
we purified, distinguished

(act. pic. m. plu. of خَلَطَ) خَلِطَاءُ  
partners

خ ل ع ★

(perate. 2 p.m. sing.) أَخْلَعُ  
< take off

to pull خَلَعَ بِخَلْعٍ عِلْمًا (ف)  
and cast off, strip, depose

خ ل ف ★

(perf. 3 p. sing.) خَلَفَ  
succeeded (1)

فَخَلَفَ مِنْ بَنِيهِمْ خَلْفٌ

Then succeeded after them  
successors. [19:59]

acted as a successor (2)

قَالَ يٰٓأَيُّهَا خَلْفَتَايَ مِنْ بَعْدِي

(Musa) said: Bad is that  
which you have acted as  
my successors. [7:150]

to succeed each other (3)

وَلَوْ شَاءَ رَبُّنَا لَجَعَلْنَا رِجَالَكُمُ  
فِي الْأَرْضِ يَخْلُفُونَ

And had We willed, We could  
have appointed angels  
(born) of you in the earth  
to succeed (each other).

[43:60]

(perate 2 p.m. sing.) أَخْلَفَ  
succeed

exclusive (4)

الَّذِينَ هِيَ الْغَالِصُ

Lo! For Allah is the religion  
exclusive. [39:3]

(ap-der. m. sing.) iv مُخْلِصٌ  
one who does something  
exclusively for Allah

مُخْلِصًا لَهُ الدِّينَ

Making exclusion for Him in  
religion (or obedience).

[39:2]

(also see دِينَ)

(pis. pic. m. sing.) iv مُخْلَصٌ  
pure-hearted, chosen one

إِنَّهُ كَانَ مُخْلَصًا

He was pure-hearted.

[19:51]

الْمُخْلِصُونَ / مُخْلِصِينَ (ap-der m. plu.)

those who make exclusive  
their devotion to Allah or  
His religion, His obedience

خ ل ط ★

(perf. 3 p.m. plu.) خَلَطُوا

< they mixed SS with SS

to mix, خَلَطَ بِخَلْطٍ خَلَطًا (ن)  
mingle

iii خَالَطُوا (م) خَالِطُونَ

(perf. 3 p.m. sing.)

you mix with (them)

(perf. 3 p.m. sing.) viii اِخْتَلَطَ

~is mixed

(neg. imperf. 1st. p. plu.) لَا يَخْلِفُونَ  
we do not keep back

nom. يَخْلِفُونَ acc. n.d. يَخْلِفُونَ  
(imperf. 3 p.m. plu.) v  
they lay behind

أَنْ يَخْلِفُوا عَنْ رَسُولِ اللَّهِ

That they should lay behind  
the messenger of Allah.

[9:120]

(perf. 3 p.m. sing.) viii اَخْتَلَفَ  
he has differed

(perf. 3 p.m. plu.) viii اَخْتَلَفُوا  
they differed

(perf. 2 p.m. plu.) viii اَخْتَلَفْتُمْ  
you differed

(imperf. 3 p.m. plu.) viii يَخْتَلِفُونَ  
they differ

(imperf. 2 p.m. plu.) viii تَخْتَلِفُونَ  
you differ

(pp. 3 p.m. sing.) viii اُخْتَلِفَ  
~was differed in

(perf. 3 p.m. sing.) x اِسْتَخْلَفَ  
~made successor

(imperf. 3 p.m. sing.) x يَسْتَخْلِفُ  
~makes successor

epl. اَبَسْتَخْلِفَنَّ emp. اَبَسْتَخْلِفَنَّ  
certainly he will make suc-  
cessor

<<successor (1) (n.) خَلَفَ

Note : Lexicologists recognize

a difference between خَلَفَ

khalf and خَلَفَ khalaf,

the former being applied  
to evil and the latter to

(pp. 3 p.m. plu.) ii خَلَفُوا  
(they) were left behind

(imperf. 3 p.m. plu.) iii يَخَالِفُونَ  
(they) oppose

(imperf. 1st. p. sing.) iii اُخَالِفُ  
I oppose

أَنْ اُخَالِفَكَ

That I oppose you. [11:88]

(perf. 3 p.m. plu.) iv اَخْلَفُوا  
they kept back

بِمَا اَخْلَفُوا اللَّهَ مَا وَعَدُوهُ

Because they kept back from  
Allah that which they had  
promised. [9:77]

(perf. 3 p.m. plu.) اَخْلَفْتُمْ  
you kept back (from an  
appointment or promise)

(perf. 1st p. plu.) اَخْلَفْنَا  
we kept back  
from promise

we did not keep  
back (from promise) مَا اَخْلَفْنَا

(imperf. 3 p.m. sing.) iv يَخْلِفُ  
he keeps back (from promise  
or appointment etc.)

he keeps not back لَا يَخْلِفُ

we will never keep  
back لَنْ يَخْلِفَ

(imperf. 2 p.m. sing.) iv تَخْلِفُ  
thou keepeth back

thou keepeth not  
back لَا تَخْلِفُ



succession (n.) خِلْفَةٌ

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

And it is He who hath appointed the night and the day a succession. [25:62]

(act. pic. fem. plu.) الْحَوَالِثُ

women sitters at home

(plu. of خَالِفَةٌ)

(act. pic. n.) خَلِيفَةٌ

vicegerent, successor

(plu. of خَلِيفَةٌ) خَلَائِفُ / خُلَفَاءُ  
successors

acc. الْمُخَلَّفِينَ nom. الْمُخَلَّفُونَ

(pis. pic. ii, m. plu.)

those who lagged behind

(ap-der. iv, sing. m.) مُخْلِفٌ

one who fails in his promise

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدَهُ رُسُلَهُ

So think not that Allah will fail in His promise to His messengers. [14:47]

alternation (1) (v.n. iii) اخْتِلَافٌ

وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ

And His is the alternation of the night and the day. [23:80]

variation (2)

وَاخْتِلَافُ اللَّسَانِ وَالْوَلَوِّ

And the variation of your tongues and colours (in your languages and complexions). [30:23]

good, whether a son or generation. (M.A. LL)

فَخَلَفَ مِنْ بَنِي إِدْرِيسَ 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)

لَئِنْ كُنَّ لَسَنُكَ خَلْفَكَ أَلَا تَكُونُ

That thou may be a sign for those (who will come) after thee. [10:92]

(act. pic. plu. n.) خَالِفِينَ

those who stay behind

فَاقْعُدُوا مَعَ الْغُلَامِينَ

Then sit (now) with those who stay behind. [9:83]

against, after (1) (n.) خِلَافٌ

أَلَا يَتْلُونَ خِلَافَكَ إِلَّا قَلِيلًا

They will not tarry after thee (or against thee) but a little. [17:76]

opposite sides (2)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأَعْجُلُوهُمْ مِنْ خِلَافٍ

Or their hands and feet be cut off on the opposite (sides). [5:33]

(imperf. 3 p.m. sing.) يَخْلُقُ  
he creates

(imperf. 2 p.m. sing.) تَخْلُقُ  
thou create

(imperf. 1st p. sing.) أَخْلُقُ  
I create

(imperf. 1st p. plu.) نَخْلُقُ  
we create

(pp. 3 p.m. sing.) خُلِقَ  
~was created

(pp. f. sing.) خُلِقْتَ  
~was/were created

(pp. m. plu.) خُلِقُوا  
they were created

(pip. neg. 2 p.m. sing.) لَمْ يُخْلَقْ  
has not been built (created)

لَمْ يُخْلَقْ وَمِثْلَهُمَا فِي الْبِلَادِ

The like of which was not  
built in the cities. [89:8]

(pip. 3 p.m. plu.) يُخْلَقُونَ  
they are created

creation (1) (n.) خَلْقٌ

creature (2)

moral character, natural  
tendency, disposition خُلُقٌ

creator (act. pic. m. sing.) خَالِقٌ

(nom.) خَالِقِينَ (acc.)

creators (phu. of. خَالِقِي)

portion, share of good (n.) خِلَاقٌ

contradiction (3)

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ

لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Were it from other than  
Allah they would surely  
find therein many a con-  
tradiction. [4:82]

(ap-der. viii, m. sing.) عَتَلَفَ  
varied

nom. عَتَلَفُونَ acc. عَتَلَفِينَ  
those who differ (with)  
each other in any  
matter

(phu. of عَتَلَفٍ)

(pis. pic. > x.) مُسْتَخْلِفِينَ  
successors

(phu. of مُسْتَخْلَفٍ)

### خ ل ق ★

(perf. 3 p.m. sing.) خَلَقَ  
~created

خَلَقَ يَخْلُقُ خَلْقًا وَ خَلْقَةً (ن)  
to create out of nothing

(perf. 3 p.m. plu.) خَلَقُوا  
they created

(perf. 2 p.m. sing.) خَلَقْتَ  
thou created

(perf. 1st p.m. sing.) خَلَقْتُ  
I created

(perf. 1st p.m. plu.) خَلَقْنَا  
We created

تَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ

So that thou seest the rain coming forth from their midst. [24:43]

friendship (n.) خِلَّةٌ

friend (act. 2 pic. n.) خَلِيلٌ

Note : But the English word 'friend' does scant justice

to the idea of خَلِيلٌ which in Arabic denotes the dearest or the most sincere friend who has no rival in the love and reliance placed upon him. (Jid. p. 5, n. 535)

friends (plu. of خَلِيلٌ) الْأَخِلَّاءُ

خ ل و ★

خَلَاً (perf. 3 p. m. sing.)  
~ is alone (1)

< خَلَاً يَخْلُوْ خُلُوْاً وَ خَلَاءً (ن)

to be alone, pass away (time),  
be free from, be empty

وَلَمَّا خَلَّاهُمُ إِلَىٰ بَعْضٍ

And when some of them are alone with some others.

[2:76]

passed (2)

كَانَ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

And there is not a community but there has passed among them a warner. [35:25]

مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

He has no portion or share of good in the Hereafter.

[2:102]

The most powerful (ints.) الْخَلَّاقُ  
Creator

(pis. pic. > ii, f. sing.) خُلِّقَ  
formed

مُخَلَّقَةً وَغَيْرَ مُخَلَّقَةٍ

A piece of flesh formed and unformed. [22:5]

an invention (v.n. > viii) اخْتِلَاقٌ  
or a forgery

خ ل و ★

خَلَّوْا see خ ل و

< friendship (1) (n.) خِلَالٌ

to treat as خَالَ خِلَالًا  
a friend

يَوْمَ لَا يَنْفَعُ فِيهِ وَلَاحِيلٌ

The Day wherein there will be no bargain nor friendship. [14:31]

inside, through, midst (2)

فَجَاسُوا خِلَالِ الدِّيَارِ

They entered (ravaging) in the midst of the dwellings. [17:5]

## ★ خ م د

خَامِدُونَ *nom.* خَامِدِينَ *acc.*

(act. pic. m. plu.)

&lt;extinguished

تَحِيدَ يَحْمِدُ تَحْمِداً وَتَحْمُوداً (س)

to be extinguished

## ★ خ م ر

&lt;wine (n.) خَمْرٌ

يَحْمِرُ يَحْمَرُ وَتَحْمِراً (س ح)

to veil, cover, conceal

يَحْمَرُ <scarves (plu. n.) رِجَالٌ  
head cover, scarf.

## ★ خ م س

خَمْسَةٌ *five (card. num.)*خُمْسٌ *one-fifth (fraction)*الخَامِسَةُ *fifth (ord. num.)*خَمْسِينَ *fifty (card. num.) acc.*

## ★ خ م ص

&lt;hunger (v.n. mim.) خَمَصَ

يَخْمَصُ يَخْمَصُ خَمَصاً (ك)  
to be hungry

## ★ خ م ط

خَطَبٌ *bitter (n.)*

(pref. 3 p.f. sing.) خَلَّتْ

~passed

(perf. 3 p.m. plu.) خَلُّوا

they are alone with SS (1)

وَأَذْخَلُوا إِلَى شَيْطَانِهِمْ

And when they are alone  
with their satans. [2:14]

they passed (2)

مُنَّةَ اللَّهِ فِي الَّذِينَ خَلُّوا مِنْ قَبْلُ

(That was) Allah's dispen-  
sation with those who  
have passed away before.  
[33:38]

(imperf. 3 p.m. sing.) يَخْلُ

will be alone, or will be free

أَقْبَلُوا يَوْسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ  
لَكُمْ وَجْهٌ أَبَدًاSlay Yusuf or cast him forth  
to some land, your father's  
face (countenance) will be  
free for you. [12:9]

(perate. 2 p.m. plu.) خَلُّوا

leave SS free

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ

Then should they repent and  
establish prayer and give  
the Zakat, leave their way  
free. [9:5]

(perf. 3 p.f. sing.) v خَلَّتْ

became empty

الْحَالِيَةَ *past (act. pic. f. sing.)*

(perf. 2 p.m. plu.) خَضَمْتُمْ  
you plunged (about)

(imperf. 3 p.m. plu.) acc. يَخْضَوْنَ  
they plunged about

(imperf. 1st. p. plu.) نَخْضُ  
we plunge

we were plunging كُنَّا نَخْضُ

wading, vain talk (v.n.) خَوْضٌ

birth pangs (v.n. mim.) خَمَاضٌ

### خ و ف ★

(perf. 3 p.m. sing.) خَافَ  
< ~ apprehended, suspended

خَافَ يَخَافُ خَوْفًا وَخَافَةً  
وَجَبَقَةً (ف)

to fear, be frightened, be  
apprehensive, be suspicious,  
be anxious

(perf. 2 p.f. sing.) خِيفَتْ  
thou fear

I fear (perf. 1st. p. sing.) خِيفْتُ

(perf. 3 p.m. plu.) خَافُوا  
they are afraid

(imperf. 3 p.m. sing.) يَخَافُ  
he fears

(imperf. 2 p.m. sing.) تَخَافُ  
thou fear

(perate neg. m. sing.) لَا تَخَفْ  
fear not

### خ ن ز ر

swine (n. sing.) خِنْزِيرٌ

swines (plu.) خَنَازِيرُ

### خ ن س ★

< receding stars (plu. n.) خُسُوفٌ

خَسَّ يَخْسُ خَسًا وَخَسًا  
to recede (ن) خَسُوسًا

sneaking (n.) خَنَاسٌ

### خ ن ق ★

(pis, pic. f. sing.) الْمُخَنِقَةُ

< strangled

خَنَقَ يَخْنُقُ خَنْقًا (ن)  
to strangle, throttle

### خ و ر ★

< the low (of a calf) (n.) خَوَارٌ

غَارَ يَخْوَرُ خَوْرًا وَخَوَارًا (ن)  
to low (calf)

### خ و ض ★

(perf. 3 p.m. plu.) خَاضُوا

< ~ indulged in idle talk,  
plunged (about)

خَاضَ يَخْضُ خَوْضًا وَخِيَاضًا (ن)  
to plunge into, enter, wade,  
engage in conversation

خ و ل ★

(perf. 3 p.m. sing.) ii خَوَّلَ  
~granted

< عَالَ يَخُولُ خَوْلًا (ن)  
to take care of, manage

(perf. 1st. p. plu.) ii خَوَّلْنَا  
we granted

maternal uncle (n.) عَالٍ

عَالَاتٌ (plu. عَالَةٌ)  
maternal aunts

أَخْوَالٌ (plu. n.)  
maternal uncles

خ و ن ★

(perf. 3 p.f. dual.) غَانَتَا  
they (two women) defrauded

<~ غَانَ يَخُونُ خَوْنًا وَخِيَانَةً (ن)  
to defraud, be treacherous,  
be unfaithful, betray one's  
trust, break one's word

(perf. 3 p.m. plu.) غَاوُوا  
they defrauded

يَخُونُوا acc. يَخُونُونَ  
(imperf. 2 p.m. plu.)  
you defraud

لَا يَخُونُوا (perate n.m. plu.)  
defraud not !

لَمْ أَخُنْ <neg. acc. أَخُونُ  
I did not defraud

(perate. neg. f. sing.) لَا تَخَافِي  
fear not

تَخَافَنَّ (if) thou are really (emp.)  
afraid

I fear آعَافُ

يَخَافَا <acc. يَخَافَانِ  
they two (m.) fear

إِلَّا أَنْ يَخَافَا

But if they are afraid.

[2:229]

(perate neg. m. dual.) لَا تَخَافَا  
fear net (O you two)

يَخَافُوا <acc. يَخَافُونَ

(imperf. 3 p.m. plu.)  
they fear

يَخَافُوا <acc. يَخَافُونَ  
(imperf. 2 p.m. plu.)  
you fear

الخَوْفُ (n.)  
apprehension, fear  
suspicion, fear

خَافٍ (act. pic.)  
one who falls in a fear

خَافِينَ (plu. of خَافٍ)  
feared ones

خَيْفَةٌ (n.)  
fear

يَجْعَلُ (imperf. 3 p.m. sing.) ii  
makes SS feared

تَخَوُّفٌ (v.n. > ii)  
fear

تَخَوُّفٌ (v.n. > ii)  
fright

< غَابَ يَغِيبُ غَيْبَةً (ض)

to be disappointed, fail, be in a vain (effort)

(act. pic.) acc. غَائِبِينَ  
disappointed ones, frustrated ones

sing. غَائِبٌ

★ خ ي ر ★

(imperf. 2 p.m. plu.) > تَخَيَّرُونَ  
< you may choose

غَارَ يَخْجِرُ خَيْرَةً وَ خَيْرًا (ض)  
to choose, prefer

(imperf. 3 p.m. plu.) > يَسْتَخَيِّرُونَ  
they may choose

(perf. 3 p.m. sing.) > اخْتَارَ  
choosen, selected

(perf. 1st. p. sing.) > اخْتَرْتُ  
I have choosen

(imperf. 3 p.m. sing.) > يَخْتَارُ  
he chooses

★ خ ي ر ★

< excellent (1) (n. adj.) خَيْرٌ

غَارَ يَخْجِرُ خَيْرًا (ض)  
to be good, excellent

هُوَ خَيْرٌ نَوَابًا وَ خَيْرٌ عَقَبًا

He is excellent in respect of reward and excellent in respect of the final end.

[18:44]

(imperf. 3 p.m. plu.) > يَخْتَانُونَ  
they defraud

(imperf. 2 p.m. plu.) > تَخْتَانُونَ  
you defraud yourselves

treachery (v.n.) خِيَانَةٌ

(act. pic. plu. of غَائِبٌ) غَائِبِينَ  
treacherous

(act. pic. f. sing.) غَائِبَةً  
defrauding (1)

وَلَا تَزَالُ تَطَّلِعُ عَلَى خِيَانَةٍ 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.) خَوَّانٌ

★ خ و ي ★

(act. pic. sing. adj.) خَاوِيَةً  
laid overturned

< خَوَى يَخْوِي خَوَاءً (ض)  
to be uninhabited, deserted, be in ruins

★ خ ي ب ★

(perf. 3 p.m. sing.) غَابَ  
~disappointed, brought to naught

★ خ ي ط ★

الْخَيْطُ < thread (n.) خَاطَ يَخِيطُ  
خَيْطًا وَ خِيَاطَةً (ض)  
to sew, stitch

الْجَبَاطُ (n.) needle

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ  
Until camel passes through  
the eye of the needle.  
[7:40]

Note : The phrase is symbol-  
olic of impossibility.

★ خ ي ل ★

الْخَيْلُ (n.) horses

(pip. 3 p.m. sing.) ii يَخِيلُ  
~made to appear

خَالَ يَخَالُ خَيْلًا وَ خَالًا  
وَ تَخَيُّلَةً (ف)  
to imagine, conceive, think,  
fancy

(pis. pic. m. sing.) viii مَخَالٌ  
vainglorious

★ خ ي م ★

الْخِيَامُ (n. p.) tents

better (2)

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْكَافِرِينَ

And that which is with Allah  
is better for the pious.  
[3:198]

good (3)

أَنْ يُنْزَلَ عَلَيْكَ مِنْ خَيْرٍ

That he may send down  
upon you the good.  
[2:105]

Note : خَيْرٌ *litt.* means good,  
and according to the  
contents it may mean  
good, excellent, better,  
best, best of etc.

wealth (4)

وَأَنَّهُ لَحُبُّ الْغَيْرِ لَشَدِيدٌ

And he is verily vehement  
in the love of wealth.  
[100:8]

excellent ones (plu. n.) الْأَخْيَارُ

choice (n.) الْخَيْرَةُ

agreeable (plu. n.) خَيْرَاتُ  
(to mind and heart)

(plu. n.) الْخَيْرَاتُ  
good (doings, things,  
blessing etc.)

\*\*\*



## كتاب الدال

★ د ب ب

<a moving creature (n.) دَابَّةٌ  
دَبَّ يَدْبُ دَبًّا وَ دَيْبًا (ض)  
to walk slowly, creep, crawl  
(n. plu. of دَابَّةٌ) دَوَابٌّ  
moving creatures

★ د ب ر

(imperf. 3 p.m. sing.) ii يَدْبُرُ  
<he disposes (i.e. Allah is governing all things with supreme justice and wisdom. He is not only the Creator but also the constant Ruler and the continuous Disposer of all affairs.—Jid.)  
دَبَّرَ يَدْبُرُ دَبْرًا وَ دُبُورًا (ن، ض)  
to turn back, flee, follow after.

★ د ء ب

<wont, way of doing (n.) دَأْبٌ  
something  
دَأَبَ يَدَأِبُ دَأَبًا وَ دُؤَبًا (فِي)  
to be zealous  
and diligent in a mater,  
toil, become wearied

كَدَأَبِ آلِ فِرْعَوْنَ

Like Fir'awn's folk, or, after the wont of the people of Fir'awn. [3:11]

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا

He said : You shall sow seven years as usual (i.e.) as you wont. [12:47]

(act. pic.) دَالِمِينَ

to hold one's course (LL), to constantly toil

So the root of the people  
who did wrong were cut  
off. [6:45]

(ap-der. f. plu.) الْمَدْبِرَاتُ  
(the angels) who manage the  
affairs

(ap-der. m. sing.) iv < مُدْبِرٌ  
a retreating one

وَلَّى مُدْبِرًا وَكَأَنَّ يُحِيبَ  
He turned back retreating  
and looked not back.

[27:10]

(ap-der. m. plu.) iv مُدْبِرِينَ  
those retreating

د ث ر ★

(ap-der.) v < مَدْرٌ  
one enveloped in the cloak

< دَرَّ يَدْرُ دَرًّا (ن)  
to cover with a blanket

د ح ر ★

<out cast, drive off (v.n.) دَحْرٌ

دَحْرٌ يَدْحُرُ دَحْرًا وَدَحْرًا (ف)

to drive away, repel, turn off

مدحورٌ (pact. pic.)

د ح ض ★

يُدْحِضُونَ <acc. يُدْحِضُونَ

(imperf. 3 p.m. plu.)

they refute

(perf. 3 p.m. sing.) iv أَذْبَرَ  
turned back

(imperf. 3 p.m. plu.) v يَسْتَدْبِرُونَ  
they ponder

(imperf. 3 p.m. plu.) v, acc. يَسْتَدْبِرُوا  
they ponder يَدْبِرُوا

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ

Pondered they not over the  
word. [23:68]

دَبْرٌ / الدَّبرُ (n.)  
behind

أَذْبَارٌ (plu. of دَبْرٌ)  
after (1)

فَسَبِّحْهُ وَادْبَارَ السُّجُودِ

Hallow him, and also after  
the (prescribed) prostra-  
tions. [50:40]

backs (2)

يُولُوكُمُ الْأَذْبَارَ

They turn upon you their  
backs. [3:111]

دَبَارٌ (v.n. > iv.)  
setting

فَسَبِّحْهُ وَادْبَارَ النُّجُومِ

Hallow him at the setting  
of the stars. [52:49]

دَابِرٌ (act. pic.)  
last remnant root

فَقَطَعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا

So of the people who did  
wrong the last remnant  
was cut off (Pic).

دَخَلَ يَدْخُلُ دُخُولًا

to enter (ن) وَمَدْخَلًا

(perf. 3 p.f. sing.) دَخَلَتْ  
~entered(perf. 3 p.m. plu.) دَخَلُوا  
they entered(perf. 2 p.m. sing.) دَخَلْتَ  
thou entered(perf. 2 p.m. plu.) دَخَلْتُمْ  
you entered(imperf. 3 p.m. sing.) يَدْخُلُ  
he enters(imperf. 3 p.m. sing.) تَدْخُلَنَّ  
you certainly shall (epl.) enter(imperf. 3 p.m. plu.) يَدْخُلُونَ acc. يَدْخُلُوا  
they enter(perate 2 p.m. sing.) ادْخُلْ  
enter!(perate 2 p.m. dual.) ادْخُلَا  
enter!(perate 2 p.f. sing.) ادْخُلِي  
enter!(perf. 1st. p. plu.) iv ادْخَلْنَا  
we caused to enterوَادْخَلْنَاهُ فِي رَحْمَتِنَا  
And We cause him to enter  
in Our mercy. [21:75](imperf. 3 p.m. sing.) iv يَدْخُلُ  
he causes/will cause to enter(imperf. 3 p.m. sing.) iv اَدْخِلَنَّ  
I certainly will (emp.) iv cause to enter(imperf. 1st. p. plu.) iv نَدْخُلُ  
we will cause SS to enter

دَحَضَ يَدْحِضُ دُحُوضًا (ف)

to annul (an agreement),  
refute, reject

لِيُبْذَرُوا الْحَقَّ

In order to refute the truth.  
[18:56](act. pic. f. sing.) دَاحِضَةٌ  
a thing of no-weight, null

مُجْتَهَرٌ دَاحِضَةٌ عِنْدَ رَبِّهِمْ

Their plea is null (and void)  
with their Lord. [42:16](pis. pic. m. plu.) acc. مَدْحِضِينَ  
rejected ones, or those  
cast away

د ح و ★

(perf. 3 p.m. sing.) دَمَا  
stretched out

وَالْأَرْضَ بَعْدَ ذَلِكَ دَجَمَهَا

And the earth, thereafter He  
stretched it out. [79:30]

د خ ر ★

(act. pic. m. plu.) دَاخِرُونَ  
<they are lowlyدَخَرٌ يَدْخَرُ دَخْرًا وَدُخُورًا (ف)  
to be small, mean

تَدْخِرُونَ see د خ ر

د خ ل ★

(perf. 3 p.m. sing.) دَخَلَ  
<entered

★ د ر ج

(imperf. 3 p.m. sing.) يَدْرَأُ  
 < shall revert, reverts

دَرَأَ يَدْرَأُ دَرَأًا وَ دَرَأَةً (ف)  
 to repel

(imperf. 3 p.m. plu.) يَدْرَوْنَ  
 they overcome, combat

(perate. 2 p.m. sing.) اَدْرُوا  
 repel

كَادَرُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ  
 Then repel death from your-  
 self. [3:168]

(perf. 3 p.m. plu.) vi اَدَّارَأْتُمْ  
 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 دَرَجَاتًا (ن)  
 to go step by step,  
 walk, proceed gradually

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ  
 مِنْ حَيْثُ لَا يَعْلَمُونَ

And those who deny our  
 signs, we lead them on  
 step by step whence they  
 know not. [7:182]

a degree of (n.) دَرَجَةٌ  
 supriority

(perate. 2 p.m. sing.) اَدْخُلْ

cause to enter (1)

اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ  
 Cause me to enter a rightful  
 entrance. [17:80]

put in (2)

وَاَدْخِلْ يَدَكَ فِيْ جَيْبِكَ  
 And put thy hand into thy  
 bosom. [27:12]

(pp. 3 p.m. sing.) اُدْخِلْ  
 ~is made to enter

(pp. 3 p.m. plu.) اُدْخِلُوا  
 they were made to enter

(pp. 3 p.m. sing.) يُدْخَلْ  
 ~shall be made to enter

a means of discord (n.) دَخْلٌ

وَلَا تَقْعُدُوا عَلَى آثَارِكُمْ دَخَلًا بَيْنَكُمْ  
 And make not your oaths a  
 means of discord amon-  
 gst you. [16:94]

a retreating place (n.p.) مَدْخَلٌ

entrance (v.n. mim) مَدْخَلٌ

دَاخِلِينَ acc. دَاخِلُونَ  
 (act. pic. m. plu.)  
 entering men

★ د خ ن

دُخَانٌ (n.) smoke

study (v.n.) **دِرَاسَةٌ**

★ د ر ك

(perf. 3 p.m. sing.) iv **أَدْرَكَ**

&lt; ~ overtook

**أَدْرَكَ iv** **أَذْرَاكَ**to overtake, comprehend,  
perceive, reach(imperf. 3 p.m. sing.) iv **يُدْرِكُ**  
comprehends, overtakes(imperf. 3 p.m. sing.) iv **تُدْرِكُ**  
~ comprehends**لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ**Sights comprehend Him not  
and He comprehendeth all  
sights. [6:103](perf. 3 p.m. sing.) vi **تَذَارَكَ**  
~ reached (Jid.)  
~ favoured(perf. 3 p.m. sing.) viii **أَذَارَكَ**  
attained, reached(perf. 3 p.m. sing.) viii **أَذَارَكُوا**  
they reached one after anotherovertaking **دَرَكَ (v.n.)** **دَرَكًا**  
**لَا تَخَفْ دَرَكًَا**

Fear not overtaking. [20:77]

abyss **دَرَكَ****إِنَّ السَّافِلِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ**Verily the hypocrites (shall  
be) in the lowest abyss of  
the Fire. [4:145]**فَلِلرَّجَالِ عَلَيْهَا حِجَابٌ**And for men is a degree  
(of superiority) over them  
(f. plu.). [2:228]degrees (phu. n.) **دَرَجَاتٌ**

★ د ر ر

brilliant (adj.) **دَرَّجٌ**< pouring (adj.) **مِدْرَارٌ**  
i.e. very capacious showers  
of rain**دَرَّ يَدْرُ دَرًّا وَ دُرُورًا (ض)**  
to flow capiously**يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا**He will send the heaven  
upon you pouring (rain  
plentifully). [11:52]

★ د ر س

(pref. 3 p.m. plu.) **دَرَّسُوا**  
< they have read (or stu-  
died)**دَرَسَ يَدْرُسُ دَرَسًا وَ دِرَاسَةً (ن)**  
to read, study(perf. 2 p.m. sing.) **دَرَسْتَ**  
thou has studied(imperf. 3 p.m. plu.) **يَدْرُسُونَ**  
they have been studying(imperf. 2 p.m. plu.) **تَدْرُسُونَ**  
you have been studying

what made thee know مَا أَدْرَاكَ

(imperf. 3 p.m. sing.) iv يُدْرِى  
makes know

what makes thee know مَا يُدْرِيكَ

★ د س ر

<nails (plu. n.) دَسْرُ

دَسْرَ يَدْسُرُ دَسْرًا (ن)  
to repair a ship, nail

★ د س س

يُدْسُ (imperf. 3 p.m. sing.)  
he buries

أَمْرِيذُشُهُ فِي التُّرَابِ

Or shall bury it in the dust  
[16:59]

دَسَّى (perf. 3 p.m. sing.)  
buried

وَقَدْ خَلَبَتْ عَنْ دَسَّهَا

And miserable is he who  
hath buried it. [91:10]

Note: Some grammarians have  
mentioned the form under

the entry of د س ي

but according to reliable  
commentators the word  
belongs to د س س; the  
final س is replaced by

أَلِف to ease the pro-  
nunciation. (Arb. Rgh.)

مُدْرَكُونَ (pis. plc. > iv, m. plu.)  
are overtaken

د ر م

دَرَاهِمَ (phu. n.)  
silver coins

★ د ر ي

أَدْرِى (imperf. 1st. p. sing.)  
I know

< دَرَى يَدْرِى دِرَايَةً (ض)  
to know

لَنْ أَدْرِى أَقْرَبُ أَمْ بَعِيدُ مَا تُوعِدُونَ

And I know not whether  
nigh or far is that which  
ye are promised.

[21:109]

لَمْ أَدْرِ (imperf. 1st. p. sing.)  
I knew not (genitive)  
also denotes same meaning مَا أَدْرِى

تَدْرِى (imperf. 2 p.m. sing.)  
thou knowest

تَدْرُونَ (imperf. 2 p.m. plu.)  
you know

نَدْرِى (imperf. 1st. p. plu.)  
we know

Note:—All forms of this  
root are used with nega-  
tive particle : لَمْ , مَا or

لَا or لَنْ

أَدْرِى (perf. 3 p.m. sing.) iv  
made to know

(neg.) لَمْ يَدْعُ / لَمْ يَدْعُنَا

(imperf. 3 p.m. sing.)

he did not call us

(imperf. 3 p.m. plu.) يَدْعُونَ

they call

(imperf. 2 p.m. sing.) تَدْعُو

thou call

(acc.) تَدْعُونَ / تَدْعُونَا

(imperf. 1st p. plu.)

you call

(imperf. 1st p. plu.) نَدْعُ / نَدْعُو

we call

call! (perate. 2 p.m. sing.) اَدْعُ

(perate. 2 p.m. plu.) اَدْعُوا

call (you all)

(pp. 3 p.m. sing.) دُعِيَ

~was called

(pip. 3 p.m. plu.) دُعُوا

they were called

(pp. 2 p.m. plu.) دُعِيتُمْ

you were called

(pip. 2 p.m. plu.) تَدْعُونَ

you are called

(imperf. 3 p.m. plu.) يَدْعُونَ

they ask for

وَلَهُمْ مَا يَدْعُونَ

And theirs shall be whatever they ask for. [36:57]

(imperf. 2 p.m. plu.) يَدْعُونَ

you ask for

د ع ع ★

(imperf. 3 p.m. sing.) يَدْعُ

< repel (repels)

دَعَّ يَدْعُ دَعًّا (ن)

to repel, thrust, push back violently

(pip. 3 p.m. plu.) يَدْعُونَ

they are thrust

دَعَّا (thrust (v.n.))

(disdainful thrust)

د ع و ★

دَعَا (دَعَا، دَعَا رَبَّهُ، دَعَانِ)

(perf. 3 p.m. sing.)

< called, prayed, (1)

(him, his lord, me)

دَعَا يَدْعُو دُعَاءً (ن)

to call up, ask for, summon

دَعَا - إِلَى ~called (2)

دَعَا - لِ ~ascribed (3)

أَنَّ دَعْوَاهُ لِلرَّحْمَنِ وَلَدًّا

That they ascribed unto Rahman a son.

[19:91]

(perf. 3 p.m. plu.) دَعَوْا (هُمْ)

they called (them)

(perf. 1st p. sing.) دَعَوْتُ (م)

I called (them)

(perate. 3 p.m. sing.) لِيَدْعُ

let-call, he might call

لَهُ دَعْوَةُ الْحَقِّ

Unto Him is the true call.

[13:14]

claim, message (2)

لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ

(hath) hath no claim (or message) in the world or in the Hereafter. (Pic.)

Which is not to be invoked in the world nor in the Hereafter. (Jid.) [40:43]

prayer (3)

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I answer the prayer of the supplicant when he calls on Me. [2:186]

دَعْوَاهُمْ ( &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 ★

دِفْ؟ (دِفًا) &lt; warmth (n.)

دَفًا يَدْفَأُ دَفًا وَ دَفْوً يَدْفُو دَفَاءً

(ف، ك)

to be or keep warm

هَذَا الَّذِي كُنْتُمْ يَدْعُونَ

This is that which you have been asking (or calling) for. [67:27]

دَاعٍ / دَاعِي (act. pic. m. sing.)

a caller, summoner

دُعَاءُ (n.) supplication, prayer (1)

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of disbelievers only goeth stray. [13:14]

دُعَاءُ (دُعَاءُ + ي) my prayer

رَبَّنَا وَقَبَّلْ دُعَاءَ

My Lord! and accept The prayer [14:40]

Or followed by a preposition

وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

And I have not (yet) been in my prayer to Thee, O my Lord, unblest. [19:4] calling (2)

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ

بَعْضِكُمْ بَعْضًا

Place not the messengers calling among you (on the same footing) as your calling of each other. [24:63]

أَدْعِيَاءُ (plu. n.) adopted son

دَعْوَةٌ (v.n.) call (1)



avert (act. pic.) دَافِعٌ

د ف ق ★

(act. pic. m. sing.) دَافِقٌ

< dripping

دَفَقَ يَنْفِقُ دَفْقًا وَ دُفُوقًا (ن)  
to flow with force.

د ك ر ★

أَذَكَّرَ see ذ ك ر

مَذَكَّرَ see ذ ك ر

د ك ك ★

is grounded (pp. f. sing.) دُكِّتْ

~ < دَكَّ دَكًّا دَكًا (ن)  
to crush, break, beat flat

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا

Nay! when the earth is  
ground (to atoms) with  
grinding. [89:21]

i.e. when the earth will be  
made to crumble to pie-  
ces.

(pp. f. dual.) دُكَّتَا

(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)

وَلَمَّا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ

When ye hand over their  
substance to them. [4:6]

(perate 2 p. m. sing.) لِمَدَفَعْ

repel

لِمَدَفَعْ بِالْأَيْمَنِ أَحْسَنُ

Repel thou the evil with that  
which is the best. [23:96]

(perate. 2 p.m. plu.) اَدْفَعُوا  
handover (1)

فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

Handover to them their  
substance. [4:6]

defend (i.e. in the (2)

meaning of دَفَعَ iii)

فَاتِمُوا فِي سَبِيلِ اللَّهِ وَأَدْفَعُوا

Fight in the way of Allah or  
defend. [3:167]

(imperf. 3 p.m. sing.) iii يَدَافِعُ  
defends, repels

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا

Verily Allah will repel from  
those who believe. [22:38]

bucket (n.) دَلْوٌ

(imperf. 3 p.m. plu.) iv  
you convey دَلَّوْا(perf. 3 p.m. sing.) v  
He let himself down تَدَلَّى

د م د م

دَمَّ see د م و

(quad. perf. 3 p.m. sing.)  
< ~ overwhelmed دَمَّمْدَمَّمْ يَدْمُمُ دَمَمَةً  
to give over to destruction  
(God)

د م ر ★

(perf. 3 p.m. sing.) ii  
annihilated, destroyed,  
wiped out, دَمَّرَ<< دَمَّرَ يَدْمُرُ دُمُورًا وَ دَمَارًا (ن)  
to perish utterly, be annihilated(perf. 1st. p. plu.) ii  
we destroyed دَمَّرْنَا(imperf. 3 p.m. sing.) ii  
~ annihilates, destroys يَدْمُرُ

destroying (v.n.) ii يَدْمِيرُ

د م ع ★

&lt; tear (n.) الدَّمْعُ

د ل ك ★

the declination (v.n.) دَلَّكَ

د ل ل ★

(perf. 3 p.m. sing.) دَلَّ

< indicated, showed, pointed  
at, guided, discovered

دَلَّ يَدُلُّ دَلَالَةً (ن)

to show, point out, indicate

مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ  
Naught indicated his death  
to them except a moving  
creature. [34:14](imperf. 1st. p. sing.) دَلَّ  
I guide, show, lead,  
point at

مَلَّ أَدُلُّكُمْ shall I lead you ?

(imperf. 1st. p. plu.) دَلَّ  
we lead, guide etc.

indication (v.n.) دَلِيلٌ

د ل و ★

(perf. 3 p.m. sing.) دَلَّ  
< caused to fallدَلَّ يَدُلُّ دَلْوًا (ن)  
to draw the bucket out of the well

فَدَّلَهُمَا بِفُرُودٍ

Thus with guile he caused  
the twain to fall. [7:22](perf. 3 p.m. sing.) iv  
~ let down أَذْلَى

worse, lower (1)

قَالَ أَتَشْتَرِي لِي الَّذِي هُوَ أَذَى بِالَّذِي هُوَ خَيْرٌ

He said: Would you exchange that which is better?

[2:61]

best (way) (2)

ذَلِكَ أَفْضَلُ عِنْدَ اللَّهِ وَأَوْفَى لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا

This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. [2:282]

more fit, more proper (3)

ذَلِكَ أَذْنَى أَلَّا تَعُولُوا

That is more fit that you may not do injustice. [4:3]

more likely, more (4)  
probable

ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا

That is more likely that they produce the testimony according to the fact thereof.

[5:108]

nearer, near (5)

فِي أَدْنَى الْأَرْضِ

In a nearer land. [30:3]

كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

Till he was two bows length off or (yet) nearer. [53:9]

دَمَعَ يَدْمَعُ دَمْعًا (ف)

to shed tears (from eyes)

د م غ ★

(imperf. 3 p.m. sing.) يَدْمَعُ

< knocks out SS's brain

دَمَعٌ يَدْمَعُ دَمْعًا (ف، ن)

to destroy

د م و ★

دَمٌ / الدَّمُ < blood (n.)

دَمِي يَدْمِي دَمًا (س)

to bleed, be blood-stained

دَمَاءٌ / الدَّمَاءُ bloods (plu. n.)

د ن ر ★

دِينَارٌ a gold coin of ancient (n.) times

د ن و ★

دَنَا (perf. 3 p.m. sing.)

~ drew near

< دَمًا يَدْتَوِي دُتَوًا (ن)

to be or come near

يَدْنِينِ (imperf. 3 p.f. plu.)

they should let down

دَانٍ (act. pic. m. sing.)

near at hand (within reach)

أَدْنَى / الْأَدْنَى litt. nearest (relative)

د م ر ★

الدهر (n.) time

(Time from the beginning of the world to its end. Hence because, in the sense time brings to pass events, good and evil, الدهر was applied by the Arabs to 'fortune' or 'fate' and they used to blame or revile it—LL).

وَمَا يَهْدِيكُمْ إِلَّا الدَّهْرُ

And naught destroyeth us save time. [45:24]

د ه ق ★

دَهَقَ (v.n.) overflowing

دَهَقَ يَدْهَقُ دَهْقًا (ف)

to fill (a glass)

وَكَأْسًا دَهَاقًا

And a overflowing cup.

[78:34]

د ه م ★

مَدَامَتَانِ (pis. pic. > xi, f. dual.)

(the colour of that two gardens) dark-green (black by reason of intense greenness from abundant irrigation—LL)

less, fewer (6)

وَلَا أَذْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ

And neither less or fewer than that, nor more. [58:7]

this world (7)

يَأْخُذُونَ عَرَضَ هَٰذَا الْأَدْنَىٰ

Taking the gear of this nearer life (i.e. this world). [7:169]

وَلَنُيَقِّنَهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ

And certainly We will make them taste the nearer punishment (i.e. earthly or worldly punishment).

[32:21]

الدُّنْيَا (f. form of أَدْنَىٰ)

litt. The nearer, within reach

(opp. الْآخِرَةُ Hereafter)

nearer (1)

إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصَىٰ

When you were on the nearer side (of the valley) and they were on the farther side. [8:42]

(opp. الْآخِرَةُ) this world (2)

اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

They bought the life of this world for the Hereafter. [2:86]

دَارَ يَدُورُ دَوْرًا وَ دَوْرَانَا (ن)

to revolve, go around,  
circulate

(imperf. 2 p.m. plu.) iv تَدِيرُونَ  
you circulate

abode, dwelling place, (n.) دَارٌ  
house

(plu. of دَارٌ) دِيَارٌ  
dwellings, country houses

inhabitant (ints.) دِيَارٌ

turn (act. pic. f. sing.) دَائِرَةٌ  
evil turn «دَائِرَةُ السَّوءِ»

د و ل

(v.n.) دَوْلَةٌ

<exclusively confined

دَالَ يَدُولُ دَوْلَةً (ن)

to be in continual rotation,  
change

(imperf. 1st. p. plu.) نُدَاوِلُ  
we change about

د و م

(perf. 3 p.f. sing.) دَامَتْ

<remained, existed

دَامَ يَدُومُ دَوْمًا وَ دَوَامًا (ن)

to continue, endure, persist,  
remain

(perf. 2 p.m. plu.) دُمْتَ  
thou remained

to be black, x1 اُدْمَامًا  
dark green

د ه ن

(imperf. 2 p.m. sing.) iv تَذِينُ  
thou shouldst be pliant

< اُدْهَنَ iv. اِدْهَانًا

to be pliant, treat gently,  
deceive

<< دَمَنَ يَدْمَنُ دَهْنًا (ف)

to anoint with oil, grease

(imperf. 3 p.m. plu.) iv يَذْهَبُونَ  
they would be pliant

وَدَّوَالْوَدَّهِنَّ قَبِيْذُهُنَّ

They wish that thou shouldst  
be pliant so they (too) be  
pliant. [68:9]

(Ap-der. m. plu.) مَذْهَبُونَ

those who take SS lightly

oil (cooking oil) (n.) الدَّهْنُ

red hide (n.) الدِّهَانُ

د ه ي

(elative, n.) اَدْمَى

<more grievous

دَمَى يَبْمَى دَهْمًا (ف)

to bring misfortune upon

د و ر

(imperf. 3 p.m. sing.) يَدُورُ

<roll about

not at your level in sincerity to religion. (Rgh.)

[3:118]

وَيَغْفِرُ مَا دُونَ ذَلِكَ

And He forgives what is besides that i.e. what is less than that. (Rgh.)

[4:48]

other than, besides (2)

لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ

There shall be for them no partner nor intercessor besides Him. [6:51]

د ی ن ★

lending, debt (n.) دَرَن

to owe (i) دَانَ يَدِينُ دَيْنًا (من) money, lend, borrow

(ii) دَانَ يَدِينُ دَيْنًا وَ دِيَانَةً to be religious, be a believer

(iii) دَانَ، دِيَانَةً to requite, reward, deliver judgement

(perf. 2 p.m. plu.) vi تَدَايَنْتُمْ you deal one with another

وَإِذَا تَدَايَنْتُمْ بِدِينِي

When ye deal, one with another, in lending.

[2:282]

(imperf. 3 p.m. plu.) يَدِينُونَ they observe (a religion)

(pref. 3 p.m. plu.) دَامُوا

they remained

(perf. 1st. p. sing.) دُمْتُ

I remained

Note : All forms of this root

are preceded by مَا

Thus دَامُوا، مَا دَامَتْ

express the duration of time, e.g.

مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

So long as the heavens and the earth remain.

[11:107]

لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا

We shall never enter it so long as they remain. [5:24]

مَا دُمْتُمْ حُرُمًا

So long as you are in the state of of sanctity. [5:96]

(act. pic. m. sing.) دَائِمٌ

lasting, perpetual

(act. pic. m. plu.) دَائِمُونَ

constant

د و ن ★

a particle, it denotes

(1) SS less than SS

دُونَ

لَا تَتَّخِذُوا بِلِقَائِهِ مِنْ دُونِكُمْ

Take not for an intimate (anyone) besides yourselves i.e. those who are

obedience (4)

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Worship thou Allah, making exclusion for him in the obedience. [39:2]

الْأَلَهُ الدِّينَ الْخَالِصُ

Lo, for Allah is the obedience exclusively. [39:3]

( دِينَ is primarily obedience and not religion which denotes any system of faith and worship.

Hence الدِّينُ لِلَّهِ means sincere and exclusive obedience to and service of God—LI)

لَا يَدِينُونَ دِينَ الْحَقِّ

They observe not a true religion. [9:29]

judgement (1) (n.) دِينَ

مَالِكِ يَوْمِ الدِّينِ

Owner of the Day of Judgement. [1:3]

religion (2)

وَيَكُونُ الدِّينُ لِلَّهِ

And religion is for Allah. [2:193]

law (3)

مَا كَانَ لِأَخِي أَخَاؤِي دِينَ الْمَلِكِ

He was not to take his brother by the law of the king. [12:76]

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## كتاب الذال

★ ذ ب ح

(perf. 3 p.m. plu.) ذَبَحُوا  
< they slaughtered

ذَبَحَ يَذْبَحُ ذَبْحًا (ف)  
to slaughter, cut the throat,  
sacrifice

مَذْبُوحًا < acc. تَذْبَحُونَ  
(imperf. 2 p.m. plu.)  
(that) ye slaughter

(imperf. 1st. p. sing.) أَذْبَحُ  
I am slaughtering (I am  
slaughtering thee أَذْبَحُكَ)

(epl. 1st. p. sing.) لَأَذْبَحَنَّ  
I surely will slaughter

ذُبِحَ (pp. 3 p.m. sing.)  
~ is slaughtered

(imperf. 3 p.m. sing.) ii يَذْبَحُ  
~ slays, (slaying)

★ ذ ء ب

الذَّبُّ (n.)  
a wolf

★ ذ ء م

مَذْرُومًا < scorned (pact. pic.)  
ذَامٌ يَذَامُ ذَامًا (ف)  
to drive off, blame

★ ذ ب ب

ذَبَابٌ (n.)  
a fly

ذ ب ذ ب

مَذْبُذِبِينَ (pact. pic. > quad.)  
those who are wavering  
(between this and that)



an atom's weight **مِثْقَالِ ذَرَّةٍ**  
 children, progeny, (n.) **ذُرِّيَّةٌ**  
 descendants

**وَالَهُ ذُرِّيَّتُهُ لَضَعَفَةً**

He hath progeny of weak-  
 lings. [2:266]

(plu. of **ذُرِّيَّةٌ**) **ذُرِّيَّاتٌ**  
 offsprings, generations

★ ذ ر ع

length (n.) **ذَرْعٌ**

cubits (1) (n.) **ذِرَاعٌ**

**ثُمَّ نَزَلْنَاهُ سَلْسَلَةً دُرْعًا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ**

Then in a chain, thereof the  
 length is seventy cubits,  
 bind him. [69:32]

forelegs (2)

**وَكَلَّمَ كَلِمًا بَاسِطًا ذِرَاعَيْهِ بِالْوَصِيدِ**

While their dog stretched  
 forth his two forelegs on  
 the threshold. [18:18]

**وَصَلَّى بِرُؤُوسِهِمْ ذُرْعًا**

And he felt straitened on  
 their account. [11:77]

Note : This is an idiomatic  
 phrase which means 'he  
 was distressed and felt  
 himself powerless to do  
 what he ought to have  
 done.'

(imperf. 3 p.m. plu.) ii **يَذْبَحُونَ**  
 they slay, (were slaying)

(pact. pic.) **مَذْبُوحٌ** (n.) <  
 slaughtered one

★ ذ خ ر

(imperf. 3 p.m. plu.) viii **تَذَخَّرُونَ**  
 <you store

**ذَخَرَ يَذْخَرُ ذَخْرًا (ف)**

to save, store, make provi-  
 sion for

★ ذ ر ء

(perf. 3 p.m. sing.) **ذَرَأَ**  
 <created

**ذَرَأَ يَذْرَأُ ذَرْمًا (ف)**

to create, multiply

(perf. 1st p. plu.) **ذَرَأْنَا**  
 we have created

(imperf. 3 p.m. sing.) **يَذْرَأُ**  
 he creates, multiplies

**يَذْرَأُكَ فِيهِ**

(He is) multiplying you.

[42:11]

★ ذ ر ر

atom (n.) **ذَرَّةٌ**

litt : smallest kind of ant,  
 resembling in weight and  
 shape to atom or smallest  
 seed of grain

## ذَكَرَ يَذْكُرُ ذِكْرًا (ن)

to remember, call back to memory, admonish, recollect

(perf. 3 p.m. plu.) ذَكَرُوا  
they remembered

(perf. 2 p.m. sing.) ذَكَرْتَ  
thou remembered

(imperf. 3 p.m. sing.) يَذْكُرُ  
~he remembers

(imperf. 2 p.m. sing.) تَذْكُرُ  
thou remember

nom. يَذْكُرُونَ acc. يَذْكُرُوا  
(imperf. 3 p.m. plu.)  
they remember

(el.) لِيَذْكُرُوا  
for they may remember

nom. أَنِ أَذْكُرْ <acc.  
(imperf. 1st. p. sing.)  
I remember, that I remember

(imperf. 1st. p. plu.) نَذْكُرْ  
we remember

(perate. 2 p.m. sing.) أَذْكُرْ  
remember !

(perate. 2 p.m. plu.) أَذْكُرُوا  
remember !

(perate 2 p.f. plu.) أَذْكُرْنَ  
remember !

Caution : The difference between أَذْكُرْنَ (perate f. plu.), that means, O you women remember !) and

## ذ ر و ★

(imperf. 3 p.m. sing.) تَذَرُو  
<~scatters

ذَرَا يَذَرُو ذَرَوًا (ن)  
to scatter, disperse

مَشِيمًا تَذَرُوهُ الرِّيحُ  
Dry stubble which the winds scatter. [18:45]

ذَرُّو (v.n.)  
ذَارِبَاتُ (n. plu. of ذَارِيَةٌ)  
winds, as they are dispersing

وَالَّذِينَ يَذَرُونَا  
By the dispersing (winds) that disperse. [51:1]

## ذ ع ن ★

(Ap-der. iv, m. plu.) acc. مَذْعِنِينَ  
<(they will come) in submission, willingly

ذَعَنَ يَذْعَنُ ذَعْنًا (ف)  
وَأَذْعَنَ، إِذْعَانًا  
to obey, iv submit to

## ذ ق ن ★

الْأَذْقَانُ (plu. of ذِقْنٌ)  
chins

## ذ ك ر ★

(perf. 3 p.m. sing.) ذَكَرَ  
<~remembered

(perf. 3 p.m. sing.) viii **ذَكَرَ**  
recollected.

(imperf. 3 p.m. sing.) viii **يَذْكُرُ**  
receives admonition,  
remembers

(imperf. 3 p.m. plu.) viii **يَذْكُرُونَ**  
they receive admonition

(imperf. 3 p.m. plu.) viii, acc. **يَذْكُرُوا**  
that they may receive admonition

(el. 3 p.m. plu.) **لِيَذْكُرُوا**  
for they may receive admonition

recollection, admo- (n.f.) **الذِّكْرُ**  
nition, remembrance

acc. **الذِّكْرُ**, **ذِكْرًا**, **الذِّكْرُ** nom. **الذِّكْرُ**  
mention (1) (n.)

**ذِكْرُ رَحْمَتِ رَبِّكَ**

Mention of the mercy of thy  
Lord. [19:2]

remembrance (2)

**وَلْيَذْكُرُوا اللَّهَ أَكْبَرُ**

And surely the remembrance  
of Allah is the greatest.  
[29:45]

reminder, admonition (3)  
(i.e. the holy Quran)

**وَهَذَا ذِكْرُ مُبَارَكٍ أَنْزَلْنَاهُ**

And this is a Reminder blest,  
We have sent down (i.e.  
from heaven). [21:50]

reminder, (1) (n.) **ذِكْرِي**  
admonition

**أَذْكُرْنِي** (perate. 2 p.m.  
sing. with a pronoun **فِي**

suffixed, meaning, remem-  
ber me) should be noted.

(pp. 3 p.m. sing.) **ذَكَرَ**  
~ is mentioned

**وَذَكَرَ فِيهَا الْفِتَالَ**

And therein fighting is men-  
tioned. [47:20]

**إِذَا ذَكَرَ اللَّهُ وَحَلَّتْ قُلُوبُهُمْ**

When Allah is mentioned  
their hearts are filled with  
awe. [8:2]

(pip. 3 p.m. sing.) **يَذْكُرُ**  
SS is mentioned

(pp. 3 p.m. sing.) ii **ذُكِرَ**  
~ is admonished

(pp. 2 p.m. plu.) ii **ذُكِرْتُمْ**  
you are admonished

(perate. 2 p.m. sing.) ii **ذَكَرَ**  
admonish !

(pref. 3 p.m. sing.) v **تَذَكَّرَ**  
~ received admonition

(imperf. 3 p.m. sing.) v **يَتَذَكَّرُ**  
receives admonition,  
remembers

(imperf. 3 p.m. plu.) v **يَتَذَكَّرُونَ**  
they remember, receive  
admonition

**تَذَكَّرُوا (تَتَذَكَّرُونَ)**  
(imperf. 2 p.m. plu.) v  
you remember, receive  
admonition

(*fact. pic. m. sing.*) مَذْكُورٌ  
mentioned one, mentionable

man (*opp. woman*) (n.) ذَكَرَ

(*n. dual.*) acc. الذَّكَرَيْنِ  
male (*opp. female*)

males (*plu. n.*) الذُّكْرَانُ / ذُكْرَانَا

### ذ ك ي

(*perf. 2 p.m. plu.*) ii ذَكَّيْتُمْ  
litt : you have cleaned; techni-  
cally : you have slaugh-  
tered in an awful way

< ذَكَّى (ii) تَذْكِيَةً

to slaughter

### ذ ل ل

(*perf. 1st. p. plu.*) ii ذَلَّلْنَا  
< we have subdued, sub-  
jected

ذَلَّ يَذِلُّ ذُلًّا

وَ ذِلَّةٌ وَ مَذَلَّةٌ (ضر)

to be low, gentle, contem-  
ptible, submissive, humi-  
liated, meek

(*pp. 3 p.m. sing.*) ii ذَلَّتْ  
are made down (easy to  
reach)

(*v.n. > ii.*) تَذِيلٌ  
hanging down, making some-  
thing low, humiliating

ذُكْرٍ وَ ذُكْرَى لِلذَّكْرَيْنِ

This is a Reminder unto the  
mindfuls (those who reme-  
mber) [11:14]

recollection (2)

فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِ مِنَ الْقَوْمِ

And sit not thou, after the  
recollection, with the  
wrong-doing people. [6:68]

reminder, admonish (n.) تَذْكِرَةٌ

admonishment (*v.n. > ii.*) تَذْكِيرٌ

يَقُومُ إِنْ كَانَ كَبِيرًا عَلَيْكَ

مَقَامِي وَتَذْكُرِي بِآيَاتِ اللَّهِ

O my people ! if my stan-  
ding forth and my admo-  
nishment with the com-  
mandments of Allah be  
hard upon you, then....  
[10:71]

(*act. pic. m. plu.*) acc. الذَّاكِرِينَ  
mindful men (those who  
remember)

(*act. pic. f. plu.*) الذَّاكِرَاتُ  
mindful women (those who  
remember)

admonisher (*Ap-der. > ii.*) مَذْكُورٌ

(*Ap-der. > viii.*) مَذْكُورٌ  
one who would be admoni-  
shed (*Jid.*), one will mind  
(*M.A.*), one who remem-  
bereth. (*Pic.*)

meanest, lowest, (relative.) **الْأَذَلُّ**  
powerless  
(opp. powerful)  
(plu. of **الْأَذَلُّ**) **الْأَذَلِّينَ**  
lowest ones

★ ذ م م

agreement, covenant, (n.) **ذِمَّةٌ**  
pact

< blamed one (pact. pic.) **مَذْمُومٌ**

to blame **دَمَّ يَدُوكَ دَمًا وَ ذِمَّةً** (ن)

★ ذ ن ب

< crime (1) (n.) **ذَنْبٌ**

**أَذْنَبَ يُذْنِبُ** (iv) **إِذْنَابًا**

to commit a fault or crime,  
be guilty

**وَكُفُّوا عَنْ ذَنْبِكُمْ**

And they have a crime against me. [26:14]

sin (2)

**بِأَيِّ ذَنْبٍ قُتِلَتْ**

For what sin she was slain. [81:9]

sins (plu. of **ذَنْبٌ**) **ذُنُوبٌ**

portion (Rgh.) (n.) **ذَنْبٌ**

Note : **ذُنُوبٌ** (dhanub) is

plural of **ذَنْبٌ** sin, crime,

offence etc. But **ذَنْبٌ**

(dhanub) is singular, litt.

bucket meta. portion.

(imperf. 2 p.m. sing.) iv **تَذِلُّ**  
thou abasest

(imperf. 1st. p. plu.) **نَذِلُّ**  
we are disgraced

meekness (n.) **ذُلٌّ**

abjectness (n.) **ذِلَّةٌ**

made submissive (1) (ints.) **ذَلُولٌ**

**إِنَّمَا بُعِثَ لِادِّلَالِ بَنِي إِسْرَءِيلَ**

Verily, she should be a cow  
not made submissive to  
plough the land. [2:71]

subservient (2)

**هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا**

He is it who made the earth  
subservient to you. [67:15]

submissively (plu. n.) acc. **ذُلًّا**

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 مَخَلَافَتُهُ أَقْرَبُ أَفْئِدَتِهِمْ وَأَقْرَبُ**

**جَعَلُوا أَعِزَّةً أَهْلَهَا أَذِلَّةً**

Surely the kings, when they  
enter a town, ruin it and  
make the noblest of its people  
the most low. [27:34]

(perf. 2 p.m. plu.) iv أَذْهَبْتُمْ  
you removed

(imperf. 3 p.m. sing.) يَذْهَبُ  
~removes, takes away

(el. m. sing.) acc. لِيُذْهِبَ  
in order to take away,  
or remove

(emp. 3 p.m. sing.) يَنْهَيَنَّ  
he certainly will take away,  
or certainly he will remove

(imperf. 3 p.f. plu.) iv يَذْهَبْنَ  
they will take away

gold (n.) ذَهَبٌ

taking away (v.n.) ذَهَابٌ - ب

goer, outgoer (act. pic.) ذَاهِبٌ

### ذ ه ل ★

(imperf. 3 p.f. sing.) تَنْهَلُ  
she will forget

< ذَمَلٌ يَذْمَلُ ذُمُولًا (ف)  
to forget, neglect

### ★ ★ ★ ★

litt. possessor. (m. sing.) ذُو  
(demonstrative pronoun)  
with, on, in, of

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

If (the debtor) is in the  
straitness, let there be  
postponement till (he is  
in) ease. [2:280]

### ذ ه ب ★

(perf. 3 p.m. sing.) ذَهَبَ  
< ~went, is gone

ذَهَبَ يَذْهَبُ ذِهَابًا وَ مَذْهَبًا (ف)  
to go

(perf. 3 p.m. sing.) ذَهَبَ - ب  
~took away

(perf. 3 p.m. plu.) ذَهَبُوا - ب  
they took away

(perf. 3 p.m. plu.) ذَهَبَ - عَن  
~is gone away, departed

we went (perf. 1st. p. plu.) ذَهَبْنَا

يَذْهَبُوا acc. يَذْهَبُونَ

(imperf. 3 p.m. plu.)  
they go

لِيَذْهَبُوا (el.) acc. تَذْهَبُونَ nom.

(imperf. 2 p.m. plu.)  
you may take away

(epl. 1st. p. plu.) لَنَذْهَبَنَّ - ب  
we surely will take away

(perate. 2 p.m. sing.) اذْهَبْ  
go (thou)

(perate 2 p.m. dual) اذْهَبَا  
go (you twain)

(perate. 2 p.m. plu.) اذْهَبُوا  
go (you)

(perf. 3 p.m. sing.) iv أَذْهَبَ  
~removed

(perf. 3 p.m. dual.) ذَاقَا  
the twain tasted

(perf. 3 p.m. plu.) ذَاقُوا  
they tasted

يَذُوقُ > لِيَذُوقَ  
(el. 3 p.m. sing.)  
that he may taste

لِيَذُوقُوا  
(el. 3 p.m. plu.) acc.  
that they may taste

لَا يَذُوقُونَ > يَلُوقُونَ  
(imperf. neg. 3 p.m. plu.)  
they will not taste

ذُقْ  
(perate. 2 p.m. sing.)  
taste! thou

ذُوقُوا  
(perate. 2 p.m. plu.)  
taste! you

أَذَاقَ  
(perf. 3 p.m. sing.) iv  
~made to taste

أَذَقْنَا  
(perf. 1st. p. plu.) iv  
we made taste

يُذِيقُ  
(imperf. 3 p.m. plu.) iv  
~makes SS taste

نُذِيقُ  
(imperf. 1st. p. plu.) iv  
we make SS taste

نُذِيقَنَّ  
(e.m. p.)  
we certainly shall make SS taste

ذَائِمَةً  
(act. pic. f. sing.)  
one who tastes (or) will taste

ذَائِمُونَ  
acc. ذَائِمُوا nom.  
(act. pic. m. plu.)  
those who will have to taste

ذَا ditto in acc. position

ذِى ditto in gen. position

وَقَوْفٌ كُلِّ ذِي عِلْمٍ عَلَيْهِ

And above every knowing  
one is a knower. [12:76]

ذَاتَ (f. sing.) ditto

ذَاتُ الْيَمِينِ  
on the right

ذَاتُ الشِّمَالِ  
on the left

ذَوَاتَا (f. dual.) ditto

ذَوَاتَا أَفْتَانٍ

(The both gardens are) with  
spreading branches.

[55:48]

ذ و د ★

ذَوْدَانِ (imperf. 3 p.m. dual)  
< the twain were keeping  
back.

ذَادَ يَذُودُ ذَوْدَا (ن)  
to keep back

ذ و ق ★

ذَاقَتْ (perf. 3 p.f. sing.)  
< she tasted

ذَاقَ يَذُوقُ ذَوْقًا

وَمَذَاقًا وَمَذَاقَةً (ن)

to taste, experience

★ ذ ي ع ★

(perf. 3 p.m. plu.) iv أَذَاعُوا  
<< they spread news

ذَاعَ يَذِيعُ ذَيْعًا وَ دُيُوعًا (ض)  
to become public (news)

★ ★ ★ ★

(demonstrative pronoun) ذَانِكَ  
these

★ ★ ★

\*\*\*



## كتاب الرأء

رَأْفٌ يَرَأْفُ رَأْفًا وَرَأْفَةً (ف، ك)

to be kind, merciful, show  
pity, be compassionate

(extensive n.) رَوْؤُفٌ  
clement, compassionate

★ ر أ ي

رَأَى، رَأَى (perf. 3 p.m. sing.)

< saw

رَأَى يَرَى رَأْيًا وَرُؤْيَةً (ف)

to see, perceive, think, have  
an opinion, judge

(perf. 2 p.m. sing.) رَأَيْتَ

thou sees

When an interrogative (أ) is

placed before the word it

will be read as : أَرَأَيْتَ :

hast thou seen ?

I saw (perf. 1st. p. sing.) رَأَيْتُ

(perf. 3 p.m. plu.) رَأَوْا

they saw

★ ر أ س

رَأْسٌ، الرَّأْسُ < head (n.)

رَأْسٌ يَرَأْسُ رَأْسَةً (ف)

to be a chief, the head (of a  
tribe)

(plu. of) رُؤُوسٌ

heads (or hoods) (1)

كَانَتْ رُؤُوسُ الشَّيَاطِينِ

As they were the heads of  
satans. [37:65]

initial capital, (2)  
principle

فَإِنْ يَتُوبْكُمْ رُؤُوسُكُمْ

And if you repent, then you  
shall have your capital.

[2:279]

★ ر أ ف

< tenderness, pity (v.n.) رَأْفَةٌ

last letter, thus رَأَيْتُمْ  
will be written رَأَيْتُمُو  
if a pronoun is to follow ;  
رَأَيْتُمُوهُ i.e. you have  
seen it (or) him.

(imperf. 3 p.m. sing.) رَأَى  
has seen (litt. he sees)

as لَمْ after تَرَى

أَوَلَمْ يَرِ الْإِنْسَانُ  
Seest not man (that.....)  
[36:77]

(imperf. 2 p.m. sing.) تَرَى  
thou hast seen (thou see)

as لَمْ after تَرَى

أَوَلَمْ يَرَ إِلَى الَّذِينَ سَوَّاهُمْ  
Did thou not see those who  
went forth from their  
habitations? [2:243]

(imperf. 2 p.f.) emp. تَرَيْنَ  
thou seest

وَأَمَّا تَتَذَكَّرُ الْإِنْسَانُ  
And thou seest any human  
being. [19:26]

I see (imperf. 1st. p. sing.) أَرَى

we see (imperf. 1st. p. plu.) نَرَى

attached to a pronoun (iv) أَرَى

as: أَرَيْنَاهُ، أَرَيْنَاكَ، أَرَيْنَاهُمْ

(perf. 3 p.m. sing.)

~showeth

he showed them unto thee أَرَاكُمْ

(perf. 3 p.f. plu.) رَأَيْنَ  
they women saw

(perf. 2 p.m. plu.) رَأَيْتُمْ  
you saw, you have seen,  
observed, beheld

have you seen? أَفَرَأَيْتُمْ  
Also أَفَرَأَيْتُمْ have you then  
seen (or) have you then  
observed?

(perf. 3 p.f. sing.) رَأَتْ  
she saw

(perf. 2 p. sing.) أَرَأَيْتَ  
hast thou seen?

(prefixed (أ) of interroga-  
tive particle)

(perf. 2 p.m. plu.) رَأَيْتُمْ  
have you seen?

Note : There is another way  
of expression to say e.g.  
hast thou seen or seest  
thou? أَرَأَيْتَكَ i.e. bethin-  
kest thou.

قَالَ لَهُ يَتْلُوكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ

(Iblis) said : bethinkest Thou:  
this one whom Thou hast  
honoured above me?

[17:62]

you saw رَأَيْتُمْ  
Same is written with an  
additional (و) after the

beholding with  
one's own eyes رَأَى الْعَيْنِ

opinion (n.) الرَّأْيُ  
immature opinion بَادِي الرَّأْيِ

appearance (n.) رَيْنًا

هُمْ أَحْسَنُ أَتَاكَ وَرَيْنَا

Who (were) goodlier in  
goods and outward appearance.  
[19:74]

vision (n.) الرُّؤْيَا

making show (n.) رِيَاءًا

★ ر ب ب

Lord, Sustainer (n.) رَبٌّ

Lord is but a poor substitute  
for the Arabic رَبٌّ which  
signifies not only the Sovereign but the Sustainer, the Nourisher, the Regulator, and the Perfector. The relation in which the God of Islam stands to all His creation is that of Righteous, Benign Ruler and not that of mere father.

(Jid.) رَبٌّ means the  
Universal Patron, the All-in-All Guardian. Not a tribal deity, nor the national God of any specially favoured race or people, nor any narrow "Lord of the hosts" or the anthropomorphic "our father in heaven" (Jid. > LL)

(perf. 1st. p. plu.) iv  
we showed رَأَيْنَا

(imperf. 3 p.m. sing.) iv  
he shows يُرَى

(imperf. 2 p. sing.) iv  
thou show تُرَى

(imperf. 1st. p. sing.) iv  
I show أَرَى

(imperf. 1st. p. plu.) iv  
we show نُرَى

show (perate. 2 p.m. sing.) أَرِ

show us أَرِنَا show me أَرِنِي

~is seen (pip.) يُرَى

they will be shown (pip.) يُرَوْنَ

(imperf. 3 p.m. plu.) ii  
they make show يَرَاءُونَ

الَّذِينَ هُمْ يُرَاءُونَ

Those who make show.

[107:6]

(perf. 3 p.m. sing.) vi  
(they) see each other تَرَاءَى

فَلَمَّا تَرَاءَى الْجَمْعَانِ

When the two parties saw  
each other. [26:61]

(perf. 3 p.f. sing.) vi  
they faced each other تَرَاءَتْ

فَلَمَّا تَرَاءَتِ الْفِئَتَانِ

When the two groups faced  
each other. [8:48]

beholding, seeing (n.v.) رَأَى

(imperf. 3 p.m. sing.) v يَرْبَعُ  
he waits

(imperf. 3 p.m. plu.) v يَرْبَعُونَ  
they wait

(imperf. 3 p.f. plu.) v يَرْبَعْنَ  
they (f.) wait, they should wait

(imperf. 2 p.m. plu.) v تَرْبَعُونَ  
you are waiting

(imperf. 1st. p. plu.) v نَتَرْبَعُ  
we are waiting

(perate 2 p. plu.) v تَرْبَعُوا  
you wait !

waiting (v.n.) تَرْبَعٌ

(Ap-der. m. plu.) مَتَرْبَعُونَ  
waiters

### د ب ط ★

(perf. 1st. p. plu.) رَبَطْنَا  
< we braced, fortified  
رَبَطَ يَرْبِطُ رَبَطًا وَرَبَاطَةً (ض)  
to be firm, to tie, fasten

(perate. 2 m. plu.) iii رَابِطُوا  
be ever ready ! be steadfast !

strings (v.n.) iii رِبَاطٌ  
strings of horses رِبَاطُ الْخَيْلِ

### د ب ع ★

one-fourth (fraction) الرَّبْعُ

fours (plu. num.) رُبَاعٌ

often (LL), (particle) رُبَّمَا  
oft times, in the Hereafter (Jid.), it may be (Pic.),  
the time may come (Sale.),  
perchance (Arb.)

< godly men (plu. n.) رَبَّيُّونَ  
رَبِّ يَرْبِي رَبًّا  
to be master (i)

to feed (ii)

to bring up a (iii)  
child

stepdaughters (plu. n.) رَبَائِبُ

divines, (plu. n.) رَبَّانِيَّينَ، رَبَّانِيُونَ  
worshippers of the Lord,  
faithful servants of the Lord

رَبَتْ see د ب و

### د ب ح ★

(perf. 3 p.f. sing.) رَحِمْتُ  
< profited  
رَحِمَ يَرْحِمُ رَحْمًا وَرَبَاحًا (س)  
to gain, be successful in trade

profited not مَا رَحِمْتُ

### د ب ص ★

(perf. 3 p.m. plu.) v تَرَبَّعْتُمْ  
< you waited  
تَرَبَّعَ v تَرَبَّعَا  
to wait, watch for an opportunity

however slight, over and above the principle sum lent, and this includes both usury and interest (Jid. P. 3, n. 141)

Note: the Quranic transcription of this word is رُبُو in the above verses; also رِبَا with اَلِف is to be noted in Q. 30:39.

(perf. 3 p. dual.) assim. رَبَّيَا  
they twain brought up  
they (parents) brought me رَبَّيَانِي  
up or raised me up,  
i.e. sustained and took  
care of me

(assim. < رُبِّي) رُبَّتْ  
(imperf. 1st. p. plu.)  
we bring up

did we not bring اَلَمْ نَرْبِكَ  
thee up?

(act. pic. m. sing.) acc. رَايَا  
swelling (or) on top

(act. pic. f. sing.) acc. رَايَةً  
increasing

a height (n.) رَبْوَةٌ

ر ت ع ★

(imperf. 3 p.m. sing.) رَبَّعَ  
~refresh himself with fruits  
< رَبَّعَ رَبَّعَ رَبَّعًا وَ رَبَّعًا  
to eat and drink (ف) وَ رُبُوعًا  
to satisfaction

four (cardinal num.) اَرْبَعَةٌ / اَرْبَعٌ

forty (cardinal num.) اَرْبَعِينَ

fourth (ordinal num.) رَابِعٌ

★ ر ب و

(perf. 3 p. f. sing.) رَبَّتْ  
< ~swelled

رَبًّا يَرْبُو رَبًّا وَ رُبُوًّا (ن)  
to increase, grow (child),  
augment wealth

(imperf. 3 p.m. sing.) يَرْبُو  
~ increases

in order to get increased لِيَرْبُو

(imperf. 3 p.m. sing.) iv يَرْبِي  
~ makes increased

more increased (elative) اَرْبَى  
i.e. in number, more  
numerous

أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ

A community may be more  
numerous than (another)  
community. [16:92]

usury (n.) الرِّبَا (الرُّبُو)

(The word رِبُو is but partially covered by the English word usury which in modern parlance means only an exorbitant or extortionate interest; the Arabic رِبُو on the other hand means any addition,

## ر ج ج ★

(pp. 3 p. f. sing.) رَجَّتْ  
 < is shaken  
 to shake, رَجَّ بِرُجٍّ رَجًّا (ن)  
 make termble, termble.

shaking (acc. v.n.) رَجًّا

## ر ج ز ★

calamity, doom, (n.) رَجْزٌ  
 evil kind of punishment.  
 litt. pollution

فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِّنَ السَّمَاءِ

Then We sent down upon the  
 wrong-doer wrath from  
 the heaven. [2:59]

pollution (n.) الرُّجْزُ

وَالرُّجْزَ قَامُجْزُ

And the pollution shun, (i.e.  
 pollution of idolatry)[74:5]

## ر ج س ★

(synonym of رَجْزٌ) (n.) رَجَسَ  
 < uncleanliness (1)

رَجَسَ بِرُجْسٍ رَجْسًا وَ  
 to disgrace and رَجْسًا (س)  
 defile one-self by a shame-  
 ful deed, thunder (sky)

لِيَذْهَبَ عَنْكُمُ الرِّجْسُ

To take away uncleanliness  
 from you. [33:33]

## ر ت ق ★

closed up (acc. n.) رَتَقًا  
 to close, رَتَقَ بَرْتَقًا رَتَقًا (ن)  
 be joined together

## ر ت ل ★

(perf. 1st. p. plu.) ii رَتَّلْنَا  
 we intoned (in repeating  
 or recitation)

< رَتَّلَ ii تَرْتِيلًا

رَتَّلَ v تَرْتِيلًا

to read gracefully and dis-  
 tinctly

intonation (v.n. > ii) تَرْتِيلٌ  
 (of the Quran) with mea-  
 sured voice

(perate 2 p.m.) تَرْتِيلٌ  
 recite with intonation

تَرْتِيلٌ signifies pronounc-  
 ing the word or words  
 with ease and correctness;  
 this is the proper signi-  
 fication but the conven-  
 tional meaning is being  
 regardful of the places of  
 utterance of the letters,  
 and mindful of the pauses,  
 and the lowering of the  
 voice, and making it  
 plaintive, in reading or  
 reciting.

(perf. 2 p.m. plu.) رَجَعْتُمْ  
you returned

(perf. 1st. p. plu.) رَجَعْنَا  
we returned

(imperf. 3 p.m. sing.) يَرْجِعُ  
returns, answers

(imperf. 3 p.m. plu.) يَرْجِعُونَ  
they return, bring answer

(imperf. 2 p. plu.) تَرْجِعُونَ  
you take back

فَلَوْلَا إِن كُنْتُمْ غَيْرَ مَدِينِينَ

تَرْجِعُونَهَا إِن كُنْتُمْ صَادِقِينَ

Why then, if ye are not in  
bondage, do you not force  
it back, if ye are trustful?  
[56:86-87]

(perate. 2 p.m. sing.) اَرْجِعْ  
go back (1)

اَرْجِعْ إِلَىٰ رَبِّكَ

Return to thy Lord. [12:50]

bring back, (2)  
repeat

ثَوَارِجِ الْبَصَرِ كَرَّتَيْنِ

Then repeat thy look twice  
over. [67:4]

(perate. 2 p. f. sing.) اَرْجِعِي  
return thou

(perate. 2 p.m. plu.) اَرْجِعُوا  
return you (m. plu.)

(Allah is addressed by man  
in plural instead of singular  
as a sign of regards.)

wrath (2)

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رِجْزِكُمْ غَضَبٌ

He said surely there have  
befallen you wrath and  
indignation from your  
Lord. [7:71]

pollution (3)  
of the idolatry

فَأَجْتَبِوا لِلرِّجْسِ مِنَ الْأَوْثَانِ

So avoid the pollution of  
the idols. [22:30]

ر ج ع ★

(perf. 3 p.m. sing.) رَجَعَ

<turned back

رَجَعَ يَرْجِعُ رُجُوعًا وَرَجَعًا (ض)  
to return, turn

back, repeat, answer, bring  
answer, to be brought  
back

returned (1)

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ

And when Musa returned to  
his people. [7:150]

brought back (2)

فَإِنْ رَجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ مِنْهُمْ

If, then Allah bringeth thee  
back to the party of them.  
[9:83]

(perf. 3 p.m. plu.) رَجَعُوا  
they returned

quaking (n.) الرَّاجِفَةُ

earthquake (n.) الرَّجْفَةُ

(Ap-der. m. plu.) الرُّجُفُونَ

< أَرْجَفَ iv إِرْجَافًا

to spread alarming reports  
(the raisers of the commo-  
tion i.e., the spreaders of  
false rumours and scan-  
dals)

★ ر ج ل

< foot (n.) رَجُلٌ

رَجَلَ يَرْجُلُ رَجَلًا (س)

to go on foot

أَرْجُضْ بِرِجْلِكَ

Urge with foot. [38:42]

foot (Jid., M.A., Pic.) (n.) رَجْلٌ

(walker, derived from  
Rgh.)

وَأَنْزِلْ عَلَيْهِمْ خَيْلًا وَرِجْلًا

And summon against them  
thine horse and thine foot.

[17:64]

two feet (n. dual.) acc. رِجْلَيْنِ

وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ

And of them is one that  
walketh upon its two feet.

[24:45]

feet (plu. n.) أَرْجُلٌ

أَلَمْ أَرَأِ أَنْ يَمْشَوْا بِهَا

Have they feet wherewith  
they walk. [7:195]

قَالَ رَبِّ ارْجِعُونِ

He said : My Lord send me  
back. [23:99]

(pp. 1st. p. sing.) رُجِيتُ

I am sent back

(pip. 3 p.m. sing.) بُرُجِعَ

~ is taken back

(pip. 3 p.f. sing.) تُرْجَعُ

is taken back

(pip. 3 p.m. plu.) يُرْجَعُونَ

they are taken back

(pip. 2 p.m. plu.) تَرْجَعُونَ

you are taken back

(imperf. 3 p. dual.) vi يَتَرَاوِعَا

they twain return unto each  
other

bringing back (n.) رَجْعٌ

return (v.n.) الرُّجُوعُ

(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.) تَرْجُفُ

< ~ shall quake

رَجَفَ يَرْجُفُ رَجْفًا وَ رَجْفَانًا وَ

رُجُوفًا (ن) to quake, tremble



رَجَمْنَا (perf. 1st. p. plu.)  
we stoned

وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ

And were it not for thy  
company we had surely  
stoned thee (to death).

[11:91]

يَرْمِيهِمْ < يَرْمِيهِمْ

(imperf. 3 p. m. plu.)  
they (pelt with) stone

(they stone thee يَرْمِيهِمْ )

لَأَرْجِمَنَّ (imperf. 1st. p. sing.) eml  
I surely shall stone

(I shall surely stone.

thee (لَأَرْجِمَنَّ )

لَنَرْمِيَنَّ (imperf. 1st. p. plu.) eml  
we surely shall stone

(we surely shall stone

thee (لَنَرْمِيَنَّ )

تَرْمِيهِمْ < تَرْمِيهِمْ

ye stone (imperf. 2 p. m. plu.)

(ye stone me تَرْمِيهِمْ )

Caution: The رَجَمَ in رَجَمَ  
is a short form of (رَجَمَ)  
pronoun.

الْمُرْجُومِينَ (pact. pic. m. plu.) acc.  
those who are stoned

رَجَمَ to guess (v.n.)

رُجُومَ shooting stars (plu. n.)

man (opp. woman) (n.) رَجُلٌ

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا

And if We had him an angel,  
We would certainly have  
made him a man. [6:9]

رَجُلَانِ, رَجُلَيْنِ two men (n. dual)

رِجَالٌ plu. of رَجُلٌ (1) (n.)

الرِّجَالُ قَوَّامُونَ عَلَى النَّسَاءِ

Men are overseers over wo-  
men. [4:34]

(see Jid. P. 5, n. 73)

رَجُلٌ or رَجُلٌ plu. of رَجُلٌ  
walker on foot (Rgh.)

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا

And proclaim thou among  
mankind, they shall come  
walking on foot. [22:27]

وَأَنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

And if you fear then (pray)  
on foot or riding. [2:239]

★ ر ج م

الرَّجْمَ <to stone (1) (v.n.)

رَجَمَ رَجْمًا (ن)

to stone

<to guess (2)

- بِالْقَبِّ أَوْ بِالظَّنِّ

to guess, surmise

to throw off, to (3)

shoot, to curse

تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَيُؤَيِّرُكَ مِنْ تَشَاءُ

Thou can defer whom thou wilt of them and take unto thee such as thou wilt.

[33:51]

(*pact. pic. m. sing.*) مَرْجُوٌّ  
one hoped for

(*pact. pic. plu. > iv*) مَرْجُونَ  
those who are kept awaited

defer (or) put (*iv < perate*) أَرْجُ  
off

قَالُوا أَرْجِهْ وَأَخَاهُ

And they said: put him and his brother off. [7:111]

★ ر ح ب ★

(*perf. 3 p.f. sing.*) رَحِبَتْ  
<~become wide

رَحْبَ يَرْحُبُ رُحْبًا وَرَحْبًا (ك)  
to be wide, spacious (place)

وَصَافَتْ عَلَيْكَ الْأَرْضُ بِمَا رَحُبَتْ

And the earth, wide as it is, straitened unto you. [9:25]

welcome (*v. min.*) مَرْحَبًا

لَا مَرْحَبًا لَهُمْ

No welcome for them.

[38:59]

★ ر ح ق ★

pure wine (*act. 2 pic. n.*) رَحِيقٌ

وَجَعَلْنَاهُمْ رُجُومًا لِلشَّيْطَانِ

We had made them shooting stars for the Satan. [67:5]

(*act. pic. adj.*) رَجِيمٌ  
one thrown off with curse

فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

Then get thee forth therefrom; verily thou are damned (cursed). [15:34]

★ ر ح و ★

أَرْجَاءُ (*plu. n.*)  
(*sing.* رَجَا border—*Rgh.*)

وَالْمَلَائِكَةُ عَلَى أَرْجَائِهِمَا

And the angels shall be on the borders thereof.

[69:17]

(*imperf. 3 p.m. sing.*) يَرْجُو  
<~hopes, expects

رَجَا يَرْجُو رَجَاءً وَرَجْوًا (ن)  
to hope, expect, hope for

وَيَرْجُوا رَحْمَةً رَبِّهِ

And he hopes the mercy of his Lord, [39:9]

(*imperf. 3 p.m. plu.*) يَرْجُونَ  
they expect

(*imperf. 2 p.m. plu.*) تَرْجُونَ  
you expect

(*imperf. 2 p.m. sing.*) iv تَرْجِي  
thou defer (or put off)

(imperf. 3 p.m. sing.) (nom.) **يَرْحَمُ**  
he will be merciful

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

Those! Allah will surely  
show mercy to them.  
[9:71]

عَسَىٰ رَبُّكَ أَنْ يَرْحَمَكُمُ (acc.)

Belike your Lord may yet  
have mercy on you. [17:8]

فَأَنذَرْتُ الْبَنَ كَمَا بَرَّحْمَنَارَبَّنَا (gen.)

They said if our Lord have  
not mercy on us. [7:149]

(imperf. 2 p. sing.) **تَرْحَمُ**  
thou shows mercy

(perate. 2 p.m. sing.) **أَرْحَمُ**  
have mercy!

you are (pip. 2 p. plu.) **تُرْحَمُونَ**  
(or will be) shown mercy

mercy (n.) **رَحْمَةٌ**

affection (n.) **رُحْمٌ**

خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

One better then he in piety  
and closer in affection.  
[18:81]

(plu. of **رَحْمٌ** womb) **أَرْحَامٌ**  
wombs

most merciful (elative) **أَرْحَمُ**

(act. pic. m. plu.) **الرَّاحِمِينَ**  
those who are merciful

★ ل ح ر

<pack (n.) **رَحْلٌ**

**رَحَلَ يَرْحَلُ رَحَلًا وَ رَحِيلًا (ف)**  
to depart from one place  
and to go to another,  
migrate

جَعَلَ السَّاقِيَةَ فِي رَحْلِ أَخِيهِ

He placed the drinking-cup  
in his brother's pack.

[12:70]

packs (plu. n.) **رِحَالٌ**

★ م ح ر

(perf. 3 p. m. sing.) **رَحِمَ**

<~has mercy

**رَحِمَ يَرْحَمُ رَحْمَةً وَ مَرْحَمَةً**

**وَ رَحْمًا (س)**

to have mercy on, have  
compassion upon, pity.

he has mercy on him **رَحِمَهُ**

he has mercy on us **رَحِمَنَا**

(perf. 2 p.m. sing.) **رَحِمْتَ**

thou had mercy

thou had mercy on him **رَحِمْتَهُ**

(perf. 1st p. plu.) **رَحِمْنَا**

we have mercy

Caution: **رَحِمْنَا** is 1st. p. plu.,

we have mercy; **رَحِمْنَا** is

3rd. p. sing. attached to

(نَا) pronoun, he has

mercy on us.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْوِي بِأَمْرِ رَحْمَاءَ

Then We subjected to him  
the wind, it ran gently by  
his command. [38:36]

★ ر د ا

support (n.) رَدَا

فَأَرْسَلْهُ مَعَ رَدَا

So send him with me as a  
support. [28:34]

★ ر د د

(perf. 3 p.m. sing.) assim. رَدَّ  
<~gave back, (to return,  
to refer) رَدَّ يَرُدُّ رَدًّا

وَرَدًّا وَرَدُّوْا (ن)  
to send back, turn back,  
reject, refuse, repel

(perf. 3 p.m. plu.) assim. رَدُّوْا  
they gave back

(perf. 1st. p. plu.) assim. رَدَدْنَا  
we return back

assim. يَرُدُّوْنَ (acc.) رَدُّوْا

they give (imperf. 3 p.m. plu.)  
back, return, refer

(imperf. 1st. p. plu.) رُدُّوْا  
we give back, return, refer

(pp. 3 p.m. plu.) assim. رُدُّوْا  
they were returned, taken  
back

وَأَنْتَ أَكْرَمُ الرَّحِيمِينَ

And Thou art Most Merciful  
of merciful. [7:151]

وَأَنْتَ خَيْرُ الرَّحِيمِينَ

And Thou art the best of  
the merciful ones. [23:118]

(act. 2 pic./n. adj.) رَحِيمٌ  
merciful

compassionate رَحْمَانٌ

Note: الرَّحْمَنُ and الرَّحِيمُ

are names or epithets  
applied to God; the for-  
mer (الرَّحْمَنُ) is consi-  
dered as expressive of  
intensiveness — agreeable  
with, analogy,—may be  
rendered as the Merciful.

They are both names or  
epithets formed to denote  
intensiveness of signifi-  
cation, from رَحْمَانٌ such as

عَلِيمٌ and غَضَبٌ > غَضَبَانُ

> عِلْمٌ (Jid. LL)

the compassion (v. mim.) الْمَرْحَمَةُ

★ ر خ و

<gently (adj.) رُخَاءُ

رَخِي يَرْخِي رُخَاءً وَرَخْوَةً (س)  
to be soft, relaxed, flaccid,

رَادَّيْنِ &lt;acc. رَادَّيْ

رَادُّوْنَ &lt;nom. رَادُّوْنَ

(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*).

(fact. pic. sing.) رَدُّودٌ  
avoidable, made to return

(fact. pic. plu.) رَدُّودُونَ  
avoidable, made to return

ر د ف ★

(perf. 3 p.m. sing.) رَدَفَ  
<to be close behind

رَدِفَ يَرْدِفُ رَدْفًا (س)  
to follow, come behind, ride  
behind

عَلَيْكُمْ أَنْ يَكُونَ زَوْفُكُمْ بَعْضُ الَّذِي سَتَجِدُونَ  
Belike close behind you is  
some of that which ye  
may hasten on. [27:72]

(act. pic. f. sing.) الرَادِفَةُ  
one that comes after another  
without break, follower

تَبِعُهَا الرَادِفَةُ  
There will follow it (after  
the earthquake) the next  
(blast.) [79:7]

(pp. 3 p.f. sing.) assim. رَدَّتْ  
~was returned

(pp. 1st. p. plu.) assim. رَدِدْتُ  
I was returned

(pip. 3 p.m. sing.) assim. رُدَّ  
~is (or will be) taken back,  
referred, given back

(pip. 3 p.m. plu.) رُدُّونَ  
they are (or will be) driven  
back

(pip. 2 p.m. plu.) رُدُّونَ  
you will be taken(driven)back

(imperf. 3 p.m. plu.) v رَدَّدُونَ  
they waver, (they are tossed  
to and fro) (*Jid.*)

(perf. 3 p.m. sing.) viii ارْتَدَّ  
~get back (to one's previous  
state)

(perf. 3 p.m. dual.) viii ارْتَدَّا  
the twain followed back

(perf. 3 p.m. plu.) viii ارْتَدُّوا  
they returned, went back

(imperf. 3 p.m. sing.) viii يَرُدُّ  
gets (comes) back

(perate neg. m. plu.) لَا تَرْتَدُّوا  
return not, (do not go back)

رَدَّ  
taking back, (v.n.)  
restoration

رَادَّ  
bringing back (act. pic.)

(imperf. 2 p.m. sing.) iv تَوَدَّى  
thou caused to perish (or  
to ruin)

قَالَ تَاللّٰهِ اِنْ كِدْتَ لَتُرْدِيْنَ

He said : By Allah, thou hadst  
wellnigh causedest me to  
perish. [37:56]

Note : The nun. of لَتُرْدِيْنَ  
is personal pronoun i.e.  
a short from of نِي .

(imperf. 3 p.m. plu.) iv يَرُدُّوْا  
they cause SS to perish  
that they may cause them لِيُرْدُوْهُمْ  
to perish

(perf. 3 p.m. sing.) v تَرَدَّى  
~perish

وَمَا يَنْفَعِيْ عَنْهُ مَالٌ اِذَا سَرَدَّى

And his substance will avail  
him not, when he peri-  
sheth. [92:11]

(Ap-der. f. sing.) الْمُتَرَدِّبَةُ  
the tumbled i.e. an animal  
killed by a fall

★ ر ذ ل

< the meanest one (elative) أَرْدَلُ

رَدْلٌ يَرْدُلُ رَدَالَةً (س، ك)  
to be mean

وَمِنْكُمْ مَنْ يُرَدُّ اِلَى اَرْدَلِ الْعَنَبِ

And of you are some who  
are brought to the meanest  
of age. [16:70]

(m. plu. iv. <ap-der.) مُرْدِفِيْنَ  
comers one after another,  
each following another

اِنِّىْ مُرْدِفٌ بِالْاَنْبِيَاۤىِۡنَ السَّكِيْنَةِ مُرْدِفِيْنَ

Verily I am about to succour  
you with a thousand of  
angels rank in rank (who  
will come down conti-  
nously). [8:9]

★ ر د م

a rampart (n.) acc. رَدْمًا

< رَدَمَ يَرْدُمُ رَدْمًا (ف)

to fill up

★ ر د ي

(imperf. 2 p.m. sing.) تَوَدَّى  
<thou perish

رَدِيَّ يَرْدِي رَدْيًا (س)

to die, perish

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ

هَوَاهُ فَنَزِلْ

So let not him who believeth  
not in it, and followeth  
his own desire, keep thee  
away from it, lest thou  
perish. [20:16]

(perf. 3 p.m. sing.) iv أَرَدَّى  
has ruined

(أَرَدَاكُمْ (has ruined you

(imperf. 3 p.m. sing.) رَزَقَ  
he provides

(imperf. 2 p.m. sing.) تَزُقُ  
thou provide

(imperf. 1st. p. plu.) نَزُقُ  
we provide

(perate 2 p. m. sing.) ارْزُقْ  
provide!, may thou provide!

ارْزُقْنَا  
may thou provide us!

(perate, 2 p.m. plu.) ارْزُقُوهُمْ  
(you) provide!

(pp. 3 p.m. plu.) رَزِقُوا  
they were provided

(pp. 1st. p. plu.) رَزِقْنَا  
we were provided

(pip. 3 p.m. plu.) يُرْزَقُونَ  
they are provided

(pip. 2 p. dual.) مُرْزَقَانِ  
you (twain) are provided

رِزْقٌ  
provision (n.)

(act. pic. m. plu.) رَازِقِينَ  
providers

وَأَنْتَ خَيْرُ الرَّازِقِينَ

Thou art the best of providers. [5:114]

رِزَاقٌ  
the provider (extensive n.)  
of livelihood

د س خ

(act. pic. m. plu.) الرَّاغِبُونَ  
< firmly grounded people  
(in knowledge)

(B. plu. of ارْزُلْ) أَرَادِلُ  
meanest ones

وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ  
أَرَادُوا لَنَا بَأْسًا ظَالِمًا

And we behold not that any  
follow thee except the mea-  
nest of us, (by) an imma-  
ture opinion, [11:27]

(S. plu. of ارْزُلْ) أَرْزُلُونَا

قَالُوا أَتُؤْمِنُ لَكَ وَتَتَّبِعَكَ الْأَرْدَلُونُ

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 رَزَقٌ رِزْقًا (ن)

to provide  
necessaries of life

( good), grant, bestow

رَزَقَنِي  
he provided me

رَزَقَكُمُ  
he provided you

رَزَقَهُمْ  
he provided them

(perf. 1st. p. plu.) رَزَقْنَا  
we have provided

رَزَقْنَاهُ  
we have provided him

رَزَقْنَاهُمْ  
we have provided them

رَزَقْنَاكُمْ  
we have provided you

ر س ل ★

(perf. 3 p.m. sing.) iv **أَرْسَلَ**  
 <~sent  
 to send **أَرْسَلَ إِرسَالًا**

(perf. 3 p.m. plu.) vi **أَرْسَلُوا**  
 they sent

(perf. 3 p.f. sing.) iv **أَرْسَلَتْ**  
 she sent

(perf. 1st p. plu.) iv **أَرْسَلْنَا**  
 we sent

(imperf. 3 p.m. sing.) iv **يُرْسِلُ**  
 he sends

(imperf. 1st p. plu.) iv **نُرْسِلُ**  
 we send

(epl. imperf. 1st p. plu.) iv **لَنُرْسِلَنَّ**  
 we surely will send

I shall never (neg. acc.) **لَنْ أُرْسِلَ**  
 send

send ! (perate iv) **أُرْسِلْ**

send him with us **أُرْسِلْهُ مَعَنَا**

then (you people) send me. **فَارْسِلُونِي**

Note : The final *nun* in **فَارْسِلُونِي**

is short form of **فِي** of a  
 personal pronoun, not of  
 plural.

(pp. 3 p.m. sing.) iv **أُرْسِلَ**  
 he was sent

(pp. 3 p. plu.) iv **أُرْسِلُوا**  
 they were sent

**رَسَخَ يَرْسُخُ 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 بِالْمُرُوفِ i.e., with beneficence, or benefit. (Jid. > LL)

ر س و ★

(perf. 3 p.m. sing.) iv أَرَسَى  
< ~established SS firmly  
رَسَا يَرْسُو رُسُوًا وَرُسُوءًا (ن)  
to be firm, stable, immovable

وَالْجِبَالِ أَرَسَهَا

And the mountains! He established them firm.

[79:32]

(plu. of رَايَسَةٌ) رَوَاسِي  
firm mountains

firmly (act. pic. f. sing) رَايِسَاتٌ  
fixed, immovable

(plu. of رَايَسَةٌ)

وَقَدْ وَرِثَوْنِي

And cauldrons standing firm (which could not be removed from their place.)

[34:13]

(n. for place) مَرْسِي  
anchorage (1)

بِسْمِ اللَّهِ مَجْرِبَهَا وَمَرْسَهَا

In the name of Allah be its course and its anchorage.

[11:41]

I am sent (1st. p. sing.) iv أُرْسِلْتُ  
or was sent

فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ

I have surely preached unto you that wherewith I was sent to you. [11:57]

(pp. 2 p.m. plu.) iv أُرْسِلْتُمْ  
you are sent, (or) you were sent

(pp. 1st. p. plu.) iv أُرْسِلْنَا  
we are sent

(pip. 3 p.m. sing.) يُرْسَلُ  
~is being sent, is sent

message (v.n.) رِسَالَةٌ

messages (plu. of رِسَالَةٌ) رِسَالَاتٌ

(nom.) < مُرْسِلُونَ

senders (acc. gen.) مُرْسِلِينَ

(ap-der. f. sing.) مُرْسِلَةٌ  
sender (woman)

the wind (مُرْسَلَاتٌ)  
sent forth

وَالْمُرْسَلَاتُ 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 أَلَاذِمْ يَوْمَ رَحْمَتِ رَبِّهِمْ

Or whether their Lord intendeth for them a right direction. [72:10]

benefit (3)

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Say : verily I owe not for you (power of) hurt nor benefit. [72:21]

rectitude (v.n.) الرَّشَادُ

(act. pic. m. plu.) الرَّاشِدُونَ

men of rectitude

(act. 2 pic.) رَشِيدٌ

a right-minded man, a man of rectitude, rightly-directed

أَلَيْسَ يَسْأَلُكُمْ رَبُّكُمْ

Is there not among you any man right-minded ?

[11:78]

وَمَا أَرْسَلْنَاكَ إِلَّا رَشِيدًا

And the commandment of Fir'awn was not rightly-directed [11:97]

(Ap-der. iv, m. sing.) مَرشِدٌ

a director (to the right path.)

ر ص د ★

< watching, (v.n.) رَصَدَ رَصْدًا  
lying in wait

arrival (2)

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

رَشَدٌ يَرْشُدُ وَ رَشِيدٌ يَرْشُدُ رَشْدًا

وَ رَشْدًا وَ رَشِيدًا (ن، س)

to follow the

right way, be well-guided

discretion (1) (v.n.) الرَّشْدُ

i.e., maturity of intellect, capacity to manage one's affairs

وَنَافِلَتُهُمْ رَشْدًا

Then if you perceive in them a discretion. [4:6]

rectitude, (2)

directive knowledge

وَمَا عَلَّمْتُكَ إِلَّا رَشْدًا

Of that which thou hast taught a directive knowledge. [18:66]

right course (1) (n.) الرَّشْدُ (رَشْدًا)

وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

And prepare for us a right course. [18:10]

< رَصَّ يَرْصُ رَصًّا (ن)

to stick together, compact

★ ر ض ع

(perf. 3 p.f. sing.) iv أَرْضَعَتْ  
< she suckled

رَضَعَ يَرْضَعُ رَضًّا وَ رَضَاعَةً  
& رِضَاعًا (ف، ض)  
to suck the breast

(pref. 3 p.f. plu.) أَرْضَعْنَ  
they suckled

فَإِنْ أَرْضَعْنَ لَكُمْ

Then if they suckle (their children) for you. [65:6]

وَأُمَّهَاتُكُمُ الَّتِي أَرْضَعْنَكُمْ

And your foster mothers (who have suckled you). [4:23]

(imperf. 3 p.f. sing.) iv تُرَضِعُ  
she suckles

سَتُرَضِعُ she shall suckle

(imperf. 3 p.f. plu.) iv يَرْضَعْنَ  
they suckle

(perate. 2 p.f. sing.) iv أَرْضِعِي  
suckle !

أَرْضِعِيهِ suckle him !

تَسْتَرْضِعُونَ < acc. تَسْتَرْضِعُونَ

(imperf. 2 p.m. plu.) x  
you seek suckling (for your children)

رَصَدَ يَرْصُدُ رَصْدًا (ن)

to watch, watch for, lie in wait for

فَمَنْ يَتَوَجَّعُ الْآنَ يَجِدْ لَهُ شُهَابًا رَصْدًا

But he who tries to listen now finds a flame lying in wait for him. [72:9]

إِرْصَادٌ (v.n. > iv)  
a lurking place  
مَرَصِدٌ (n. for place)  
ambush

وَاتَّقُوا الْإِمْلُكَ مَرَصِدًا

And sit in wait for them in every ambush. [9:5]

(Ambuscade is the hiding of troops for the purpose of a sudden surprise attack — Jid.)

مِرْصَادٌ (n. for instrument used as a n. of place) ambuscade

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Verily the hell is ambuscade. [78:21]

(The angels whereof are lying in a wait for the guilty — Jid.)

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

Verily thy Lord is an ambuscade. (Where he watches the doings of the wicked — Jid.) [89:14]

★ ر ص د

مَرْصُوصٌ (pact. pic. m. sing. adj.)  
well compacted

prefer (4)

رَضُوا أَن يَكُونُوا مَعَ الْخَوَالِفِ

They preferred to be with  
those who remained be-  
hind. [9:87]

(perf. 2 p.m. plu.) رَضِيتُمْ

you are contented

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 يَرْضَاهُ لَكُمْ

(imperf. 2 p.m. sing.) تَرْضَى  
thou are pleased

that thou may be pleased لِيَرْضَى

thou are pleased تَرْضَاهَا  
with which thou like

(imperf. 3 p.f. sing.) تَرْضَى  
(used for a group)

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be  
pleased with thee. [2:120]

(imperf. 3 p.m. plu.) يَرْضَوْنَ  
they like, they are pleased  
with

(ap-der. f. sing.) مُرْضِعَةٌ

a suckling woman

suckling (n.) الرِّضَاعَةُ

(plu. of مُرْضِعَةٌ) الْمُرَاضِعُ

suckling women

ر ض ي

(perf. 3 p.m. sing.) رَضِيَ

&lt;~ is pleased (1)

رَضِيَ بِرَضَى رَضَى وَ رَضُوا (س)  
to be pleased, satisfied,  
content

(perf. 3 p.m. plu.) رَضُوا

they are pleased

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah is well-pleased with  
them and they are well-  
pleased with Allah.

[5:119]

chosen (2)

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

And I have chosen for you  
Al-Islam as religion.

[5:3]

was content (3)

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ

And if they were content  
with what Allah and His  
messenger gave them.

[9:59]

(perf. 3 p.m. sing.) vi ارْتَضَى  
~approved (1)

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى

And they intercede not except  
for whom He approved.

[21:28]

chdosed (2)

فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

Then He discloseth not His  
unseen unto anyone except  
a messenger whom He  
chooses. [72:26-7]

(act. 2 pic. adj.) رَضِيَ  
acceptable

(act. pic. f. sing.) رَاضِيَةً  
well-pleased

(pact. pic. f. sing.) مَرْضِيَّةٌ  
well-pleasing, approved one

ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَُّرْضِيَّةً

Return unto thine Lord well-  
pleased (and) well-pleasing.  
[89:28]

(pact. pic. m. sing.) مَرْضِيٌّ  
approved one

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

And he was with his Lord  
the approved one.  
(opp. rejected one.)

[19:55]

good-will (v.n. mim.) مَرْضَاةٌ

(imperf. 3 p.f. plu.) يَرْضَيْنَ  
they (women) may be pleased

nom. تَرْضَوْنَ acc. تَرْضَوْنَ

(imperf. 2 p.m. plu.)  
you choose, like, are pleased  
with

among those whom تَرْضَوْنَ  
you choose

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ

فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

They will swear to you that  
you may be pleased with  
them. But if you are  
pleased with them, Allah  
is not pleased with the  
transgressing people.

[9:96]

(imperf. 3 p.m. plu.) iv يَُرْضَوْنَ  
they please you

يَرْضَوْا (< يَُرْضَوْنَ )

(imperf. 3 p.m. plu.) iv  
they please you or make you  
please

(Note : The nun of plural is  
dropped due to idafa.)

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ

They swear by Allah to you  
to please you. [9:62]

(perf. 3 p.m. plu.) vi تَرَاضَوْا  
they agree among themselves

(perf. 3 p.m. plu.) vi تَرَاضَيْمُ  
you agree among yourselves

## ★ ر ع د

&lt;thunder (n.) رَعْدُ / الرَّعْدُ

رَعْدٌ مَرَعْدٌ رَعْدًا

to thunder (ف) وَ رُعُودًا

## ★ ر ع ي

(perf. 3 p.m. plu.) رَعَوْا

&lt;they tended

رَعَى مَرَعَى رَعْبًا وَ

رِعَايَةً وَ مَرَعَى (ف)

to have regard to,  
tend, rule, pasture, graze

فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

They tended it not with its  
due tendance. [57:27]

(perate. 2 p.m. plu.) ارْعَوْ

pasture

كُلُوا وَ ارْعَوْا أَنْعَامَكُمْ

Eat and pasture your cattle.  
[20:54]

(perate. m. sing.) رَاعِيًا

give ear to us, listen

(us: pronoun رَاعٍ + نَا)

(act. pic. m. plu.) رَاعُونَ (رَاعُونَ)

care-takers, observers (of du-  
ties, trusts etc.)(phu. of رَاعٍ shepherd) الرِّعَاءُ  
shepherds

agreement (v.n.) تَرَاضَى

pleasure (n.) رِضْوَانٌ

## ★ ر ط ب

&lt;fresh (n.) رَطْبٌ

رَطْبٌ يَرَطْبُ رَطَابَةً (ك)

to be fresh

لَا تَطْبُ وَلَا يَابِسُ إِلَّا فِي كِتَابٍ مُبِينٍ

Nor out of fresh or dry is in  
Book luminous. [6:59]

fresh dates (n.) رُطْبٌ

سُقُوطٌ عَلَيْكَ مِنْهَا حِينًا

It shall drop on thee dates  
fresh and ripe. [19:25]

## ★ ر ع ب

&lt;terror (1) (n.) الرَّعْبُ

رَعَبٌ يَرَعَبُ رَعْبًا وَ رُجْبًا (ف)

to frighten, be frightened

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

We shall cast a terror into  
hearts of those who dis-  
believe. [3:151]

awe (2)

كَلِمَاتٍ مِنْهُمْ رُجْبًا

And thou wouldst surely  
have been filled with awe  
of them. [18:18]

longing (v.n.) رَغْبًا < acc.  
(act. pic. m. sing.) رَاغِبٌ (عَنْ)  
averse

أَرَاغِبُ أَنْتَ عَنْ رَبِّكَ يَا إِبْرَاهِيمُ

Art thou averse to my gods,  
O Ibrahim ? [19:46]

(act. pic. m. plu.) رَاغِبُونَ - إِلَى -  
beseechers (sing.) رَاغِبٌ

إِنَّا لَإِلَى رَبِّنَا رَاغِبُونَ

Verily we are unto our Lord  
beseechers. [68:32]

### ر غ د

< plenteously (v.n.) acc. رَغَدًا

رَغَدَ يَرُغِدُ رَغْدًا (م)

to live in ease and affluence  
(life), to eat plentifully

### ر غ م

(n. p.i.) acc. مُرَاغِمًا

< refuge, (Jid.) wide way  
to follow (Rgh.), a place  
of escape (Rd.)

to break iii رَاغِمَ مُرَاغِمَةً  
away in anger

< رَغِمَ رَغْمًا (ف) - أَقْبَهُ

to be humiliated

pasturage (n. for place) مَرْعَى  
(for the cattle)

### ر غ ب

يَرْغَبُ - عَنْ - (imperf. 3 p.m. sing.)  
< ~ is/will be averse

رَغِبَ يَرْغَبُ رَغْبَةً (س)  
to desire, long for ( فِي ),

to have no desire ( عَنْ ),

to supplicate ( إِلَى ),

to prefer - يَرْغَبُ - بِ , عَنْ -  
one thing to another

وَمَنْ يَرْغَبُ عَنْ وَلَدِهِ إِبْرَاهِيمَ

And who shall be averse  
from the faith of Ibrahim.  
[2:130]

يَرْغَبُوا acc. ب ع <  
(imperf 3 p.m. plu.)

they prefer

لَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ

They should prefer not them-  
selves before him. [9:120]

تَرْغَبُونَ (imperf. 2 p.m. plu.)  
you desire

ارْغَبْ (perate. m. sing.)  
attend !

وَإِلَىٰ رَبِّكَ فَارْغَبْ

And unto thy Lord, attend.  
[94:8]

ر ف ر ف

cushions (n.) رَفَرَفَ

ر ف ع

(perf. 3 p.m. sing.) رَفَعَ  
<~raised

رَفَعَ يَرْفَعُ رَفْعًا (ف)  
to raise, hoist

(perf. 1st p. plu.) رَفَعْنَا  
we raised

(imperf. 3 p. m. sing.) يَرْفَعُ  
raises

(imperf. 1st p. plu.) نَرْفَعُ  
we raise

(pip. 3 p. f. sing.) تَرْفَعُ  
be exalted

(perate. neg. m. plu.) لَا تَرْفَعُوا  
raise not

(act. pic. m. sing.) رَافِعٌ  
raising, lifting

(act. pic. f. sing.) رَافِعَةٌ  
exalting

(act. 2 pic. m. sing.) رَفِيعٌ  
lofty one

(pact. pic. m. sing.) الْمَرْفُوعُ  
claveted one

(pact. pic. f. sing.) مَرْفُوعَةٌ  
elavated one (f.)

ر ف ت

anything crushed (n.) acc. رُفَاتًا  
to pieces and fragments

< رَفَّتْ يَرْفُتُ رَفْنًا (ف)  
to break in pieces

ر ف ث

sexuality (1) (n.) رَفَثٌ

< رَفَتْ يَرْفُتُ رَفْنًا (ن)  
to have sexual conduct, to  
use immodest speech

أُجِلَ لَكُمْ لَيْلَةَ الْفِطْرِ وَالزَّكَاةِ إِلَى ذِي الْحِجَّةِ

Allowed unto you, on the  
night of fasts, is to go un-  
to your wives. [2:187]

lewdness (2)

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

There is no lewdness, nor  
wickedness, nor wrangling  
during the pilgrimage.

[2:197]

ر ف د

a present (n.) الرِّفْدُ

< رَفَدَ يَرْفُدُ رَفْدًا (ض)  
to make a present

(pact. pic. m. sing.) الْمَرْفُودُ  
present one



(imperf. 3 p.m. sing.) v يَرْقُبُ  
looks about

فَأَصْبَحَ فِي السَّيْتَةِ خَائِلاً يَرْقُبُ

And in the morning he was  
in the city fearing and  
looking about. [28:18]

(perate. m. sing.) viii اَرْقُبْ  
wait thou !

(perate. m. plu.) viii اَرْقُبُوا  
you wait !

(Ap-der. m. plu.) viii مَرْقُبُونَ  
they are waiting

(act. pic. m. sing.) رَقِيبٌ  
watcher

neck (1) (n.) رَقَبَةٌ

meta. a bound (2)  
person, slave

necks (n. p. b.) رِقَابٌ

★ ر ق د

sleeping (v.n.) رَقُودٌ

رَقَدَ يَرْقُدُ رَقْدًا وَ

رَقُودًا وَ رَقَادًا (ن)

to go to sleep

sleeping place, (n. p. t.) مَرْقَدٌ  
grave

★ ر ق ق

parchment (n.) رَقْعٌ

★ ر ف ق

(act. 2 pic. m. sing.) acc. رَفِيقًا  
companion

to accom- iii رَافِقَ مُرَافَقَةٍ  
pany one

<< رَفَقَ بَرَقُوقًا (ن)  
to be useful

easy arran- (n. ints.) acc. مَرْفَقًا  
gement

(litt. a thing by which one  
profits or gains advantage  
or benefit—LL)

resting (n. p. t. < viii) acc. مَرْفَقًا  
place

< elbows (n. ints. p. b.) مَرَافِقٌ

(sing.) مَرْفُقٌ

★ 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 مَوَالِيهِ إِلَّا ذِمَّةً

They respect not either kin-  
ship or agreement in a  
believer. [9:10]

لَا يَرْقُبُوا < n.d. acc. يَرْقُبُونَ  
as above

(imperf. neg. 2 p.m. sing.) لَمْ تَرْقُبْ  
thou has not guarded

(el. 3 p.m. plu.) **لِيَرْتَقُوا**  
let them ascend

mounting, ascending (v.n.) **رَقِيَ**

(act. pic. m. sing.) **رَاقِي**  
charmer (IK) ascender (Rgh.)

وَقِيلَ مَنْ رَاقٍ

And it is said: who will ascend with it (or who is the charmer or physician).  
[75:27]

Note: The word **رَاقِي** is an active participle from

**رَقِيَ** that means to ascend. If **رَقِيَ** is verbal

noun the meaning of the verse will be 'who can ascend with him to the heaven,' i.e., who can assist him in this moment and go with him. If the

verbal noun is **رُقْيَةٌ** the meaning of the verse will be 'who is or where is the charmer or physician that can avert the doom.'

ر ك ب ★

(perf. 3 p.m. dual) **رَكِبَا**  
< they twain embarked

to ride, **رَكِبَ يَرْكَبُ رُكُوبًا** (س)  
embark, mount on horse-back

ر ق م ★

(act. 2 pic. m. sing.) **الرَّقِيمُ**  
inscription, litt. a table of lead

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا  
مِّنْ آيَاتِنَا جَنَّبًا

Or, thinkest thou that the Companions of the Cave and inscription were of Our wondrous signs.

[18:9]

Note: See the details about the people referred to in this verse in *Jid. P. 15 nn. 300-301*.

(act. pic. m. plu.) **مَرْقُومٌ**  
written one

ر ق و ★

< collar-bone (n.p.b.) **الرَّاقِي**

(sing.) **رَقُودَةٌ**

ر ق ي ★

(imperf. 2 p.m. sing.) **رَتَقِي**  
thou ascend

**رَقِيَ يَرْقِي رُقْيًا** (س) - في، إلى -  
(as RF. viii **ارْتَقُوا**)  
to ascend, rise

to cause *ii* رَكَبَ < تَرَكِبَا

one to ride, to set one-thing upon another, compose, mix, construct

band of horsemen or (n.) الرِّكَبُ  
riders on camels, ten or more in number, caravan

riders (n. p. b.) رُكَّابٌ

(sing.) رَاكِبٌ

camel (n. p.) رَكَابٌ

< riders (n. p.) رُكَّابٌ

(sing.) رَاكِبٌ

ridden, camel (n.) رَكُوبٌ

(Ap-der. > iv, m. sing.) مُتَرَاكِبٌ  
ridden one on another (close growing)

★ ر ك د

< at rest, tran- (n. p. b.) رَوَاكِدُ  
quail, stable

<< (sing.) رَاكِدَةٌ

to stop, رَكَدَ يَرْكُدُ رُكُودًا (ن)  
to be calm, to be kept stable

★ ر ك ز

low sound, whis- (n.) acc. زَكَا  
per

> زَكَرَ يَزْكُرُ زَكْرًا (ن)  
to plant, fix in (the ground)

(perf. 3 p.m. plu.) رَكِبُوا

they embarked

(imperf. 3 p.m. plu.) يَرْكَبُونَ

they ride

(imperf. 2 p.m. plu.) تَرْكَبُونَ

you ride

(el. 2 p.m. plu.) n.d. لَتَرْكَبُوا

you may ride

(epl. 2 p.m. plu.) لَتَرْكَبَنَّ

surely you ride

لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ

Surely ye shall ride layer upon layer. (Jid.) [84:19]

[i.e., (O mankind ! ) your existence is not fixed or stationary ; you must be ever-changing, growing, journeying from the state of the living to the dead, and from the state of the dead to a new state of life in the next world. The

preposition عَنْ here is synonymous with بَعْدَ and

طَبَقًا عَنْ طَبَقٍ is equivalent

to حَالَةً بَعْدَ حَالَةٍ

(Rz., Q.).

(perate. m. sing.) اِرْكَبْ

(thou) embark !

(perate. m. plu.) اِرْكَبُوا

(you) embark !

(perf. 3 p.m. sing.) ii رَكَبَ

~constructed

(perate. f. sing.) اَرْكَعِي  
(thou f.) bow down !

(act. pic. m. sing.) acc. رَاكِعًا  
one who bows down

gen. رَاكِعِينَ acc. رَاكِعًا  
those who (act. pic. m. p.b.)  
bow down

(sing.) رَاكِعٌ

gen. رَاكِعِينَ nom. رَاكِعُونَ  
(act. pic. m. plu.)  
those who bow down

### ر ك م

(imperf. 3 p. m. sing.) acc. يَرْكُمُ  
<~makes a heap

to heap up, (ن) يَرْكُمُ رَاكِمًا  
bring together

a heap (n.) acc. رَاكِمًا

(pact. pic. m. sing.) مَرْكُومٌ  
piled up

### ر ك ن

(imperf. 2 p. m. sing.) تَرْكُنِ  
<thou leaned

رَكْنًا يَرْكُنُ رَاكِنًا - إِلَى (ف، س)  
to lean upon, rely upon, trust

(perate. neg. m. plu.) لَا تَرْكُنُوا  
you lean not

court (1) (n.) رُكْنٌ  
litt. the firm part of a thing  
on which it rests, support,  
pillar, corner-stone

### ر ك س

(perf. 3 p.m. sing.) iv اَرْكَسَ  
<~reverted

رَكَتَ يَرْكُسُ رَكْسًا (ن)

iv وَ اَرْكَسَ اِرْكَاسًا

to upset, overturn, subvert

(pp. 3 p.m. plu.) iv اَرْكَسُوا  
they were reverted

### ر ك ض

(imperf. 3 p.m. plu.) يَرْكُضُونَ  
<they flee, they are fleeing

رَكَضَ يَرْكُضُ رَكْضًا (ن)  
to run, urge, to strike heavily  
with foot

(perate. m. sing.) اَرْكُضْ  
strike (heavily)

(perate. neg. m. plu.) لَا تَرْكُضُوا  
run not, do not flee

### ر ك ع

(imperf. 3 p.m. plu.) يَرْكَعُونَ  
<they bow down

رَكَعَ يَرْكَعُ رُكُوعًا (ف)  
to bend to the ground to  
bow down

لَا يَرْكَعُونَ they bow not down

(perate. m. plu.) اَرْكَعُوا  
(you) bow down !

★ م م ر

(act. 2 p.c. m. sing.) رَمِيمٌ  
decayed

★ م ن ر

الرَّمَانُ (n.)  
pomegranate

★ م ي ر

(perf. 3 p. m. sing.) w.v. رَمَى  
~threw

رَمَى بِرَمِيٍّ رَمِيًّا وَ رَمَاةً (ض)  
to throw, hit by throwing,  
blame, to cast on

(perf. 2 p.m. sing.) w.v. رَمَيْتَ  
thou threw

(imperf. 3 p.m. sing.) w.v., fd يَرْمِي  
~throws, casts

(imperf. 3 p. f. sing.) w.v. تَرْمِي  
~throws

(imperf. 3 p.m. plu.) w.v. يَرْمُونَ  
they blame, cast

★ م ب ر

(imperf. 3 p.m. plu.) يَرْهَبُونَ  
< they dread

رَهَبَ يَرْهَبُ رَهَبًا وَ رَهَبَةً  
to fear, dread (ف) وَ رَهَبًا (ف)

فَتَوَلَّى بَرَكِيَّةً

Then he turned away with  
his court. [51:39]

support (2)

أَوَاذِي إِلَىٰ 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 يَوْمُزَ رَمَزًا (ن)

to make a sign to, indicate  
by a sign

★ م ض ر

رَمَضَانُ (the ninth (n.)  
month of Islamic calendar,  
the month of fast)

★ ر ه ق

(imperf. 3 p.m. sing.) يَرْهَقُ  
< ~ covers, will cover

رَهَقَ يَرْهَقُ رَهَقًا (س)  
to approach, to overtake,  
cover

(imperf. 3 p.f. sing.) تَرْهَقُ  
< ~ covers, will cover

(imperf. 3 p.m. sing.) iv يَرْهُقُ  
causes burden, imposes upon

(imperf. 1st. p. sing.) iv أَرْهُقُ  
I shall impose upon, I  
shall cause burden

(perate. neg. m. sing.) لَا تُرْهِقُ  
do not impose burden

evil disposition (v.n.) رَهَقٌ

★ ر ه ن

(act. 2 pic.m. sing.) رَهْنٌ  
a pledge

< رَهْنٌ يَرْهَنُ رَهْنًا (ف)  
to leave a pledge with some  
one

(act. 2 pic f. sing.) رَهْنَةٌ  
a pledge

taking a pledge (v.n.) رَهَانٌ

★ ر ه و

< motionless (sea) (v.n.) رَهْوٌ

رَهًا يَرْهَوُ رَهْوًا  
to go slowly

(perate. m. plu.) ارْهَبُوا

< be dreadful

(فَارْهَبُونِ : ف + ارْهَبُوا + نِ < نِ)  
you dread me

وَأَنَايَ فَارْهَبُونِ

And Me (alone) you should  
dread. [2:40]

(imperf. 2 p. m. plu.) iv تُرْهَبُونَ  
< you frighten

iv ارْهَبْ إِزْهَابًا  
to make dreadful, frighten

iv اسْتَرْهَبْ x اسْتِرْهَابًا  
(perf. 3 p.m. plu.) x اسْتَرْهَبُوا  
as they frighten

(v.n.) acc. الرَّهْبُ، رَهْبًا وَرَهْبَةً  
fear, dreadfulness, awfulness

< monks (n.p.b.) الرُّهَبَانُ

(sing.) رَاهِبٌ  
i.e. esoteric heads of religion.

There were Christian monks  
as early as the 3rd century.  
The monks and the nuns  
were looked upon as the  
most consistent Christians,  
and were honoured accord-  
ingly. (Jid., Ebr.V. p.676)

(a relative adj. رُهْبَانٌ رَهْبَانِيَّةٌ  
monkery, monasticism

★ ر ه ط

رَهْطٌ  
group, company (n.)

the soul of man (1)

رُوحٌ

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

And they ask thee regarding the soul, say thou: the soul is by the command of my Lord. [17:85]

the possessor of (2)

soul (in generic sense the singular standing for class)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا

On the Day whereon the possessors of soul and angels will stand arrayed. [78:38]

Gabriel, the (3)

angel of revelation

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ

The angels and Gabriel descend. [97:4]

the holy (comp.) spirit

رُوحُ الْقُدُسِ

Note: Holy Spirit in Islam is not the 'third Person of Trinity,' but arch-angel, Gabriel, who was is in constant attendance upon the Prophet Jesus and protected him—a mere mortal—from the wiles of his enemies. There is no trace in any verse of the Holy Quran of any specially high rank being bestowed on Jesus above other

★ روح

(imperf. 2 p.m plu.) iv تَرْمَحُونَ

you drive at evening

<< رَاحَ بَرُوحُ رَوَاحًا (ن)

to go or do a thing at evening

lit. evening breeze (1) (n.) رُوحٌ

(a sort of comfort, mercy and bounty)

فَرُوحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ

(For him shall be) comfort and fragrance and garden of Delight. [56:89]

mercy, bounty, (2)

gift

وَلَا تَأْسَؤْا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْسُؤُ

مِنْ نَدَجِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

And despair not of the mercy of Allah. Verily none despairs of Allah except a people disbelieving. [12:87]

Note: Pickthall 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 **تُرَاوِدُ**  
~solicits

(imperf. 1st. p. plu.) iii **تُرَاوِدُوا**  
we solicit

(perf. 3 p.m. sing.) iv **أَرَادَ**  
<~wished, intended

to wish, **إِرَادَةٌ** iv **أَرَادَ**  
intend, desire

(perf. 3 p.m. dual.) iv **أَرَادَا**  
they (twain) intended, wished

(perf. 3 p.m. plu.) iv **أَرَادُوا**  
they intended, wished

(perf. 3 p.f. plu.) iv **أَرَدْنَ**  
they (f.) intended, wished

(perf. 2 p.m. plu.) iv **أَرَدْتُمْ**  
you intended, wished

(perf. 1st. p. plu.) iv **أَرَدْنَا**  
we intended, wished

(imperf. 3 p.m. sing.) iv **يُرِيدُ**  
~intends, wishes  
used also as an auxiliary  
verb as :

**يُرِيدُ أَنْ يَنْقَضَ**

It is about to fall down.

[18:77]

(imperf. 3 p.m. sing.) juss. **يُرِدْ**  
intends, wishes

(imperf. 3 p.m. dual.) **يُرِيدَانِ**, **يُرِيدَا**  
they (twain) intend, wish

(imperf. 1st. p. sing.) **أُرِيدُ**  
I intend, wish

prophets. He has simply  
his own place—a very  
honourable one, no doubt  
—in the long list of the  
messengers of God.

The angel Gabriel **الرُّوحُ الْأَمِينُ**  
who is entrusted with  
divine revelation

evening journey (v.n.) **رَوَاحٌ**  
(opp. **غَدُوٌّ** morning journey)

★ د و د

(perf. 3 p.m. plu.) iii **رَاوَدُوا**  
<they solicited

to ask one **مُرَاوَدَةٌ** iii **رَاوَدَ**  
to do, prevail upon him  
by blandishment

(perf. 3 p.f. sing.) iii **رَاوَدَتْ**  
solicited

**قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي**

He said : it is she who solici-  
ted me against myself.

[12:26]

**رَاوَدَهُ عَنِ الْأَمْرِ** signifies  
'she endeavoured to turn  
him by blandishment or by  
deceitful arts or to entice  
him to turn from the  
thing.' (Jid. > LL)

(perf. 2 p.f. plu.) iii **رَاوَدْتُمْ**  
you (f.) solicited



## ★ ر و م

Romans, Byzantines (n.) الرُّومُ

## ★ ر ي ب

(perf. 3 p.m. sing.) viii اَرْتَابَ ~doubted

< رَابَ يَرِيبُ رَيْبًا (ض)  
to cast one into doubt and uncertainty, suspect

(perf. 3 p. f. sing.) viii اَرْتَابَتْ doubted

(perf. 3 p.m. plu.) viii اَرْتَابُوا they doubted

(perf. 2 p.m. plu.) viii اَرْتَبْتُمْ you doubted

(imperf. 3 p.m. sing.) viii يَرْتَابُ ~doubts

(imperf. 3 p.m. plu.) viii, acc. يَرْتَابُوا they doubted

(imperf. 2 p.m. plu.) viii, acc. تَرْتَابُوا you doubt

doubt, suspect (n.) رَيْبٌ

(Ap-der. m. sing.) iv مُرِيبٌ  
arouser of suspicions, causing doubt

(ap-der. m. sing.) viii مُرْتَابٌ doubter

## ★ ر ي ح

wind (1) (n.) رِيحٌ

يُرِيدُونَ، يُرِيدُوا (juss.)

(imperf. 3 p.m. plu.)

they intend, wish

(imperf. 3 p. f. plu.) iv يُرِيدْنَ

they (f.) wish, intend

(imperf. 1st. p. plu.) iv نُرِيدُ

we wish, intend

(pip. 3 p.m. sing.) iv مَرَادٌ

~ is wished, intended

رَوِيدًا (particle) acc.  
for a while, slowly, gently (according to the grammarians the word is a diminutive form of which verbal noun is not in use.)

## ★ ر و ض

رَوْضَةً (n.) meadow somewhat  
watery, gardenرَوْضَاتٍ (n. plu.) meadows some-  
what watery

## ★ ر و ع

الرَّوْعُ &lt;alarm (n.)

رَاعَ يَرُوعُ رَوْعًا (ن)  
to fear, to be terrified

## ★ ر و غ

(perf. 3 p.m. sing.) رَاغَ

&lt;~slipped

رَاغَ يَرُوعُ رَوْغًا (ن)

to act slyly (i.e., scoffingly)

fragrance, a bounty, (n.) الرَّيْحَانُ  
a gift of God

(a synonym to  
subsistence (*Jid.* > *LL*))

★ ر ی ش

adornment (*i.e.*, dress) (n.) رِيَسٌ

★ ر ی ع

a high place (n.) رِبْعٌ

★ ر ی ن

(*perf.* 3 *p.m.* *sing.*) رَانَ

~encrusted

رَانَ يَرِينُ رَيْنًا - عَلِيٌّ، ب (ض)  
to be rusty, dirty

وَجَوَيْنَ يَوْمَ يَرْجُحُ ظَلَمَةُ

And they run away with them  
with a goodly wind.

[10:22]

predominance (2)

فَقَسَلُوا وَتَذَهَبَ رَيْحُكُمْ

Lest ye flag and your pre-  
dominance depart. [8:46]

smell (3)

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ

Surely I feel the smell of  
Yusuf, [12:94]

الرياحُ < winds (*n.p.b.*)

(*sing.*) الرِّيحُ

\*\*\*

## کتاب الزای

★ ز ب ن

the bondmen, (n. p.) الزَّبَانَةُ  
infernal guards

★ ز ج ح

a/the glass الزُّجَاجَةُ، زُجَاجَةٌ

★ ز ج ر

(pp. 3 p.m. sing.) viii اَزْدَجَرَ  
~was reproved

< اَزْدَجَرَ يَزْدَجِرُ اَزْدَجَارًا  
to obey an interdiction, for-  
bidden

زَجَرَ يَزْجُرُ زَجْرًا (ن) - عَنِ -  
to interdict, rebuke

a deterrent (v.n. mim.) viii مُزْدَجَرٌ

driving away (v.n.) ذَجَرَ

★ ز ب د

the scum (n.) زَبْدٌ، الزَّبْدُ

★ ز ب ر

<scriptures (n. p.) زُبُرٌ

the divine (sing.) زُبُورٌ  
writ revealed in parts by  
the Prophet Daud

وَأَنَّهُ لَبِئْسَ زُبْرًا لِّلْأَقْلَامِينَ

And verily it is in the Scrip-  
tures of the ancients.

[26:196]

<the lumps (n. p.) زُبُرٌ

heavy pieces of (sing.) زُبْرَةٌ  
iron (Rgh.)

اَتُونِي زُبْرًا لِّحَدِيدٍ

Bring me lumps of iron.

[18:96]

(*زَحَفٌ* is an army, or a military force, marching little by little, or leisurely, or heavily, by reason of their multitude and force—LL)

ذ خ ر ف

ornament (1) (*ن.*) *زُخْرُفٌ*

أَخَذَتِ الْأَرْضُ زُخْرُفَهَا

When the earth took her ornaments (*i.e.*, it is decked out in full beauty). [10:24]

gold (2)

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرٍ

Or there be for thee a house of gold. [17:93]

gilded speech (3)

(*i.e.*, fair-seeming untruth and falsehood)

ذ ر ب ★

carpets (*ن. پ.*) *زَرَائِي*

ذ ر ع ★

(*imperf. 2 p. m. plu.*) *زَرَعُونَ*

<you shall sow

زَرَعَ يَزْرَعُ زَرْعًا (ف)

to sow, plant, cultivate

corn, cornfields (*ن.*) *زَرْعٌ*

a sown corn, cultivable land, plant

(*act. pic. f. plu.*) *زَاجِرَاتُ*

those (*f*) who drive away (*i.e.*, angels who are the drivers of the clouds.

the shout (*ن.*) *زَجْرَةٌ*

(The reference is to the second blast of the trumpet.)

ذ ج و ★

(*imperf. 3 p. m. sing.*) *يُزْجِي*

<~speeds up

أَزْجِي يُزْجِي إِزْجَاءً .v

to push, speed up

<< زَجِي يَزْجُو زَجْوًا (ن)

to stop, urge on gently

(*pis. pic. f. sing.*) *يُزْجَاةٌ*

goods that are pushed out disposed of (*i.e.*, goods of no value or of very little purchasing value)

ذ ح ز ح

(*pp. 3 p. m. sing.*) *زُحِرَاحٌ*

<~is removed

to remove SS - *زَحَرَاحٌ - عَزَ -*

form its place

(*act. pic. m. sing.*) *مُزْخِرِحٌ*

remover

ذ ح ف ★

marching slowly (*v. n.*) *acc.* *زَحْفًا*

رَعَمَ يَرَعُمُ رَعْمًا وَ رُعْمًا (ف)

to assert (1)  
something that may be  
true or false

to assert (2)  
something false

(perf. 2 p.m. sing.) رَعَمْتَ  
thou asserted

(perf. 3 p.m. plu.) رَعَمْتُمْ  
you asserted

(imperf. 3 p.m. plu.) يَرَعُمُونَ  
they asserted

(imperf. 2 p. plu.) تَرَعُمُونَ  
you asserted

assertion (n.) رَعْمٌ

ز ف ر

panting (act. 2 pic. m. sing.) زَفِيرٌ

( زَفِيرٌ signifies the beginning  
or commencing part of  
crying, or braying of the  
ass. app. شَيْقُ signifies  
the ending or final part  
thereof.—LL)

ز ف ف

(imperf. 3 p.m. plu.) assim. يَزْفِفُونَ  
<they hasten

to hasten, (ض) زَفَّ يَزِفُّ زَفْفًا (ض)  
to flap (the wing)

cornfields (n. p.) زُرُوعٌ

sowers (n. p. b.) زُرَّاعٌ

(act. pic. m. plu.) الزَّارِعُونَ  
sowers, growers (i.e., the  
causers of the growth)

ز ر ق

<blue (n. adj.) زُرْقٌ

(sing.) أَزْرَقٌ وَ زَرْقَاهُ

وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

And We shall gather the  
culprits on that day blear-  
eyed. (Jid.) [20:102]

ز ر ي

(imperf. 3 p. f. sing.) (w.v.) vil يَزْدَرِي  
<condemns

ازْدَرَى يَزْدَرِي اِزْدِرَاءً

to condemn, to despise,  
redicule

<< زَرَى يَزِرِي زَرِيًّا (ض)  
to reprove, reproach

Note: The ( ت ) of the  
stem viii is replaced with

( د )

ز ع م

(perf. 3 p. sing.) رَعَمَ

<asserted

(*imperf. 2 p.m. sing.*) *ii* زَكَّى  
thou cleanseth, purifieth

(*imperf. 3 m. p. plu.*) *ii* يَزْكُونَ  
they cleanse, purify

(*perate. neg. n. plu.*) لَا يَزْكُوا  
justify not

فَلَا تَزْكُوا أَنْفُسَكُمْ

So justify not yourselves.  
[53:32]

( زَكَّى means: He  
praised himself.) (LL)

*Litt.* 'He attributed to himself  
purity or cleanliness' Thus

signifies

'do not praise yourself or  
claim purity'.

(*perf. 3 p.m. sing.*) *v* زَكَّى  
~purified himself

(*imperf. 3 p. m. sing.*) *v* يَزْكِي  
~purifies himself

(*imperf. 3 p.m. sing.*) يَزْكِي  
is cleansed

(*n.*) الزَّكَاةُ، زَكَاةٌ (الزَّكَاةُ، زَكَاةٌ)  
Zakat

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And establish prayer and  
give the Zakat. [2:43]

Note: The زَكَاةُ (زَكَاةٌ)  
word *litt.* means purity and  
purification, and is a tech-  
nical term of the Islamic  
law that means: certain por-  
tion or amount of property

# ز ق م

Zaqqum (*n.*) الزَّقُّومُ / زَقُّومٌ  
(Any deadly food; the food  
of the people of the Fire  
or hell شَجَرَةُ الزَّقُّومِ is a  
certain tree in hell (IK).  
A certain tree having small  
leaves, sticking and bitter  
found in Tihama.) (LL)  
The tree (in verse 37:62) is  
symbolic of the living  
conditions in the hell.

# ز ك ي

(*perf. 3 p.m. sing.*) زَكَّى  
<~was clean  
زَكَّى يَزْكُو زَكَاةً (ن) / اَزْكَا يَزْكِي  
(ف) / اَزْكِي يَزْكِي زَكَاةً وَزَكَاةً (س)  
to be clean, grow, increase,  
be purified

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا كُنْتُمْ مِنْ أَحْيَاءَ

And had there not been the  
grace of Allah upon you  
and His mercy, not one  
of you would ever have  
been cleansed. [24:21]

(*perf. 3 p.m. sing.*) *ii* زَكَّى  
<~cleansed  
to purify, clean زَكَّى تَزْكِيَةً  
(*imperf. 3 p.m. sing.*) *ii* يَزْكِي  
cleanseth, purifieth

(act. pic. m. sing.) acc. زَكِيًّا، زَكِيَّ  
pure

لَا هَبَّ لَكَ عَلْمًا نَكِيًّا

That I may bestow on thee  
a boy pure. [19:19]

(act. pic. f. sing.) زَكِيَّةً  
pure (i.e., innocent)

قَالَ أَتَتَكَ نَفْسٌ نَكِيَّةٌ

He said : haste thou slain a  
person innocent. [18:74]

the purest (relative.) أَزْكَى

ز ل ز ل

(pp. 3 p. f. sing.) زُلْزِلَتْ  
<~is shaken

to shake زُلْزِلَ يَزُولُ زَلَّةً

(pp. 3 p. m. plu.) زُلْزِلُوا  
they were shaken

shaking (v.n.) زِلْزَالٌ

quake (n.) زَلْزَلَةٌ

ز ل ل ★

(perf. 2 p. m. plu.) زَلَلْتُمْ  
you slipped

زَلَّ يَزِلُّ زَلًّا وَزَلَلًا

to stumble, slip, وَزَلَّةً (ض)  
make a mistake

(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)

فَارْدَنَا نَبِيًّا لِمَا رُبَّمَا خَيْرًا مِنْهُ  
زَكَاةً وَأَقْرَبَ رُحْمًا

So we intended that their  
Lord should change for  
the twain one better than  
he in piety and chosen  
affection. [18:81]

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً

And tenderness from Our  
presence and purity.

[19:13]

Note : **زَلَمَ** (*sing.*) is 'an arrow without a head and without feathers. **أَزْلَامٌ** arrows here allude to those divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. They used to put them in a receptacle, and when one of them desired to make a journey, or accomplish a want, or when desired to perform some affair, he put his hand into that receptacle and took forth an arrow; and if the arrow upon which was 'Command' came fourth he went ahead to accomplish his purpose, but if that upon which was 'Prohibition' came forth he refrained, and if the black one came forth he shuffled them a second time.'

(*Jid. LL, IK.*)

★ ذ م ر

(*n. p.*) *acc.* **زُمَرٌ، زُمَرَاءُ**  
in troops

★ ذ م ل

(*Ap-der. m. sing.*) *viii* **الْمَزْمَلُ**  
wrapped

(*perf. 3 p.m. sing.*) *iv* **أَزَلَّ**  
caused to slip

(*perf. 3 p. m. sing.*) *x* **اسْتَزَلَّ**  
caused to slip

★ ذ ل ف

(*perf. 3 p.f. plu.*) *iv* **أَزَلَّنا**  
< we brought near

< **أَزَلَّتْ يَزْلِفُ** *iv* **إِزْلَافًا**  
to bring near, to cause to approach

<< **رَزَلَّتْ يَزْلِفُ رَلَفًا وَ رُزْلًى** (*ن*)  
to advance

(*pp. 3 p. f. sing.*) *iv* **أَزْلِفَتْ**  
~ is brought near

(*n.*) *acc.* **رَلَفًا**  
neighbouring (watches)

proximating (*n.*) *acc.* **رُزْلَةً**

an approach (*v.n.*) **رُزْلًى**

★ ذ ل ق

(*imperf. 3 p.m. plu.*) *iv* **يُزْلِقُونَ**  
< they caused to stumble

to cause to *iv* **أَزَلَّتْ إِزْلَافًا**  
slip, stumble

<< **رَزَلَّ يَزْلِقُ رَلَفًا** (*ض*)  
to stumble, slip

slippery *acc.* **رَلَفًا** (*v.n.*) **رَزَلَّ**

★ ذ ل م

arrows (*n. p. b.*) **الْأَزْلَامُ**  
(*sing.*) **زَلَمٌ**



to give زَوْجًا ii زَوْجًا

a woman in marriage, to conjoin, to classify in pairs, to unite with fellows

(imperf. 3 p. m. sing.) ii زَوْجًا  
~conjoins

(pp. 3 p. f. sing.) ii زَوْجَتُ  
is paired

وَالَّذِ اللَّفُؤُسُ زَوْجَتُ

And when the souls are paired. (i.e., united with their fellows). [81:7]

wife (1) (n.) زَوْجٌ

وَلَنْ أَدْرَأَكُمْ اسْتِدَالَ زَوْجٍ مَكَانَ زَوْجٍ

And if you intend to relpace a wife by another. [4:20]

husband (2)

حَتَّى تَكُونِ زَوْجًا غَيْرَهُ

Untill she weds a husband other than he. [2:230]

pair (3)

وَأَبْتَدَتْ مِنْ كُلِّ زَوْجٍ بَیْجٍ

And it groweth every luxuriant pair of growth (i.e., of every kind) [22:5]

(n. dual.) acc. زَوْجَيْنِ nom. زَوْجَانِ  
man and woman, husband and wife, two kinds, pairs

wives, husbands, (n. p. b.) أَزْوَاجٍ  
pairs, kinds

ت is مَزْمَلٌ > المَزْمَلُ

replaced by ز then duplicated by Shaddah (AK).

★ ★ ★ ★

biting cold (n.) زَمِيرٌ

★ ★ ★ ★

a certain plant called (n.) زَنْجَبِيلٌ  
Zanjabil that has good flavour, ginger

★ ز ن م

(act. 2 pic. m. sing.) زَنِمَ  
base-born, claiming someone else as his father

★ ز ن ی

(imperf. 3 p. m. plu.) w.v. يَزْنُونَ  
< they commit adultery

زَنَى يَزْنِي زَنًى وَ زَنَامًا (مض)  
to commit adultery

(imperf. 3 p. f. plu.) w.v. يَزْنِينَ  
they (f.) commit adultery

(act. pic. m. sing.) (fd.) زَانٍ  
one who commits adultery

(act. ptc. p. f. sing.) زَانِيَةٌ  
one (f.) who commits adultery

★ ز و ج

(perf. 1st. p. plu.) ii زَوَّجْنَا  
< we wedded

(el. 3 p. f. sing.) لَيَرْوُلَنَّ  
that may remove

(perf. 1st. p. plu.) ii رَوَّلْنَا  
we caused split

(perf. 3 p.m. plu.) v رَوَّلُوا  
they were distinguished one  
from another (Jid.)

decline (v.n.) رَوَّالٌ

Preceded by a (2)  
negative particle

when verb رَوَّلَ perf. رَوَّلَ

imperf. رَوَّلَ imperf. juss.  
(to cease) is used it is  
preceded by the negative  
particles لَمْ or لَا , مَا  
and means that the action  
is still continuing.

(perf. 3 p. f. sing.) مَا رَوَّلَتْ  
~remained, continued

فَمَا رَوَّلَتْ تِلْكَ دَعْوَتَهُمْ

It was continually their cry  
or this ceased not to be  
their cry. [21:15]

(perf. 2 p.m. plu.) مَا رَوَّلْتُمْ  
you remained, continued

فَمَا رَوَّلْتُمْ فِي شَكِّكَ

You remained in doubt or  
you ceased not to be in  
doubt. [40:34]

(imperf. 3 p.m. sing.) لَا يَرَوَّلُ  
~remains continually

ز و د ★

(perate m. plu.) v رَوَّدُوا  
<take provision for the  
journey

to provide رَوَّدَ v رَوَّدُوا  
food for journey

provision for the jour- (n.) الرَّادُّ  
ney

ز و ر ★

(perf. 2 p.m. plu.) رَزَّمْتُمْ  
<you visited

to visit رَزَّ يَزُورُ زِيَارَةً (ن)  
(imperf. 3 p. f. sing.) vi رَزَّاورُ  
<~deviates, turns aside

رَزَّاورَ يَزَّاورُ vi رَزَّاورُ  
to deviate

(رَزَّاورُ > تَزَّاورُ Ak.)

acc. زُورًا nom. الزُّورُ

<falsehood (n.)  
to falsify زُورَ يَزُورُ زُورًا (س)

ز و ل ★

In simple verbal (1)  
form

(perf. 3 p. f. dual.) w.v. رَوَّلَا  
<the twain ceased

رَوَّلَ يَرْوُلُ رَوَّلًا وَرَوَّلًا (ن)  
to pass, cease, decline,  
remove

(act. pic. m. sing.) ذَاهِقٌ  
vanished ones

vanishing (ints.) acc. ذَهُوقًا

★ ذ ي ت

oil (n.) زَيْتٌ

olive (n.) زَيْتُونٌ

olive (n. adj.) زَيْتُونَةٌ

★ ذ ي د

(perf. 3 p.m. sing.) w.v. زَادَ  
< ~added, increased

زَادَ يَزِيدُ زِيَادَةً (ض)

to increase, to add

(perf. 3 p.f. sing.) w.v. زَادَتْ  
~added, increased

(perf. 3 p.m. plu.) w.v. زَادُوا  
they added, increased

(imperf. 3 p.m. sing.) w.v. يَزِيدُ  
~increases

(imperf. 3 p.m. sing.) juss./w.v. لَمْ يَزِدْ  
did not add or increase

(The second radical i.e., ي  
is dropped due to the juss.  
case).

(imperf. 2 p.n. plu.) w.v. تَزِيدُونَ  
you increase

(ent. Ist. p. sing.) w.v. أَزِيدَنَّ  
I will surely increase

لَا يَزَالُ يُبْنِيَانَهُمُ الَّذِي  
بَنَوْنَاهُ فِي قُلُوبِهِمْ

And their building which  
they have built will cause  
continually doubt in their  
hearts. [9:110]

(imperf. 3 p.f. sing.) لَا يَزَالُ  
~will remain continually

(imperf. 3 p.m. plu.) لَا يَزَالُونَ  
they will remain continually

★ ذ ه د

(act. pic. m. plu.) الرَّاغِبِينَ  
< abstemious, indifferent

رَهَدَ يَرْهَدُ رُهُدًا (ف) - فِي -

to turn away from, be indi-  
fferent to, forsake

★ ذ ه ر

flower, splendour (n.) زَهْرَةٌ

★ ذ ه ق

(perf. 3 p.m. sing.) زَهَقَ  
< ~vanished

زَهَقَ يَزْهَقُ زُهُوقًا (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. أَزَاغَ  
~caused to turn aside

(imperf. 3 p.m. sing.) vi, w.v. يَزِيغُ  
~causes to turn aside

whosoever turns  
aside مَن يَزِيغُ

(The ی is dropped due to  
the conditional sentence)

turning aside, devia- (v.n.) زَيْغٌ  
tion

★ ز ی ن

(perf. 3 p.m. sing.) w.v. ii زَيَّنَ  
~made to seem fair

to make زَيَّنَ ii زَيَّنَا <  
SS seem fair, to adorn,  
decorate

<< زَانَ يَزِينُ زَيْنًا (ض)  
to adorn

(perf. 1st. p. plu.) ii زَيْنَا  
we made SS seem (1)  
fair

كَذَلِكَ زَيْنَا لِكُلِّ أُمَّةٍ عَمَلُهُمْ

Thus to every people have  
We made their deeds fair-  
seeming. [6:108]

(imperf. 1st. p. plu.) w.v. نَزِيدُ  
we will increase

we shall never  
increase 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. يَزْدَادُونَ  
they get increased

(el. 3 p.m. plu.) viii, w.v. لِيَزْدَادُوا  
that they may get increased

(imperf. 1st. p. plu.) viii, w.v. نَزِدَادُ  
we shall add

an increase (v.n.) زِيَادَةٌ  
an increment (v.n. mim.) مَزِيدٌ  
more, additional

★ ز ی غ

(perf. 3 p.m. sing.) w.v. زَاغَ  
~turned aside

< زَاغَ يَزِيغُ زَيْغًا (ض)  
to deviate, to turn aside

(pp. 3 p.m. sing.) ii **زَيْنَ**  
~is made to seem fair

(perf. 3 p. f. sing.) v **أَزَيْنَتْ**  
~became adorned

( **أَزَيْنَتْ** is shaped from

(v) **زَيَّنْتُ** ) (Abk.)

the/an adorn- (n.) **الزَّيْنَةُ، زِينَةٌ**  
ment, beauty

we adorn (2)

**إِنَّا زَيْنَا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ**

Surely We have adorned the  
lower heaven with an  
adornment, the stars.

[37:6]

surely (epi. 1st. p. f. sing.) **لَأَزِينَنَّ**  
we made fair ~seeming

\*\*\*

## كتاب السين

[a question about عَنْ، ب ]

< سَأَلَ يَسْأَلُ سَوْالًا وَ مَسْأَلَةً (ف)  
 - ب، عَنْ -  
 to ask, (1)  
 question, enquire  
 to ask, beg (2)  
 to demand (3)

فَدَسَّالَهُمَا قَوْمٌ مِّنْ قَبْلِكَ

Surely people asked question  
 before you. [5:102]

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

There hath asked a questioner  
 concerning the torment  
 about to befall. [70:1]

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي أَنِّي كَرْهٍ

And when my bondmen ask  
 thee regarding Me, then  
 verily I am nigh. [2:186]

(perf. 2 p.m. sing.) سَأَلْتَ  
 thou asked

Prefixes to the *imperfect*  
*tense* to denote the mean-  
 ing of future, as :

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

The foolish among men  
 will say. [2:142]

(According to the gramma-  
 rians it is shortened form  
 of سَوْفَ that is placed  
 before the *imperfect*,  
 الْمَضَارِعُ to conform the  
 meaning of the future. As  
 the *imperfect* consists both  
 of the present and the  
 future tenses).

س أ ل ★

سَاعَةً / السَّاعَةَ see س و ع

(perf. 3 p.m. sing.) h.v. سَأَلَ

< ~asked

(imperf. 1st. p. plu.) تَسْأَلُ  
we ask, demand

(epl. 1st. p. plu.) لَتَسْأَلَنَّ  
we surely shall question

(perate. m. sing.) سَلْ، اَسْأَلْ  
(thou) question ! ask !

(perate. m. plu.) اَسْأَلُوا  
(you) question ! ask !

~ is asked (pp. 3 p.m. sing.) سُئِلَ

(f.) is asked (pp. 3 f. sing.) سُئِلَتْ

(pp. 3 p.m. plu.) سُئِلُوا  
they are asked

(pip. 3 p.m. sing.) يُسْأَلُ  
~ is/will be asked

(epl. passive. 3 p.m. plu.) لَيُسْأَلُنَّ  
verily they shall be asked,

(pip. 2 p.m. sing.) تُسْأَلُ  
thou will be asked

(epl. passive. 3 p.m. plu.) لَتُسْأَلُنَّ  
you certainly shall be asked,  
questioned

(pip. 3 p.m. plu.) يُسْأَلُونَ  
they will be asked

(pip. 1st. p. plu.) نُسْأَلُ  
we are/will be asked

(act. pic. m. sing.) السَّالُّ / سَالٍ  
questioner (1)  
beggar (2)

(act. pic. m. plu.) السَّالِّينَ  
questioners, beggars, those  
who ask SS or make query

(pact. pic. m. plu.) مَسْئُولٌ  
one who is questioned

(perf. 1st p. sing.) سَأَلْتُ  
I asked

(perf. 3 p. m. plu.) سَأَلُوا  
they asked

(perf. 2 p.m. plu.) سَأَلْتُمْ  
you asked

(imperf. 3 p.m. sing.) يَسْأَلُ  
demands, asks (1)

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُخَلِّلَ عَلَيْهِمْ كِتَابًا  
The people of the Book ask  
thee to bring down a  
Book. [4:153]

begs (2)

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
Of Him beggeth whosoever is  
in the heavens and the  
earth. [55:29]

(imperf. 2 p.m. sing.) تَسْأَلُ  
thou demand

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ  
Thou asketh them no fee for  
it. [12:104]

(imperf. 1st. p. sing.) اَسْأَلُ  
I ask, demand

nom. يَسْأَلُونَ acc. يَسْأَلُوا  
(imperf. 3 p.m. plu.)  
they ask, enquire, demand

(el. 3 p.m. plu.) يَسْأَلُوا  
that they ask. enquire,  
demand

(imperf. 2 p.m. plu.) nom. تَسْأَلُونَ  
you ask, demand acc. تَسْأَلُوا

سَمَّ يَسَامُ سَامَةً وَ سَامًا (س) - مِنْ

to feel aversion for, to turn away, to disgust, cause to loathe

يَسَامُونَ (imperf. 2 p.m. plu.) (h.v.)  
they grow weary

يَسْتَحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْتَوُونَ

They hallow Him night and day, and they weary not.

[41:38]

لَا تَسَامُوا (perate. neg. m. plu.)  
be not weary!

وَلَا تَكْتُمُوا

And be not weary of writing.  
[2:282]

س ب ب ★

Saba (prop. n.)

(Saba was a city of Yemen, also called Ma'arib, at about three days' journey from San'a. The bursting of the dyke of Ma'arib and the destruction of the city by a flood are historical facts, and happened in about the first or second century of the Christian era. (Palmer)

س ب ب ★

يَسُبُّوا (imperf. 3 p.m. plu.) assim.  
< they revile

سَبَّ يَسُبُّ مَبًّا وَ مَسَبَّةً (ن)  
to revile, defame

مَسْئُولُونَ (pact. pic. m. plu.)

those who are asked

تَسْأَلُونَ < تَسْأَلُونَ

(imperf. 2 p.m. plu.)

you demand one of another

وَأَتَقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

And fear Allah by whom you demand one another your rights (or dues) and wombs. (i.e., fear Allah and the wombs by whom you demand of one another your rights.) [4:1]

لَيَسْأَلُوا (el. 3 p.m. plu.)

they might question among themselves

وَكَذَلِكَ يَعْتَدِيهِمْ لَيَسْأَلُوا أُيْلَهُمْ

And likewise We raised them up that they might question among themselves.

[18:19]

يَتَسَاءَلُونَ (imperf. 3 p.m. plu.) iv  
they asked each other

هَوَّيْتَسَاءَلُونَ

Of what ask they? (refreshing or comforting to them).

[78:1]

سَوَالٌ (questioning, demand. n.)

سُؤْلٌ (requests n. p.)

س م ★

يَسَامُ (imperf. 3 p.m. sing.) (h.v.)  
< ~ tires, weary



سَبَّحَ يَسْبُحُ سَبْحًا وَ سَبَاحَةً (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  
litt. floating, swimmingly

chain of business (1)  
ness (Pic.)

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا كَوْنًا

Lo! thou has by day a chain  
of business. (Pic.) [73:7]

occupation (Jid.) (2)

Verily, there is for thee by  
day occupation prolonged.  
(Jid.) [73:7]

swimmingly (as (3)  
below)

السَّابِحَاتِ (act. pic. f. plu.)

those who are floating (i.e.,  
angels who come down  
floating from heaven with  
their Lord's command.)

وَالْمَلَائِكَةُ سَبَّحُوا

By the angels who glide  
swimmingly. [79:3]

(perf. 3 p.m. sing.) ii سَبَّحَ  
< glorified, hallowed

(perate m. plu.) assim. لَا تَسُبُّوا  
do not revile

< way, means (n.) مَبَبَّ

(not drawn from سَبَّ يَسُبُّ )

< causes, reasons (n. p.) أَسْبَابُ

(sing.) مَبَبَّ

ways. means (n. p.) الْأَسْبَابُ

س ب ت ★

(imperf. 3 p.m. plu.) يَسْتَوُونَ  
they keep the Sabbath

< مَبَبَّ يَسْبُتُ مَبَبًّا (ض)

to rest, to keep sabbath

the day of keeping (v.n.) مَبَبَّتْ  
Sabbath (of Jews)

Saturday (n.) السَّبْتُ

(i.e., the holy weekend of the  
Jews, between Friday and  
Sunday.)

acc. مَبَبَاتًا nom. مَبَبَاتُ  
repose, rest (n.)

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

And We made your sleep as  
a rest (for repose). [78:9]

س ب ح ★

(imperf. 3 p. m. plu.) يَسْبَحُونَ  
< they swim

glorifying (v.n. < ii) تَسْبِيحٌ  
 acc. مُسَبِّحِينَ nom. مُسَبِّحُونَ  
 those who (Ap-der. m. plu.)  
 glorify (their Lord)  
 hallowed be to (n.) سُبْحَانَ  
 (It always occurs before  
 Allah as pronominal or  
 relative pronoun referring  
 to Him as :  
 hallowed be Allah سُبْحَانَ اللَّهِ  
 hallowed be Thou سُبْحَانَكَ  
 hallowed by He سُبْحَانَهُ  
 سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا  
 Hallowed be He who carried  
 His servant by night.  
 [17:1]

س ب ط ★

acc. الْأَسْبَاطُ gen. أَسْبَاطًا  
 < tribes (n. p.)  
 (sing.) سَبْعٌ  
 litt : a tree that has many  
 branches, grandsons, tribes

س ب ع ★

rapacious, animal, (n.) السَّبْعُ  
 lion, wild beast  
 (phu.) < سَبْعٌ  
 acc. السَّبْعُ nom. سَبْعَةٌ  
 seven (card. num.)

to praise, تَسْبِيحًا ii  
 magnify God with the  
 word  
 سُبْحَانَ اللَّهِ  
 God is far above,  
 He is beyond the level of  
 human beings  
 (Though tense of the word  
 تَسْبِيحٌ is perfect (past.),  
 yet in the Quranic style  
 and context it stands for  
 the present tense. Thus  
 سَبَّحَ means he glorifies  
 or hallows.)

(perf. 3 p.m. plu.) ii سَبَّحُوا  
 they hallow, they praise  
 (imperf. 3 p.m. sing.) ii يَسْبِيحُ  
 glorifies, hallows  
 (imperf. 3 p.f. sing.) ii يَسْبِيحُ  
 ~ glorifies, hallows  
 (imperf. 3 p.m. plu.) ii يَسْبِيحُونَ  
 they glorify  
 (imperf. 3 p.f. plu.) يَسْبِيحْنَ  
 they (f.) glorify  
 (imperf. 2 p.m. plu.) تَسْبِيحُونَ  
 you glorify  
 (imperf. 2 p.m. plu.) acc. ii تَسْبِيحُوا  
 you glorify  
 (imperf. 1st. p. plu.) ii نَسْبِيحُ  
 we hallow, praise  
 (perate. m. sing.) ii سَبَّحَ  
 (thou) glorify !  
 (perate. m. plu.) سَبَّحُوا  
 (you) glorify !

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَاسْتَكْمَرُوا فِيمَا أَخَذْتُمُ  
عَذَابٍ عَظِيمٍ

Were it not that a writ had  
already gone forth from  
Allah, there would surely  
have touched you mighty  
torment for that which ye  
took. [8:68]

(*pref. 3 p.m. plu.*) سَبَقُوا  
they had gone  
forth, they escaped

لَا يَحْصِيهِ الَّذِينَ كَفَرُوا سَبَقُوا أَلَمْ يَكْفُرُوا  
لَعَنَ اللَّهُ الَّذِينَ كَفَرُوا لَعْنُ اللَّهِ عَلَيْهِمْ وَلَهُمْ  
أُزُورٌ

Let not those who disbelieve  
'deem that they have esca-  
ped, verily they cannot  
frustrate. [8:59]

(*imperf. 3 p.f. sing.*) سَبَقْتُ  
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.)

فَالسَّابِقَ السَّابِقَ

Then they speed with (fore-  
most) speed. [79:4]

(*act. pic. m. sing.*) سَابِقٌ  
one who goes ahead

acc. سَبْعِينَ nom. سَبْعُونَ  
seventy (*card. num.*)

★ س ب غ

(*perf. 3 p.m. sing.*) iv أَتَمَّعَ  
~has completed

(*act. pic. f. plu.*) سَائِفَاتٌ  
<complete (coat of mail)

(*sing.*) سَائِعٌ

(This word applies to a thing  
of any kind, complete,  
full, ample, or without  
deficiency, and long—LL)

أَنْ أَعْمَلَ سَائِفَاتٍ

Make thou complete coats of  
mail. [34:11]

★ س ب ق

(*perf. 3 p.m. sing.*) سَبَقَ  
<~had gone (1)  
before, already gone forth

سَبَقَ يَسْبِقُ مَبَقًا (ض)

to get in advance, precede,  
overtake, to pass, come  
first to the goal

(*perf. 3 p.f. sing.*) سَبَقَتْ  
~had gone before, already  
gone forth

## س ب ل ★

path, method, < way (n.) سَبِيلٌ  
manner

the way (n.) السَّبِيلُ  
the way (n.) acc. سَبِيلًا / السَّبِيلُ

acc. سَبِيلًا nom. سَبِيلٌ  
ways (n. p.) السَّبِيلُ

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

< اسْتَرَّ viii اسْتَارَا  
to hide oneself, put a cover  
on himself, conceal one-  
self

<< سَتَرٌ يَسْتَرُ مَتَرًا (ن)  
to cover, veil, conceal

veil, cover (n.) سِتْرٌ

(pact. pic. m. sing.) مَسْتَوْرٌ  
covered one

## س ج د ★

(perf. 3 p.m. sing.) سَجَدَ  
< ~ prostrated himself

acc. سَابِقِينَ nom. السَّابِقُونَ

those who (act. pic. m. plu.)  
go first

(act. pic. f. plu.) السَّابِقَاتُ  
those who go first, those  
who pass speedily

(pact. pic. m. plu.) acc. مَسْبُوقِينَ  
those who are outrun

وَمَا نَحْنُ بِمَسْبُوقِينَ

And We are not to be outrun,  
[56:60]

(perate m. plu.) iii سَابِقُوا  
< strive with—in, hastening

iii سَابِقٌ مُسَابِقَةٌ وَ سَابِقًا  
to try to precede, outstrip  
surpass, to vie with one  
another

(perf. 3 p.m. dual.) viii اسْتَبَقَا  
the twain raced

(perf. 3 p.m. plu.) viii اسْتَبَقُوا  
they raced, strived

وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ

And if We listed surely We  
should wipe out their eyes  
that they would strive for  
the way. [36:66]

(imperf. 1st. p. plu.) viii نَسْتَبِقُ  
we strive in race

إِنَّا ذَاهِبًا مُنْتَبِئِينَ

We went off competing.  
[12:17]

(perate m. plu.) viii اسْتَبِقُوا  
(you) strive!

(imperf. 3 p.m. plu.) يَسْجُدُونَ  
they prostrate (1)  
themselves

يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

(They) reciting the revelations  
of Allah in the hours of  
night while they prostrate  
themselves. [3:113]

they adore (2)

وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ

I have found her and her  
people adorning the sun.  
[27:24]

(imperf. 3 p.m. plu.) acc. يَسْجُدُوا  
they adore

الَّذِينَ يَسْجُدُونَ لِلَّهِ

So that they adore not Allah?  
[27:25]

(imperf. 1st p. plu.) نَسْجُدُ  
we prostrate

(parate. m. sing.) اَسْجُدْ  
thou (m.) prostrate thyself

(perate. f. sing.) اَسْجُدِي  
thou (f.) prostrate thyself

(prate. m. plu.) اَسْجُدُوا  
(you all) prostrate your-  
selves

وَلَا تَقِيلُ لَهُمْ اَسْجُدُوا لِلرَّحْمَنِ

And when it is said unto  
them prostrate yourselves.  
[25:60]

يَسْجُدُ مُجْرَدًا (ن)

to prostrate (1)

to be submissive (2)  
obeisance, to adore

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

So the angels prostrated  
themselves, all of them to-  
gather. [15:30]

(perf. 3 p.m. plu.) سَجَدُوا  
they prostrated themselves

(imperf. 3 p.m. sing.) يَسْجُدُ  
makes obeisance

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

And whoever is in the hea-  
vens and the earth makes  
obeisance to Allah only.  
[13:15]

(imperf. 2 p.m. sing.) acc. تَسْجُدُ  
that thou prostrate thyself

مَا مَنَعَكَ الْاِتِّسَاعَ

What prevented thee that  
thou shouldst not prostra-  
te thyself. [7:12]

(imperf. 1st p. sing.) اَسْجُدْ  
I prostrate myself

(imperf. 3 p.m. dual.) يَسْجُدَانِ  
the twain made obeisance

وَالنَّجْوَى وَالشَّجَرُ يَسْجُدَانِ ﴿٥٦﴾

And the herbs and the trees  
do obeisance. [55:6]

the sacred (*prop. n.*) **الْمَسْجِدُ الْحَرَامُ**  
Mosque at Makkah

(also referred to as **بَيْتُ اللَّهِ**  
the House of Allah and  
K'aba)

س ج ر ★

(*pip. 3 p. m. plu.*) **يُسْجَرُونَ**  
they will be stocked  
to be burnt

**يَجْرَى بِسَجَرٍ سَجْرًا وَ يُجْورَأُ (ن)**  
to fill (oven) with wood, to  
heat, burn, to fill (well)  
with water

**ثُمَّ فِي النَّارِ يُسْجَرُونَ**  
Then in the fire they would  
be stocked. [40:72]

(*fact pic. m. sing.*) **الْمُسْجُورُ**  
overflowing

**وَالْبَحْرُ الْمُسْجُورُ**  
By the overflowing sea.  
[52:6]

(*pp. 3 p. f. sing.*) ii **يُجْرَتِ**  
~ is filled

**وَلَا إِلَهَ إِلَّا سُبْحَتُ**  
And when the seas shall be  
filled. [81:6]

س ج ل ★

the scroll of writing (*n.*) **السِّجْلُ**

prostration (1) (*v.n.*) **السُّجُودُ**

**وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ**  
And in the night time hallow  
Him and also after (the  
prescribed) prostration.  
[50:40]

(*p. b. of*) **سَاجِدٌ** (2)  
those who prostrate them-  
selves

**وَالَّذِينَ السُّجُودِ**  
And those who bow down  
and those who prostrate  
themselves. [2:125]

(*act. pic. m. sing.*) **سَاجِدٌ**  
one who prostrates  
himself

**السَّاجِدُونَ** *nom.* **السَّاجِدِينَ سَاجِدِينَ**  
(*act. pic. m. p.s.*) *acc.*  
those who prostrate them-  
selves

(*act. pic. m. p.b.*) *acc.* **مُسْجِدًا**  
prostrating

**وَادْخُلُوا الْبَابَ مُسْجِدًا**  
And enter the gate prostra-  
ting yourselves. [2:58]

**مَسْجِدٌ**  
mosque (*n.p.t.*)  
**لَسَجْدًا أُتِيسَ عَلَى التَّقْوَى**

Surely a mosque founded  
from the first day on piety  
[9:108]

mosques (*n.p.b.*) **الْمَسَاجِدُ، مَسَاجِدٌ**

## سَحَبَ يَسْحَبُ سَحَابًا (ف)

to drag, trail on the ground

acc. السَّحَابُ، سَحَابٌ nom. سَحَابًا  
cloud (n.)

## س ح ت ★

(imperf. 3 p.m. sing.) acc. iv  
< that may extirpateto destroy, أَنْهَانَا ۷  
exterminate

&lt;&lt; سَحَتَ يَسْحَتُ سَحَاتًا (ف)

to gain what is unlawful

لَا تَقْدِرُوا عَلَى اللَّهِ أَنْ يَسْحَتَكُمْ بِعَذَابٍ  
Fabricate not against Allah  
a lie, lest He extirpate you  
with a torment. [20:61]

forbidden, unlawful (n.) سَحَتْ

## س ح د ★

(perf. 3 p.m. plu.) سَحَرُوا  
they enchanted

&lt; سَحَرُ يَسْحَرُ سَحَرًا (ف)

to bewitch, enchant, practise  
magic or sorcery

سَحَرُوا أَعْيُنَ النَّاسِ

They enchanted the eyes of  
the people. [7:116](imperf. 2 p.m. sing.) acc. تَسْحَرُ  
that thou enchant

the stones of baked clay (n.) السَّجِلُّ

## س ج ن ★

(pip. 3 p.m. sing.) acc. يَسْجَنُ  
< ~ be imprisoned

to imprison سَجَنَ يَسْجُنُ سَجْنًا (ن)

(epl. 3 p.m. plu.) لَيَسْجُنَنَّ  
they should imprison. SS(epl. pip. 3 p.m. sing.) لَيَسْجُنَنَّ  
~ surely be imprisoned

the prison (n.) السَّجْنُ

(pact. pic. m. plu.) مَسْجُونِينَ  
(sing.) < مَسْجُونٌ prisoners

Sijjin (n.) سِجِّينٌ

litt. a 'prison' which is a cer-  
tain place in which is kept  
the record of the deeds of  
the wicked (LL).

## س ج ي ★

(perf. 3 p.m. sing.) w.v. سَجَّى  
< ~ darkens

سَجَا يَسْجُو سَجْوًا (ن)

to be calm,  
to be covered with  
darkness

## س ح ب ★

(pip. 3 p.m. plu.) يَسْحَبُونَ  
< they are dragged

(pis. pic. m. plu.) ii مَسْحُورِينَ  
bewitched ones

early dawn (n.) مَحَرٌّ

فَتَنَّا أَوَّلَ بَحْرٍ

We delivered them at early  
dawn. [54:34]

early dawns (n. p. b.) أَحْمَارٌ

وَالسَّائِفِينَ بِالْأَسْحَارِ

And praying ones at early  
dawn for forgiveness.

[3:17]

س ح ق ★

(act. 2 pic. m. sing.) مَحِيْقٌ  
< ~ remote

to be distant مَحَقَّ بَسَقُ مَحَقَّا (ن)  
be far away (v.n.) مَحَقَّا

س ح ل ★

(act. pic. m. sing.) السَّاحِلُ  
seashore, bank of a river

س خ ر ★

(perf. 3 p.m sing.) يَسَخَّرُ  
< ~ scoff at

يَسَخَّرُ يَسَخَّرُ مَسَخَّرًا وَ مَسَخَّرَةً (س)  
to make fun of, laugh at,  
mock

(pip. 2 p.m. sing.) تَسْعَرُونَ  
you are turned away

قُلْ كَأَنِّي تُسْحَرُونَ

Say thou : How then are ye  
turned away. [12:89]

Note: يَسْخَرُ is not only  
"bewitched" but also to  
be turned away from one's  
course or way.

magic (n.) السَّحْرُ، يَسْحَرُ

two magics (n. dual) يَسْحَرَانِ  
(or magicians)

قَالُوا يَسْحَرُونَ نَظَاهِرًا

They said: two magics sup-  
porting each other. [28:48]

(act. pic. m. sing.) السَّاحِرُ، سَاحِرٌ  
magician

(act. pic. m. dual.) سَاحِرَانِ  
two magicians

(act. pic. m. ps.) السَّاحِرُونَ  
the magicians

(act. pic. m. pb.) السَّحَرَةُ  
the magicians

magician (ints.) سَحَّارٌ

(pact. pic. m. sing.) مَسْحُورٌ  
enchanted

acc. مَسْحُورِينَ nom. مَسْحُورُونَ  
(act. pic. m. plu.) ii  
enchanted ones



وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ

And He subjected the sun  
and the moon for you  
(i.e., for your benefit).

[14:33]

(perf. 1st. p. m. plu.) سَخَّرْنَا

we subjected

(pis. pic. m. sing.) ii السَّخِرُ

subservient, one subjugated

ii المُسَخَّرَاتُ، مُسَخَّرَاتٌ

(pis. pic. f. plu.)

those who are made subject,  
subservient

س خ ط ★

(perf. 3 p.m. sing.) سَخِطَ

<~became incensed

سَخِطَ بِسَخَطٍ سَخَطًا - عَلًا -

to be angry, to be inflamed  
in anger, incensed

(imperf. 3 p.m. plu.) يَسَخِطُونَ

they are enraged

(perf. 3 p.m. sing.) iv أَسْخَطَ

angered

سَخَطٌ 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. السَّادِينَ  
(that serve as barriers)

(perf. 3 p.m. plu.) سَخِرُوا

they scoffed at

(imperf. neg. 3 p.m. sing.) لَا يَسْخَرُ

~should not scoff at

(imperf. 3 p. m. plu.) يَسْخَرُونَ

they scoff at

(imperf. 2 p.m. sing.) تَسْخَرُ

thou scoffs at

(imperf. 2 p.m. plu.) تَسْخَرُونَ

you scoff at

(imperf. 2 p.m. plu.) acc. تَسْخَرُوا

that you scoff at

(imperf. 1st. p. plu.) نَسْخَرُ

we scoff at

(act. pic. m. plu.) acc. السَّاخِرِينَ

the scoffers

(imperf. 3 p.m. plu.) يَنْسَخِرُونَ

<they turn to scoffing

as RF انْسَخَرَ

mockery (v.n.) acc. مَسْخَرًا

(perf. 3 p.m. sing.) ii سَخَّرَ

<~subjugated

to bring سَخَّرَ ii

SS under dominion or  
control, to subjugate

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

And He subjugated the sun  
and the moon. (compelled  
them to act or do their  
functions as they are  
ordered.) [13:2]

س ر ب ★

(act. pic. m. sing.) سَارِبٌ  
one who goes about freely  
< سَرَبَ يَسْرُبُ سُرُوبًا (ن)  
to go forth and pasture  
freely (camels)

< سَرَبًا  
(to turn freely (v.n.) acc.  
(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]

سَرَابًا gen. سَرَابٍ acc.  
mirage (n.)

س ر ب ل ★

سَرَايِلُ coats (n. p.h.)  
< سِرْبَالٌ (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 يَسْرَحُ سَرَحًا وَ سُرُوحًا (ف)  
to send forth to pasture

سَدِيدًا proper, (n.) acc.  
straight to the point

< سَدَّ يَسُدُّ سِدَادًا (ض)  
to be right, in the right  
direction

س د ر ★

سِدْرٌ lote-trees (n.)  
(of a wild, thorny and fruit-  
less variety)

سِدْرَةٌ lote-tree (n.)

سِدْرَةُ الْمُنْهَى 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

أَيُّحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى  
Thinketh man that he is to  
be left aimless? (Pic.)  
.....uncontrolled. (Jid.)  
[75:36]

فَاَفْجَرُ لَوْنُهَا قَسْوَىٰ السَّيْرِ

The colour whereof is deepest,  
delighting the beholders.

[2:69]

(part. pic.m. sing.) acc. **مَمْرُورًا**  
delighted

happines (v.n.) acc. **مَمْرُورًا**

prosperity (n.) **سَرَاهُ**  
(opp. tribulation)

happiness (opp. distress)

(perf. 3 p.m. sing.) iv **أَسْرَ**  
~hidden (1)

to keep secret, **إِسْرَارًا** iv **أَسْرَ**

to conceal, to confide,  
impart a secret to

هَوَآءٌ يَتَكَلَّمُ مِمَّنْ أَسْرَا الْقَوْلَ وَمَنْ جَهَرَهُ

Equal (unto him) is he  
among you who hideth  
the word and he who  
publisheth. [13:10]

confided (2) **إِلَىٰ**

وَلَدَّ أَسْرَ النَّبِيِّ إِلَىٰ بَعْضِ أَرْوَاحِهِ حَدِيثًا

And when the Prophet confi-  
ded a story to one of his  
wives. [66:3]

(perf. Ist. p. sing.) **أَسْرَرْتُ**  
I spoke secretly

(perf. 3 p.m. plu.) **أَسْرَرُوا**  
they hid

(imperf. 3 p.m. plu.) **يَسْرِرُونَ**  
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 **أَسْرَحُ**  
<I shall release

< **سَرَحَ** ii **تَسْرِيحًا**  
to release, to set free, to  
divorce

(perate. m. plu.) ii **تَسْرَحُوا**  
(you) release!

to set free, (v.n.) acc. **مَسْرَاحًا**  
(to divorce)

setting free (v.n.) ii **تَسْرِيحُهُ**

★ س ر د ★

coat of mail (n.) **الْعَرْدُ**  
(or) links (stitch)

س ر د ق

awning, (n.) **سَرَادِقُ**  
canvas roof

★ س ر د ★

(imperf. 3 p.f. sing.) (assim) **تَسْرُّ**  
~delights

< **مَرَّ بِسُرٍّ مَرُورًا وَ مَسْرَةً (ن)**  
gladden,

<< سَرَعَ بِسَرْعٍ سُرْعَةً (ف)

to hasten, hurry, be quick

(imperf. 1st. p. plu.) iii سَارِعُوا  
we are hastening

(perate, m. plu.) iii سَارِعُوا  
(you) make haste ! vie with each other !

(act. 2 pic. m. sing.) سَرِيعٌ  
swift, sharp

لَا إِلَهَ إِلَّا اللَّهُ سَرِيعُ الْحِسَابِ

And Allah is swift at reckoning. [2:202]

hasten forth (v.n. < iii) acc. سَارِعَا

swifter (elative) أَشْرَعُ

س ر ف ★

(perf. 3 p. m. sing.) أَشْرَفَ  
~ < trespassed (1)

< أَشْرَفَ iv إِسْرَافًا  
extravagant, to exceed a limit in anything

كَذَلِكَ نَجْزِي مَنْ أَشْرَفَ

Thus We requite him who trespasseth (the boundry of law). [20:127]

they committed extravagance أَشْرَفُوا

قُلْ يُجَادِي الَّذِينَ أَشْرَفُوا عَلَى أَنْفُسِهِمْ

Say thou, O My bondmen who have committed extravagance against themselves. [39:53]

(imperf. 2 p.m. plu.) تُسِرُّونَ  
you hide !

(perate m. plu.) أُسِرُوا  
(you) hide !

أَوَسِرُوا أَهْلَكَ وَآجِهَهُ دُيُوبِهِ

And whether ye keep your discourse secret or publish it. [67:13]

secretly (v.n.) acc. إِسْرَارًا  
(talking or addressing secretly)

secret (n.) acc. سِرٍّ nom. السِّرُّ

secretly (n.) acc. سِرًّا

secrets (n. p. b.) سِرَائِرُ

couches (n. p.) سُرُرٌ

(sing.) سِرِّيْرٌ

فِيهَا سُرُرٌ مَرْفُوعَةٌ

Therein shall be couches elevated. [88:13]

س ر ع ★

(imperf. 3 p.m. plu.) iii سَارِعُونَ  
< they vie with each other

< سَارِعَ سَارِعٌ مُسَارَعَةً وَ سِرَاعًا iii  
make haste with one another, or crying, or striving, with one another, hastening with another, to be or get before other or others

thieves acc. سَارِقِينَ nom. سَارِقُونَ

(perf. 3 p.m. sing.) stole  
استرق

Save him who stealeth the hearing.  
[15:18]

س ر م د

continuous (n.) acc. سَرْمَدًا

س ر ي ★

(imperf. p.m. sing.) w.v. f.d. يسري  
<~departs

سَرَى يَسْرِى سُرَى وَ سُرَّةً (ض)  
to travel at night

وَاللَّيْلِ إِذَا يَسْرِى

And by the night when it departeth.  
[89:4]

depart ! (perate. m. sing.) أسري

(perf. 3 p.m. sing.) iv  
carried by night, made to travel by night  
أسرى

rivulet (n.) acc. سَرِيًّا

س ط ح

(pip. 3 p.f. sing.) سطحت  
<~outspread

سَطَحَ يَسْطِخُ سَطْحًا (ف)  
to spread out, level

(el. neg. 3 v.m. sing.) لا يُسْرِفْ  
let~not be extravagant

(imperf. 3 p.m. plu.) juss. لا تُسْرِفُوا  
they were not extravagant

(perate neg. m. plu.) لا تُسْرِفُوا  
be not extravagant !

extravagantly (v.n.) إِسْرَافًا

<ap-der.> iv neg. sing.) مُسْرِفٌ  
extravagant

acc. الْمُسْرِفِينَ ، مُسْرِفِينَ  
(apder. m. plu.)  
extravagant people

س ر ق ★

(perf. 3 p. m. sing.) سَرَقَ  
<~stole

سَرَقَ يَسْرِقُ سَرَقًا وَ سَرَقَةً (ض)  
to steal

(imperf. 3 p. m. sing.) juss. يَسْرِقْ  
steals

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ  
They said : if he stealeth  
then surely a brother of  
his hath stolen before.  
[12:77]

(imperf. neg. 3 p.m. plu.) لا يَسْرِقُوا  
they (f.) should not steal

(act. pic. m. sing.) السَّارِقُ  
thief (m.)

(act. pic. f. sing.) السَّارِقَةُ  
thief (f.)

(3)

< fables, stories (n.p.b.) **أَسَاطِيرُ**  
(sing.) **أُسْطُورَةٌ** <

(**أَسَاطِيرُ** signifies, lies or falsehoods, or fictions, or stories having no foundation **ص**

★ س ط و

(imperf 3 p.m. plu.) n.v. **يَسْطُونُ**  
< they attack

**سَطًا يَسْطُونَ سَطْوًا وَ سَطْوَةً (ن)**  
- **عَلَى**، **ب**

to attack, assail, leap upon

★ س ع د

(pp. 3 p.m. plu.) **سَعِدُوا**

they are blest

< **سَعَدَ سَعْدٌ سَعْدًا وَ سَعُودًا**  
**وَ سَعَادَةً (ف)**

to be prosperous, fortunate,

to be blessed (p.p.) **سَعِيدٌ**

(act. 2 pic. m. sing.) **سَعِيدٌ**

one who is blessed

(comp. **سَعِيٌّ** wretched)

★ س ع ر

(pp. 3 p.f. sing.) ii **سُفِّرَتْ**

< ~ is made to blaze

وَالِىَ الْأَرْضِ كَيْفَ، **سُطِّحَتْ**

And (look they not) at the  
earth how it is outspread?

[88:20]

★ س ط ر

(1)

(imperf. 3 p.m. plu.) **يَسْطُرُونَ**

< they inscribe

**سَطَرَ يَسْطُرُ سَطْرًا (ن)**

to inscribe, write, draw

**مَسْطُورٌ، مَسْطُورًا** acc.

(pact. pic. m. sing.)

he inscribed SS

written down (pis. pic. > viii) **مُسْطَرٌّ**

وَكُلِّ صَغِيرٍ وَكَبِيرٍ **مُسْطَرٌّ**

And everything, small and  
great, hath been written  
down. [54:53]

(2) س ي ط ر

(ap-der. quard. m. sing.) **مُصَيِّرٌ**

< warden

**يَصَيِّرُ يَصَيِّرُ مَصَيِّرَةً - عَلَى**

to exercise full authority over  
SS

(Ap-der. m. plu. quard.) **مُصَيِّرُونَ**  
wardens

Note : The first redical س is  
replaced with

speeded, went quickly (2)

وَلَاذَاتُ سَعَىٰ فِي الْأَرْضِ بِمَا رَزَقْنَاهَا

And when he turneth away  
he speedeth through the  
land that he may act  
correctly 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)

ثَوَّابٌ يَرْجِعُ

then he turned back striving.  
[79:22]

runneth, is running (3)

وَجَاءَ رَجُلٌ مِنْ أَصْحَابِ الْمَدِينَةِ يَسْعَىٰ

And then came a man from  
the farthest part of the city  
running. [28:20]

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ

And for him who cometh  
unto thee running. [80:8]

to provoke, ii

to light the fire

acc. السَّعِيرُ, سَعِيرٌ nom. سَعِيرًا  
flame, blaze (act. 2 pic.)  
(of the Hell)

madness (1) (n.) سُرٌّ

فَقَالُوا أَبَشَرًا مِثْلَ النَّاسِ إِنَّا إِذَا الْمَعِينُ  
صَلَّىٰ وَسُعِّرُ

And they said : a (mere) hu-  
man being from among  
us, and single ! shall we  
follow him ? verily then  
we should fall in error  
and madness. [54:24]

(Jid. pic.)  
plural of سَعِيرٌ (2)

(According to Ibn. and Mot. سُرٌّ

in the verse 54:24

is plural of سَعِيرٌ , as  
it is endorsed by au-  
thentic commentators).

★ س ع ي

(perf. 3 p.m. sing.) w.v. سَعَى  
< ~strived (1)

سَعَى يَسْعَى سَعْيًا (ف)

to strive, to go quickly, has-  
ten, to run, to be active

وَسَعَىٰ فِي خَرَابِهَا

And he strived after their  
ruin. [2:114]

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ

And when he (Isma'il) attained the age of running.

[37:102]

speeding (2)

ثُمَّ ادْعُهُمْ يَا أَبَدُكَا سَعِيًّا

Then call them, they will come unto thee speeding.

[2:260]

endeavour (3)

فَلَا كُفْرَانَ لِسَعِيهِ

There shall be no denial of his endeavour. [21:94]

striving (3)

وَسَعَىٰ لَهَا سَعِيًّا

And strive therefor with (due) striving. [17:19]

efforts (5)

الَّذِينَ صُلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

Those whose efforts were wasted in the life of the world. [18:104]

س غ ب ★

مَسْعَبَةٌ < privation (v.n.) سَعَبَ

to hunger (ن، ف) سَعَبَ سَعْبًا وَمَسْعَبَةٌ

س ف ح ★

مُسْفُوحًا (pact. pic. m. sing.) acc. < poured forth

Note : In the above quoted

verses the verb يَسْعَى has

occurred as حَالٌ therefore is rendered as running.

(imperf. 3 p.m. sing.) w.v. تَسْعَى  
~striveth, runneth, endeavour-  
oureth

لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

In order that everyone may be requited according to that which he endeavour-eth. [20:15]

فَالْقَمْهَ إِذَا ذَا هِيَ حَيَّةٌ كَسَىٰ

So he cast it down, and lo ! it was a serpent running along. [20:20]

(imperf. 3 p.m. plu.) يَسْعَوْنَ  
they strive (1)  
(in corruption)

وَيَسْرَحْنَ فِي الْأَرْضِ فَسَادًا

And they go about in the land corrupting. [5:33]

they endeavour (2)

وَالَّذِينَ يَسْعَوْنَ فِي آلَايَاتِنَا مُعْجِزِينَ

And those who endeavour to frustrate Our signs. [34:38]

السَّعْيُ، سَعْبًا (v.n.) acc.  
litt. running (1)  
mata. the age of running (for a child)



(3)

أَسْفَارٌ < tomes (1) (n. p. b.)  
(volumes of a book) heavy  
book or series of volumes  
(sing.) < يَسْفِرُ

كَمَثَلِ الْحِمْلِ يَحْمِلُ أَسْفَارًا  
Likeness of the ass bearing  
tomes. [62:5]

plural of سَفَرٌ (2)

فَقَالُوا رَبَّنَا بَيِّنْ أَسْفَارَنَا  
And they said: our Lord!  
make the distance between  
our journeys longer.

[34:19]

scribes (4)

بِأَيْدِي سَفَرَةٍ  
By the hands of scribes.  
[80:15]

س ف ع ★

لَتَسْفَعَا (epl. 1st p. plu.)  
we shall seize and deal

empathic : ل

(imperf. 1st p. plu.) : تَسْفَعُ

acc. without shaddah : ل  
as epl.

س ف ك ★

يَسْفِكُ (imperf. 3 p. m. sing.)  
< ~ will shed

< سَفَحَ يَسْفَحُ سَفْحًا وَ مَفْوحًا (ف)

to shed,

flow (tears, blood, etc.)

أَوْ دَمًا مَسْفُوحًا

Or blood poured forth.

[6:145]

(ap-der. m. plu.) acc. gen. مُسَافِحِينَ  
< fornicators

سَافَحَ مُسَافِحَةً وَ سِيفَاحًا

to fornicate, to commit for-  
nication

(ap-der f. plu.) مُسَافِحَاتٌ  
fornicatresses

س ف ر ★

(1)

سَفَرٌ journey (n.)

< سَافَرَ iii مُسَافَرَةً  
to depart, travel, set out on a jour-  
ney

<< سَفَرَ يَسْفِرُ سَفْرًا (ض)  
to sweep, disperse

(2)

< ~ brightened iv أَصْفَرَ

to shine iv اِصْفَارًا  
(dawn), enter at the time  
of dawn

وَالصُّبْحِ إِذَا أَصْفَرَ

By the morning when it bri-  
ghteneth. [74:34]

(Ap-der. f. sing.) مُسْفِرَةٌ  
beaming (with the light of  
faith)

## س ف ن ★

the boat (n.) السَّفِينَةُ / سَفِينَةٌ

## س ف ه ★

(perf. 3 p. m. sing.) سَفِهَ  
< ~ befooled

سَفِهَ يَسْفَهُ سَفَاهًا (س)

وَسَفِهَ يَسْفَهُ سَفَاهَةً (ك)

to be unwise, stupid, foolish

to make oneself سَفِهَ نَفْسَهُ

or become stupid, foolish,  
be fool

folly (v.n.) سَفَاهَةٌ

(act. 2 pic. m. sing.) سَفِيهٌ  
one who is foolish

(act. 2 pic. m. plu.) سَفَاهَاءُ  
those who are foolish  
(sing.) < سَفِيهٌ

## س ق ر

the Hell (n.) سَقَرٌ

## س ق ط

(perf. 3 p.m. plu.) سَقَطُوا  
< they fell

سَقَطَ يَسْقُطُ سَقُوطًا (ن)

to fall down

to come to

to deviate from

- إِلَى

- عَنْ

سَقَكَ بِسَفِكَ سَفَكًا (ض)

to shed (blood or tears)

plu.  
(imperf. neg. 2 p.m.) لَا تَسْفِكُونَ  
you shall not shed

## س ف ل ★

(act. pic. m. sing.) سَافِلٌ  
downward

جَعَلْنَا 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)

وَالرَّكْبُ أَسْفَلَ وَتَكُونُ

And the caravan was below  
you. [8:42]

the lowest (relative) الْأَسْفَلُ

(relative n. plu.) الْأَسْفَلِينَ  
nethermost men  
(humble)

(relative f. sing.) السُّفْلَى  
nethermost

وَجَعَلَ لِمَنَ الَّذِينَ كَفَرُوا السُّفْلَى

And he made the word of  
those who disbelieved ne-  
thermost. [9:40]

سُقُفَا (n. p. b.) < roofs  
(sing) سَقْفٌ

س ق م ★

سَقِيمٌ (act. 2 pic. m. sing.) w.v.  
< not well

سَقِمَ يَسْقُمُ سَقْمًا وَ سَقَمًا (ك)  
to be weak, to be not well

س ق ي ★

سَقَى (perf. 3 p.m. sing.)  
< ~ watered

سَقَى يَسْقِي سَقْيًا (ض) وَ اَسْقَى  
to give to drink, to water,  
to irrigate

وَسَقَمُ لَهُمْ شَرَابًا طَهُورًا  
And their Lord hath slaked  
their thirst with a pure  
drink. [76:21]

سَقَيْتَ (perf. 2 p.m. sing.) w.v.  
thou watered

يَسْقِي (imperf. 3 p.m. sing.)  
gives to drink or will give  
to drink

يَسْقِي رَبُّهُ خَمْرًا  
He will pour out wine for  
his lord. [12:41]

لَا تَسْقِي (imperf. neg. 3 p.f. sing.)  
~ does not give water

يَسْقُونَ (imperf. 3 p.m. plu.)  
they water, were watering

سَقَطَ (pp.) اُسْقَطَ (pp) فِي يَدِهِ  
he repented, regretted an  
act, he slipped to fall into  
error

تَسْقُطُ (imperf. 3 p.f. sing.)  
~ falls

سَقَطَ (pp. 3 p.m. sing.)  
repented

وَلَمَّا سَوَّاهُ وَابْدَأَهُمْ  
And when they repented.  
[7:149]

(The phrase in Arabic means :  
they struck their hand  
upon their hands, by rea-  
son of repentance : or re-  
penting greatly : because he  
who repents, and grieves,  
or regrets, bites his hands  
in sorrow, so that his hand  
is fallen upon his teeth.)

(LL)

سَاقِطًا (act. pic. m. sing.) acc.  
one that is falling down

تُسْقِطُ (acc. iv  
(imperf. 3 p. m. sing.)  
thou causes to fall

نُسْقِطُ (acc. iv  
(imperf. 1 st. p. plu.)  
we cause to fall

اُسْقِطُ (perate. m. sing.) iv  
(thou) causes to fall

تَسَاقِطُ (imperf. 3 p.f. sing.) iv  
it shall drop

س ق ف ★

السَّقْفُ (n.) acc. سَقْفًا nom.  
the roof

## س ك ب ★

(*fact. pic. m. sing.*) مَسْكُوبٌ  
<~(ever) following

سَكَبَ بِسَكَبٍ مَسْكُوبًا (ن)  
to pour out, (melt and cast  
metals)

## س ك ت ★

سَكَتَ (*perf. 3 p. m. sing.*)  
<~became quiet

سَكَتَ بِسَكَتٍ مَسْكُوتًا (ن)  
to be silent, became quiet  
سَكَتَ عَنْهُ الْغَضَبُ (*meta.*)  
the anger is abated

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ  
And when the anger of Musa  
abated. [7:154]

## س ك ر ★

سَكَّرَتْ (*pp. 3 p. f. sing.*) ii  
<~intoxicated

سَكَّرَ تَسْكِيرًا  
to make  
intoxicated

<< سَكَّرَ بِسَكْرٍ مَسْكُورًا وَ سَكَّرَا (ن)  
to be intoxicated

إِنَّمَا سَكَّرَتْ أَبْصَارُنَا  
Intoxicated have been our  
sights. [15:15]

لَا نَسْقِي (*imperf. neg. 1st. p. plu.*)  
we do not water

يَسْقِيَنِ (يَسْقِي + يَنْ) = يَسْقِيَنِ  
(*imperf. 3 p. m. sing.*)  
~gives me to drink

سُقُوا (*pp. 3 p. m. plu.*)  
they are given to drink

نُسْقَى (*pip. 3 p. f. sing.*)  
~shall be given to drink

يُسْقَوْنَ (*pip. 3 p. m. plu.*)  
they will be given to drink

أَسْقَيْنَا (*perf. 1st. p. plu.*) iv  
we gave to drink

نُسْقِي (*imperf. 1st. p. plu.*) iv  
we give to drink

اسْتَسْقَى (*perf. 3 p. m. sing.*) x  
~prayed for drink,  
asked for drink

السَّقَاةُ / سِقَاةٌ (n.)  
giving of drinks (1)

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]

مُسْقَاةٌ (giving the) drink (n.)

(*el. 3 p.m. sing.*) **يَسْكُنْ - إِلَى**  
that he might find (2)  
repose

وَجَعَلَ مِنْهَا ذَوْجَهَا لِيَسْكُنَ إِلَيْهَا

And He created therefrom  
his spouse (Hawwa, the  
first woman) that he  
might find repose in her.  
[7:189]

(The word **يَسْكُنْ إِلَيْهَا** "re-  
pose in her" puts in a  
nutshell the various atti-  
tudes the two sexes can  
adopt towards each other  
—of love in youth, of com-  
panionship in middle age,  
and of care and atten-  
dance in infirmity.—(*Jid.*)

(*el. 3 p.m. plu.*) **يَسْكُنُوا - فِي**  
they repose

أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهَا

We have appointed the night  
that they may repose there-  
in. [27:86]

**تَسْكُنُونَ / تَسْكُنُوا** *acc.*

(*imperf. 2 p.m. plu.*)

you repose

(*el. 2 p.m. plu.*) **يَسْكُنُوا - إِلَى**

that you may find repose

(*epl. 1st p. plu.*) **نَسْكُنْ**

we surely shall cause to  
dwell

(*perate. m. sing.*) **اَسْكُنْ**

thou dwell

**سَكَرًا** *liquor (n.) acc.*  
(It also signifies the non-  
intoxicating beverages such  
as vinegar)

**سَكْرَةً** *agony (1) (n.)*

**سَكْرَةُ الْمَوْتِ**

The agony of death. (*Pic.*)  
the stupor (*Jid.*) [50:19]

*intoxication (2)*

لَعَنُوا إِذْ أَنْهَمُ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

By thy life! in their intoxi-  
cation they were wander-  
ing. [15:72]

**سَكَارَى** *drunken, (n.p.b.)*

intoxicated

(*sing.*) **سَكَرَانِ**

س ك ن ★

(*perf. 3 p. m. sing.*) **سَكَنَ**

< dwelled

**سَكَنَ يَسْكُنُ سَكَنًا وَ سَكْنًا (ن)**

to dwell, inhabit

to rely upon, **فِي وَإِلَى**

trust in, to repose

(*perf. 3 p. m. plu.*) **سَكَنْتُمْ**

ye dwell (1)

وَسَكَنْتُمْ فِي مَسْكَنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ

And ye dwell in the dwell-  
ings 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	الْمَسْكِنَةُ
(n.) acc. مَسْكِينًا nom. poor, humble, submissive	مَسْكِينٌ
the poor (n.p.b.)	الْمَسَاكِينُ / مَسَاكِينُ

س ل ب ★

(imperf. 3 p.m. sing.) juss. ~snatches	يَسْلُبُ
---	----------

إِنْ يَسْلُبْهُمْ اللَّذَابُ شَيْئًا  
If the fly were to snatch  
away aught from them.  
[22:73]

س ل ح ★

< arms (n.p.b.)	أَسْلِحَةٌ
(sing.)	سِلَاحٌ

س ل خ ★

(imperf. 1st. p. plu.) < we draw	نَسْلَخُ
-------------------------------------	----------

(perute. m. plu.) (you) dwell	اَسْكُنُوا
(imperf. 3 p.m. sing.) ~have not been inhabited	لَمْ تُسْكَنْ
(imperf. 1st. p. sing.) iv I cause to dwell	اَسْكَنْتُ
(imperf. 1st. p. plu.) iv we cause to dwell	اَسْكَنَّا
juss. iv (imperf. 3 p.m. sing.) < ~causes to cease or stop	يُسْكِنُ
< سَكَنَ يَسْكُنُ سَكُونًا (ن) to subside, to be or become quiet	

opp. to move cause to be quiet	اَسْكَنَ
-----------------------------------	----------

(perate. m. plu.) iv (you) lodge!	اَسْكِنُوا
--------------------------------------	------------

(act. pic. m. sing.) acc. still	سَاكِنًا
------------------------------------	----------

repose (1) (n.)	سَكَنٌ
-----------------	--------

إِنْ صَلَوَتَكَ سَكَنٌ لَهُمْ  
Verily thy prayer is a repose  
for them. [9:103]

tranquillity, rest (2)

وَجَعَلَ الْبَيْتَ سَكَنًا  
And He appointed the night  
as a rest. [6:96]

tranquillity (n.)	سَكِينَةٌ
-------------------	-----------

&lt;&lt; سَلَطَ سَلَاطَةً (س)

to be strong, hard, be sharp

وَلَوْ شَاءَ اللَّهُ لَسَلَطْنَاهُمْ عَلَيْكُمْ

And had Allah willed He would have surely set them upon you. [4:90]

(imperf. 3 p.m. sing.) ii

~gives power over SS

authority (1) (n.)

سُلْطَانٌ

سُلْطَانٌ

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

Verily as for My bondmen no authority shall thou have over them. [15:42]

warrant (2)

أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ

Or is there for you a clear warranting. [37:156]

(سُلْطَانٍ + يَ + هُ)

my authority

( هُ is only for rhyme)

هَكَذَا عَرَفِي سُلْطَانِيَّةً

There hath perished from me my authority. [69:29]

س ل ف ★

(perf. 3 p.m. sing.)

&lt;~is past

سَلَفَ سَلَفًا سَلَفًا وَ سَلَفًا (ن)

to come to an end, pass away, to precede

سَلَخَ سَلَخًا (ن) to strip off

(perf. 3 p.m. sing.) vii

&lt;~slipped away (1)

سَلَخَ to be slipped off vii

وَإِذَا السَّلَاحُ الْأَشْهُرُ الْحُرُمُ

Then when the sacred months have slipped away. [9:5]

~sloughed off (2)

أَتَيْنَاهُ الْيَتِيمَ فَاسْلَخْنَا مِنْهُمَا

We gave him Our signs but he sloughed them off.

[7:175]

★ ★ ★ ★

سَلْسَبِيلٌ fountain (namely (n.) Salsabil)

س ل س ل

سِلْسِلَةٌ a chain (n.)

السَّلَاسِلُ / سَلَاسِلُ chains, (n. p. b.) manacles

س ل ط ★

(perf. 3 p.m. sing.) ii

&lt;~gave SS mastery or power

سَلَّطَ to make سَلَّطًا ii

one overcome, have the mastery

against you with sharp tongues. (*Jid.*) scold you with sharp tongues. (*Pic.*) smite you with sharp tongues. (*M.A.*) [33:19]

Note : Among the words "inveigh against", "scold", "smite" and "flay" the second one is the nearest to the sense of سَلَقَ that signifies "to attack with scathing criticism".

★ س ل ك

(*perf. 3 p.m. sing.*)

< ~ threaded (1)

سَلَكَ

سَلَكَ سَلَكًا وَ سُلُوكًا (ن)

to travel on a road, to thread a pathway, to make a way

وَسَلَكَ لَكُمْ فِيهَا سُبُلًا

And he threaded for you roads therein. (*i.e.*, opened in the earth pathways).

[20:53]

< ~ caused to enter (2)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَتَابِعُ فِي الْأَرْضِ

Didst thou see not that Allah sendeth down water from the heaven and causeth it to enter springs in the earth. [39:21]

فَلَا تَسْلَفْ

His is that which is past.

[2:275]

(*perf. 3 p. f. sing.*) *iv* أَسْلَفْتُ

< ~ sent before, did previously

أَسْلَفْتُ *iv* إِنْ سَلَفًا

to do SS or give SS in advance

فَمِنْ أَيْنَ يَبْلُغُ الْوَحْلُ نَفْسًا تَأْسَلَفْتُ

Therein every soul shall prove that which it sent before.

[10:30]

(*perf. 2 p.m. plu.*)

you sent in advance or you did previously

أَسْلَفْتُمْ

previously (*v.n.*) *acc.*

سَلَفًا

فَجَعَلْنَاهُمْ سَلَفًا

And We made them a thing past.

[43:56]

★ س ل ق

(*perf. 3 p.m. plu.*)

سَلَقُوا

< they flayed

سَلَقُوا سَلَقًا (ن) to boil, scold (*LL*) to hurt by words (*Mjm.*)

سَلَقُوكُم بِاللَّسَنِ وَجَدَادٍ

They flay you with sharp tongues. (*Arb.*) inveigh



&lt; تَسْلَى vi

to slip away secretly

&lt;&lt; سَلَّ يَسْلُ سَلًّا (ن)

to draw out slowly (*assim*)

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْلُونَ مِنْكُمْ لِوَادِّا  
Surely Allah knoweth those  
who slip away privately.

[24:63]

extract (n.) سَلَاةٌ

سَلَاةٌ مِنْ طِينٍ

And extract of the clay.

[23:12]

سَلَاةٌ مِنْ مَّاءٍ قَيْهِنٍ

An extract of water (base).

[32:8]

س ل م ★

(perf. 3 p.m. sing.) ii سَلَّمَ

&lt; ~saved (1)

&lt;&lt; سَلَّمَ بِسَلَامٍ وَسَلَامَةٍ وَسَلَامًا (س)

to be in sound condition,  
well, without a blemish

سَلَّمَ ii تَسْلِيمًا

(i) to give over, hand over,  
to transmit

(ii) to salute, greet

(iii) to be solid, whole

أَسْلَمَ iv إِسْلَامًا

(i) to surrender, submit

(ii) to accept Islam as  
one's religion

~led (3)

مَا سَلَكَكُمْ فِي سَقَرٍ

What led you into the scor-  
ching Fire? [74:42]

(perf. 1st. p. plu.) سَلَكْنَا

we made a way (4)

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

Likewise we made way for  
it into the hearts of the  
culprits. [26:200]

(imperf. 3 p.m. sing.) يَسْلُكُ

~causes to go

فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ

He causeth to go before  
him. [72:27]

(imperf. 1st. p. plu.) نَسْلُكُ

we make a way

(perate. m. sing.) اسْلُكْ

make the way

(perate. f. sing.) اسْلُكِ

make the way

(perate. m. plu.) اسْلُكُوا

bind with a chain (5)

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ  
Then in a chain whereof  
the length is seventy  
cubits, bind him. [69:32]

س ل ل ★

(imperf. 3 p.m. plu.) vi يَسْلَلُونَ

&lt; they slip away

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ  
تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ

Then when you enter houses  
salute each other with  
greeting from before Allah,  
blest and goodly. [24:61]

send benedictions (2)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
تَسْلِيمًا

O ye who believe ! send your  
benedictions upon him and  
salute him with goodly  
salutation. [33:56]

(pisc. pic. f. sing.) ii **مُسَلَّمَةٌ**  
whole (1)

**مُسَلَّمَةٌ لَا شَيْءَ قَرَعَهَا**

(The cow should be) whole  
and without blemish in  
her. [2:71]

delivered one (2)

**وَدِيَّةً مُسَلَّمَةً إِلَى أَهْلِهَا**

A blood-wit delivered to his  
family. [4:92]

(perf. 1st. p. plu.) iv **أَسْلَمَ**  
~submitted (1)

**بِأَلِّ التَّسْلِيمِ وَجِهَةً يُبَلِّغُهُ**

Aye ! whosoever submitted  
himself unto Allah.

[2:112]

(perf. 1st p. sing.) iv **أَسَلَّمْتُ**  
I surrendered (2)

**وَلَكِنَّ اللَّهَ سَلَّمَ**

But Allah saved. [8:43]

(perf. 3 p.m. plu.) **سَلَّمْتُمْ**

you hand over (2)

**فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَأَلْتُمْ عَنْ شَيْءٍ  
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.) **يَسْلَمُوا**  
they submit (3)

**فَلَوْ لَا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا لِمَا نَضَايْتُمْ  
وَلَسَلِمُوا بِكُلِّ سَلِيمٍ**

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 **تَسْلَمُوا**  
you salute or (4)  
greet, invoke peace

**حَتَّى تَسْأَلُوا بُيُوتَكُمْ وَعَلَى أَهْلِهَا  
(Enter not houses other than  
yours) until you have  
asked the permission and  
greeted the inmates.**

[24:27]

(perate m. plu.) **سَلِّمُوا**  
greet (1)

the religion of (1) (n)  
Islam

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً  
O ye who believe ! enter into  
Islam wholly. [2:208]

Note : **سِلْمٌ** literally is  
peace, reconciliation, self-  
resignation or submission,  
and **السِّلْمُ** with the defi-  
nite article, is synonymous  
with **الإسلام** as the mean-  
ing of the religion of the  
Muslims, because it is a  
religion of self-resignation  
or submission. (LL)

peace (2) (n)

فَإِنْ جَحَضُوا إِلَيْكَ فَاِجْزِهِمْ  
And if they incline unto  
peace, then thou may  
incline thereunto. [8:61]

submission (3) (n)

الَّذِينَ يَتَّبِعُهُمُ الْغُلَامُ ظَالِمِينَ  
فَأَلْعَلُوا السَّلَامَ

Those whom the angels cause  
to die while they are  
wronging themselves and  
then they proffer submis-  
sion. [16:28]

(4) (n) acc.

to be wholly possessed (4)  
by someone, to belong  
to someone

السِّلْمُ

فَقُلْ أَتَسْلِمُونَ  
Say, I have surrendered my-  
self unto Allah. [3:20]

(perf. 3 p.m. dual.) iv  
the twain submitted

(perf. 3 p.m. plu.) iv  
they accepted Islam

(perf. 2 p.m. plu.) iv  
you accepted Islam

أَسْلَمَا

أَسْلَمُوا

أَسْلَمْتُمْ

وَقُلْ لِلَّذِينَ آمَنُوا وَالَّذِينَ هُمْ  
وَأَسْلَمُوا قَدْ مَتَدَّوْا

And say thou unto those  
who have been vouchsafed  
the book and unto the  
illiterates : Do you accept  
Islam ? If they accept  
Islam, they are surely  
guided. [3:20]

(perf. 1st p. plu.) vi  
we submitted

أَسْلَمْنَا

وَلَكِنْ قُولُوا أَسْلَمْنَا  
But you say we have sub-  
mitted. [49:14]

(imperf. 3 p.m. sing.)  
submits

(imperf. 1st p. sing.) acc.  
that I submit

(imperf. 3 p.m. plu.)  
they submit

(imperf. 2 p.m. plu.)  
you submit

(el. 1st. p. plu.)  
that we may submit

يُسَلِّمُ

أُسَلِّمُ

يُسَلِّمُونَ

تُسَلِّمُونَ

لِنُسَلِّمَ

by the holy Prophet Mohammad (P. B. H). It has been the religion of all prophets in all climes, other (so-called religions) being so many deviation from it. No religion is acceptable with God save Islam, which consists in acknowledging the unity and soleness of God and embracing the code which Mohammad (P. B. H.) had brought. Literally, and in practice, it is 'self-surrender', 'submission', 'absolute surrender' to the Devine will, and was a fit designation of the faith revealed to Abraham, Ishmael and the Arabs. (Torrey; *Jewish Foundation of Islam*. p. 104, cited from *Jid*, P. 3, n. 291)

Islam, the name applied by Muhammad (P.B.H.) himself to his religion, means 'the religion or resignation, submission to the will, the service, the commands of God. (*Jid*. > Klein, *The Religion of Islam*, p. 1)

acc.

Muslim (*ap-der. m. sing.*)  
(One who surrenders himself to the will of God)

(Ap-der. m. dual.)

twain muslims,

those who surrendered

ضَرَبَ اللَّهُ مَثَلًا لِّجُلَاثَيْنِ يُشْرِكَا بِدِينِكُمَا مَثَلًا  
وَرَجُلًا سَلَمًا لِّرَجُلٍ مَلَّ يَسْتَوِي مَثَلًا

Allah profoundeth a similitude : a man having several partners quarrelling and a man wholly belonging to one man. Are the two equal in likeness ? [39:29]

(act. pic. m. plu.)

سَالِمُونَ

who are in full possession of the power of judgement and will

وَقَدْ كَانُوا يَدْعُونَ إِلَى الشُّجُورِ وَهُمْ سَالِمُونَ

They had been called upon to prostrate themselves while yet they were whole.

[68:43]

peace, greeting (n) سَلَامٌ

(act. 2 pic. m. sing.)

سَلِيمٌ

whole, free from all taint of vice

stairway (n) acc.

سَلَمٌ / سَلَامٌ

surrender (1) (v.n.)

الإِسْلَامُ

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ إِسْلَامًا

Say thou : deem not your surrender a favour unto me. [49:17]

Islam (2)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Verily the religion with Allah is Islam. [3:19]

(Islam is the technical name of the creed preached

مُسْلِمًا

مُسْلِمٌ

مُسْلِمَيْنِ

مُسْلِمِينَ

(Ap-der. m. plu.) x مُسْتَسْلِمُونَ  
submissive

بَلْ هُوَ الْيَوْمَ مُسْتَسْلِمُونَ  
Nay ! on that day they will  
be entirely submissive.  
[37:26]

★ س ل و

السَّلَوَى the quails (n)

(سَلَوَى is a noun derived  
from سَلَوَان (v.n.) : conso-  
lation, comfort, also a kind  
of bird. According to  
Ibn Abbas a symbol of  
flesh or meat which is  
given as provision.—Rgh.)

★ س م د

(act. pic. m. plu.) سَامِدُونَ  
<those who behave proudly  
سَمَدٌ يَسْمُدُ سَمُودًا (ن)  
to hold up one's head in  
pride

★ س م ر

(act. pic. m. sing.) acc. سَامِرًا  
<one who passes his nights  
in saying or hearing  
stories  
مَرَّ يَسْمُرُ مَرًّا وَ مَمُورًا (ن)  
to pass night awake in idle  
talk

وَأَتُونِي مُسْلِمِينَ

And come unto Me as those  
who surrender. [27:31]

gen. acc. مُسْلِمِينَ nom. مُسْلِمُونَ  
Muslims

(Ap-der. f. sing.) مُسْلِمَةٌ  
Muslim (female or  
a group of Muslims)

(adjective of أُمَّة nation)  
(Ap-der f. plu.) مُسْلِمَاتُ  
Muslims (female)

(v.n.) acc. ii تَسْلِيمًا  
submission (1)

لَهُمْ لَا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ  
وَسَلِمُوا بِسَلِيمًا

Then they find in their hearts  
no vexation with that  
which thou hast decreed  
and they submit (with full  
submission. [4:65]

self-surrendering (2)

وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

And it only increased them  
in belief and self-surren-  
der. [33:22]

salutation (3)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا

O ye who believe send your  
benedictions upon him and  
salute him with goodly  
salutation. [33:56]

(perf. 3 p.m. plu.) سَمِعُوا  
they heard

(perf. 2 p.m. plu.) سَمِعْتُمْ  
you heard

(perf. 1st. p. plu.) سَمِعْنَا  
we heard

(imperf. 3 p.m. sing.) يَسْمَعُ  
~hears

acc. gen. يَسْمَعُونَ / يَسْمَعُوا  
(imperf. 3 p.m. plu.)  
they, that they may,  
they do not, hear

(imperf. 2 p.m. sing.) تَسْمَعُ  
thou hear

acc. gen. تَسْمَعُونَ / تَسْمَعُوا  
(imperf. 2 p.m. plu.)  
you, that you may,  
you do not, hear

(epl. 2 p.m. plu.) لَتَسْمَعَنَّ  
you surely will hear

(imperf. 1st. p. sing.) أَسْمَعُ  
I hear

(imperf. 1st. p. plu.) نَسْمَعُ  
we hear

we used to hear كُنَّا نَسْمَعُ

(perate m. sing.) اسْمَعْ  
listen (thou) !

(perate m. plu.) اسْمَعُوا  
hear, listen (you) !

(اسْمَعُونِ) (فِي)  
listen to me

(perf. 3 p.m. sing.) iv  
~made SS hear أَسْمَعُ

مُسْتَكْبِرِينَ بِهِ سِرَافًا تَهْجُرُونَ  
Stiff-necked, discoursing there-  
of by night reviling.  
[23:67]

(the word سَامِرًا has occu-  
red here in the verse as  
حَالٍ i.e., in the state of  
doing so).

Samiri (n) السَّامِرِيُّ

Note : السَّامِرِيُّ is not a pro-  
per noun, a man belonging  
to a tribe called سَامِرَةٌ  
or سَمَرَةٌ existed at the  
time of Moses (IK. Tb.).  
According to the recent  
researches, the word  
sounds more of an appel-  
lation than of a personal  
name. If we look to old  
Egyptian, we have  
'Shemer': a stranger, for-  
eigner. As the Israelites  
had just left Egypt, they  
might quite well have  
among them any Egypti-  
anised Hebrew bearing  
that nickname (Jid. > Aya.  
P. 16, n. 381).

س م ع ★

(perf. 3 p.m. sing.) سَمِعَ  
~heard

(perf. 3 p.f. sing.) سَمِعَتْ  
~(f) heard

(form of wonder) **أَسْمِعْ - يَ**

how clear is his hearing !

(imperf. 3 p.m. plu.) **يَسْمَعُونَ**

&lt; they hear

perceive through (n) **السَّمْعُ / سَمِعَ**  
ear, hearingacc. **سَمِعًا** nom. **السَّمْعُ، سَمِعٌ**

(act. 2 pic. m. sing.)

one who listens

(and also one of the Excellent Names of Allah meaning 'The Hearer')

listeners (ints. plu.) **سَمَاعُونَ**(sing.) **< سَمَاعٌ**★ **س م ك**height (n) **سَمَكٌ**★ **س م م**the eye of needle (n) **سَمٌّ****حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ**Until a camel passeth  
through the eye of a needle.

[7:40]

scorching wind, (n.) **السَّمُومُ، سَمُومٌ**  
scorch★ **س م ن**(imperf. 3 p.m. sing.) **يُسْمِنُ**  
~nourishes(imperf. 3 p.m. sing.) **يُسْمِعُ**  
~makes to hearjuss. **تُسْمِعْ / تَسْمِعْ**  
(imperf. 3 p.m. sing.)  
thou make hearyou make not hear **إِنْ تُسْمِعْ**(pis. pic. m. sing.) **يُسْمِعُ**  
one being made to hear**وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَنشُرُوا سَمْعَهُمْ**  
They say : We hear and  
we disobey and hear thou  
without being made to  
obey. [4:46](perf. 3 p.m. sing.) **viii** **اَسْمَعُ**  
~heardas RF **اَسْمَعُ اِسْمَاعًا**(perf. 3 p.m. plu.) **viii** **اَسْمَعُوا**  
they heard(imperf. 3 p.m. sing.) **viii** **يَسْمِعُ**  
~listens, hears(imperf. 3 p.m. plu.) **viii** **يَسْمَعُونَ**  
they hear(imperf. 2 p.m. plu.) **viii** **تَسْمَعُونَ**  
you hear(perate. m. sing.) **viii** **اَسْمِعْ**  
(thou) listen ! hear !(perate. m. plu.) **viii** **اَسْمِعُوا**  
(you) listen ! hear !(Ap-der. m. sing.) **viii** **مُسْمِعٌ**  
listener(ap-der. > m. plu.) **مُسْمِعُونَ**  
listeners

(perate. m. plu.) ii سَمَوَاتٍ  
(you) name !

(you) name them سَمَوْهُمْ  
< heaven (n.) السَّمَاءُ، سَمَاءٌ

*litt.* : the higher or highest,  
upper or uppermost part  
of anything (LL). Essen-  
tially it is the upper part  
of the universe in contra-  
distinction to the earth.

heavens (n.p.) السَّمَاوَاتُ، سَمَاوَاتٌ

the name (n.) الإِسْمُ، إِسْمٌ

the names (n.p.b.) الأَسْمَاءُ، أَسْمَاءٌ

(act. pic. m. sing.) acc. سَمِيًّا  
name-sake (1)

لَمْ نَجْعَلْ لَهُ مِثْلًا

We have not aforetime made  
his name-sake. [19:7]

compeer (2)

هَلْ نَعْلَمُ لَهُ سَمِيًّا

Knowest thou (any as) his  
compeer. [19:65]

giving a name (v.n.) ii تَسْمِيَةً

لَيُسَمِّنَ الْمَلَكَةُ تَسْمِيَةَ الْأُنثَى

They name the angels the  
name of females. [53:27]

(pis. pic. m. sing.) ii مَسْمُومٌ  
named one, fixed

لَا تُنْشِرُنَّ وَلَا يُغْفَى مِنْ جُوعٍ

Which shall neither nourish  
not avail against hunger.  
[88:7]

(act. 2 pic. m. sing.) سَمِينٌ  
fat one

(act. 2 pic. m. plu.) سَمَانٌ  
fat ones

(sing.) < سَمِينٌ >

س م و ★

(perf. 3 p.m. sing.) ii سَمَّى  
~has named

< سَمَا يَسْمُو سَمَوًّا (ن) >  
to be high, elevated, sub-  
lime, rise high

to give name تَسْمِيَةً ii سَمَّى  
to, to name

مِلَّةَ أَبِيكَ إِبْرَاهِيمَ هُوَ سَمَّاكَ الْمُسْلِمِينَ  
The faith of your father  
Ibrahim, he hath named  
you Muslim. [22:78]

(perf. 1st. p. sing.) ii سَمَيْتُ  
I named

(perf. 2 p.m. plu.) ii سَمَيْتُمْ  
you have named

(imperf. 3 p.m. plu.) ii يَسْمُونَ  
they name

(pp. 3 p.f. sing.) ii مَسْمُومٌ  
~is named, (called)



Note : 'Tasnim' is generally taken to be a proper noun but according to Zajjaz (grammarian) it is a water coming upon them from above.' (LL)

س ن ن ★

tooth (n.) السِّنُّ

وَالسِّنِّ يَلْتَمِسُ

And a tooth for a tooth.

[5:45]

dispensation (n.) مُنَّةٌ

مَضَتْ سُنَّتُ الْأَوَّلِينَ

Then already gone forth is the dispensation of the ancients.

[8:38]

dispensations (n.p.) سُنَنٌ

وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ

And He guides you unto dispensations of those before you.

[4:26]

مُسْتَوْنٌ (pis. pic. m. sing.)  
< moulded

مَنْ يَسْنُ سَنًا (ن)

to mould clay (assim)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ  
مِنْ سَمَاءٍ مَسْنُونٍ

And verily We have created human being from ringling clay of loam moulded.

[15:26]

إِذَا تَدَايَعْتُمْ بِالْبَيْنِ إِلَى آخِرِ تَسْمِي

When ye deal with another in lending for a fixed term.

[2:282]

س ن ب ل

a corn-ear (n.) سُنْبُلَةٌ

(n.p.) سَنَابِلُ، سُنْبُلَاتٌ  
< corn-ears

(sing.) سُنْبُلَةٌ

س ن د ★

(pis. pic. f. sing.) ii مُسْنَدَةٌ  
< propped up

سَدَّدَ تَنْفِذًا

firmly, set up stays or props against a wall

< سَدَّدَ بِسُنْدٍ

سُودًا، تَسَانَدَ وَ اسْتَنَدَ

to lean upon, stay oneself upon, reply upon, confide in

س ن د س

سُدُسٌ (Jid.) (n.) satin  
finest silk (Pic.)

س ن م ★

Tasnim (prop. n.) تَسْنِيمٌ

س ه ل ★

سَهْلٌ <plain lands (np.)  
(sing.) سَهْلًا

س ه م ★

سَامَ (perf. 3 p.m. sing.) iii  
<~joined the lots, cast the lots,

سَامَ يَسَامٍ مُسَامَةً  
to cast lots

س ه و ★

سَاهُونَ (act. pic. m. plu.)  
<those who are unmindful

سَهَا يَسْهُو سَهْوًا وَ سَهْوًا (ن)  
to overlook, neglect, be heedless, unmindful

س و ع ★

سَاءَ (perf. 3 p.m. sing.) h.v.  
<~was evil

سَاءَ يَسْؤُ سُوءًا وَ مَسَاءَةً (ن)  
to treat badly, do evil to,  
to disgrace (as أَسَاءَ )

سَاءَتْ (perf. 3 p.f. sing.) h.v.  
~was evil (f)

س ن ه ★

لَمْ يَتَسَنَّ <juss.  
(imperf. 3 p.m. sing.) v,  
<~has not rotten

سَنِهَ يَسْنُهُ سَنًا (س) وَ تَسَنَّهُ  
to be advanced in age,  
change colour, taste and smell

س ن و ★

سَنَا <flash, brightness, (n)  
light, gleaming

سَنَا يَسْنُو سَنَوًا (ن)  
to blaze (fire, lightning)

يَكَادُ سَنَابِقُ يَمِزُّهُ بِالْأَبْصَارِ

Well-nigh the flash of His  
lightning takes away the  
sights. [24:43]

سَنَةً year (n.)

السِّنِينَ، سِنِينَ years (n.p.)

س ه ر ★

السَّاهِرَةُ <surface (of the (n)  
earth) litt. awakened

[السَّاهِرَةُ (act. pis. f. sing.)  
is a wide land having  
no growth; interpreted  
as the land of the here-  
after.]

evil rain مَطَرُ السَّوْءِ

evil thought ظَنُّ السَّوْءِ

evil (n) السَّوْءُ، سُوءٌ

وَمَا مَسَّنِيَ السَّوْءُ

And evil would not have touched me. [7:188]

vicious (n) سَيِّئًا

(opp. صَالِحًا righteous)

evil (n) السَّيِّئُ

plotting of evil مَكْرُ السَّيِّئِ

ill, evil, bad (n) سَيِّئَةٌ

(opp. حَسَنَةٌ good)

evil (decds) (n. p.) السَّيِّئَاتُ، مَسِيئَاتٌ

much bad (elative) أَسْوَأُ

evil (elative f.) السَّوْأَى

(Note : The word السَّوْأَى

is elative (f.) of أَسْوَأُ )

corpse (1) (n) سَوْءَةٌ

كَيْفَ يُؤَارَى سَوْءَةُ أَخِيهِ

How he may cover the corpse of his brother. [5:31]

the external (2) (np.) سَوَامَتُ  
portion of the organs of  
generation of both sexes

لِيُنْذِرَ لَهُمَا مَا وَرَى عَنْهُمَا مِنْ سَوَاتِمَا  
In order that he might discover unto the twain which lay hidden from the twain of their shame. [7:20]

(el. 3 p.m. sing.) h.v. لِيَسْتَوْزَا  
that they may disgrace

(imperf. 3 p.f. sing.) juss. تَسْوُ  
~may annoy

إِنْ يُنْذِرْ لَكُمْ تَسْوِيرًا

If it is disclosed to you, may annoy you. [5:101]

(pp. 3 p.m. sing.) مَيِّقٌ

~was distressed

(pp. 3 p.f. sing.) مَيِّقَتٌ

litt. ~would be/were distressed

meta. ~would be/ were grieved, sad

(perf. 3 p.m. sing.) iv أَسَاءَ  
worked evil, committed evil

(perf. 3 p.m. plu.) iv أَسَاؤُوا  
they worked evil, committed evil

(perf. 2 p.f. plu.) iv أَسَأْتُمْ  
you worked or committed evil

Note : سَاءَ (triliteral) is in-

transitive while (iv) أَسَاءَ  
is transitive.

(Ap-der. m. sing.) iv الْمُسِيئُ  
evil-doer

wicked, evil (n) السَّوْءُ، سُوءٌ

مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ

Thy father was not a man of evil. [19:28]

evil turn دَائِرَةُ السَّوْءِ

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

On a day whereon faces become whitened and faces become blackened. [3:106]

black (n) أَسْوَدُ

< black ones (n. p.) سَوْدٌ

(sing.) مُسْوَدًا

(ap-der. ix, > m. sing.) acc. أَسْوَدُ  
blackened, darkened one

(ap-der. > ix, f. sing.) acc. مُسْوَدَةٌ  
blackened one (f.),  
darkened one

(act. 2 pic. m. sing.) acc. سَيِّدًا  
< a leader (1)

سَادَ يَسُودُ سَيَادَةً وَ سُوْدَدًا (ن)  
to be head, leader, master  
or a chief

سَيِّدًا وَ حَصَوْرًا وَ نَبِيًّا مِّنَ الظَّالِمِينَ  
A leader and a chaste (one)  
and a Prophet righteous.  
[3:39]

master (2)

وَالْقَا سَيِّدَهَا لَمَّا الْبَابُ

And the twain met her master  
at the door. [12:25]

< chiefs (3) (n.p.) سَادَةٌ

(sing.) سَيِّدٌ

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا

And they said ! O our Lord,  
varily, we obeyed our  
chiefs. [33:67]

★ ★ ★ ★

Saiba (prop. n.) سَابِئَةٌ

(i.e. a camel, turned loose as  
a consecrated animal, to  
be fed and exempted from  
common services. 'Saiba'  
signifies merely a camel  
turned loose, her being so  
turned out was generally  
in fulfilment of a vow—  
'Palmer').

★ س و ح

court (n.) سَاحَةٌ

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ النَّارِ  
So when it descends in their  
court, evil will be the  
morning of the warned  
ones. [37:177]

★ س و د

(perf. 3 p. f. sing.) ix أَسْوَدْتُ  
~became blackened

< أَسْوَدَ ix أَسْوَدًا

>> سَوَدَ يَسْوَدُ سَوَادًا (س)  
to become black

(imperf. 3 p. f. sing.) ix تَسْوَدُ  
become blackened

## ★ س و ط

scourge (*Jid.*) (n.) سَوَاطٍ  
a portion (*LL*)

(سَوَاطٍ signifies primarily the mixing of a thing with another (*Rgh.*), then it comes to signify 'a whip'. But in the verse 89:13

فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوَاطِإً  
it means a share or portion. Thus the meaning of the verse, according to *LL* will be "so thy Lord poured on them a portion of torment.")

## ★ س و ع

an hour (1) (n.) سَاعَةٌ

مَا لَمْ يَكُنْ غَيْرَ سَاعَةٍ

They tarried not but an hour.  
[30:55]

the Day of (2) (n.) السَّاعَةُ  
Resurrection

حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً

Until when the hour (the Resurrection) came unto them on a sudden. [6:31]

Note : سَاعَةٌ means a part of time within a day or night (*Mjm.*), when a definite article is attached it signifies the Resurrection.

## ★ س و ر

(*perf.* 3 p.m. plu.) v تَسَوَّرُوا  
< they climbed

to scale a wall تَسَوَّرَ v تَسَوَّرَا

إِذْ تَسَوَّرُوا الْغَيْطَ

When they made an entry into the private chamber by climbing the wall.

[38:21]

a high wall (n.) سُوْرٌ

فَصُرِّبَ بَيْنَهُمْ سُوْرًا لَهُ بَابٌ

Then a wall, with a door in it, will be raised between them. [57:13]

< bracelets (n.p.) أَسْوَرَةٌ

(*sing.*) سَوَارٌ

bracelets(*acc.*) أَسَاوِرَ

a chapter from the (n.) سُورَةٌ  
holy Quran

(Not used for chapters other than that of the Quran. According to some commentators سُورَةٌ means a part of Quran consisting of at least three verses.)

(*Mjm.*)

< chapters of the (n.p.) سُورٌ  
Holy Quran

(*sing.*) سُورَةٌ

(*pip. 3 p.m. plu.*) بِسَاقُونَ  
they are driven or led

(*act. pic. m. sing.*) سَاقٍ  
a driver

shank (*n*) سَاقٌ

يَوْمَ كُشِفَ عَنْ سَاقٍ  
(Remember) the day whereon  
the shank will be bared.  
[68:42]

(the expression 'uncovering  
the shank' in Arabic has,  
besides its literal sense, a  
certain meaning that is  
indicative of a grievous  
and terrible calamity.  
Thus it is said "we have  
uncovered its shank" when  
it is meant to express the  
fury and rage of battle.  
And one says of a man  
when difficulty or calamity  
befalls him ; كَشَفَ عَنْ سَاقِهِ  
meaning, 'he prepared him-  
self for difficulty'—LL).

وَالْتَفَتِ النَّاسُ بِالسَّاقِ  
And one shank is entangled  
with the (other) shank i.e.,  
(in extreme agony, as it is  
with dying persons).  
[75:29]

وَكَشَفَتْ عَنْ سَاقَيْهَا  
And she bared her shanks.  
(here the word denotes the  
original and literal mean-  
ing). [27:44]

★ ★ ★ ★

'Suwa' (*prop. n.*) سَوَاعَا  
(a goddess of Hudhail tribe)

★ س و غ

(*imperf. 3 p.m. sing.*) يَسْجُ  
~swallows

swallow أَشَاعَ <

< سَاعَ يَسْجُ سَوَاعَا (ن)  
to be easy and agreeable, to  
swallow, to make easy to

He well nigh swallowes it  
not. [14:17]

سَافِعٌ *nom.* سَافِئًا *assim.*

(*act. pic. m. sing.*)  
easy and pleasant to  
swallow

★ س و ق

(*perf. 1st p. plu.*) سَقْنَا  
<we drove

سَاقَ بِسَوْقٍ سَوَقًا (ن)  
to drive an animal or  
cloud by wind

(*imperf. 1st p. plu.*) نَسْوُقُ  
we will drive

(*pp. 3 p.m. sing.*) سَبِقَ  
~will be driven, was driven

(imperf. 3 p.m. plu.) يَسْؤُمُونَ

they force (they were forcing or imposing evil)

(imperf. 2 p.m. plu.) iv تَسِيْمُونَ  
you pasture

iv < اَسَامَ يَسِيْمُ اِسَامَةً  
to pasture

سِيْمًا marks (n)

سِيْمَتُهُمْ فِي وُجُوهِهِمْ مِنْ اَتَرِ السَّجْدَةِ  
Mark of them is on their faces from the effect of the prostration. [48:29]

(Ap-der. m.plu.) ii مَسْوَمِينَ  
marked ones

to mark SS سَوَّمَ تَسْوِيْمًا  
with SS, to be distinguished

( مَسْوَمِينَ in the Quran may mean either marked by the colour or the like of their horses and so distinguished from others—LL)

(pis. pic. f. sing.) ii الْمُسَوَّمَةُ، مَسَوَّمَةٌ  
marked

س و ي ★

(perf. 3 p.m. sing.) ii سَوَّى

< ~formed (1)  
(with just proportion)

II < سَوَّى تَسْوِيَةً

(1) to form with just proportion

< legs (1) (n. p.) السَّوْقُ

(sing.) سَاقٌ

تَطْلِفُ سَعًا بِالسَّوْقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks.

[38:33]

< stems (of a tree) (2)

(sing.) سَاقٌ

قَاسَتْوَى عَلَى سَوْقِهِ

And it stands firmly on its stems.

[48:29]

< markets (n.p.b.)

(sing.) الْأَسْوَاقُ سُوقٌ

س و ل ★

(perf. 3 p.m. sing.) ii سَوَّلَ

< ~embellished

to deceive, ii سَوَّلَ تَسْوِيلًا

lead one to error,

(perf. 3 p.f. sing.) ii سَوَّلَتْ

~embellished

س و م ★

(imperf. 3 p.m. sing.) يَسْؤُمُ

< ~perpetrates, imposes

سَامَ يَسْؤُمُ سَوْمًا (ن)

(i) to bring evil upon, to force

(ii) to pasture at large

(*pip. 3 p. f. sing.*) ii **مَسَوَى**  
~is levelled

وَمَسَوَى بِهِمُ الْأَرْضَ  
Were the earth levelled with  
them. [4:42]

(*perf. 3 p.m. sing.*) iii **سَاوَى**  
~equalized

حَتَّىٰ إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ  
At length, he had levelled up  
between two mountain  
sides. (or when evened up,  
i.e., filled the intervening  
space). [18:96]

(*intes.*) **عَلَى** (1) viii **اَسْتَوَى**  
(*perf. 3 p.m. sing.*)  
~established himself

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى  
The Compassionate on the  
throne is established.  
[20:5]

~turned to (2) **إِلَى** :

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ  
Then He turned to the hea-  
ven. [2:29]

(or He directed himself to the  
heaven ثُمَّ اسْتَوَى إِلَى السَّمَاءِ  
is metaphorically said of  
God, meaning : 'then He  
directed Himself by His  
will to the heaven or ele-  
vated regions, or upwards,  
or to the heavenly bodies.)

(2) to make one thing equal  
to another

(3) to make complete, adjust,  
rectify

(4) to level

وَحَلَقَ قَسْوَى  
And then He created (him)  
and formed (him). [75:38]

~completed (2)

فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ  
He made them complete  
seven heavens. [2:29]

~made perfect (3)

وَنَفْسٍ وَمَا سَوَّاهَا  
And the soul and its perfec-  
tion. [91:7]

Note : **وَمَا** is of verbal  
noun (Masdariyah)  
(see *Abk.*)

(*imperf. 1st p. plu.*) ii **نُسَوِّى**  
we make equal (1)

إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ  
When we made you equal  
with the Lord of worlds.  
[26:98]

we make complete (2)

بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ  
Yes ! we are powerful to  
make complete (his whole  
body even) his fingers.  
[75:4]



~is not equal

لَا يَسْتَوِي

(imperf. 3 p.m. dual.)

يَسْتَوِيَانِ

the twain are equal

(imperf. 3 p.m. plu.)

يَسْتَوُونَ

they are equal

(el. 2 p.m. plu.)

تَسْتَوُوا

that you may mount firmly

open, central (n.)

سَوِي

مَكَائِسَوِي

A central (or open) place.

[20:58]

alike ! same (1)

سَوَاءٌ

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

(It is) alike for them whether thou warneth them or warneth them not. [2:6]

equal (2)

فَمَا الَّذِينَ فُضِّلُوا بِرَأْدِي رَبِّهِمْ عَلَى مَا كُنْتُمْ

أَيُّهَا فُضِّلُوا فِي سَوَاءٍ

Then those who are referred, are not going to hand over their provision to those whom their right hand possesses so as to be equal. [16:71]

level (balanced) (3)

أُولَئِكَ سَرُومًا وَأَصْلٌ عَنْ سَوَاءِ السَّبِيلِ

Those are worst in abode and farthest astray from the level (balanced) way.

[5:60]

~became firm (3)

(without preposition)

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى

And when he attained his full strength and became firm. [28:14]

~stood firm (4)

فَاسْتَوَى عَلَى سُوْقِهِ

Then stood firmly on its stems. [48:29]

ذُو مِرَّةٍ فَاسْتَوَى

One strong in make, then he stood firm. [53:6]

(perf. 3 p. f. sing.) viii اسْتَوَتْ

~rested

وَاسْتَوَتْ عَلَى الْجُودِيِّ

And it rested on Judi.

[11:44]

(perf. 2 p.m. sing.) viii اسْتَوَيْتَ

~thou art settled

وَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ

And when thou art settled, thou and those with thee in the Ark'. [23:28]

(perf. 2 p.m. plu.) viii اسْتَوَيْتُمْ

you mount

إِذَا اسْتَوَيْتُمْ عَلَيْهِ

When ye mount thereon.

[43:13]

(imperf. 3 p.m. sing.) viii يَسْتَوِي

~is equal

## س ي ل

(perf. 3 p. f. sing.) w.v. سَالَتْ  
<~flowed.

سَالَ بَيْتِلٌ مَيْلًا وَ مَيْلَانًا  
to flow ! (ض)

run (water), to be liquid

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ  
He sendeth down water  
from the heaven, so that  
the valleys flow. [13:17]

(perf. 1st. p. plu.) iv, w.v. أَسَلْنَا  
we made to flow

وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ  
And We made a fount of  
brass to flow for him.  
[34:12]

السيْلُ، 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)

فَاظْلَعْ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ  
Then he will look down and  
see him in the midst of  
the flaming fire. [37:55]  
fair (5)

وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ  
And guide us unto the fair  
path. [38:22]

سَوِيًّا sound (n.) acc.  
(physically quite fit)

قَالَ أَيُّنِكَ أَلَا تَكُونُ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا  
He said thy sign is that thou  
shalt not speak unto man-  
kind for three nights  
(while) sound. i. e., he  
was physically quite fit  
and not affected by any  
disease of the tongue (IK.)  
[19:10]

فَتَشَكَّلَ لَهَا بَشَرًا سَوِيًّا  
And it took unto her the  
form of a human being  
sound. [19:17]

## س ي ر ★

السَّيْرُ، سَيْرٌ movement (v.n.)

سَيْرَةٌ make, form, state (n.)

سَنُورُهُ هَلْ يَبْرُكُهَا الْأَوَّلَى  
We shall restore it to its  
former state. [20:21]

السَّيَارَةُ، مَيَّارَةٌ caravan (n.)

## كتاب الشين

ش أ ن ★

(n.) gen. شَأْنِ nom. شَأْنٌ

<state, affair, business, concern,

ش ب ه ★

(pp. 3 p.m. sing.) ii

<~made dubious, resembling

ii شَبَّهَ بِشَيْءٍ تَفْهِيماً

to assimilate, to make similar

وَلَكِنْ شُبِّهَ لَهُمْ

But it was made dubious to them. (Jid.) But it appeared unto them. (Pic.)

[4:157]

ش أ م ★

<<left side, the left (n) المَشَامَةُ  
calamity شَوْمٌ

opp. يَمُنْ good luck

<مَشَمَةٌ leftside as a

symbol of calamity

opp. rightside as a

symbol of good future

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ

And those on the left hand,  
how miserable shall be  
those on the left hand.  
(i. e., the damned ones  
whose books of deeds will  
be delivered in their left  
hand).

[56:9]

شَتَّ يَشْتِكُ شَتًّا وَ شَتَاتًا وَ شَتِينًا (ن)  
to be scattered,  
dispersed

فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ تَبَاتِ شَتَّى  
We have brought forth vari-  
ous kinds of plants.  
[20:53]

divided (2)

تَجَبَّهْتَ 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 مِنْ جَمِيعِهَا أَوْ أَشْتَاتًا  
No fault is there upon you  
whether you eat together  
or separately. [24:61]

sundry and (2)  
scattered

يَوْمَئِذٍ يَصُدُّ النَّاسُ أَشْتَاتًا  
On that day men will come  
forth in sundry and scat-  
tered groups. [99:6]

ش ت و ★

الْقَتَاةُ the winter (n.)

the words مُشَبَّهٌ لَهُمْ may bear  
two interpretations : he  
was made to be like (it)  
or to resemble it ; or the  
matter was made dubious  
or obscure. (M. A. > LL)

تَشَابَهَ (perf. 3 p.m. sing.) vi  
~became dubious, alike

تَشَابَهَتْ (perf. 3 p. f. sing.) vi  
became consimilar, alike

مُتَشَابِهًا gen. مُتَشَابِهٌ acc.  
(Ap-der. vi, m. sing.)  
consimilar

مُتَشَابِهَاتٌ (Ap-der > vi f. plu.)  
consimilar

وَنَفَايَتُ عُمُكُمُ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَةٌ  
Where in some verses are  
firmly constructed—they  
are the mother of the book,  
and others consimilar. (i.e.,  
open to various interpre-  
tations ; those verses whose  
drift is not clear, owing  
either to their being too  
general or to their seem-  
ing opposition to some  
clear text. (Jid.) [3:7]

مُتَشَابِهًا (Ap-dr. > viii, m. sing.) acc.  
like each other

ش ت و ★

شَتَّى < various (1) (adj.)

تَحَنَّنَ بِشَعْنٍ تَحْنًا (ف)

to fill, to load

★ ش خ ص

(imperf. 3 p. f. sing.) تَشْخُصُ

~starring

تَغْصَنُ بِشَخْصٍ تَغْوَصًا (ف)

to be elevated, to fix the eye upon

(act. pic. f. sing.) شَاخِصَةً

starring

★ ش د د

(perf. 1st. p. plu.) سَدَدْنَا

we made strong (1)

&lt; سَدَّ يَسُدُّ سَدًّا (ن)

to strap, bind, to strengthen,

وَسَدَدْنَا لَكَ الْوَيْلَةَ وَالْحِكْمَةَ وَفَصَّلَ  
الْخِطَابِWe made his dominion strong  
and gave him wisdom and  
decisive speech. [38:20]

we made firm (2)

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ

It is We who created them  
and made firm their make.

[76:28]

(imperf. 1st. p. plu.) نَشُدُّ

we shall strengthen SS

(perate. m. sing.) أَشْدُدْ

strengthen ! (1)

298

★ ش ج ر

(perf. 3 p.m. sing.) تَجَرَّ

~is disputed about

&lt; تَجَرَّ بِشَجَرٍ تَجُورًا (ن) - بَيْنَ

to be disputed about,  
between

حَتَّى يَكُونُوا فِيهَا شِجَارَةً يُتَرَكُونَ

Until they make thee a judge  
of what is disputed between them. [4:65]

acc. الشَّجَرَةُ nom. الشَّجَرَةُ

tree (n.) gen.

trces acc. nom. الشَّجَرُ، الشَّجَرِ

★ ش ح ح

(act. 2 pic. m. plu.) أَشْحَاةٌ

&lt;niggardly ones

شَحَّ بِشَحٍّ شَحًّا وَ شَحًّا (ن)

to be niggardly, greedy

niggardliness، شَحٌّ، شَحٌّ

covetousness, greed

★ ش ح م

(sing.) شَحْمٌ &lt; fats (n.p.b.) شَحْمٌ

★ ش ح ن

(pact. pic. m. sing.) الْمَشْعُونُ

&lt;laden

mighty (3)

عَلَّمَهُ شَدِيدُ الْقُوَى

One mighty in power has  
taught him. [53:5]

stern (4)

فَحَسَبْنَاهَا حَسَابًا شَدِيدًا

Wherefore We reckoned with  
them a stern reckoning.  
[65:8]

great (5)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

And We sent down iron  
wherein is great violence.  
[57:25]

vehement (6)

وَأَنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And verily in the love of  
wealth he is vehement.  
[100:8]

شَدَادٌ nom. شِدَادًا acc.

(act. 2 pic. m. p.b.)

hard ones (1)

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ

Then thereafter will come  
seven hard years. [12:48]

strong (2)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا

And We have built over you  
seven strong heavens.  
[78:12]

اشْدُدْ بِهِ أَزْرِي

Strengthen my back by him.  
[20:31]

harden (2)

وَأَشْدُدْ عَلَى قُلُوبِهِمْ

And harden their hearts.  
[10:88]

شُدُّوا (perate. m. plu.)

tie fast ! (3)

حَتَّىٰ إِذَا أَغْنَتْهُمُ مَقْشَدُوا وَالْوُكَايَ

Untill when you have routed  
them up tie fast the bonds.  
[47:4]

(perf. 3 p.f. sing.) viii اشْتَدَّتْ  
~ became hard

أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

Their works are like ashes  
upon which the wind blow-  
eth hard on a stormy  
day. [14:18]

(act. 2 pic. m. sing.) الشَّدِيدُ، شَدِيدٌ  
severe (1)

فَلَانَ اللَّهُ شَدِيدُ الْعِقَابِ

Then verily Allah is severe  
in chastising. [2:211]

strong (2)

وَإِنَّا لَنَسْتَأْتِي السَّمَاءَ فَنَجِدُهَا مُلَمَّتًا حَرَسًا شَدِيدًا

And we sought to reach the  
heaven but we found it  
filled with strong guards  
and flames. [72:8]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا

And how many a generation have We destroyed before them who were mightier in power than they. [50:36]

sometimes it is (4)  
used to show excess or vehemence in any matter. A few examples are furnished below.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

(a) Those who believe are stauncher in their love for Allah. [2:165]

تَوَلَّوْا زَعَنَ مِنْ كُلِّ شَيْعَةٍ أَهْلُكُمْ أَشَدُّ حَلًّا  
الرَّحْمَنِ عِيتًا

(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 تَأْشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَاقَوْمٌ 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 مَلَكَةٌ غِلَظٌ شِدَادٌ

Over which are harsh, terrible angels. (M.A.)

Over which are set angels strong, sever. (Pic.)

Over which are angels stern, strong. (Jid.) [66:6]

stern and firm (4) (n.b.)  
of heart

وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَرِ وَرَحِيمًا بَيْنَهُمْ

And those who are with him are stern against infidels and merciful among themselves. (Jid.) firm of hearts against the disbelievers. (M.A.) [48:29]

most severe (1) (elative)

أَشَدُّ

وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْغَى

And surely the torment of the hereafter is most severe and most lasting.

[20:127]

stronger (2)

فَأَسْتَفْهِمُ أَمْهَرًا أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا

Ask them thou, are they stronger in structure or those others whom We have created. [37:11]

mightier (3)

وَأَشْرَوْا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

- (a) And they were made to drink the calf in their hearts for their unbelief. (Arb.).

- (b) And they were made to imbibe (the love of) calf in their hearts (M. A.).

- (c) And (the worship of) the calf was made to sink into their hearts (Pic.).

- (b) And into their hearts the calf was made to sink because of their infidelity. (Jid.) [2:93]

gen. شَارِبُونَ nom. شَارِبِينَ  
(act. pic. m. plu.)

drinkers

(n. p. t.) acc. مَشْرَبٌ

drinking place

drinks (v.n. mim. p.b.) مَشَارِبٌ

drinking (v.n.) acc. شُرْبٌ

drinking (v.n.) شَرَبٌ

nom. الشَّرَابُ، شَرَابٌ

(n.) gen. شَرَابٍ acc. شَرَابًا  
drink

ش ر ح ★

(perf. 3 p.m. sing.) شَرَحَ

~expanded

لَا أَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

- (d) Surely ye are more awful in their breasts than Allah. [59:13]

maturity (n.) أَشَدُّ

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا

And when he attained his maturity, We gave him wisdom and knowledge.

[12:22]

ش ر ب ★

(perf. 3 p.m. sing.) شَرِبَ

~drank

< شَرِبَ بِشَرَبٍ شَرِبًا وَ مَشْرَبًا (س)

to drink, swallow, sunk in, absorb

(perf. 3 p.m. plu.) شَرَبُوا

they drank

(imperf. 3 p.m. sing.) يَشْرَبُ

~will drink

(imperf. 3 p.m. plu.) يَشْرَبُونَ

they will drink

(imperf. 2 p.m. plu.) تَشْرَبُونَ

you drink

(perate m. plu.) اَشْرَبُوا

(you) drink !

(pip. 3 p.m. plu.) iv أَشْرَبُوا

litt. they were made to drink



## ش ر ر ★

الشر، شرّ (n.) acc. شرّاً nom. شرّ  
evil (1)

وَلَوْ يَعْلَمُ اللَّهُ لِلنَّاسِ الشَّرَّ

And Allah were to hasten  
for them the evil. (M.A.)  
[10:11]

bad (2) (adj.)

وَعَلَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

And belike ye desire a thing  
whereas it is bad for you.  
[2:216]

worse, worst (3) (elative)

قُلْ هَلْ أُنَبِّئُكُمْ شَيْئًا شَرًّا مِنْ ذَلِكَ شُرُوبًا عِنْدَ اللَّهِ

Say thou! shall I declare  
unto you something worse  
as a way with Allah  
than that? [5:60]

أُولَئِكَ شَرٌّ مَكَانًا

Those are worst in abode.  
[5:60]

caution. It is notable that

شرّ is an exceptional form  
of elative adjective while  
the measure for elative in  
Arabic is أَفْـلَ

الْأَشْرَارُ  
wicked, evil, (n.p.b.)  
vicious ones

شرير (n.) gen. شرير

< شَرَحَ يَشْرَحُ شَرْحًا (ف)

to uncover, spread out,  
made open

وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِ  
غَضَبُ اللَّهِ

But whosoever expandeth his  
breast to infidelity, upon  
them shall be wrath from  
Allah. [16:106]

بَشَرَ (imperf. 3 p.m. sing.) juss.  
~ expands, makes open

نَشَرَ (imperf. 1st. p. plu.) juss.  
we expand SS, make open

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Have We not expanded for  
thee thy breast, [94:1]

(parate. m. sing.) اشْرَحْ  
expand! open!

## ش ر د ★

شَرَّدَ (parate. ii, m. sing.)  
scatter! disperse!

< شَرَّدَ تَفْرِيدًا  
to disperse

<< شَرَدَ يَشْرُدُ شُرُودًا وَ شَرَادًا (ن)  
to flee, escape, depart

## ش ر ذ م

شَرِذْمَةٌ (n.)  
a small band (n.)

&lt; شَرَعَ شُرُوعًا (ف)

to raise, to appear, to begin

إِذْ تَأْتِيهِمْ جِثَّتَانِهُمْ يَوْمَ سَبْتِهِمْ شُرُوعًا

When their fish came openly  
on their Sabt. (Jid.)

[7:163]

(act. 2 pic. f. sing.) شَرِيعَةً  
law (divine)Note : الشَّرِيعَةُ is not only a  
'law or ordinance' but also  
a religion, or a way of be-  
lief and practice in respect  
of religion. (jid. > LL)< law (divine) (n.) شِرْعَةٌ  
litt. custom, way

ش ر ق ★

(perf. 3 p. f. sing.) أَشْرَقَتْ  
~beamed, gleamed, shone

&lt; 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 orients'. A  
good equivalent idiom in

ش ر ط ★

أَشْرَاطٌ &lt; tokens (n.p.b.) شُرُوطٌ

token, sign

Note : the above mentioned

word أَشْرَاطٌ is the plural

form of شَرَطٌ (with Fatha

on the second redical), not

of شَرَطٌ (with Sukun on

it). That is why that the

former شَرَطٌ means sign

and is transformed to the

plural as أَشْرَاطٌ and the

latter شَرَطٌ means condi-

tion and is transformed

to plural as شُرُوطٌ

ش ر ع ★

(perf. 3 p.m. sing.) شَرَعَ  
~instituted, ordained

&lt; شَرَعَ يَشْرَعُ شُرُوعًا (ف)

to prescribe or institute a law

(perf. 3 p.m. plu.) شَرَعُوا  
they instituted, prescribed(act. pic. f. plu.) acc. شَرَعًا  
< appearing on the surface

(sing.) شَارِعَةٌ

ش ر ك ★

(perate. m. sing.) iii  
share SS

< شَرِكْ بِشَرِكْ شَرِكًا (س)

to share,

(perf. 3 p.m. sing.) iv  
< ~ associated, ascribed  
partners

to take أَشْرَكَ إِشْرَاكَ  
into partnership

(perf. 3 p.m. plu.) iv  
they associated, ascribed  
a partner

(perf. 2 p.m. sing.) iv  
you associated SS to, ascribed  
partner to

(perf. 2 p.m. plu.) iv  
you associated, ascribed  
partner to

(perf. 1st. p. plu.) iv  
we associated, we ascribed  
partner to

(imperf. 3 p.m. sing.) iv  
~ associates, ascribes partner

(imperf. 3 p.m. sing.) iv  
that SS is associated to

(imperf. 3 p.m. plu.) iv  
they associate, ascribe partner to

(imperf. 3 p.f. plu.) acc. iv  
that they shall associate

شَارِكْ

أَشْرَكَ

أَشْرَكُوا

أَشْرَكَتَ

أَشْرَكْتُمْ

أَشْرَكْنَا

يُشْرِكْ

يُشْرِكُ

يُشْرِكُونَ

يُشْرِكْنَ

English would be "poles  
apart", for they could  
never meet. (Jid. > AYA)

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ  
الشَّرْقَيْنِ

Untill he cometh unto Us, he  
will say, Ah ! would that  
there had been between  
me and thee the distance  
of the east and the west.  
(Jid.) [43:38]

the distance of the two easts.  
(Arb.)

the distance of the two hori-  
zons. (Pic.)

setting places, (n p.h.) الْمَشَارِقُ  
easts,

Note : الْمَشَارِقُ is plural of الْمَشْرِقُ

مَشَارِقُ In the plural

signifies the differ-  
ent points of the horizon  
from whence the sun rises  
in the course of the year.  
(Jid.)

فَلَا أَقْسَمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ  
I swear by the Lord of the  
easts and the wests.

[70:40]

sunrise (v.n. > iv) الْإِشْرَاقُ

eastward, (n. r. adj.) شَرْقِيًّا  
eastern

eastern, (n. r. adj.) شَرْقِيَّة  
of east

nom. الْمُشْرِكُونَ، مُشْرِكُونَ

gen. acc. الْمُشْرِكِينَ، مُشْرِكِينَ  
(ap-der. > iv, m. plu.)  
associators (1)

إِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

And if you obey them you  
shall become associators  
indeed. [6:121]

infidels, idolaters (2)

وَإِذَا أَسْلَخَ الْأَشْهُرَ الْحُرُمَ فَاقْتُلُوا الْمُشْرِكِينَ  
حَيْثُ وَجَدْتُمُوهُمْ

When therefore the sacred  
months have slipped away  
slay the associators (infi-  
dels) wheresoever ye find  
them. [9:5]

Note : الْمُشْرِكُ in Quran is  
sometimes used definitely  
for the infidels as in the  
verse quoted above (9:5)  
but it is used sometimes in  
a broader meaning also  
including Muslims (believ-  
ers) as in the verse (6:121).

المُشْرِكَاتُ (Ap-der. > iv, f. plu.)  
associator and infidel women

المُشْرِكُونَ (Ap-der. > viii, m. plu.)  
sharers

الْمُشْرِكُ، يَشْرِكُ (n.)  
associating (1)

إِنَّ الْبِرَّ لَخُلُوءٌ عَظِيمٌ

Verily associating is a tremen-  
dous wrong. [31:13]

(imperf. 2 p.m. sing.) acc. iv تُشْرِكُ  
that you associate

(imperf. 2 p.m. plu.) iv تُشْرِكُونَ  
you associate, ascribe partner

(imperf. 2 p.m. plu.) acc. iv تُشْرِكُوا  
that you associate, ascribe  
SS as partner

(imperf. 1st. p. sing.) iv أَشْرِكُ  
I associate, ascribe as partner

(imperf. 1st. p. sing.) acc. iv أَشْرِكُ  
that I associate

(pip. 3 p. m. sing.) acc. iv يُشْرِكُ  
that SS is associated to

(perate. m. sing.) acc. iv أَشْرِكُ  
litt. SS to share

وَأَشْرِكُهُ فِي أَمْرِي

And let him share my task.  
[20:32]

(perate. neg. m. sing.) iv لَا تُشْرِكُ  
associate not ! ascribe not  
SS to !

(perate. neg. m. plu.) iv لَا تُشْرِكُوا  
(you) associate not ! ascribe  
not SS to !

(act. 2 pic. m. sing.) شَرِيكَ  
an associate, a partner

(act. 2 pic. m. plu.) شُرَكَاءُ  
the associates, partners

(ap-der. > iv, m. sing.) مُشْرِكٌ  
infidel, associator

(ap-der. > iv, f. sing.) مُشْرِكَةٌ  
associator women

be translated as purchase or sale both. In the above-mentioned verse the word

يَشْرُونَ is rendered by authentic commentators both ways as it is mentioned by Zamakhshari and Razl. Ibn Kathir and Jid. have adopted the meaning of purchase.

اشْتَرَى (perf. 3 p.m. sing.) viii  
~bought

to buy اشْتَرَا

اشْتَرَوْا (perf. 3 p. m. plu.) viii  
they purchased (1)

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهَدَى  
These are they who purchased error for guidance.

[2:16]

they sold, bartered (2)

يَفْسَدُوا أَنْفُسَهُمْ

Evil is that for which they sell their souls.

.....have bartered their souls" (Jid.) [2:90]

يَشْتَرِي (imperf. 3 p.m. sing.) viii  
~purchases, barter

يَشْتَرُونَ (imperf. 3 p.m. plu.) vii  
they purchase, sell, barter

لِيَشْتَرُوا (el. 3 p.m. plu.) viii  
that they may barter, purchase

partnership (2)

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ  
أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

Show me whatsoever they have created of the earth, or have they any partnership in the heaven? [46:4]

ش ر ي ★

شَرَوْا (perf. 3 p.m. plu.) h.v.  
~they sold SS

شَرَى يَشْرِي شَرَاءً وَ شَرًى (ض)  
to buy or sell, to exchange

يَشْرِي (imperf. 3 p.m. sing.)  
~sells

يَشْرُونَ (imperf. 3 p.m. plu.)  
(a) they sell, (b) purchase

فَلْيُحَارِبُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ  
الدُّنْيَا بِالْآخِرَةِ

(a) Let them therefore fight in the way of Allah those who have purchased the life of this world for the hereafter. (Jid.)

(b) Let those fight in the way of Allah who sell the life of this world for the other (i.e. hereafter). (Pic.) [4:74]

Note: the word الشَّرَاءُ litt. means commercial exchange. Therefore, it may

## ش ط ن ★

(n.) الشَّيْطَانُ nom. شَيْطَانٌ، شَيْطَانًا  
satan, devil

the root of verb شَطَنَ means,

'he was, or became remote, or far from the truth, and from the mercy of God' (Jid. > LL). Rgh. stresses: Shaitan is 'every insolent or rebellious one from among the Jinn and the men and the beasts.

satans, (n.p.b.) الشَّيَاطِينُ  
devils, rebellious ones

Note: شَيْطَانٌ if not preceded by the definite article الشَّيْطَانُ signifies 'any that is excessively or inordinately, proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in acts of rebellion' (Jid. < LL).

## ش ع ب ★

(n.p.b.) acc. شُعُوبًا  
nation, communities

(sing.) < شَعَبٌ  
(n.p.b.) gen. شُعَبٍ  
branches

< شَعْبَةٌ (sing.)

(imperf. 1st. p. plu.) نَشْتَرِي  
we purchase, barter

(perate neg. m. plu.) لَا تَشْتَرُونَ  
barter not, purchase not

## ش ط ه ★

side (n.) شَاطِئٌ

نُودِيَ مِنَ الشَّاطِئِ الْوَادِئِ الْأَيْمَنِ  
He was called from the right side of the valley. [28:30]

shoot, sprout (n.) شَطَأٌ

كَزَبَ أَخْرَجَ شَطْأَهُ  
Like seed-produce that puts forth its sprout.  
.....its shoot (Jid.)  
[48:29]

## ش ط ر ★

towards (n.) acc. شَطْرٌ

## ش ط ط ★

(perate, neg. m. sing.) لَا تُظْلِمُوا  
< act not unjustly or iniquitously

شَطَّ شَطَطًا (ن)  
to treat with  
unjustice to go beyond due bounds

enormity, (n.) acc. شَطَطًا  
abomination

where these rites and ceremonies are performed.'

poetry (n.) الشعر

<hair (n.p.b.) gen. أشعار  
(sing.) الشعر

Note أشعار is the plural of

الشعر (with *Fatha* on the first redical, not of الشعر (with *Kasar* on it) because this latter one means 'poetry'.

monument (n.p.) المنبر

وَأَذْكُرُوا اللَّهَ  
عِنْدَ الْمَشْرِقِ الْمَرْامِ

Then when ye hurry from Arafat, remember Allah near the sacred monument.

[2:198]

Note المشعر الحرام literally signifies the holy monument, which stands at the place known as Muzdalafa, or the ground bordering it, where the pilgrims stop for the night after their return from Arafat on the evening of ninth Dhul Hajjah.

Sirius (n.) الشعرى

(name of a star which the pagans considered a deity).

إِنطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ

Depart unto the shadow three-branched. [77:30]

ش ع ر ★

(imperf. 3 p. m. plu.) يَشْعُرُونَ  
they perceive

شَعَرَ يَشْعُرُ، شَعَرَ يَشْعُرُ شِعْرًا  
وَشُعُورًا (ف، ك)

to perceive by the senses, to know

(imperf. 2 p. m. plu.) تَشْعُرُونَ  
you perceive

(imperf. 3 p. m. sing.) iv. يَشْعُرُ  
~makes perceive or know

(emp. 3 p. m. sing.) لَا يَشْعُرُونَ  
do not let them know, or discover

poet (act. pic. m. sing.) شَاعِرٌ

poets (act. pic. m. plu.) الشُعَرَاءُ

(act. 2 pic. f. plu.) شَعَائِرُ  
signs, marks

(sing.) شَعِيرَةٌ >

Note : شَعَائِرُ اللَّهِ means 'all those religious services which God has appointed to us as signs, or the rites and ceremonies of the pilgrimage and the places

(imperf. 3 p.m. plu.) يَشْفَعُونَ  
they intercede

(el. 3 p.m. plu.) يَشْفَعُوا  
that they may intercede

(act. pic. m. plu.) gen. الشَّافِعِينَ  
mediators, interceders

(act. 2 pic. m. sing.) شَفِيعٌ  
intercessor

(act. 2 pic. m. plu.) شَفَعَاءُ  
intercessors

(sing.) < شَفِيعٌ  
intercession (v.n.) الشَّفَاعَةُ

< evenness (n.) الشَّفَعُ

شَفَعَ يَشْفَعُ شَفْعًا (ف)  
to make double, to pair  
(a number divisible by two)

Note: the commentators hold different opinions about the abovementioned word. Therefore the commentaries on the Quran should be consulted in this connection.

### ش ف ق

(perf. 2 p.m. plu.) iv أَشْفَقْتُمْ  
you feared,

< أَشْفَقَ إِشْفَاقًا  
to be on guard against anyone, to fear and shun

(perf. 3 p. f. plu.) iv أَشْفَقْنَ  
they feared

### ش ع ل

(perf. 3 p. m. sing.) viii اشْتَعَلَ  
~flared (M.A.)

iv < شَعَلَ يَشْعَلُ شَعْلًا (ف) وَ أَشْعَلَ  
to light a fire ii وَ شَعَلَ

< اشْتَعَلَ اشْتِعَالًا  
to become inflamed  
litt. inflamed

### ش غ ف

(perf. 3 p. m. sing.) شَفَعَتْ  
~affected deeply

litt. means that SS has so affected SS that the love entered beneath the pericardium.

### ش غ ل

(perf. 3 p. f. sing.) شَغَلَتْ  
< ~kept busy and occupied

to occupy شَغَلَ يَشْغَلُ شَغْلًا (ف)  
occupation (n.) شُغْلٌ

### ش ف ع

(imperf. 3 p. m. sing.) يَشْفَعُ  
< ~intercedes

شَفَعَ يَشْفَعُ شَفَاعَةً (ف)  
to intercede for



وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ

And I wish not to be hard  
on thee. [28:27](perf. 3 p.m. plu.) iii شَاقُوا  
they opposed< شَاقَّ بِشَاقٍّ شِقَاقًا  
to become hostile toiii بُشَاقُّ، بِشَاقٍّ  
(imperf. 3 p. m. sing.)  
~opposes(imperf. 2 p. m. plu.) iii تُشَاقُّونَ  
you become hostile, cause  
cleavageثُمَّ يَوْمَ الْقِيَامَةِ يُخَوِّدُهُمْ وَيَقُولُ أَيْنَ شُرَكَائِي  
الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْThen on the Judgment Day  
He will humiliate them and  
say : where are My asso-  
ciates regarding whom ye  
have been causing clea-  
vage ? (Jid.) for whose  
sake you became hostile ?  
[16:27](imperf. 3 p.m. plu.) يُشَقِّقُ  
~splits asunder, cleaves  
asunder(imperf. 3 p. f. sing.) v تُشَقِّقُ  
~splits or cleaves asunder(perf. 3 p.m. sing.) vii انشَقَّ  
~rent asunder(perf. 3 p. f. sing.) vii انشَقَّتْ  
~rent asunderمُشْفِقُونَ 1 nom. مُشْفِقِينَ  
(act. pic. m. plu.)

fearful ones

الشفقُ  
twilight, (n.)  
afterglow of sunset

ش ف ه و

شَفَتَيْنِ  
two lips (n. dual.)

ش ف ي ★

(imperf. 3 p.m. sing.) يَشْفِي  
< ~healsشَفَى بِشَفِي شِفَاءً (ض)  
to cure, healيَشْفِينِ (يَشْفِي بِرَفِي)  
~heals me(imperf. 3 p.m. sing.) juss. يَشْفِ  
~heals, relievesشِفَاءً  
healing (v.n.)شَفَا  
brink (n.)

ش ق ق ★

(perf. 1st p. plu.) شَقَقْنَا  
~clove (1)< شَقَّ يَشُقُّ شَقًّا (ن)  
to split, cleave(imperf. 1st p. sing.) أَشُقُّ - عَلَى  
I shall be hard (2)  
upon SS

(act. 2 pic. m. sing.) شَقِيحٌ  
unblessed

the wretched (relative) الْأَشَقُّ، أَشَقُّ  
one, unfortunate

wretchedness (v.n.) شَقْوَةٌ

ش ك ر ★

(pref. 3 p.m. sing.) شَكَرَ  
<~gave thanks, became grateful

تَكَرَّ بِشَكْرٍ تَكَرَّ وَ شَكَرَانَا (ن)  
to realise or acknowledge one's favour

(perf. 2 p.m. plu.) شَكَرْتُمْ  
they returned / gave thanks

(imperf. 3 p.m. sing.) يَشْكُرُ  
~gives thanks

(imperf. 3 p.m. plu.) يَشْكُرُونَ  
they give thanks, become grateful

juss. تَشْكُرُوا nom. تَشْكُرُونَ  
(imperf. 2 p.m. plu.)  
you give thank, become grateful

(imperf. 1st. p. sing.) أَشْكُرُ  
I (return thanks,) become grateful

(perate. m. sing.) اَشْكُرْ  
be grateful!

(perate m. plu.) اَشْكُرُوا  
(you) be grateful,  
give/return thanks!

(imperf. 3 p. f. sing.) تَشَقُّقٌ  
~cleaves asunder

(v.n.) acc. شَقَا  
cleaving asunder

travail, distress, (n.) gen. شِقٌّ  
difficulty

وَتَحْمِيلُ أَثْقَالِكُمْ إِلَىٰ بَلَدٍ لَّوْ تَكُونُوا الْبُلْغِيَّةَ إِلَّا  
بِشِقِّ الْأَنْفُسِ

And they bear your loads to  
a city which ye could not  
reach except with travail  
(distress to) your souls.  
[16:7]

a distance hard (n.) شَقَّةٌ  
to reach

لَكِنَّ بَعْدَكَ عَلَيْهِمُ الشَّقَّةُ  
But the distance seemed hard  
unto them. [9:42]

cleavage, (v.n. iii) شِقَاقٌ  
divergence, schism

ش ق ق ★

(perf. 3 p.m. plu.) شَقُّوا  
<~are/were wretched

شَقِيٌّ يَشَقُّ شَقَاً وَ شَقَاةً وَ شَقْوَةً (س)  
to be miserable  
unfortunate

(imperf. 3 p. m. sing.) يَشَقُّ  
~shall be distressed

(el. 2 p.m. sing.) acc. تَشَقُّ  
that you may be distressed,  
lest you may be distressed

إِنَّهُ كَانَ عَبْدًا شَكُورًا

Verily he was a bondman  
grateful. [17:3]

appreciative, (2)  
bountiful in rewarding

إِنَّهُ غَفُورٌ شَكُورٌ

He is Forgiving, Appreciative.  
[35:30]

Note : شَكُورٌ is absolutely  
similar to شَاكِرٌ when it  
is applied to God ; see the  
above note.

thanksgiving (v.n.) شُكْرًا

gratefulness, (v.n.) شُكُورًا  
thankfulness

ش ك س ★

(ap-der. > vi m. sing.) مُتَشَاكِسُونَ  
quarrelling ones

< شَيْكَنَ يَشْكُنُ شَكَاةً (س)  
to be perverse, stubborn,

to < تَشَاكَّرَ  
wrangle, quarrel

ش ك ك ★

doubt (n.) nom. juss. شَكٌّ

ش ك ل ★

(act. pic. f. sing.) شَاكِلَةٌ  
manner, disposition

acc. شَاكِرًا nom. شَاكِرٌ

(act. pic. m. sing.)

grateful (1)

شَاكِرًا لِأَنْعُمِهِ

Grateful for his bounties.

[16:121]

appreciative (2)  
and bountiful in reward

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily  
doth good, then verily  
Allah is appreciative, know-  
ing. (or) surely  
Allah is Bountiful in re-  
warding, Knowing

[2:158]

Note : شَاكِرٌ when applied  
to God means, 'He who  
approves or rewards, or  
forgives, much or largely;  
He who gives large re-  
ward for small, or few,  
works' (LL) or, one who  
highly appreciates good  
and is bountiful in rewar-  
ding it

juss الشَّاكِرِينَ ، شَاكِرِينَ nom. شَاكِرُونَ

(act. pic. m. plu.) acc.

grateful or thankful ones

(act. 2 pic. m. sing.) مَشْكُورًا

accepted, appreciated, recom-  
pensed

acc. الشُّكُورُ ، شُكُورٌ nom. شُكُورًا

grateful (2) (ints. sing.)

## ش م ز ★

اشْتَمَزَتْ (perf. 3 p. f. sing.) xi  
~shrank (with aversion)

< اِشْتَمَزَّ اِشْتِمَازًا

to shrink from

<< شَمَزَ بِشَمْرٍ شَمْرًا (ن) - مِنْ  
to feel aversion for

## ش م س ★

الشَّمْسُ ، شَمْسًا the sun (n.) acc.

## ش م ل ★

اِشْتَمَلَتْ - عَلَى (perf. 3 p. f. sing.) viii  
~contained SS

< اِشْتَمَلَ اِشْتِمَالًا  
to contain, viii  
to comprise

<< شَمَلَ يَشْمَلُ شَمْلًا وَ شَمُولًا  
وَ شَمِلَ يَشْمَلُ شَمْلًا (ن، س)

to include, contain

الشِّمَالُ the left (side) (1) (n.)

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ مِّنْ رَبِّهِنَّ

عَنْ يَمِينٍ وَ شِمَالٍ

Certainly there was a sign  
for Saba in their abode—  
two gardens on the right  
and the left hand. [34:15]

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلِهِ

Say : everyone acts according  
to his rule of conduct.

[17:84]

شَكْلِي similar, like (n.) gen.

## ش ك و ★

اَشْكُو (imperf. 1st. p. sing.)  
<I bewail, (Jid.) I complain

شَكَا يَشْكُو شَكْوًى وَ شَكَاةً (ن)  
to complain, to accuse

تَشْتَكِي (imperf. 2 p. m. sing.) viii  
thou complaineth, bewaileth

< اَشْكُوا as RF

مِشْكَاةً (مِشْكُوَةٌ) a niche (n.)

## ش م ت ★

لَا تُشْمِتْ (perate. neg. m. sing.)  
cause not SS to rejoice (Jid.)  
make not SS gloat (Arb.)

< اَفْتَمَتَ اِشْمَاتًا - ب  
to make one rejoice at  
another, affection

## ش م خ ★

شَاخَاتٍ (act. pic. f. plu.) acc.  
<lofty, high, tall

شَمْعٌ يَشْمَعُ شَمْعًا (ن) to be high

< شَهِدَ يَشْهَدُ شُهُودًا (س)  
to witness, be present  
<< شَهِدَ يَشْهَدُ شَهَادَةً (ك) - عَلَى  
to bear witness, give testi-  
mony against

وَشَهِدَتْ شَاهِدٌ مِنْ أَمْلِهَا  
And a witness of her own  
family bore witness.  
[12:26]

is present (2)

مَنْ شَهِدَ وَنُكِرَ الشَّهْرَ فَلْيَصُومْهُ  
So whoever of you is present  
in the month he shall fast  
therein. [2:185]

شَهِدُوا (perf. 3 p. m. plu.)  
they bore witness (1)

وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ  
And they had borne witness  
that the messenger was  
true. [3:86]

they witnessed (2)

أَشْهَدُوا خَلْقَهُمْ  
Have witnessed their crea-  
tion? [43:19]

شَهِدْتُمْ (perf. 2 p. m. plu.)  
you bore witness

شَهِدْنَا (perf. 1st. p. plu.)  
we bore witness (1)

قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا  
They will say : we bear wit-  
ness against ourselves.  
[6:130]

the left hand (2)

وَأَتَمَمْنَ أَفْزُقَ كُتُبِهِ بِشِمَالِهِ  
Then as to him who shall be  
vouchsafed his book in his  
left hand. [69:25]

الشِّمَالُ، شِمَالٌ (n.p.b.)  
the left side

ش ن ه ★

شَانِي (act. plc. m. sing.)  
traducer, insulter

شَنَانٌ (n.)  
hatred

ش ب ه ★

شِهَابٌ (acc. شِهَابًا nom.)  
flame (1) (n.) gen.

إِلَّا مَنْ خِطَفَ الْخَطْفَةَ فَاتَّبَعَهُ شِهَابٌ ثَائِبٌ  
Except him who snatches  
away (a word by stealth)  
and him then pursueth a  
glowing flame. [37:10]

a brand (2)

لَا تَأْتِيكُمْ بِهِ مِنْ شِهَابٍ مُبِينٍ  
Or bring you therefrom a  
burning brand. [27:7]

شِبَابٌ (n.p.b.)  
the flames

ش ه د ★

شَهِدَ (perf. 3 p. m. sing.)  
~ bore witness (1)

(imperf. 2 p.m. plu.) تَشْهَدُونَ  
you bear witness (1)

you witness (2)

(imperf. 1st. p. sing.) أَشْهَدُ  
I bear witness

(imperf. 1st. p. plu.) نَشْهَدُ  
we bear witness

(perate. m. sing.) أَشْهَدُ  
bear witness !

(perate. m. plu.) أَشْهَدُوا  
(you) bear witness !

(perate. neg. m. sing.) لَا تَشْهَدُ  
testify thou not !

(perf. 3 p.m. sing.) iv أَشْهَدَ  
~made SS testify

(perf. 1st p. sing.) iv أَشْهَدْتُ  
I made SS present

(imperf. 3 p.m. sing.) iv يَشْهَدُ  
~takes SS to witness

(imperf. 1st. p. si g.) iv أَشْهَدُ  
I take SS to witness

(perate. m. plu.) iv أَشْهَدُوا  
(you) take SS to witness

(prate. m. plu.) x اسْتَشْهَدُوا  
(you) call SS to witness

acc. شَاهِدٌ nom. شَاهِدٌ  
(act. pic. m. sing.)  
an evidencce, a witness

acc. gen. شَاهِدِينَ nom. شَاهِدُونَ  
(act. pic. m. plu.)  
bearers of witness (1)  
~witnesses (2)

we witnessed (2)

تَوَلَّوْنَا لِوَلِيِّهِ مَا شَهِدْنَا مَنَافِكَ أَهْلِهِ

And thereafter we shall surely  
say unto his heir, we wit-  
nessed not the destruction  
of his household. [27:49]

(imperf. 3 p.m. sing.) يَشْهَدُ  
~bears witness (1)  
~witnesses (2)

(imperf. 3 p.m. plu.) يَشْهَدُونَ  
they bear witness (1)  
they witness (2)

(el. 3 p.m. plu.) لَيَشْهَدُوا  
that they witness

(imperf. 3 p.f. sing.) تَشْهَدُ  
will bear witness (1)

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَآيَاتُ يَدِهِمْ وَ  
أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

On the day wherefrom their  
tongues and their hands  
and their feet will bear  
witness against them regard-  
ing that which they were  
wont to work. [24:24]

declares on oath, (2)  
swears

وَيَذَرُوهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ  
بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ

And it will avert the chastis-  
ment from her if she testi-  
fieth by Allah four times  
that verily he is of the  
liars. [24:8]

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالْقِدِّينَ وَالشُّهَدَاءِ  
وَالضَّالِّحِينَ وَحَسَنَ أُولَٰئِكَ رَفِيقًا

And whosoever obeyeth Allah and the apostle, then those shall be with them whom Allah hath blessed, from among the prophets, the saints, the martyrs, and righteous. Excellent are these as a company.

[4:69]

acc. مَشْهُودٌ nom. مَشْهُودٌ

(part. pic. m. sing.)

witnessed

witness (v.n. mim.) مَشَّهَدٌ

witness (v.n.) الشَّهَادَةُ

witnesses (v.n.p.) الشَّهَادَةُ

ش ه ر ★

month (n.) الشَّهْرُ ، شَهْرٌ

two months (n. dual.) شَهْرَيْنِ

months (n.p.b.) الشُّهُورُ ، الْأَشْهُورُ

ش ه ق ★

(v.n.) acc. سَيِّقًا nom. سَيِّقٌ

roaring, braying

(act. pic. m. plu. b.) شُهِودٌ

(sing.) شَاهِدٌ < witnesses

(act. pic. m. p.b.) الْأَشْهَادُ

(sing.) شَاهِدٌ < witnesses

(act. 2 pic. m. sing.) شَيْدٌ  
present (1)

فَدَا نِعْمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

Allah hath bestowed favour on me that I was not present with them. [4:72]

witness (2)

وَجِئْنَا بِكَ شَهِيدًا عَلَى هَٰؤُلَاءِ

And We shall bring thee against these as a witness.

[16:89]

heedful (3)

لَٰنْ فِي ذَٰلِكَ لَذِكْرٌ لِّمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى

السَّمْعَ وَهُوَ شَهِيدٌ

Verily herein is an admonition unto him who hath a heart, or giveth ear while he is heedful. [50:37]

(act. 2 pic. m. dual.) شَهِيدَيْنِ

two witnesses

(act. 2 pic. m. plu.) الشُّهَدَاءُ

witnesses (1)

martyrs (2)

## ش و ك ★

meta. arms (n.) الشُّوكُ  
litt. thorn

## ش و ي ★

(imperf. 3 p.m. sing.) يَشْوِي  
~scalds

شَوَى يَشْوِي شَبَا (ض) وَ أَشْوَى  
to roast iv

الشوى (M. Ali) (n.)  
scalds skin (Jid.)

## ش ي ع ★

(perf. 3 p.m. sing.) شَاءَ  
~willed

شَاءَ يَشَاءُ قَيْنًا وَ مَشِيئَةً  
وَ مَشَاءَةً (ف)  
to will, to wish

(perf. 2 p.m. sing.) شِئْتَ  
you willed

(perf. 2 p.m. dual.) شِئْتُمَا  
you (two) wished

(perf. 2 p.m. plu.) شِئْتُمْ  
you wished

(perf. 1st p. plu.) شِئْنَا  
we willed, wished

(imperf. 3 p.m. sing.) يَشَاءُ  
wills, wishes

(imperf. 3 p.m. plu.) يَشَاوُونَ  
they will wish, will

## ش ه و ★

(perf. 3 p. f. sing.) اَشْتَهَتْ  
~desired

(imperf. 3 p.m. plu.) يَشْتَهُونَ  
they desire

(imperf. 3 p. f. sing.) تَشْتَهِي  
~desires

شَهْوَةً (n.)  
lustfully

الشهوات (n.p.)  
desires, lusts, joys

## ش و ب ★

شَوْبًا (n.)  
mixture for drink (Rgh.)  
drought (Jid.)

## ش و ر ★

(perate m. sing.) اِسْتَشَارَ  
~consult !

اِسْتَشَارَ  
to ask  
for advise, consult

(perf. 3 p. f. sing.) اَشَارَتْ  
~pointed to

اَشَارَ بِشَيْءٍ اِلَى  
to point out or at

اِلَى - عَلَى ب  
to counsel

تَشَاوَرُ (v.n. > vi)  
mutual counsel

الشورى (n.)  
counsel

## ش و ظ ★

شَوَاطٍ (n.)  
flame



## ش ی خ ★

شَيْخٌ (n.) acc. شَيْخًا nom.  
one advanced in years, aged  
شِبُوحًا (n.p.b.) acc.  
aged and old ones

## ش ی د ★

مَشِيدٌ (pact. pic. m. sing.)  
plastered, lofty, fortified  
مُشِيدَةٌ (pis. pic. f. sing.)  
plastered, lofty, fortified

## ش ی ع ★

تَشْبَعُ (imperf. 3 p. f. sing.)  
circulate, be spread  
شَيْعَةٌ (n.)  
sect (1)

ثُمَّ لَنَزَعَنَّ مِنْ كُلِّ شَيْعَةٍ أُمَّةً يَتَّبِعُكَ  
الرَّحْمَنُ مِنْ حَيْثُ

Thereafter, we shall draw  
aside from each sect which-  
ever of them against the  
Compassionate were most  
in excess. [19:69]

party (2)

وَمِنْ شَيْعَتِهِ وَهَذَا أَوَّلُ عَدُوِّهِ  
One being of his own party  
and the other of his ene-  
mies. [28:15]

تَشَاءُ (imperf. 2 p.m. sing.)  
thou wilt

تَشَاوُرُونَ (imperf. 2 p.m. plu.)  
you will, wish

I will (imperf. 1st p. sing.) أَشَاءُ

we will (imperf. 1st p. plu.) نَشَاءُ

شَيْئٌ (n.) acc. شَيْئًا nom.  
thing (1)

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
Verily Allah is over every  
thing potent. [2:20]

ought, any extent (2)

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَسْتَعِينُونَ  
Even though their fathers  
understood not aught.

(Jid.) [2:170]

Note : the word شَيْئًا in  
direct objective case is of-  
ten used to denote the  
meaning 'a little bit', 'at  
all' etc. as it is in the  
above quoted verse.

أَشْيَاءُ (n.p.b.)  
things

## ش ی ب ★

شَيْبًا (n.p.b.) acc.  
< grey-headed ones

أَشْيَبٌ (sing.)

hoariness (n.) acc. شَيْبًا

grey hair (n.) شَيْبَةٌ

fellows, partisans, (*n.p.b.*)  
man of the same per-  
suasion

أَشْيَاعُ

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدْرِكٍ

And verily We have des-  
troyed your fellows; but  
is there any that remem-  
breth. (*Pic.*) And assuredly  
We have destroyed your  
likes; so is there anyone  
who shall be admonished.  
(*Jid.*) [54:51]

ش ی see و ش ی

شِبَعٌ

parties (*n.p.b.*)

شِبَعًا

<sects, factions,  
schismatics

(sing.) شِبَعَةٌ

وَمِنَ الَّذِينَ فُزُّوا وَيُنَادُونَ مُخْتَلِفًا

Of those who split up their  
religion and became schis-  
matics. (*Pic.*) Of those  
who split up their religion  
and becam sects. (*Jid.*)  
[30:32]

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## كتاب الصاد

commentators have also expressed the idea that they were star-worshippers. But this opinion is rejected by others.

According to E. Br. (XIX. p. 790) the Sabians "were a semi-Christian sect of Byblyonia, the Elkasaites, closely resembling the Mandaeans or so-called 'Christians of St. John the Baptist', but not identical with them."

According to another definition "they were a sect in ancient Persia and Chaldaea, who believed in the unity of God, but also worshipped intelligences supposed to reside in the heavenly bodies."

The commentators have also differed whether they were *Ahl-al-Kitab* or not.

ص ب ء ★

الصَّابِئُونَ *nom.* الصَّابِئِينَ *acc.*

(*act. pic. m. plu.*)

صَابِئٌ *Sabians (sing.)*

صَبَّأً يَصْبَأُ وَ صَبْرًا يَصْبُرُ صَبَّأً  
وَ صَبْرًا (ف، ك)

to change one's religion

Note : Sabi is literally 'one who goes forth from one religion to another' (*LL, Rgh.*).

The commentators hold different opinions regarding them. Most of them agree that they are a Judaeo-Christian sect. The others mention that they are semi-Christians. *Rgh.* stresses that they were among the followers of the Prophet Nooh. A few

to come *ii* صَبَحَ تَصْبِيحًا  
in morning

وَلَقَدْ صَبَحَ صَبْحَهُمْ لَمَّا كَانُوا فَتَبَايَعُوا

And certainly a lasting chastisement overtook them in the morning. [54:38]

(perf. 3 p.m. sing.) *iv* أَصْبَحَ  
<~became (1)

to enter أَصْبَحَ *iv* إِنْصَبَاحًا  
upon the time of morning,  
to appear, to become

فَأَصْبَحَ مِنَ الْخَاسِرِينَ

And he became one of the losers. [5:30]

~began to do SS (2)  
(i.e. engaged in doing SS)

فَأَصْبَحَ يَقْدِرُ عَلَىٰ

So he began to wring his hands. [18:42]

(perf. 3 p. f. sing.) *iv* أَصْبَحَتْ  
~became

(perf. 2 p.m. plu.) *iv* أَصْبَحْتُمْ  
you became

(perf. 3 p.m. plu.) *iv* أَصْبَحُوا  
they became

(imperf. 3 p.m. sing.) *iv* acc. يَصْبِحُ  
~becomes

acc. تَصْبِيحًا nom. يَصْبِيحُ  
(imperf. 3 p. f. sing.) *iv*  
~becomes

(imperf. 3 p.m. plu.) *vi*, acc. يَصْبِيحُوا  
they become

The majority does not count them among the *Ahl-al-Kitab* (the people of the book) "Ibn Kathir, Ibn Jurir and Qurtubi have quoted a few opinions of eminent companions of the Prophet (PBH) as Umar and Abdullah Ibn Abbas and from among the Ta-beens as Hasan Basri including the Muslim jurist Imam Abu Haneefa who hold that marriage relations are allowed with them.

★ ص ب ب

(perf. 3 p.m. sing.) *assim.* صَبَّ  
<~poured

صَبَّ يَصُبُّ صَبًّا (ن)  
to pour out, be poured out

(perf. 1st. p. plu.) *assim.* صَبَبْنَا  
we poured

(pip. 3 p.m. sing.) *assim.* يَصُبُّ  
~is poured, will be poured

(perate. m. plu.) *assim.* صُبُّوا  
(you) pour !

pouring (v.n.) acc. صَبًّا  
(used as emphatic case, meaning heavy pouring')

★ ص ب ح

(perf. 3 p.m. sing.) *ii* صَحَّ  
<~came in the morning

صَبَرَ يَصْبِرُ صَبْرًا (ض)

to be patient, to endure

(perf. 3 p.m. plu.) صَبَرُوا

they bore patiently (1)

فَصَبَرُوا عَلَى مَا كَذَّبُوا

But they patiently bore that  
wherefore they belied.

[6:34]

they endured / (2)

were steadfast, constant

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا أَنتُنَا  
ثُمَّ جَاهِدُوا وَصَبَرُواThen, verily, thy Lord unto  
those who have emigrated  
after they had been perse-  
cuted and then striven  
hard and were steadfast  
(or endured, or were con-  
stant). [16:110]

they persevered (3)

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ

Save those who persevered  
and did good works.

[11:11]

they suffered (4)

وَبَشِّرْتُ كُلَّ نَفْسٍ عَلَى نَفْسٍ إِنَّهُ لَأَمْسَارٌ وَمَا يَتَذَكَّرُ

And fulfilled was the good  
word of thy Lord unto  
the children of Israel for  
they were long-suffering.

[7:137]

(epl. 3 p.m. plu.) iv

they certainly will become

(imperf. 2 p.m. plu.) iv, acc.

that you become

(imperf. 2 p.m. plu.) iv

you enter the (3)

morning

فَبُخِّرَ اللَّهُ وَجِينَ تَسْتُونَ وَجِينَ تَصْبِحُونَ

And glory be to Allah when  
you enter the night and  
when you enter the mor-  
ning. [30:17]

morning, dawn (n.)

morning, dawn (n.)

daybreak, dawn (v.n.)

(ap-der. iv, m. plu.) acc.

(passers by) in morning

وَأَنْتُمْ كَتُمُونَهُمْ عَلَيْهِمْ تَصْبِحُونَ

And you will pass by them  
in the morning. [37:137]

lamp (n.)

الْمِصْبَاحُ، مِصْبَاحٌ

lamps (n.p.b.)

وَلَقَدْ أَتَيْنَا السَّمَاءَ الدُّنْيَا بِمِصْبَاحٍ

And certainly we have adored  
this lower heaven with  
lamps (i.e., which are radi-  
ant stars). [67:5]

ص ب ر ★

(perf. 3 p.m. sing.) صَبَرَ

&lt;~bore with patience

*juss. nom. تَصْبِرُونَ*  
(*imperf. 2 p. m. plu.*)  
you will bear patiently

*acc. لَنْ تَصْبِرَ*  
(*imperf. neg. 1st. p. plu.*)  
we certainly cannot bear  
patiently/cannot endure to

*لَنْ تَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ*  
We shall by no means bear  
patiently with one food.  
(*Jid.*) Indeed we cannot  
endure but one kind of  
food. (*M. Asad*) [2:61]

*(epl. 1st p. plu.) لَنَصْبِرَنَّ*  
surely we shall bear patiently

*وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا*  
And surely we shall bear  
patiently that which ye  
afflict us. [14:12]

*(perate m. sing.) اصْبِرْ*  
endure ! be patient, bear  
patiently

*فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ*  
So be you patient, verily the  
happy end is for the God-  
fearing. [11:49]

wait patiently (*Rgh.*) (2)  
*وَاصْبِرْ لِحُكْمِ رَبِّكَ*  
And wait thou patiently the  
judgement of thy Lord.  
[52:48]

*(perate. m. plu.) اصْبِرُوا*  
endure, be patient, bear with  
patience, adhere steadily

*(perf. 2 p. m. plu.) صَبَرْتُمْ*  
you persevered, endured

*سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ*  
Peace be upon you for ye  
patiently persevered.  
[13:24]

*وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ*  
And if ye endure patiently  
then surely it is better for  
the patient. [16:126]

*(perf. 1st. p. plu.) صَبَرْنَا*  
we bore patiently (1)

*سَوَاءٌ عَلَيْنَا أَوَّبَعْنَا امْ صَبَرْنَا*  
It is the same to us whether  
we cry or bear patiently.  
[14:21]

we adhered (2)  
patiently

*إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا آلَّا لَئِنْ 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.) يَصْبِرُ*  
~endures patiently

*إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ*  
*وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ*  
Verily whosoever scareth 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 ★

&lt; savour, relish (n.)

صَبَغٌ

صَبَغٌ يَصْبِغُ صَبْغًا (ض)

to dye, colour, baptize

dye, colour, hue (n.)

صِبْغَةٌ

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

Ours is the dye of Allah !  
And who is better at dying  
than Allah ? [2:138]

(i.e., the religion of Islam :  
surrender to the Divine  
will. 'The dye of Allah is  
grace on His part and abso-  
lute surrender on ours.

صِبْغَةٌ is also "Religion"  
and صِبْغَةَ اللَّهِ means the  
religion of God, because  
'its effect appears in him  
who has it like the dye in  
the garment, or because it  
intermingles in the heart  
like the dye in the gar-  
ment'—

ص ب و ★

(imperf. 1st. p. sing.)

أَصْبُ

I shall incline, yearn

&lt; صَبًا يَصْبُو صَبْوًا (ن)

to be inclined, to be a youth

(perate. &gt; iii, m. plu.)

excel in perseverance

صَابِرُونَ

(perate. &gt; viii, m. sing.)

endure, be steadfast !

اصْطَبِرْ

acc. صَبْرًا nom. صَبْرٌ

patience (v.n.)

(act. pic. m. sing.) acc.

patient

صَابِرًا

nom. الصَّابِرُونَ، صَابِرُونَ

(act. pic. m. plu.) acc. الصَّابِرِينَ  
patients, steadfasts, perse-  
verers

(pact. pic. f. sing.)

persevering one (f.)

صَابِرَةً

(act. pic. f. plu.)

persevering women, patient  
women

صَابِرَاتٌ

(relative-w.)

how enduring !

مَا أَصْبَرَ

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How enduring must they be  
of the fire. [2:175]

Note : مَا here is expressive  
of surprise and wonder.

(ints. sing.)

verily patient, steadfast

صَبَّارٌ

ص ب ع ★

&lt; fingers (n.p.b.)

أَصَابِعُ

(sing.) أَصْبَعٌ

accompanied'. Illustrating the meaning of this verse *Rgh.* stresses : 'No peace, mercy, compassion or solace from Us will be available to them'.

(*perate. m. sing.*) صَاحِب

(thou) accompany ! keep company with ! consort !

(*perate. neg. m. sing.*) لَا تَصَاحِب  
accompany not !

(*act. pic. m. sing.*) صَاحِب  
companion (1)

لَمَّا يَقُولُ لَصَلِّحْ لَنَا اللَّهُمَّ إِنَّا لَمَعْنَا  
When he said unto his companion, grieve not, verily Allah is with us. [9:40]

fellow (2)

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ  
Then they called their fellow, and he took sword, and hamstrung her. [54:29]

victims (3)

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ  
And thou wilt not be asked about the fellows (victims) of the hell fire. [2:119]

showing any type (4)  
of connection or link

وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ  
And be not thou like him of the fish when he cried out while he was in anguish. [68:48]

وَلَا تَصْرِفْ عَوْقِي كَيْدَاهُنَّ أَصْبُ إِلَهُنَّ

Then if thou avertest their guile from me I should incline toward them. (*Jid.*) and if thou turn not away their device from me, I shall yearn towards them. (*M.A.*) [12:33]

صَبِيَّ  
child, young boy, (n.) acc. infant

ص ح ب ★

(*pip. 3 p.m. plu.*) يَصْحَبُونَ

< they can be kept company with

يَحْبَبُ يَصْحَبُ صَحَابَةً وَصَحْبَةً (س)

to company, to associate

لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مَتَاعُ يُصْحَبُونَ

They will not be able to succour themselves, and against Us they cannot be company with (by solace and comfort). (*Jid.*) they cannot help themselves nor can they be defended from Us. (*M.A.*) [21:43]

Note : All the forms derived

from the root ص ح ب necessarily will contain the meaning of company, therefore, the above mentioned word يَصْحَبُونَ literally means 'they will be



rocks (n.p.)

صَخْرٌ

★ د د ص

trans. assim.

(perf. 3 p.m. sing.)

<turned (1)

away (aside)

صَدَّ يَصُدُّ صَدًّا (ن)

to oppose, to turn

- صُدُّوا

away from,

to shout

- صِيدُوا

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ

Then of them were some who believed therein and of them were some who turned aside therefrom.

[4:55]

~hindered (intrans.) (2)

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ

And that which she was wont to worship instead of Allah hindered her.

[27:43]

(perf. 3 p.m. plu.) صَدَّوْا

they hindered

(perf. 1st. p. plu.) صَدَدْنَا

we hindered, kept away

(pp. 3 p.m. sing.) صَدَّ

~was hindered

acc. يَصُدُّونَ nom. يَصُدُّوا

(imperf. 3 p.m. plu.)

they turned away (1)

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(act. pic. m. dual.) n.d.

صَاحِبًا

two fellows

(act. pic. f. sing.)

صَاحِبَةٌ

spouse, consort, wife

وَأَنَّهُ تَعَلَّى جَدْرَيْنَا مَا لَمْ نَحْنُ صَاحِبَةً وَلَا وَلَدًا

And He—exalted be the majesty of our Lord—hath taken neither a spouse nor a son. (Jid.) neither wife nor a son. (Pic.) has not taken a consort nor a son. (M.A.) [72:3]

(act. pic. m. plu.)

أَصْحَابٌ

<fellows

(sing.) صَاحِبٌ

★ ح ف ص

<scriptures, (n.p.b.)

صُحُفٌ

writs, books

(sing.) صُحْفَةٌ

<dishes, bowls (n.p.b.)

صِحَافٌ

(sing.) صَحْفَةٌ

★ خ خ ص

(act. pic. f. sing.)

الصَّخَاةُ

<deafening cry or shout

صَخَّ يَصْخُصُّ صَخًّا (ن)

to strike sound on the ear

★ خ ر ص

rock (n.)

صَخْرَةٌ

٣٢٦

(emp. neg. 3 p.m. sing.) لَا يَصْدَنْ

(thou) let SS not turn aside

(emp. neg. 3 p.m. plu.) لَا يَصْدَنْ

(you) let SS not turn aside

hindering (n.) صَدٌّ

hanging back, (n.) صُدُّوْهُ

turning away

fetid water, festering (n.) صَدِيْدٌ

water, boiling water

( صَدِيْدٌ is translated variously as pus, filthy water, hot or boiling water—LL)

★ ع د ر

(perf. 3 p.m. sing.) يَصْدُرُ

<~will proceed, will come forth

صَدَرَ يَصْدُرُ صَدْرًا وَ مَصْدَرًا (ن)

to return from, proceed

(imperf. 3 p.m. sing.)iv, acc. يَصْدِرُ

~drive away, taken away SS

breast, heart (n.) صَدْرٌ

<breasts, hearts (n.p.b.) صُدُوْرٌ

(sing.) صَدْرٌ

★ ع د ع

(pip. 3 p. m. plu.)ii يَصْدَعُوْنَ

they are/will be affected with headache

<< صَدَعَ يَصْدَعُ صَدْعًا (ف)

to divide

رَأَيْتَ الشُّفَّهَانَ يَصْدُوْن عَنْكَ صُدُوْرًا

Thou seest the hypocrites turning away from thee.

[4:61]

they hinder, / (2)  
are hindering

وَهُمْ يَصْدُوْنَ 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 يَصْدُوْنَ

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

يَصْدُوْنَ (with dhamma

upon ص) and يَصْدُوْنَ (with

Kasra under ص) should

be noted. The former means: 'they hinder or keep away', while the latter means: 'they raise a shout with laughter and clamour'.

(imperf. 2 p.m plu.) acc. تَصْدُوْا  
that you hinder SS

صَدَقَ يَصْدِقُ صَدَقًا (ض)

to turn away

(imperf. 3 p.m. plu.) يَصْدِقُونَ

They shun, turn aside

(n. dual.) الصَّدَقَيْنِ

cliffs, mountain sides

حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَقَيْنِ

When he levelled up (the gap) between the cliffs.

(Pic.) between the two mountain sides. (Jid.)

[18:96]

★ ص د ق

(perf. 3 p.m. sing.) صَدَقَ

~ spoke the truth (1)

صَدَقَ يَصْدُقُ صِدْقًا (ن)

to be true, to say the truth, to fulfill SS

قُلْ صَدَقَ اللَّهُ

Say thou, Allah hath spoken the truth. [3:95]

fulfilled SS true, (2) showed SS true

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّسُلَ الْبَارِئِينَ

Allah hath fulfilled the vision for his messenger in very truth. (Pic.) [48:27]

(perf. 3 p.f. sing.) صَدَقَتْ

~has spoken truth, spoke truth

(perf. 3 p.m. plu.) صَدَقُوا

they told truth (1)

(imperf. 3 p.m. plu.) يَصْدَعُونَ  
they will be sundered, separated.

Note : It is notable that the

former يَصْدَعُونَ is of the second derived stem and passive imperfect, while

the latter is يَصْدَعُونَ which is of the fifth derived stem and active imperfect. The

latter is originally يَصْدَعُونَ

but in the abovementioned form the ت is

interchanged with ص , then assimilated to the other one.

(perate. m. sing.) اصْدَعْ

proclaim, promulgate aloud, declare openly

splitting (v.n.) الصَّدْعُ

وَالْأَرْضِ ذَاتِ الصَّدْعِ

And by the earth which splitteth (with herbage).

[86:12]

acc. مُصَدَّعًا

(Ap-der. > v, m. sing)

splitting asunder, rending asunder

★ ص د ف

(perf. 3 p.m. sing.) صَدَفَ

~shunned, turned away

(perf. 3 p. f. sing.) ii **صَدَّقَتْ**  
~testified

(perf. 2 p.m. sing.) ii **صَدَقْتَ**  
thou fulfilled SS

(imperf. 3 p.m. sing.) ii **يُصَدِّقُ**  
~confirms SS

(imperf. 3 p.m. plu.) ii **يُصَدِّقُونَ**  
they testify, believe in SS

(imperf. 2 p.m. plu.) ii **تُصَدِّقُونَ**  
you confess SS, admit the truth

(perf. 3 p.m. sing.) v **تَصَدَّقَ**  
meta. ~forgo  
litt. ~gave charity

**فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارٌ لَهُ**  
Then whoever forgoeth it,  
then it shall be for him an  
expiation. [5:45]

v. acc. n. d. **تَصَدَّقُوا**  
(imperf. 3 p.m. plu)  
meta. ~you forgo  
litt. ~you give charity

Note : Its original from is

**تَصَدَّقُونَ** The final Nun is  
dropped due to accusative  
case. The first Ta is also  
dropped, as it is usual to  
the fifth derived stem in  
imperfect form.

(perate. m. sing.) v **تَصَدَّقَ**  
be charitable

acc. v **يَتَصَدَّقُوا**  
(imperf. 3 p.m. plu.)  
that they forgo, remit as a  
charity

**حَتَّى يَبَيِّنَ لَكَ الَّذِينَ صَدَقُوا**

Before it was manifest unto  
thee as whosoever told the  
truth. [9:43]

they are sincere (2)

**أُولَئِكَ الَّذِينَ صَدَقُوا**

Such are they who are sin-  
cere. [2:177]

they fulfilled SS (3)  
true

**وَالْمُؤْمِنِينَ رِجَالًا صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ**  
Of the believers are men who  
have fulfilled that which  
they covenanted with  
Allah. [33:23]

(perf. 2 p.m. sing.) **صَدَقْتَ**  
thou told the truth

(perf. 1st. p. plu.) **صَدَقْنَا**  
we fulfilled

(perf. 3 p.m. sing.) ii **صَدَّقَ**  
~verified (1)

**وَصَدَّقَ الرَّسُولَ**

And he verified the messen-  
gers. [37:37]

~believed (2)

**فَلَا صَدَقَ وَلَا صَلَّى**

He neither believed nor  
prayed. [75:31]

~proved true (3)

**وَلَقَدْ صَدَقَ عَلَيْهِمُ الرَّسُولُ كَلِمَةً**

Iblis proved true his opinion  
of them. (Arb.) [34:20]

other forms always has the meanings of excellence, truthfulness, veracity, virtue, firmness etc.

acc. صَادِقًا nom. صَادِقٌ

(act. pic. m. sing.)

true, truthful, truth-teller

nom. الصَادِقُونَ، صَادِقُونَ

acc. الصَادِقِينَ، صَادِقِينَ

(Ap-der. m. plu.)

truthful ones

(ap-der f. plu.) الصَادِقَاتُ

truthful women

alms, charity (n.) acc. gen. صَدَقَةٍ

<alms, charities (n.) الصَّدَقَاتُ

(sing.): الصَّدَقَةُ

<dowries (n.) صَدَقَاتُ

(sing.) صَدَقَةٌ

(act. 2 pic. m. sing.) صَدِيقٌ

friend

(relative m. sing.) أَصْدَقُ

more truthful than SS

(ints. m. sing.) الصَّادِقُ، صَدِيقٌ

truthful one, man of truth and veracity

(ints. f. sing.) صَدِيقَةٌ

truthful woman

gen. الصَّادِقِينَ nom. الصَّادِقُونَ

(ints. m. plu.)

truthful ones

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acc. v فَأَصْدَقُ

(imperf. 1st. p. sing.)

that I may / shall give alms

(epl. 1st. p. plu.) v لَنَصَّدَّقَنَّ

we will surely give alms

acc. الصَّدَقُ، صِدْقٌ nom. صِدْقًا

truth (n.) (1)

يَسْأَلُ الصَّادِقِينَ عَنْ صِدْقِهِمْ

That he may ask the truthful of their truth. [33:8]

veracity, (2)

truthfulness

وَكَمَلَتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا

And perfected is the word of thy Lord in veracity and in justice. [6:115]

excellence (3)

(Rgh. Zajjaj)

وَبَشِّرِ الَّذِينَ آمَنُوا أَنْ لَهُمْ أَجْرٌ صَدِيقٌ وَعِنْدَ رَبِّهِمْ

And give glad tidings to those who believe that for them is advancement in excellence. [10:2]

Note : the word الصَّدْقُ

literally means truth in word or deed, as Raghīb has mentioned in Mufraadat. It is almost impossible to render the vast and various meanings of this word into one word. It will suffice here to mention that this word and its

★ ص ر خ

(*imperf. 3 p.m. plu.*) *viii* يَصْطَرِخُونَ  
they will be shouting  
< صَرَخَ يَصْرُخُ صَرَخًا وَصَرَخًا (ن)  
to cry out loudly

(*imperf. 3 p.m. sing.*) *v* يَسْتَقْرِخُ  
~is crying unto SS for  
succour

(*ap-der. > ii, m. sing.*) *gen.* مُصْرِخٍ  
one who succours

لَا أَتَايُضَرِّخُكُمْ وَمَا أَنْتُمْ بِمُضَرِّخِي  
I cannot succour you nor can  
ye succour me. [14:22]

(*مُضَرِّخِي + nd. يَ*)  
(*Ap-der. > ii, m. plu.*) مُضَرِّخِي  
those who succour (me)

*litt.* shout or (*v.n.*) *acc.* صَرِيحٌ  
cry for help (but in the  
Holy Quran this word  
means reponse for the  
shout for help. In other  
words there will be nobody  
to approach to succour)

★ ص ر ر

(*perf. 3 p.m. plu.*) *assim. iv* أَصْرَرُوا  
they persisted

< أَصْرَرَ iv إِصْرَارًا  
to persist, to persevere in

*assim. iv* يُهَيَّرُ  
(*imperf. 3 p.m. sing.*)  
~persists

*acc.* مُصَدِّقٌ *nom.* مُصَدِّقٌ

(*ap-der. > ii, m. sing.*)  
confirming one

(*ap-der. > ii, m. sing.*) *gen.* الْمُصَدِّقِينَ  
confirming one

*acc. gen.* الْمُصَدِّقِينَ  
(*Ap-der. > v, m. plu.*)  
almsgivers, charitable ones

(*ap-der. > v, m. plu.*) *acc.* الْمُصَدِّقِينَ  
almsgivers, charitable ones

(*Ap-der. > v, f. plu.*) الْمُصَدِّقَاتُ  
charitable or almsgiver  
(women)

(*ap-der. > v, f. plu.*) الْمُصَدِّقَاتُ  
charitable or almsgiver  
(women)

confirmation (*v.n.*) تَصْدِيقٌ

★ ص د ي

(*imperf. 2 p.m. sing.*) *v* تَعْدِي  
~thou attendest

< تَعْدَى v تَعْدِيًا  
to correspond to appear

clapping (*v.n.*) تَصْدِيقٌ

★ ص ر ح

*acc.* صَرْحٌ *nom.* الصَّرْحُ، صَرْحًا  
palace, lofty building, (n.)  
tower

صَرَفَ بِصَرْفٍ صَرَفًا (ض) - عَنَ

to turn away,

to turn to إِلَى -

(perf. 1st. p. plu.) صَرَفْنَا - إِلَى

we turned towards, inclined towards,

(imperf. 3 p. m. sing.) يَصْرِفُ

~averts, turns away

(imperf. 2 p. m. sing.) juss. تَصْرِفُ  
thou turns away, averts

nom. juss. أَصْرِفْ

(imperf. 1st. p. sing.)

I shall turn away

(el. 1st. p. plu.) لِنَصْرِفْ

that we avert from, turn away

(pp. 3 p. f. sing.) صُرِفَتْ

~would be turned to

(pip. 3 p. m. sing.) juss. يَصْرِفْ

~is averted from

(pip. 3 p. m. plu.) يُصْرِفُونَ

they are turned away

(pip. 2 p. m. plu.) تُصْرِفُونَ

you are turned away

(perate. m. sing.) اصْرِفْ

avert ! turn !

(perf. 1st. p. plu.) ii صَرَفْنَا

we variously propounded, set forth

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ

And assuredly We have variously propounded for mankind in the Quran every kind of similitude. [17:89]

assm. iv يُصِيرُونَ

(imperf. 3 p. m. plu.)

they persist

assim. juss. iv لَمْ يُصِيرُوا

(imperf. neg. 3 p. m. plu.)

they persist not

intense cold (n.) صِرٌّ

gen. صَرْفَةٍ

vociferating, moaning (n.)

ص ر ص ر

gen. صَرَصَرًا acc. qurd. صَرَصَرًا

raging, furious and (n.)

intensely cold (wind)

★ ص ر ط

nom. الصِّرَاطُ، صِرَاطٌ

straight and right (n.) acc. صِرَاطًا  
path

★ ص ر ع

<lying or thrown (n.p.) صَرَعًا  
prostrate

صَرَعَ يَصْرِعُ صَرَعًا (ف)

to strick down

★ ص ر ف

(perf. 3 p. m. sing.) صَرَفَ - عَنَ

&lt;~turned, averted

(imperf. 3 p.m. sing.) viii  
~ascending, mounting up

vehement (n.) acc. **صَعْدًا**

وَمَنْ يُفْرِضْ عَنْ ذِكْرِهَا يَنَالْكَ عَذَابًا صَعَدًا

And whosoever turneth aside  
from the remembrance of  
his Lord, him He shall  
thrust into a torment vehe-  
ment. [72:17]

fearful woe, dis- (n.) acc. **صَعْدًا**  
tressing punishment

سَأَرْهُقُهُ صَعْدًا

I shall afflict him with a  
fearful woe. [74:17]

Note : Literally **صَعْدًا** is an  
ascending road, a moun-  
tain-road difficult of ascent;  
a difficult place of ascent.  
(LL)

soil, earth (n.) acc. **صَعِيدًا**

★ ص ع ر

(perate. neg. m. sing.) ii **لَا تُصَعِّرْ**  
turn not !

< **صَعَّرَ** ii **تَصَعَّرَ**

to turn the face

★ ص ع ق

(perf. 3 p.m. sing.) **صَعَّقَ**  
< ~swooned

(imperf. 1st p. plu.) ii **نُصَرِّفُ**  
we propound variously, vary

(perf. 3 p.m. plu.) vii **انْصَرَفُوا**  
they turned away

(pact. pic. m. sing.) acc. **مَصْرُوفًا**  
avertible

diversion, (v.n.) acc. **صَرَفًا**  
averting

(n.pt.) acc. **مَصْرِفًا**  
escape, way for aversion

turning about (v.n.ii) gen. **تَصْرِيفٌ**

★ م ر م

(epl. 3 p.m. plu.) **لَيَصْرِمُنَّ**  
surely they will reap

< **صَرَمَ يَصْرِمُ صَرْمًا (ض)**

to cut off

(act. pic. m. plu.) acc. **صَارِمِينَ**  
reapers

(act. 2 pic. m. sing.) gen. **الصَّرِيمِ**  
reaped, plucked

★ ص ع د

(imperf. 3 p.m. sing.) **يَصْعَدُ**  
~ascendeth, mounteth up

< **صَعِدَ يَصْعَدُ صَعْدًا (ر)**  
to ascend

(imperf. 2 p.m. plu.) iv **تَصْعِدُونَ**  
you are going, running,  
ascending

إِذْ تَصْعِدُونَ وَلَا تُلَوْنَنَّ عَلَى أَحَدٍ

And recall what time ye were  
running off. [3:153]



ص غ ي ★

(*perf. 3 p. f. sing.*) *f.d.* صَعَتَ  
~inclined to

< صَعَى بِصَعْوٍ صَعَوًا (ن)  
to incline to

(*el. 3 p. f. sing.*) لِيَصْعَا  
that~may incline to

ص ف ح ★

(*el. 3 p.m. plu.*) لِيَصْفَحُوا  
they should forgive, over-  
look SS, pass over SS,  
pardon

< صَفَحَ بِصَفْحٍ صَفْحًا (ف) - عَنْ  
to pardon, forgive

(*imperf. 2 p.m. plu.*) *juss.* تَصَفَّحُوا  
you overlook, pardon

(*perate. m. sing.*) اصْفَحْ  
(you) overlook! pardon! for-  
give!

overlooking, (*v.n.*) *acc.* الصَّفْحَ  
forgiveness

avoidance, (*v.n.*) *acc.* صَفْحًا  
turning away from

اَفْتَعِزُّوْا عَنْكُمْ الْوَكْرَ صَفْحًا

Shall We then take away  
from you the admonition.  
[43:5]

(this phrase 'is taken from a  
rider's striking his beast

to swoon on صَمِقَ صَفْعًا  
hearing a vehement sound

(i.e., the living will die and  
the souls of the dead will  
become unconscious—*Jid.*)

(*pip. 3 p.m. plu.*) يَصْمِقُونَ  
they shall be swooned

(*act. pic. f. sing.*) الصَّاعِقَةُ، صَاعِقَةٌ  
thunderbolt, vehement cry,  
(*meta.* destructive punish-  
ment)

(*n.p.b.*) الصَّوَاعِقُ  
thunderbolts, thunderclaps  
thunderstruck (*n. adj.*) *acc.* صَيْقًا

ص غ ر ★

صَاغِرُونَ *nom.* الصَّاغِرِينَ، صَاغِرِينَ *acc.*  
< (*act. pic. m. plu.*) *gen.*  
abject ones, subdued ones

صَغُرَ يَصْغُرُ صَغْرًا (ك)  
to be small,

to be mean صِغَارًا -

*gen.* صَغِيرٍ *acc.* صَغِيرًا  
(*act. 2 pic. m. sing.*)  
small

(*act. 2 pic. f. sing.*) *acc.* صَغِيرَةً  
small

less than SS (*relative*) أَصْغَرُ

vileness, humiliation (*v.n.*) صَغَارًا

وَرَأَيْنَا تَحَنُّنَ الْمُسَادِّينَ

And verily we ! we are ranged  
ranks. [37:165](act. pic. f. plu.) gen. الْمُسَادِّينَ ، صَفَاتٍ  
those who are (1)  
ranged in ranks (i.e.  
angels)

وَالَّذِينَ صَفَّ

By the angels ranged in ranks.  
[37:1]spreading and (2)  
outstretching the wings  
(i.e., birds)

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفٌّ وَتَحْتَهُمْ

Behold they not the birds  
above them outstretching  
the wings and they also  
withdraw them ? [67:19]those standing (n.p.b.) acc. صَوَافٍ  
in rows ('applied to camels  
as meaning, setting their  
legs in an even row'.—LL)

gen. مَصْفُوفَةٍ nom. مَصْفُوفَةٍ

(pact. pic. f. sing.)

ranged

row, rank (n.) acc. صَفًّا

★ ص ف ن

(act. pic. f. plu.) الْمَصْفِينِ

well-bred, coursing horses

Note ; 'Safinat' is plural of  
safir, which signifies, 'awith his stick when he  
desires to turn him from  
the course that he is pur-  
suing' (LL). And it signi-  
fies avoidance of some-  
thing).

★ ص ف د

&lt;chains, fetters (n.p.b.) الْأَصْفَادُ

(sing) مَصَدٌّ

★ ص ف ر

(Ap-der. ix, m. sing.) acc. مُصْفَرًّا  
<yellowأَصْفَرَّ ix اصْفَرَّارًا  
to become yellow, pale

yellow (f) صَفْرَاءُ

&lt;tawny (n.p.) صَفْرٌ

(sing.) صَفْرَاءُ وَ أَصْفَرُ

★ ص ف ف

smooth, (n.) (qurd.) acc. صَفْصَفًا  
levelled and empty plain

★ ص ف ف

(act. pic. m. sing.) assim. الْمَصْفُوفُونَ  
<those ranged in ranks (i.e.,  
angels)

صَفٌّ يَصِفُّ صَفًّا (ن)

to set in a rank

Safa (n.) الصَّافَا

(a small mount or merely an eminence in the holy city of Makkah besides the building of the holy mosque).

★ ص ل ب

(perf. 3 p.m. plu.) صَلَّبُوا  
< they crucified

وَصَلَّبَ تَقْلِيًا ii  
to crucify

(pip. 3 p. m. sing.) يُصَلَّبُ  
~will be crucified

(pip. 3 p.m. sing.) ii صَلَّبُوا  
~will be crucified

(epl. 1st. p. sing.) ii لَأُصَلَّبَنَّ  
I will surely crucify

rib, (n.) gen. الصِّلَبِ  
breast bone

loins (n. p.b.) gen. أَضْلَافٍ

Note: الصِّلَبُ (sing.) and

أَضْلَافٌ (plu.) each of them is used in Quran only one time. But the place where it is used as singular means the "rib of woman" and where it is used as plural it means there 'the loin of the man.'

horse standing upon three legs and the extremity of the hoof of the fourth leg' (LL, Ibn Kathir). Therefore, it means a horse that is still when standing, or well-bred horse.

★ ص ف و

(perf. 3 p. m. sing.) iv أَضْفَى  
< ~distinguished

صَفَا يَصْفُو صَفْوًا (ن)  
to be pure,

to choose iv أَضْفَى  
to clarify

أَفَأَضْفَى رَبِّيكَ بِالْبَنِينَ  
Hath then your Lord distinguished you with sons.  
[17:40]

(perf. 3 p.m. sing.) viii أَضْفَى  
~chose SS

(perf. 1st p. (sing.) viii أَضْفَيْتُ  
I chose SS

(perf. 1st p. plu.) viii أَضْفَيْنَا  
we chose SS

(imperf. 3 p. m. sing.) viii يَصْفِي  
~chooses

(pis. pic. m. sing.) مَصْفًى  
clarified, pure

(pis. pic. m. plu.) الْمُصْفَيْنِ  
slected ones

good their state. (*Jid.*) and  
improve their condition.  
(*M.A.*) [47:2]

(*perf. 3 p.m. plu.*) *iv* أَصْلَحُوا  
they amended (their conduct  
in future)

(*perf. 1st. p. plu.*) *iv* أَصْلَحْنَا  
we made SS fit and sound

(*imperf. 3 p.m. sing.*) *iv* يُصْلِحُ  
~rectifies, corrects, purifies

يُصْلِحُ لَكَ أَعْمَالَكَ  
He will rectify for you your  
works. [33:71]

sets right (2)

إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ  
Verily Allah setteth not right  
the work of corrupters.  
[10:81]

(*imperf. 3 p.m. dual.*) *acc. iv* يُصْلِحَا  
they (twain) effect a reconcili-  
ation

(*imperf. 3 p. m. plu.*) *iv* يُصْلِحُونَ  
they rectify

*acc. gen. iv* تُصْلِحُوا  
(*imperf. 2 p.m. plu.*)  
that you make peace, reconc-  
iliate

*nom.* الصَّالِحُ، صَالِحٌ

(*act. pic. m. sing.*) *acc.* صَالِحًا  
good, righteous, fit (1)

SALEH (2) (*prop. n.*)  
(the name of a Prophet sent  
to Thamudites)

★ ص ل ح

(*perf. 3 p.m. sing.*) صَلَحَ  
< ~act righteously, are  
good, are fit

صَلَحَ يَصْلَحُ (ف، ك)  
to be good, right, sound

(*perf. 3 p.m. sing.*) *iv* أَصْلَحَ  
~amended, reformed (1)

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ  
Then whosoever repenteth  
after his wrongdoing and  
amendeth (e. g., reformed  
the conduct). [5:39]

~effected an (2)  
agreement, made up

فَمَنْ خَافَ مِنْ مُؤْمِنٍ جَنَاحًا وَكُفْرًا تَوَصَّلَ بَيْنَهُمْ  
فَلَا زَلَمَ عَلَيْهِ

But if one fears a wrong or  
sinful course on the part  
of the testator and effects  
an agreement between the  
parties. (*M.A.*) and there-  
upon he maketh up the  
matter between them. (*Jid.*)  
[2:182]

~made good, (3)  
improved

لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ  
He shall expiate their mis-  
deeds from them and make

< صَلَدَ بَصْلًا صَدًا (ض)

to be hard and smooth

ص ل ص ل

صَلَّال (n.) gen. ringing clay

ص ل و \*

صَلَّى (perf. 3 p.m. sing.) ii  
prayed  
to pray, ii صَلَاةُ  
to pray for

يُصَلِّي (imperf. 3 p. m. sing.) ii  
~is praying (1)

فَنَادَاهُ الْمَلَائِكَةُ هُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ

Then the angels called unto him even while he stood praying in the apartment.  
[3:39]

~sends blessings (2)  
and benedictions

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ

He it is who sendeth His blessings (benedictions) to you, and His angels.

[33:43]

يُصَلُّونَ (imperf. 3 p. m. plu.) ii  
they send their blessings and benedictions

لَمْ يُصَلُّوا (imperf. neg. 3 p.m. plu.) ii  
they have not prayed

صَالِحِينَ (act. pic. m. dual.) gen.  
two righteous ones

الصَّالِحُونَ (acc. nom.)

(act. pic. m. plu.)

good, righteous ones

الصَّالِحَاتُ (act. pic. f. plu.)  
righteous (works or deeds)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

And give glad tidings unto those who believe and do good works. [2:25]

good, righteous (2)  
women

فَالصَّالِحَاتُ قُنُوتٌ خَفِيَّاتٌ لَّا يَحْكُمُهُنَّ إِلَّا اللَّهُ

So righteous women are obedient, guarding in secret that Allah hath guarded.

[4:34]

الْمُصْلِحُ (Ap-der. > iv, m. sing.)  
fair dealer lit. rectifier

الْمُصْلِحِينَ (gen. nom.)

(Ap-der. > iv, m. plu.)  
rectifiers, reconcilers

الصَّلْحُ (v.n.) acc. صلحاً nom.  
reconciliation

إِصْلَاحٌ (acc. nom.)

إِصْلَاحٌ (rectification (v.n. ii) gen.)  
reconciliation, setting good

ص ل د \*

صَدًا (smooth and bare (n.) acc.)  
(rock)

churches, synagogues and  
mosques would have been  
pulled down. [22:40]

★ ص ل ي

(imperf. 3 p.m. sing.) **يَصْلِي**  
~will roast

**صَلَّى يَصْلِي صَلَاً (ف)**

to roast, fry, boil

(imperf. 3 p.m. plu.) **يَصْلَوْنَ**  
they will roast

(imperf. 3 p. f. sing.) **تَصْلِي**  
~will roast

(perate, > ii, m. plu.) **اَصْلَوْا**  
you roast

(perate, > ii, m. plu.) **صَلَّوْا**  
(you) roast SS

(imperf. 1st p. sing.) iv **أَصْلِي**  
I shall roast SS

juss. **نُصْلِي** nom. **نُصْلِي**

(imperf 1st p. plu.) iv  
we shall roast SS

(imperf. 2 p. m. plu.) viii **تَصْلَوْنَ**  
you may warm  
yourselves (with fire in  
severe cold)

إِذْ قَالَ مُوسَى لَأَهْلِيهِ إِنِّي آنَسْتُ نَارًا سَائِغًا فِي مَقْعَتِهَا

بِخَيْرٍ لَّوْ أَنِّي كُنْتُ مِنْهَا بِقَرِينٍ لَعَلَّكُمْ تَصْطَلُونَ

(Remember) when Musa  
said unto his household: I  
perceive a fire afar, I will  
bring you tidings thence or  
bring to you a borrowed  
flame that you may warm.

[27:7]

(el. 3 p.m. plu.) ii **يُصَلُّوا**  
they should pray

(perate, > ii, m. sing.) **صَلَّ**  
(thou) pray!

(perate > ii, m. plu.) **صَلَّوْا**  
(you) send benedictions and  
blessings!

لَا تُصَلِّ - عَلَى ii

(perate neg. m. sing.)  
(thou) pray not over SS

acc. gen. **الْمُصَلِّينَ**  
(Ap-dr. > ii, m. plu.)

prayerful ones, (those who  
pray)

the place for prayer (n.pt.) **مُصَلٍّ**

prayer, worship (n.) **الصَّلَاةُ، صَلَاةٌ**

(n.p.b.) gen. **الصَّلَوَاتِ** nom. **صَلَوَاتٌ**  
<prayers (1)

(sing.) **صَلَاةٌ**

**حِفْظُوا عَلَى الصَّلَوَاتِ**

Guard the prayers. [2:238]

blessings, benedictions (2)

**أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ**

These on them shall be ben-  
edictions from their Lord.

[2:157]

synagogues (3)

**وَلَوْلَا دَفْعُ اللَّهِ الدَّكَاسَ عَنْكُمْ بِشَيْءٍ أَهْمَمَتِ**

**صَوَائِعُ وَبِيعَ صَلَوَاتُكُمْ وَمَنِعُكُمْ**

And were it not for Allah's  
repelling of some by means  
of others, cloisters and

★ م م م

(perf. 3 p.m. plu.) assim.  
they (willfully) became  
deaf

صَمَّ يَصِمُّ صَمًّا (ن)

to be deaf

(perf. 3 p.m. sing.) iv  
~deafened SS

deaf (n. adj.)

acc. صَمٌّ nom. الصُّمُّ، صُمٌّ  
deaf ones (n. adj. plu.)

★ ن ع

(perf. 3 p.m. plu.)  
<they worked, wrought

صَنَعَ يَصْنَعُ صُنْأً (ف)

to make do, create

(imperf. 3 p.m. plu.)  
~is making

وَصْنَعُ الْفُلْكِ

And he was making the Ark.  
[11:38]

~is building (2)

وَدَكَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا  
يَعْمَلُونَ

And we destroyed that which  
Fir'awn and his people  
had built and that which  
they had raised. [7:137]

Note: It is notable that  
all forms of this root ex-  
cept iv are intransitive.  
And both are used in the  
Quran in the context of  
torment. The eighth der-  
ived stem is used in the  
Quran only two times and  
not in context of chastise-  
ment, but only in the mean-  
ing of getting warm. [27:7]

(act. pic. m. sing.) nom. f.d. صَالٍ  
one who is to roast

(act. pic. m. plu.) nom. f.n.d. صَالُوا  
those who are to roast

★ م ت

(act. pic. m. plu.) صَامِتُونَ  
<silent ones

صَمِتَ يَصْمِتُ صَمَاتًا (ن)

to be silent

★ م د

الصَّمَدُ  
An epithet of Allah, mean-  
ing: Besought of all, and  
Independent of every one  
and every thing, i.e., lack-  
ing in nothing and want-  
ing none to complement  
Him, The Absolute, the  
Eternal.

★ م ع

<cloisters (n.p.b.) صَوَامِعَ

(sing.) صَوْمَعَةٌ

handiwork (2)

صَنَعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ

The handiwork of Allah  
who hath perfected every  
thing. [27:88]

making, art of making(n.) صَنَعَةٌ

★ ص ن م

الْأَصْنَامَ، أَصْنَامًا acc. أَصْنَامٌ gen.

< idols (n.p.b.)

صَمٌّ (sing.)

★ ص ن و

صِنَوَانٌ (n. sing.)  
two palm trees from one root

★ ص ه ر

يُصْهَرُ (pip. 3 p. m. sing.)  
~shall be melted

صِهْرًا (n. acc.)  
kinship by marriage

★ ص و ب

أَصَابَ (perf. 3 p. m. sing.) iv  
~befall (e. g., (1)  
calamity)

أَصَابَ iv إصَابَةً  
to hit, attain the purpose,  
to be right, to assail, to  
befall (calamity)

لِيُصْنَعَ (el. (pip) 2 p. m. sing.)  
that thou may be brought up

وَلِيُصْنَعَ عَلَى عَيْنَيَّ  
And that thou may be brou-  
ght up before my eyes.  
[20:39]

يَصْنَعُونَ (imperf. 3 p. m. plu.)  
they are doing, performing

تَصْنَعُونَ (imperf. 2 p. m. plu.)  
you are doing, performing

اصْنَعِ (perate. m. sing.)  
(you) make (SS) !

اصْطَلَمْتُ (perf. 1st p. sing.) viii  
I chose (SS)

وَاصْطَلَمْتُكَ لِنَفْسِي  
And I have chosen thee for  
Myself. [20:41]

Note : It would be rendered  
as 'I brought up' accord-  
ing to other reliable  
commentators.

مَصَانِعَ (n. pl) acc.  
castles, fortress

وَتَتَّخِذُونَ مَصَانِعَ لَكُمْ تَخْلُدُونَ  
And take ye for yourselves  
castles (or fortresses) that  
haply ye abide. [26:129]

صَنَعَ، صُنًاءُ (n.) acc.  
performance, (1)  
doing

وَهُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا  
And they deem that they are  
doing well in performance.  
[18:104]



~will afflict (2)

لَا يُعِيدُهُمْ ظَمًا وَلَا نَصَبًا وَلَا مَخْصَةً  
Afflict them not thirst or  
fatigue or hunger.

[9:120]

juss. نُصِيبُ acc. نُصِيبُ nom. نُصِيبُ  
(imperf. 3 p. f./2 p. m. sing.)  
you/it will befall, afflict

(e.m. neg. f. sing.) iv لَا نُنْصِيبُ  
~shall not afflict

(imperf. 2 p.m. plu.) iv acc. نُصِيبُوا  
that you may not harm,  
hurt

(imperf. 1st p. sing.) iv أَصِيبُ  
I shall afflict

(imperf. 1st p. plu.) iv نُنْصِيبُ  
we bestow

نُنْصِيبُ رَحْمَتَنَا مَنْ نَشَاءُ  
We bestow Our mercy on  
whomsoever We will.  
[12:56]

(ap-der. > iv, m. sing.) مُصِيبٌ  
that which to befall or  
smite SS

(ap-der. > iv, f. sing.) مُصِيبَةٌ  
affliction

laden cloud, (n.) صَبَبٌ  
abundant rain

right (n.) acc. حَوَابًا

★ ص و ت

voice (n.) صَوْتُ

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ  
No calamity befalleth save  
by Allah's leave. [64:11]

~made SS fall (2)  
upon (in good  
context)

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ  
مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ  
Then when He causes it to  
fall upon whom He pleases  
of His bondmen, lo! they  
rejoice. [30:48]

~intended, desired (3)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً  
حَيْثُ أَصَابَ  
So We made the wind subservient  
to him, it made his command to  
run gently whenever he desired  
(M.A.) whithersoever he  
intended (Pic.). [38:36]

(perf. 3 p. f. sing.) iv أَصَابَتْ  
~befell, afflicted

(perf. 2 p.m. plu.) iv أَصَبْتُمْ  
you inflicted, smited

(perf. 1st p. plu.) iv أَصَبْنَا  
we inflicted, smited

juss. يُصِيبُ acc. يُصِيبُ nom.  
(imperf. 3 p. m. sing.) iv  
~shall befall, (1)  
let befall

ص و م ★

(e. l. 3 p.m. sing.) لَصِمَ  
< ~should fast  
to fast (ن) صَامَ يَصُومُ صَوْماً

- عَنْ to abstain from  
(imperf. 2 p.m. plu.) acc. تَصُومُوا  
that you fast

(act. pic. m. plu.) gen. الصَّائِمِينَ  
fasting men

(act. pic. f. plu.) gen. الصَّائِمَاتِ  
fasting women

صَوْماً a fast (n.) acc.

صِيَامٌ، صِيَامٌ acc. الصِّيَامِ nom.  
fasting (v.n.) gen. صِيَامٍ، صِيَامٍ

ص ي ح ★

الصَّيْحَةُ nom. الصَّيْحَةُ، صَيْحَةً acc.  
(an awful) shout (n.) gen. صَيْحَةٍ  
or cry

ص ي د ★

(perate. m. plu.) اضْطَادُوا  
< <(you) hunt, chase  
may hunt, may chase

صَادَ يَهْدِي صَيْدًا (ض) وَ اضْطَادَ  
to hunt

صَيْدٌ nom. الصَّيْدُ acc. الصَّيْدِ gen.  
hunting, chase (l) (v.n.)

الْأَصْوَاتُ voices (n.p.b.) acc.

ص و ر ★

(perate. m. sing.) صَرَّ  
<(you) incline

صَارَ يَهْوُرُ صَوْرًا (ن)  
to cause to incline

فَخَذَا رُبْعَهُ مِنَ الطَّيْرِ فَصَرَفْنَهُ إِلَيْكَ  
Take then thou four of the  
birds and incline them  
towards thee. [2:260]

(perf. 3 p.m. sing.) ii صَوَّرَ  
shaped, formed, fashioned

< صَوَّرَ ii تَصَوَّرَ  
to shape, fashion

(imperf. 1st. p. plu.) ii صَوَّرْنَا  
we shaped, formed,  
fashioned

(imperf. 3 p.m. sing.) ii يَصَوِّرُ  
~shapes, fashions

(ap-der. m. sing.) ii الْمُصَوِّرُ  
Fashioner (an epithet of  
Allah)

ص و ع ★

صَوَاعِقُ (ن.) cup

ص و ف ★

أَصْفَافٌ (ن.p.b.) gen. <  
صَوَفٌ (sing.)

صَارَ يَصِيرُ صَيْراً (ض) - إِلَى

to arrive

الْمَصِيرُ *nom.* مَصِيرًا ، مَصِيرًا *acc.*  
return, destination (v.n.)

ص ي ص \*

صَيَاصِي <fortresses (n. p.b.)  
صَيَّصَةً ، صَيَّصَةً (sing.)

ص ي ف \*

الصَّيْفُ summer (n.) gen.

وَأَنْتُمْ حُرُمٌ غَيْرُ حِلٍّ الْغَيْدِ

Not allowing the chase while  
you are in a state a  
sanctity. [5:1]

the game (2)  
(that which is to be hunted)

لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِنَ الْغَيْدِ

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 ضَحِكًا وَضَحِكًا (س)

to laugh, to wonder, to  
rejoice (Rgb., LL)

to laugh at مِنْ -

(imperf. 3 p.m. plu.) يَضْحَكُونَ  
they laugh

إِذَا هُمْ وَمِنْهَا يُضْحَكُونَ

Behold! at them they were  
laughing. [43:47]

(el. imperf. 3 p.m. plu.) لِيَضْحَكُوا  
let them laugh

(imperf. 2 p.m. plu.) تَضْحَكُونَ  
you laugh

وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ

You were laughing at them.  
[23:110]

(perf. 3 p. m. sing.) iv أَضْحَكَ  
~causeth to laugh

acc. ضَاحِكًا ضَاحِكٌ  
(act. pic. m. sing.)  
laughing

☆ ض ا ن

الضَّائِنُ the sheep (n.)

☆ ض ب ح

< panting (v.n.) acc. ضَبَّاحًا

ضَبَّاحٌ يَضْبَحُ ضَبَّاحًا وَضَبَّاحًا (ف)

to pant, breathe in running  
hard (horses)

☆ ض ج ع

(n. p. t.) الْمَضَاجِعُ / مَضَاجِعُ

< places of  
laying down (beds)

(sing.) مَضَجَّعٌ

☆ ض ح ك

(perf. 3 p. f. sing.) ضَحِكَتْ

< ~ laughed

## ☆ ض د د

ضِدًّا (in) adversary (n.) acc.

## ☆ ض ر ب

ضَرَبَ (part. 3 p. m. sing.)

~ set forth a parable  
~ coineth the similitude (pic.)

~ propounded the similitude (Jid.)

ضَرَبًا (ض) ضَرَبَ يَضْرِبُ  
to strike, to beat

~ to coin a similitude  
or give a parable, to  
make an example

~ to give similitude (1)  
to mention (2)  
to compare (3)

~ to strive, go forth

~ to travel

~ to take away, avoid

~ to put a cover, shut

كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

How Allah set forth a parable. [14:24]

ضَرَبُوا (perf. 3 p. m. plu.)  
they set forth a (1)  
parable

فَتَبَسَّ ضَاحِكًا مِمَّنْ قَوْلِهَا

So he smiled wondering at  
her word. [27:19]

ضَاحِكَةً (act. pic. m. sing.)  
laughing

ضَاحِكَةً مُتَبَشِّرَةً

Laughing, rejoicing. [80:39]

## ☆ ض ح و

ضَحًى (imperf. 2 p. m. sing.) acc.  
~ thou shall suffer from sun

ضَحًى يَضْحَى ضَمًّا (س)  
to be smitten by the sun

ضَحًى <early forenoon (n.)

The word ضَحًى properly  
signifies the bright part  
of the day when the sun  
shines fully (LL).

وَالضُّحَى comp. by the bright-  
ness of the day

[the particle و means 'swear  
by' and  
brightness of the day.

The final latter of the word  
i.e., ض is replaced in case  
of its attachment to pro-  
nominal thus:  
its sunshine]

ضَحَامًا

(imper. 3 p.m. sing.) **يَضْرِبُ**  
~ coineth a similitude, gives  
a parable

**يَضْرِبُ اللَّهُ الْأَمْثَالَ**  
Allah coineth the similitu-  
des. [13:17]

**يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ**  
"Allah propounds the truth  
and falsity." [13:17]  
(Most of the commentators

took the word **الْأَمْثَالَ** in  
this verse as ellipsis, thus  
the meaning would be  
"Allah set forth or pro-  
pounded a similitude to  
show the differences be-  
tween the truth and the  
false (see *IK.*, *RZ.*); some  
of them as *Qr.*, *Rgh.* took  
the verb **يَضْرِبُ** in the  
meaning of compare i.e.,  
"Allah compares (between)  
the truth and false"; some  
of them explained it as  
"liketh or confirmeth"

(imper. 3 p.m. plu.) **يَضْرِبُونَ**  
they strike

**يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ**  
They strike their faces and  
their backs. [8:50]

they travel **فِي الْأَرْضِ** -

**وَأَعْرَفُونَ يَضْرِبُونَ فِي الْأَرْضِ**  
And others who travel on  
the land. [73:20]

**كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ**

How they set forth a parable.  
[17:48]

They mentioned (2)

**مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا**  
They mentioned him not to  
thee save for disputation.  
[43:58]

they travel (3)

**إِذَا ضَرَبُوا فِي الْأَرْضِ**  
When they travel in the earth.  
[3:156]

(perf. 2 p.m. plu.) **ضَرَبْتُمْ**  
ye went forth (1) **فِي**

**إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ**  
When ye go forth in Allah's  
way. [4:94]

ye travel in the (2) **فِي الْأَرْضِ**  
earth.

**لِذَا ضَرَبْتُمْ فِي الْأَرْضِ**  
And when ye travel in the  
earth. [4:101]

(perf. 1st. p. plu.) **ضَرَبْنَا - الْأَمْثَالَ**  
we made example

**وَضَرَبْنَا لَكُمْ الْأَمْثَالَ**  
We made (them) example for  
you. [14:45]

we put over a cover (2) **عَلَى** -

**فَقَعَرْنَا عَلَيْهِمْ أَفْئِدَتَهُمْ فِي الْكُفِّ**  
Wherefore We put a cover-  
ing over their ears in the  
cave. [18:11]

ed by those translators who tend to deny miracles).

give a parable **اضْرِبْ - مَثَلًا**  
or propound a similitude

make a way **اضْرِبْ - طَرِيقًا**

**فَاَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا**

And make for them a way dry in the sea. [20:77]

(parate. m. plu.) **اضْرِبُوا**  
smite ! (1)

**فَقُلْنَا اضْرِبْهُ بِخَصْفِهَا**

Wherefore We said, smite with part of her. [2:73]

beat (2)

**وَلَا تَجْرُوا فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ**

And avoid the (f) in beds and beat them. [4:34]

(pp. 3 p.m. sing.) **ضَرَبَ**

similitude is (1) **مَثَلًا**  
propounded

~held up as (2) **مَثَلًا**  
sample

**وَلَمَّا اضْرَبَ ابْنُ مَرْيَمَ مَثَلًا**

And when the son of Maryam is held up as an example. [43:56]

is set (3)

**فَضْرِبْ بَيْنَهُمْ 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 صَخَا**

Shall we then take away from you the Admonition. [43:5]

strike ! (perate. m. sing.) **اضْرِبْ**

**اضْرِبْ بِصَالَةِ الْحَجَرِ**

Strike with thy staff the stone. [2:60]

Caution : The only correct rendering of **اضْرِبْ** is 'smite' or 'strike'. The root verb **ضَرَبَ** never signifies "to seek a way" or "march on" as render-

ضَرَّ يَضُرُّ ضَرًّا وَ ضَرًّا (ن)

to injure, harm, hurt

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ  
And invite not beside Allah  
that can neither profit  
thee nor hurt thee.

[10:106]

acc. يَضُرُّوا

(imperf. 3 p.m. plu.) يَضُرُّونَ  
they hurt

لَنْ يَضُرُّوكَ  
they will never  
hurt thee

acc. تَضُرُّوا

(imperf. 2 p.m. plu.) تَضُرُّونَ  
you hurt

لَا تَضُرُّوهُ / لَا تَضُرُّوهُ  
you hurt him not

(pip. 3 p.m. sing.) يَضَارُّ  
~ is hurt or is done harm

وَلَا يَضُرُّوكَ كَذِبٌ وَلَا شُهَدَاءُ  
And let no harm be done to  
scribe or witness. [2:282]

(pip. 3 p.f. sing.) تَضَارَّرَ  
~ is/are hurt

لَا تَضَارُّ وَالِدًا بِوَلَدِهَا  
A mother should not be hurt  
because of her child.  
[2:233]

(imperf. 1st. p. sing.) viii أَضْطَرُّ  
< I shall compel

(pp. 3 p.f. sing.) ضُرِبَتْ

overshadowed عَلَى -

ضُرِبَتْ عَلَيْهِمُ الدَّلِيلَةُ  
Overshadowed are they by  
ignominy. (Asad.) [3:112]

smiting (v.n.) ضَرْبٌ

كَأَنَّا الْوَيْلُ مِنَ الَّذِينَ كَفَرُوا فَضْرَبَ الرِّقَابَ  
So when you meet (in battle)  
those who disbelieve smite  
the necks. [47:4]

ضَرْبٌ is verbal noun here  
used in the sense of im-  
perative to emphasise the  
command. The verse means  
when you face disbelievers  
in the battle. (see IK)

(v.n.) acc. ضَرْبًا

فِي الْأَرْضِ  
going about in  
the earth

لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ  
They are disabled from going  
about in the earth.  
[2:273]

striking (2)

فَرَأَى عَلَيْهِمُ ضَرْبًا بِالْيَمِينِ  
Then he slipped unto them  
striking with right hand.  
[37:93]

☆ ض ر ر

(imperf. 3 p.m. sing.) assim يَضْرِبُ  
< ~ hurts



hurting (v.n. iii, acc.) ضَرَّارًا

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضَرَّارًا  
And those who have set up  
a mosque for hurting.  
[9:107]

وَلَا تَتَّبِعُوا مَنَافِقَ ضَرَّارًا  
And retain them not for  
hurting. [2:231]

harming (v.n. iii) مُضَارٌّ

مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ زَيْنًا غَيْرَ مُضَارٍّ  
After (paying) a bequest they  
may have made, or a debt  
(that may have incurred)  
neither of which having  
been intended to harm  
(the heirs). [4:12]

الضَّرَرُ فِعْلُ الْوَاحِدِ وَ  
الْمُضَارُّ فِعْلُ الْإِثْنَيْنِ

The word ضَرَرٌ is that what  
is done by one, while  
ضَرَّارٌ or مُضَارٌّ (v.n.)  
requires more than one, to  
give the meaning of the  
word. (MJJ.)

(act. pic. m. sing.) ضَارٌّ  
one who harms

وَلَيْسَ بِضَارِّهِمْ شَيْئًا  
And he can harm them not  
at all. [58:10]

(act. pic. m. plu.) ضَارِّينَ  
those who harm others

viii. اضْطَرَّ اضْطَرَّارًا  
to force, compel, to drive to

قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ اضْطَرَّنَا  
إِلَى عَذَابٍ مُلْتَمَرٍ

He said: and who disbelieveth  
I shall give him enjoyment  
for a while. Thereafter I  
shall compel him to the  
doom of fire. [2:126]

(imperf. 1st. p. plu.) viii اضْطَرَّ  
we compel or force to

(pp. 3 p.m. sing.) viii اضْطَرَّ  
~ is compelled to

(pp. 2 p.m. plu.) viii اضْطَرِّتُمْ  
you are compelled to

hurt (v.n.) ضَرَّ acc. ضَرًّا

hurt (v.n.) ضَرَّ

(lit. hurt) (n.) ضَرَرٌ

meta : disability (due  
to illness or any sort  
of defect)

غَيْرَ أُولَى الضَّرَرِ

Save those who are disabled.  
[4:95]

adversity, harm, distress (n.) ضَرًّا

(ضَرًّا is that evil which  
relates to the person as  
disease while بَأْسًا is  
that which relates to pro-  
perty, as poverty,—LL)

(The duplicated ض indicates

that ت of ʾ is changed  
by its following emphatic  
letter ض as a phonemic  
rule).

humility (v.n.v.,) acc.

تَضَرَّعًا

(act. 2 pic. m. sing.)

ضَرَّعًا

bad pasturage, dry herbage,  
thorny plant.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ

No food shall be theirs save  
bitter thorn. [88:6]

☆ ض ع ف ☆

(perf. 3 p.m. sing.)

ضَعَفَ

< ~ was/is weak

ضَعَفَ يَضْعِفُ ضَعْفًا وَ ضَعْفًا (ك)

to weak

ضَعُفَ الظَّالِمُ وَالْمُطْلُوبُ

Weak are (both) the invoker  
and the invoked. [22:73]

(perf. 3 p.m. plu.)

ضَعُفُوا

they were weak

they weakened not (neg.)

مَا ضَعُفُوا

(perf. 3 p.m. plu.) x

اِسْتَضْعَفُوا

they weakened

(imperf. 3 p.m. sing.) x

يَسْتَضْعِفُ

~ weakens

(p.p. 3 p.m. plu.) x

اِسْتَضْعِفُوا

(lit.) those made weak

مَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ

And they are not to harm  
anyone thereby. [2:102]

distressed (pis. pic.) vill

الْمُضْطَرَّ

أَنْ يَجِيبَ الْمُضْطَرَّ إِذَا دَعَاهُ

Is not He (best) who answereth  
the distressed when  
he calleth unto Him.

[27:62]

☆ ض ر ر ☆

(perf. 3 p.m. plu.) ʾ

تَضَرَّعُوا

< They prayed humbling  
themselves (or they  
humbled themselves)

تَضَرَّعَ يَتَضَرَّعُ تَضَرُّعًا ʾ

<< to pray with humiliaty  
or humble oneself

تَضَرَّعَ يَتَضَرَّعُ تَضَرُّعًا وَ ضَرَّاعَةً (ف)

to a base or إلى -

humiliate one's self before

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا

Wherefore they did not, when  
the disaster from Us came  
upon them, humble them-  
selves? [6:43]

(imperf. 3 p.m. plu.) ʾ  
they humble themselves

يَتَضَرَّعُونَ

(imperf. 3 p.m. plu.) ʾ  
they humble themselves

يَتَضَرَّعُونَ

قَالَ لِكُلِّ ضِعْفٍ

He said: to each double. (i.e. in the hereafter He will say)  
[7:38]

twofold (2)

لَهُمْ جَزَاءُ الْوَعْدِ بِمَا عَمِلُوا

Theirs (shall be) twofold re-  
wards for that they have  
done. [34:37]

twofold (n. dual.) ضِعْفَيْنِ

manifold (m. p.) acc. أَضْفَاءَ

(v. n. iii) acc. مُضَاعَفَةً (مُضَاعَفَةٌ)  
multiplied

(act. pic. m. sing.) acc. ضَعِيفًا  
weak

weak ones (n. p.) acc. ضِعَافًا

weak ones (n. p.) ضِعَافًا

more weak (relative.)  
(in respect of.....) أَضْفَافًا

(Ap-der. > m. plu.) iv مُضْعِفُونَ  
those who get manifold

قَالَيْكَ هُوَ الْمُضْعِفُونَ

They shall have (increase)  
manifold. [30:39]

acc. مُسْتَضْعِفِينَ nom. مُسْتَضْعِفُونَ

(ap-der. m. plu.) x  
weakened ones

(meta: oppressed people)

(in the verse 7:75 means :  
those who were counted  
weak, due to their poverty  
or owing to the small-  
ness of their group).

(pip. 3 p. m. plu.) x يَسْتَضْعِفُونَ  
they are made weak

الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

The people who used to be  
oppressed. [7:137]

(Note : يَسْتَضْعَفُونَ means  
who are made weak, meta-  
phorically rendered 'opp-  
ressed'.)

(imperf. 3 p. m. sing.) iii مُضَاعَفٌ  
<<~ doubles,

(multiplieth)

ضَعَفَ يَضْعِفُ ضَعْفًا (ف)

&lt; ضَاعَفَ مُضَاعَفَةً iii

to double, multiply

وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ

And Allah multiplieth unto  
whomsoever He listeth.  
[2:261]

(pip. 3 p. m. sing.) يَضَاعَفُ  
is made double

weakness (n.) ضَعْفٌ

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ

Allah is it who created you  
in weakness. [30:54]

double (1) (n.) ضِعْفٌ

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Surely he lost the right way,  
or he surely has strayed.

[2:108]

~ failed (2)

وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ

And failed them that which  
they had been fabricating.

[6:24]

~wasted (3)

الَّذِينَ هَلَكَ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

(They are) those whose effort  
is wasted in the life of  
this world. [18:104]

~disappeared (4)

وَلَا ذَا امْتَلَأُ الصُّرُفِي الْبَحْرُ ضَلَّ مَنْ

تَدْعُونَ إِلَّا آيَاتُهُ

And when there toucheth  
you a disaster on the sea,  
those whom ye call up-  
on disappear except Him  
(alone). [1767]

(perfect 1st p. sing.)

I went astray

ضَلَّ

فَدَضَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

For then I shall be gone  
astray, and shall not re-  
main of the guided. [6:56]

(perf. 3 p. m. plu.)

strayed, erred (1)

ضَلُّوا

☆ ض غ ث

a handful (n.) acc. ضَغْنًا  
of herbs

(or a handful of twigs of  
trees or shrubs) (LL)

medleys (n. p.) أَضْغَاتٌ

أَضْغَاتُ أَحْلَامٍ

Medleys of dreams. [12:44]

☆ ض غ ن

<secret (n. p.) أَضْغَانٌ

malevolence

(sing.) ضَغِينٌ hatred, malice

☆ ض ف د ع

<frogs (n. p.) الضَّفَادِعُ

(sing.) ضِفْدَعَةٌ

☆ ض ل ل

(perf. 3 p. m. sing.) assim. ضَلَّ

<~lost the (1)  
right way, strayed

ضَلَّ بِحِيلٍ ضَلَالًا وَ ضَلَالَةً (ض)

to loss one's way,

go astray, to stray, to fail,  
to disappear, to err, to  
wander from, to forget

(imperf. 3 p. f. sing.)  
errs (f) (forgets)

تَعَيَّرَ

أَنْ قَوْلَ أَحَدِهِمَا تَعَيَّرَ لِأَحَدِهِمَا الْأُخْرَى  
So if one of the two (women)  
erreth (forgetteth), the  
one may remind the other.  
[2:282]

(imperf. 1st. p. sing.)  
I shall go astray

أَضِلُّ

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي  
Say : if (ever) I go astray,  
I shall stray only against  
myself. [34:50]

(perf. 3 p.m. sing.) iv  
left in error (1)

أَضَلَّ

- أَضَلَّ إِضْلَالًا  
(i) to leave in error (if the  
subject of the sentence  
is Allah and the object  
is other than man),  
(ii) to lead astray

أَتَرْتُمْ أَنْ تَهْتَدُوا بِمَا آضَلَّ اللَّهُ  
Do you (perchance) seek to  
guide those whom Allah  
let go astray (or left in  
error). [4:88]

sent astray (2)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ  
أَعْمَالَهُمْ  
Those who disbelieve and  
hinder others from the way  
of Allah, He shall send  
their work astray. [47:1]

فَدَّ ضَلُّوا ضَلًّا بَعِيدًا

Indeed they have erred (or  
strayed) going far astray.  
[4:167]

disappeared, (2)  
have gone away

قَالُوا أَيْنَ مَا كُنْتُمْ

تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا  
They say : where is that  
which you used to call  
upon besides Allah ? They  
would say : They have  
disappeared from us.  
[7:37]

(perf. 1st p. plu.)

ضَلَلْنَا

we disappeared

وَقَالُوا إِنَّمَا أَضَلَّنَا فِي الْأَرْضِ وَكُنَّا فِي جَنَّةٍ  
And they say, When we are  
lost (disappeared) in the  
earth, shall we be in a  
new creation ? [32:10]

(imperf. 3 p.m. sing.)  
strays (1)

يَضِلُّ

هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ

He knoweth well whosoever  
strayeth from His path.  
[6:117]

erreth (2)

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

My Lord erreth not nor He  
forgetteth. [20:52]

(wandering in the way of God i.e., struggling to find the way, in search of the true light. That the character of the Prophet was even in his youth exemplary and exceptional in the most tempting environment of Makka is borne out by hostile biographers.)

(Jid.)

the strayed الضَّالِّينَ nom. الضَّالُّونَ  
ones

an error (v.n.)

لَكِنَّ الْقَوْمَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ

But today the wrong-doers are in error manifest.

[19:38] astray or (2)  
wasted, in vain

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of the infidels only goes wasted or astray [13:14]

the error (v.n.) الضَّالَّانِ

error (v.n.) ضَلَالَةٌ، الضَّلَالَةُ

further astray (1) (relative) أَضَلَّ

وَمَنْ أَضَلُّ مِنِّي أَمَّا هُوَ

And who is further astray than he who followeth his desire. [28:50]

further astray (2)

أُولَئِكَ سَاءَ مَوْلَاكَ وَأَضَلُّ عَنْ سَوَاءِ التَّوْبِيلِ

Those are worst in abode ;

وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا

And assuredly he (i.e., Satan) hath led astray a great multitude. [36:62]

(perf. 3 p.m. dual.) iv أَضَلَّا  
the twain led astray

(perf. 3 p.m. plu.) iv أَضَلُّوا  
they led astray

(perf. 2 p.m. plu.) iv أَضَلَّتُمْ  
you led astray

(perf. 3 p. f. plu.) iv أَضَلَّلْنَ  
they (f. i.e., idols) led astray

(imperf. 3 p.m. sing.) iv يُضِلُّ  
~sends astray

(imperf. 3 p.m. sing.) iv يُضِلُّ  
~sends astray

(Note : In conditional phrases the assimilation of two letters is removed, thus

يُضِلُّ becomes يُضِلِّلُ

(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 يَضِلُّ  
that they/they may lead astray

(act. pic. m. sing.) acc. ضَالًّا  
wandering

وَوَجَدَكَ ضَالًّا فَهَدَى

And He found thee wandering so He guided. [93:7]

## ض ن ك

(v.n.) acc.

ضَنَكَا

&lt;hard, narrow

ضَنَكَ بِضَنَكُ ضَنَكًا وَضَنَاكَ (ن)

to be narrow

## ض ن ن

(act. 2 pic. m. sing.)

ضَنِينٌ

&lt;tenacious

ضَنَّ بَعِيضٌ ضَنًّا (ن)

to be tenacious, regardly.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

And he is of the unseen not a tenacious (concealer).

[81:24]

(The prophet has nothing to conceal, his messages are all plain and unambiguous) (Rz.)

## ض ه ا

(imperf. 3 p.m. plu.) iii h.v.

بَضَاهُمُونَ

&lt;they resemble

ضَاهَا مُضَاهَةً iii

(the verb has no triliteral from) (LL)

بَضَاهُمُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ

They resemble to saying of those who disbelieved before.

[9:30]

## ض و ه

(perf. 3 p.m. sing.) iv (h.v.)

أَضَاءَ

&lt;~illuminated

356

and furtherst astray from the level way. [5:60]

(Ap-der. m. sing) iv

misleader

مُضِلٌّ

(Ap-der. m. plu.) acc. iv

seducers

مُضِلِّينَ

وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

I was not one to take seducers as supporters. [18:51]

## ض م ر

(act. pic. m. sing.)

ضَارٌّ

&lt;lean, thin mount

ضَرَّ بَضْرٌ ضَمُورًا (ن)

to be thin

وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

And on any lean (mount) coming from every deep defile. [22:27]

(worn out and famished by a long journey; the phrase is expressive of fatiguing journey and great distance)

## ض م م

(perate m. sing.) assim.

&lt;press !

اَضْمَمَ

ضَمَّ بِضَمٍّ ضَمًّا (ن)

to join, gather, add, to press

وَاضْمُودَكَ إِلَى جَانِبِكَ

And press thy hand to thy side. [20:22]

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ أَعْمَالَكُمْ

And Allah is not one to let  
your faith go wasted. [2:143](imperf. 1st. p. sing.) iv  
I waste

أُضَيِّعُ

أَنِّي لَا أُضَيِّعُ عَمَلَكُمْ مِنْكُمْ

That I waste not the work  
of a worker amongst you.  
[3:195](imperf. 1st. p. plu.) iv  
we waste

نُضَيِّعُ

إِنَّا لَا نُضَيِّعُ أَجْرَ الْمُصْلِحِينَ

Verily We shall not waste the  
hire of the rectifiers. [7:170]

ض ي ف ★

(w.v.) ii يَضَيِّفُونَ acc. n.d. يَضَيِّفُوا

&lt;they entertain

to entertain iv صَفِّفَ

صَافٍ يَضَيِّفُ ضَافَةً (ض)

to be a guest or to enjoy  
hospitality

صَفِّفَ guest (n.)

ض ي ق ★

(perf. 3 p.m. sing.) (w.v.) ضَاقَ  
~became narrow,  
(meta.) was troubledضَاقَ يَضِيقُ ضَيْقًا وَ ضَيْقًا (ض)  
to be narrow, to become  
straitento illuminate,  
shine

أَضَاءَ إِضَاءَةً

&lt;&lt; ضَاءَ يَتَوَّاهُ ضَوَاهُ وَ ضِيَاءًا (ن)

to shine, glitter

(perf. 3 p. f. sing.) iv أَضَاءَتْ  
~illuminated(imperf. 3 p.m. sing.) iv يُضَيِّئُ  
illuminates

ضِيَاءٌ light (v.n., r.f.)

ض ي ر ★

&lt;harm (v.n.) (w.v.) ضَرَّ

ضَارٌّ يَضِرُّ ضَرًّا (ض)

to harm, injure, damage

ض ي ز ★

&lt;unjust, unfair(n.) (w.v.) ضَيَّرَ

ضَارٌّ وَ ضَارٌّ يَضِيرُ ضَرًّا

وَ ضَيَّرَ (ض)  
to be unjust in  
giving a judgement  
(Mojm.)

ض ي ع ★

(perf. 3 p.m. plu.) iv (w.v.) أَضَاعُوا  
<they wasted, they neglectediv أَضَاعَ يَضِيعُ إِضَاعَةً  
to waste, to neglect, to lose

أَضَاعُوا الصَّلَاةَ

They neglected the prayer.  
[19:59](imperf. 3 p.m. sing.) iv يَضِيعُ  
~wastes



(imperf. 3 p.m. sing.)

~straitens

وَلَقَدْ عَلِمْنَا أَنكَ يَضِيقُ صَدْرَكَ

And We know indeed that thy  
breast straitens. [15:97](el. imperf. 2 p.m. plu.) ii  
that you, in order to straiten

strait (n.) acc.

يَجْعَلُ صَدْرَهُ ضَيْقًا

(He) maketh his breast strait.  
[6:125]

(act. pic. m. sing.)

straitened (in the sense of  
Pis. Pic.)

وَصَارَتْ لَهُ صَدْرُهُ

And thy breast will he strait-  
ened by it. [11:12]

straitness (v.n.)

يَضِيقُ

وَضَّاقَ إِلَهُمُ دَرَمًا

And he was troubled on  
their account (Arb.) and  
he felt straitened on their  
account (Jid.) [11:77](Primarily the meaning of  
phrase is "stretching forth  
the arm" and is used in the  
sense of power or ability  
(TA) the meaning of the  
phrase is "he was unable  
to do the thing, or he  
lacked strength to accom-  
plish the affair"—LL.)

(perf. 3 p. f. sing.)

~was straitened

ضَاقَتْ

ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

The earth, vast as it is, be-  
came straitened unto them.  
[9:118]

ضَيْقٌ

\*\*\*

## كتاب الطاء

### ط ب ق ★

*lit. cover (n.) acc.* طَبَقًا، طَبَقِي  
stage, state, layer

لَتَرْكَبُنَّ طَبَقًا عَنِّي

Surely you shall ride stage  
by stage. [84:19]

(i.e., O mankind your existence  
is not fixed or stationary,  
you must be ever changing  
growing, journeying from  
the state of the living to  
that of dead, and from the  
state of the dead to a new  
life in the next world. The

preposition عَنْ is here  
synonymous with بَعْدُ and

طَبَقًا عَنِّي is equi-  
valent to حَالَةً بَعْدَ حَالَةٍ .

storeys, stages (v.n.) acc.

طَبَقًا

### ط ب ع ★

(perf. 3 p.m. sing.) طَبَعَ  
< ~ set a seal  
طَبَعَ يَطْبَعُ طَبْعًا (ف)  
to seal, imprint

بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ

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.) طُبِعَ  
is sealed

وَكُفِّرُوا عَلَى قُلُوبِهِمْ

And their hearts are sealed.  
[9:87]

(imperf. 2 p.m. sing.) acc. **تَطْرُدُ**  
thou mayst drive away

(perate. neg. m. sing.) **لَا تَطْرُدُ**  
drive not !

(act. pic. m. sing.) **طَارِدٌ**  
one who drives SS away

★ ط ر ف

طَرَفٌ، الطَّرْفُ (n.) eye

lit. : eye. In some verses it is rendered as glance, sight, looking, according to the context.

a side, n. acc. (1)  
a portion

يَقْطَعُ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

That he may cut off a portion of those who disbelieve.

[3:127]

side, end (2)

طَرَفَيْنِ < gen n.d.

two ends (n. dual.)

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفَايَ الْإِيلِ

Aud establish the pttyer at the two ends of the day, and the neighbouring (watches) of the night.

[11:114]

أَطْرَافٌ (n. p.) ends (1)

مَسْبُوحٌ وَأَطْرَافُ النَّهَارِ

And hallow (Him) at the ends of the day. [20:130]

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا

Who hath created seven heavens in storeys. [67:3]

★ ط ح و

(perf. 3 p.m. sing.) w.v. **طَحَا**  
< ~extended

طَحَا يَطْحُو طَحْوًا (ن)

to spread out, extend (trans. & intrans.) (Lis., Rgh.)

وَالْأَرْضِ وَمَا طَحَاهَا

By the earth and Him who spread it forth. [91:6]

★ ط ر ح

(perate. m. plu.) **أَطْرَحُوا**  
< cast forth

طَرَحَ يَطْرَحُ طَرَحًا (ف، س)

to throw, cast forth

أَمْثَلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا

Slay Yusuf or cast him forth to some land. [12:9]

★ ط ر د

(perf. 1st p. sing.) **طَرَدْتُ**  
< I drove away

طَرَدَ يَطْرُدُ طَرْدًا (ن)

to send away, to get SS out (trans.), to drive out

## ★ ط ع م

طَعِمُوا (perf. 3 p.m. plu.)  
< they ate

طَعِمَ يَطْعَمُ طَعْمًا وَ طَعَامًا (س)  
to eat (intrans.)

طَعِمَ يَطْعَمُ طَعْمًا وَ طَعْمًا (س)  
to taste (intrans.)

طَعِمْتُمْ (perf. 2 p.m. plu.)  
you ate

وَإِذَا طَعِمْتُمْ فَانْتَشِرُوا  
And when you have eaten  
then disperse. [33:53]

يَطْعَمُ (imperf. 3 p.m. sing.)  
~eats

لَا يَطْعَمُونَ إِلَّا مَن تَشَاءُ  
None shall eat thereof save  
whom We allow. (6:138)

لَمْ يَطْعَمْ (juss. 3 p.m. sing.)  
< did not taste  
the v.n. is طَعَّمَ see above

وَمَن لَّمْ يَضَعِهُ فَإِنَّهُ مِنِّي  
And whosoever tasteth it not,  
verily shall be mine.  
[2:249]

أَطْعَمَ (perf. 3 p.m. sing.) iv  
< ~fed

أَطْعَمَ إِطْعَامًا (trans.) iv  
to feed

يُطْعِمُ (imperf. 3 p.m. sing.) iv  
~feeds

borders (2)

أَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا  
Behold they not that We  
visit the land diminishing  
it by the borders thereof.  
[13:41]

## ★ ط ر ق

الطَّارِقُ (act. pic. m. sing.) gen.  
< the comer by night

طَرَقَ يَطْرُقُ طَرَقًا (ن)  
to come at night, to knock,  
to strick

(lit. anything coming by night  
or appearing at night thus

الطارق is the star that  
appears in the night : also  
the morning star, because  
it comes at the end of the  
night—Rgh. LL)

طَرِيقًا acc. طَرِيقٌ  
way, path (n.)

طَرِيقَةً، طَرِيقَةً  
way, path (n.)

طَرِيقًا (n. p.)  
ways, paths

## ★ ط ر ي - و

طَرِيًّا < fresh acc. adj.  
طَرِيَّ يَطْرِي - طَرَوْ يَطْرُو  
طَرَاوَةً (س، ك)

to be tender, fresh

طَعَنَ يَطْعُنُ طَعْنًا (ف، ن) - فِي، عَلَيَّ  
to speak ill of,  
defame

وَطَعْنُوا فِي دِينِكُمْ  
And they thrust at your religion (Arb.) assail (Pic.)  
revile (Jid.). [9:12]

speaking ill (v.n.) acc. طَعْنًا

وَطَعْنُوا فِي الْإِيمَانِ  
And scoffing at the faith.  
(Jid.) [4:46]

ط غ ی - و

طَغَى (perf. 3 p. m. sing.) w.v.  
< ~exceeded (1)  
the limit

طَغَى جَفْنِي طَغْيًا وَ طَغْيَانًا (ف)  
to exceed the (i)  
bounds

طَفَا يَطْفُو طُفُوًا وَ طُفُونًا (ن)  
to rise high (water) (ii)

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى  
Go to Firawn, surely he has  
exceeded the bound (or  
limits or he is inordinate).  
[20:24]

(the water) rose high (2)

إِنَّا لَنَاصِلُكَ الْمَاءَ حَمَلًا لِّكَ فِي الْبَحْرِ  
Surely we carried you in the  
ship, when the water rose  
high. [69:11]

يُطْعِمُونَ (imperf. 3 p.m. plu.) iv  
they feed

يُطْعِمُونِي comps. iv.  
that they feed me.

that they feed acc. يُطْعِمُونَا

me (pronominal) فِي

فِي shortened to نِ i.e., the  
first ي is dropped

وَمَا أُرِيدُ أَنْ يُطْعِمُونِي  
I desire not (from them)  
that they feed Me. [51:57]

تُطْعِمُونَ (imperf. 2 p.m. plu.) iv  
you feed

نُطْعِمُ (imperf. 1st. p. plu.)  
we feed

أَطْعِمُوا (perate m. plu.)  
feed !

يُطْعَمُ (perf. 3 p.m. sing.)  
~is fed (pip. 3 p. m. sing.)

اسْتَطْعَمَا (perf. 3 p.m. dual.)  
the twain asked food

اسْتَطْعَمَ اسْتَطْعَمًا  
to seek x food (trans.)-

إِطْعَامٌ the feeding (v.n.) iv

طَاعِمٌ an eater (act. pic. m. sing.)

طَعَامٌ food (v.n.) طَعَامٌ acc.

طَعْمٌ taste (v.n.)

ط ع ن ★

طَفَّوْا (perf. 3 p. m. plu.)  
< they thrust at

exorbitance (v.n.) acc.  
insolence

طَفَنًا

★ ط ف ف

(perf. 3 p.m. sing.) h.v. iv  
< ~extinguished

أَطْفَأَ

iv, **أَطْفَأَ** **إِطْفَاءً** <  
to extinguish, put out (fire or  
light)

<< **طُفِيَ** **بَطْفُوءًا** (س)  
to be put out (fire or light)

<acc. **بُطِفُوا**

(imperf. 3 p.m. plu.)  
that they extinguish

(el imperf 3 p.m. plu.) **لَيُطْفِئُوا**  
would they extinguish (or  
they may extinguish)

★ ط ف ف

(ap-der. m. plu.) ii  
<scrumpers

المُطَفِّفِينَ

to diminish ii **طَفَّفَ** **تَفْفِيفًا**  
(a measure or weigh below  
the standard)

( **مُطَفِّفٌ** ) one who gives short  
measure, or weight, thus  
cheating his companion,  
but this epithet is not app-  
plied unrestrictedly except in  
the case of exorbitant  
deficiency).

(perf. 3 p. m. plu.)

طَفَّوْا

they exceeded limits

(imperf. 3 p. m. sing.) acc.  
that he my be inordinate

يَطْفِي

قَالُوا رَبَّنَا إِنَّا أَفْ أَنْ يَغْرِطَ  
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.)

لَا تَطْفُوا

do not exceed the limits.

more rebellious (relative)

أَطْفَى

كَانُوا لَهُمْ أَظْلَمَ وَأَطْفَى

Verily that were more unjust  
and more rebellious.

[53:52]

(perf. 1st. p. sing.)

أَطْفَيْتُ

caused to rebel

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْفَيْتُهُ

His comrade saith: our Lord!

I did not cause him to  
rebel (make him exceed  
the limits). [50:27]

acc. **طَاغُونِ**, **الطَّاغِينَ** nom.

insolent (LL) (n. p.)

exorbitant (Jid.)

outburst, (intrans.)

الطَّاغِيَةُ

thundering noise.

an idol, false god, devil (n.) **الْمَاغُوتُ**

[whatever is worshipped in-

stead of God is **طَاغُوتٌ**

&lt; children (n. p.)

الْأَطْفَالُ

(sing.) طِفْلٌ

★ ط ل ب

(imperf. 3 p.m. plu.)

يَطْلُبُ

&lt; ~ seeks

طَلَبَ يَطْلُبُ طَلْبًا (ن)

to seek, ask desire

seeking (v.n.) acc.

طَلْبًا

seeker (act. pic. m. sing.)

الطَّالِبُ

(pic. pact. m. sing.)

الْمَطْلُوبُ

the sought

★ ط ل ح

plantains (n.)

طَلْحٌ

(It is the name of a certain fruit tree used to be found in Hejaz, its fruit is very delicious with good smell. (Muj.) It is a non-Arabic word. (Lis.)

★ ط ل ع

(perf. 3 p. f. sing.)

طَلَعَتْ

&lt; ~ rose high

طَلَعَ يَطْلُعُ طُلُوعًا (ن)

to appear, rise (sun), sprout

(imperf. 3 p. f. sing.)

يَطْلُعُ

~ rises

★ ط ف ق

(perf. 3 p. m. sing.)

طَفِقَ

&lt; ~ set about, began

طَفِقَ يَطْفُقُ طَفْقًا (س)

to begin,

set out to do something

طَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks.

[38:33]

(perf. 3 p.m. dual.)

طَفِقَا

the twain began

وَطَفِقَا يَخْضَعْنَ عَلَيْهِمَا مِنَ وَرَقِ الْجَنَّةِ

And the twain began to cover themselves with leaves from the Garden. [7:22]

★ ط ف ل

(n. used for plu.)

الطُّفْلُ

&lt; the children

the word طِفْلٌ is used for singular and plural both

أَوِ الْطِفْلِ الَّذِينَ لَا يَرْحَمُونَ أَعْلَى عَوْنِ الرَّسُولِ

Or the children not acquainted with privy parts of woman. [24:31]

child (n. used for sing.)

طِفْلًا

نُخْرِجُكَوْطِفْلًا سَرَّ

Then we bring you forth as a child (infant). [22:5]

لَعَلِّي أَرْفَعُ إِلَىٰ إِلَهِ مُوسَىٰ

That I may ascend to the  
God of Musa. [28:38]

(el imperf. 3 p.m. sing.) iv  
< that let know

to cause **أَطْلَعُ** **إِطْلَاعًا**  
someone know, inform

وَمَا كَانَ اللَّهُ لِيُظْهِرَكُمْ عَلَى الْغَيْبِ

And Allah is not one to  
let you know the unseen.

[3:179]

the rising (sun) (v.n.)

the time of rising (n. p.t.)

the place of rising (n. p.t.)

(Ap-der. m. plu.) vii  
those who look down

قَالَ هَلْ أُنَبِّئُكُمْ فَلْيُنَبِّئُونِ

Allah will say ! will ye look  
down. [37:54]

(i.e., would you like to look  
at the man who had  
spoken thus ? The phrase  
is equivalent with

هَلْ يُجِيبُونَ أَنْ تُنَبِّئَهُمُ

would you like to look  
at them (Rz., Ksh.)

ranged date (1) (n.)

وَالَّتِي تَحْتَ لَيْسَتْ لَهَا طَلْعٌ تَضِيدُ

And tall date-palms (laden)  
with clusters ranged.

[50:10]

**طَلَعَ** **بَطْلَعٍ** **طُلُوعًا** (ف)

to ascend, to come to, or  
upon, look upon, know

to depart from **عَنْ**، **عَلَى**

(perf. 3 p.m. sing.) vii comp.  
< has he looked upon ?

to look viii **أَطْلَعُ** **أَطْلَاعًا**  
upon or down, to know

( **أَ** + interrogative **إِطْلَعْ** )

**أَطْلَعُ الْغَيْبَ** **أَمْ** **أَتَّخَذَ** **عِنْدَ الرَّحْمَنِ عَمْدًا**  
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

**فَاطْلَعَهُ** **قَرَأَهُ** **فِي** **سَوَاءِ الْجَحِيمِ**

Then he looked (will look)  
down and see him in the  
midst of the flaming fire.  
[37:55]

(perf. 2 p.m. sing.) vii **أَطْلَعْتَ**  
thou look

(imperf. 2 p.m. sing.) vii **تُطْلِعُ**  
thou/will/notice

**لَا تَزَالُ تَطْلِعُ عَلَى خَائِنَةٍ مِنْهُمْ**

Thou will not cease to notice  
defrauding on their part.  
[5:13]

(imperf. 1st. p. sing.) viii **أُطْلِعُ**  
I ascend



(perf. 3 p.m. dual.) vii  
the twain set out

فَانْطَلَقَا مَعَهُ حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا  
Then the twain set out; until  
when they embarked in a  
boat, he scuttled it.

[18:71]

(perf. 3 p.m. plu.) vii  
they went off

فَانْطَلَقُوا وَهُمْ يَتَخَمَتُونَ  
So they went off speaking to  
each other in a low voice.

[68:23]

(imperf. 3 p.m. sing.)  
~moves

وَيَضِقُّ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي  
And my breast straineth and  
my tougue moveth not  
quickly.

[26:13]

depart, (perate m. plu.) vii

اِنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تَكْذِبُونَ  
Depart unto that which you  
used to call a lie. [77:29]

★ ط ل ل

a gentle rain (n.)

فَإِنْ لَّمْ يَجْعَلْهَا رِيًّا فَطَرْنَ  
And if no heavy rain-falleth  
upon it, then a gentle  
rain.

[2:265]

spathe (2)

وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ  
And from the date-stone,  
from the spathe thereof  
(come forth) clusters of  
dates low hanging. [6:99]

★ ط ل ق

(perf. 3 p.m. sing.) ii  
< ~divorced  
طَلَّقَ تَطْلِيقًا  
to quit, leave,  
to divorce (his wife)  
<< طَلَّقَ بِطَلْقٍ طَلَاقًا (ن)  
to be freed from bond

(perf. 2 p.m. plu.) ii  
طَلَقْتُمْ  
you divorced  
طَلَقْتُمُوهُنَّ  
you divorced them  
(i.e., women)  
طَلَقْتَنَّ  
they (m.) divorced  
you (f.)

طَلَقُوا  
divorce ! (perate m. plu.)  
طَلَقَاتٍ  
(pis. pic. f. plu.)  
divorced women

(perf. 3 p. f. sing.) vii  
< ~started doing something  
اِنْطَلَقَ اِطْلَاقًا  
to set out  
in doing something, or start  
with something, to depart

وَالْكَلْكَلُ الْمَلَأُوهُمْ إِنْ اِشْتَوْا  
وَأَصْبِرُوا عَلَىٰ لَوْلَاكُمْ  
The chiefs among them de-  
parted (saying): Go ! and  
preserve in your gods. [38:6]

مِنْ قَبْلِ أَنْ تَنْطِيسَ وَجُوهًا

Before we obliterate the faces. [4:47]

Lest We efface your hope (Asad), before we alter countenances (Jid.), before We destroy the leaders (M. A.), before We destroy the countenances (Pic.).

Note ; see • ج و because of the differences among commentators in the meaning of وَجُوهٌ ; not in the meaning of ط م س )

destroy! (perate. m. sing.) اَطِيسْ

رَبَّنَا اَطِيسْ عَلٰى اَمْوَالِنَا

Our Lord destroy their riches. [10:88]

ط م ع

(imperf. 3 p.m. sing.)

< ~covets

طَمِعَ طَمِعَ طَمِعًا وَ طَمَاعًا - ب ، فِي  
to covet, eagerly desire,  
to hope for

I covet (imperf. Ist. sing.) اَطَمِعَ

(imperf. 3 p.m. plu.)  
they covet

(imperf. 2 p.m. plu.)  
you covet

طَمِعُونَ

تَطْمِئُونَ

ط م ث

(imperf. 3 p.m. sing.) juss

< ~touches, deflowers

طَمَتَ يَطْمِئُ طَمَأَ (ض)

to touch a women in order  
to deflower her

لَمْ يَطْمِئْهُمْ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌ

Before them man has not  
touched them nor jinni.

[55:74]

ط م س

(p. p. 3 p. f. sing.) طَمِئَتْ

< ~become effaced

طَمَسَ يَطْمِسُ طَمَسًا وَ طُمُوسًا (ض ، ن)

to be effaced,

disappear, go far away, to  
to be corrupted (in heart),  
to destroy

لَا ذَا النُّجُومِ طُمُوسٌ

So when stars are effaced.

[77:8]

(perf. Ist. p. plu.) طَمَسْنَا

we wipe out

وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَى اَعْيُنِهِمْ

And if We listed surely We  
should wipe out their eyes.

[36:66]

(imperf. Ist. p. plu.) acc.  
that we obliterate

تَطْمِئْسُ

(le. imperf. 3 p.m. sing.)  
~ may rest at ease

لَيَطْمَنَنَّ

وَلَكِنْ لَيَطْمَنَنَّ قَلْبِي

But that my heart may rest  
at ease. [2:260]

(le. imperf. 2 p.m. sing.)  
~ may rest at ease

لَيَطْمَنَنَّ

وَلَيَطْمَنَنَّ قُلُوبُكُمْ

That your hearts may rest  
at ease. [3:126]

at rest (Ap-der. m. sing.) مَطْمَنٌ

وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

And his heart is at rest with  
the belief. [16:106]

(Ap-der. f. sing.) acc. مُطْمَئِنَّةٌ  
at rest

قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً

And town which was secure  
and at rest. [16:112]

peaceful (Ap-der. f. sing.) الْمُطْمَئِنَّةُ

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنِّةُ

O thou peaceful soul.

[89:27]

(ap-der. f. plu.) acc. مُطْمَئِنِّينَ  
contentedly

مَلَائِكَةٌ يُنَادُونَ الْمُطْمَئِنِّينَ

Angels walking about con-  
tentedly. [17:95]

(imperf. 1st p. plu.) iv  
we covet  
to hope (v. n.) acc.

نَطْمَعُ

طَمَعًا

★ ط م م

< calamity (n.) الطَّامَّةُ

(assim) طَمَّ يَطْمُ طَمًّا (ن)  
to overflow, cover up

فَإِذَا جَاءَتْ الطَّامَّةُ الْكُبْرَى

Then when the grand Cala-  
mity shall come (i.e. the  
resurrection). [79:34]

★ ط م ن

(perf. 3 p.m. sing.) vi  
< ~ is contented

طَمِنَ طَمِينًا  
to be free from  
disquietude,  
to be in tranquillity

فَإِنْ أَصَابَهُ خَيْرٌ طَمِنَ بِهِ

If there befall him good  
he is contented therewith.

[22:11]

(perf. 2 p.m. plu.) طَمِنْتُمْ  
you are secure  
(i.e., out of danger)

(perf. 3 p.m. plu.) طَمِنُوا  
they are satisfied

وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا

And they are well-pleased  
with the life of the world  
and are satisfied therewith.

[10:7]

تَطَهَّرَ تَطَهَّرَ يَتَطَهَّرُ

as R. F. (*intrans.*), (or) they  
purify themselves (*f.*)acc. v. يَتَطَهَّرُونَ / يَتَطَهَّرُوا  
(*imperf. 3 p.m. plu.*)  
they clean themselves(perate. m. plu.) v. اَتَهَّرُوا  
get yourselves cleaned(ap-der. m. sing.) ii مُطَهِّرٌ  
one who purifies SSوَمُطَهِّرِ الَّذِينَ كَفَرُوا  
And (I am) purifying thee  
from those who disbelieve.  
[3:55](ap-der. m. plu.) acc. v. مُطَهَّرِينَ  
those who get themselves  
cleaned or purified(Ap-der. m. plu.) acc. v. الْمُطَهَّرِينَ  
clean ones(pis. pic. f. sing.) ii الْمُطَهَّرَةُ  
purified one (*f.*)

spouses purified أَزْوَاجٌ مُطَهَّرَةٌ

purified ones ii الْمُطَهَّرُونَ

purifying (v.n.) ii تَطْهِيرًا

clean (v. n., r. f.) طَهْرٌ

(elative m. sing.) v. أَطْهَرُ  
the purest thing

ط و د ★

cliff, mound (n.) الطُّودُ

ط ه ★ ★

two single letters of the ط ه  
Arabic alphabet, inter-  
preted in various ways  
(See. IK. Tb. Jid.)

ط ه ر ★

(perf. 3 p. f. plu.) يَطْهَرُونَ  
<they are purifiedطَهْرٌ يَطْهَرُ طَهْرًا وَ طَهْرًا  
to be clean (ك) وَ طَهَارَةً (ك)pure, to be purified (*intrans.*)

حَتَّى يَطْهَرْنَ

Till they (women) have puri-  
fied themselves. [2:222](perf. 3 p.m. sing.) ii طَهَّرَ  
~purifiedطَهَّرَ تَطْهِيرًا  
to purify (*trans.*)

طَهَّرَكَ

He purified thee. [3:42]

(el. 3 p.m. sing.) acc. يُطَهَّرُ  
that he may purify(imperf. 2 p.m. sing.) تَطَهَّرْ  
thou purifiethطَهِّرْ  
purify ! (perate. m. sing.)طَهِّرَا  
purify ! (perate m. duul.)  
(O you twain)(perf. 3 p. f. plu.) v. يَطْهَرُونَ  
<they are purified

تَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ

Then his soul made the slaying of his brother agreeable to him. [5:30]

(perf. 3 p.m. sing.) iv  
~obeyed

(perf. 3 p.m. plu.) iv  
they (m.) obeyed

(perf. 3 p.f. plu.) iv  
they (f.) obeyed

(perf. 2 p.m. plu.)  
you (m.) obeyed

you obeyed him أَطَعْتُمُوهُ

(perf. 1st. p. plu.)  
we obeyed

(imperf. 3 p.m. plu.) iv  
obeys

لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ

Were he to obey you in many affairs. [49:07]

(juss. 3 p.m. sing.) iv  
~obeys يُطِيعُ

the weak letter «ي» is dropped due to conditional phrase.

(imperf. 3 p.m. plu.) iv  
they obey يُطِيعُونَ

(imperf. 2 p.m. plu.) acc. iv  
that/if/you obey يُطِيعُوا

(imperf. 1st. p. plu.) iv  
we obey يُطِيعُ

(perate. m. plu.) iv  
(O you) obey! أَطِيعُوا

كَالْطُّورِ الْعَظِيمِ

Like a huge mound (M.A.),  
or like a cliff mighty (Jid.).  
[26:63]

( الطُّور means a mountain,  
as well as an elevated or  
overlooking tract of land.)  
(LL.)

ط و ر ★

Tur (prop. n.) طُورٌ، الطُّورُ

(Tur is applied to mount  
Sinai and to the mount  
of Olives, and to several  
other mountains—LL)

<stages, states (n.p.) acc. أَطْوَارًا  
(sing.) طَوْرًا

ط و ع ★

(perf. 3 p.f. sing.) ii طَوَّعَتْ  
~made agreeable

to bring into طَوَّعَ  
subjection

طَوَّعَتْ لَهُ نَفْسُهُ :

his soul : permitted him, made it  
easy or feasible for him  
i.e., he allowed himself to  
do something

<< طَاعَ يَطُوعُ طَوْعًا وَ طَاعَةً (ن)  
to obey  
to be obedient ل . ه . -

اسْتَطَاعَ / يَسْتَطِيعُ

to be able,

to have power, consent,  
(can do SS)

مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

Who is able to find a way  
thereunto. [3:97](perf. 2 p.m. sing.) x اسْتَطَعْتَ  
thou art able(perf. 1st. p. sing.) x اسْتَطَعْتُ  
I am able

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ

I desire not but rectification,  
so far as I am able. [11:88](perf. 3 p.m. plu.) x اسْتَطَاعُوا  
they are able

إِنْ اسْتَطَاعُوا

مَا اسْتَطَاعُوا

(perf. 1st. p. plu.) x اسْتَطَعْنَا  
we are able

لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ

If we could we would have  
surely come forth with  
you. [9:42]

(as اسْتَطَاعُوا) x اسْتَطَاعُوا

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوا

وَمَا اسْتَطَاعُوا لَهُ نَقْبًا

Thus they were not able to  
mount it, nor were they  
able to burrow through it.  
[18:97](perate, f. plu.) iv أَطِيعْنَ  
(O you ladies) obey!

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ

And obey Allah and His  
Messenger. [33:33]

[In the verse 4:3 فَإِنْ أَطَعْتُمْ]

i.e., if they obeyed you,  
the form is أَطَعْنَ (perf.3 p. f. plu.) which means:  
they (f.) obeyed But in  
the verse 33:33 the form  
is أَطِيعْنَ (imperative f. plu.)i.e., (O you ladies) obey.  
Learners should carefully  
note the difference of  
short vowel on the word ط

obey me (comp.) iv أَطِيعُونِ

(أَطِيعُوا + فِي أَطِيعُونِ)

shortend to يَ ( )

(perate neg. m. sing.) iv لَا تَطِيعُ  
obey not(pip. 3 p.m. sing.) iv بَطَاعَ  
~is obeyed(perf. 3 p.m. sing.) v تَطَوَّعَ  
<~did voluntarilyتَطَوَّعَ تَطَوَّعًا  
to do v, something voluntarily

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily  
does good then verily  
Allah is Appreciative,  
Knowing. [2:158](perf. 3 p.m. sing.) x اسْتَطَاعَ  
<~could, was able, had power

(the ت of stem v is replaced  
by duplication of (ط))

ط و ف ★

طَافَ - عَلَى (w.v.)

(imperf. 3 p.m. sing.)  
~came upon

طَافَ يَطُوفُ طَوَافًا وَ طَوَافًا  
وَ طَوَافًا وَ طَوَافًا

to go about, walk  
about, to run around,

to circumambulate, ب , حَوْلَ -  
to make the rounds,

to come upon, عَلَى -

to go around عَلَى , بَيْنَ -

قَطَافَ عَلَيْهِمَ طَائِفٌ مِّن رَّبِّكَ وَهُمْ لَا يُخْبِرُونَ  
Then a visitation came upon  
it while they slept.

[68:19]

(imperf. 3 p.m. sing.) يَطُوفُ  
~goes round

يَطُوفُونَ عَلَيْهِمُ وَلَدَانِ  
Go round on them youths  
(boy servants). [56:17]

(imperf. 3 p.m. plu.) (w.v.) يَطُوفُونَ  
they go round

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِإٍ لَّيِّقٍ  
(They will be) going round  
between it and boiling  
water fierce. [55:44]

(pip. 3 p.m. sing.) يَطَافُ  
is/will be/passed

(imperf. 3 p.m. sing.) x يَسْتَطِيعُ  
~is able

هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً  
Is thy Lord able to send down  
unto us some food.

[5:112]

(jues. 3 p.m. sing.) x لَمْ يَسْتَطِيعْ  
could not do, was not able

(imperf. 2 p.m. sing.) x تَسْتَطِيعُ  
thou art able

(acc. 3 p.m. sing.) لَنْ تَسْتَطِيعَ  
thou never can do

لَمْ تَسْتَطِيعْ / لَمْ تَسْطِيعْ  
(juss. 3 p.m. sing.) x  
thou was not able

(imperf. 3 p.m. plu.) x يَسْتَطِيعُونَ  
they are able

(imperf. 2 p.m. plu.) x تَسْتَطِيعُونَ  
you are able

(acc. 2 p.m. plu.) x تَسْتَطِيعُوا  
you were able

لَنْ تَسْتَطِيعُوا  
you will not be able

طَوَّعًا willingly (v. n.) acc.

طَاعَةً obedience (v.n.)

(act. pic. m. plu.) طَائِعِينَ  
<willing doers (of SS)

(sing.) طَائِعٌ

(pic. pact. m. sing.) مُطَاعٌ  
obeyed one

(Ap-der. m. plu.) v الْمُطَوِّعِينَ  
those who do something  
willing or voluntarily

وَطَهَّرَ بَيْتِي لِلْعَاطِلِينَ

And clear up my House for  
those who circumambu-  
late. [22:26]

(act. pic. f. sing.) طَائِفَةٌ

a group, party,

(a group of people counted  
from two persons up to  
a thousand—Rgh.)

طَائِفَتَانِ nom. طَائِفَتَيْنِ، الْعَاطِلَيْنِ  
two parties (n. dual)

الطَّوْفَانُ flood (n.)

lit. overpowering rain or  
'deluge'

meta. any other universal  
destruction

ط و ق ★

(pip. 3 p.m. plu.) ii طَوَّقُوا

they shall be hung round  
neck

to impose، طَوَّقَ تَطْوِيقًا <

lay upon, to encircle, to  
put a collar or necklace  
around SS neck

<< طَاقَ يَطْوِقُ طَوْقًا (ن)

to be able, be in a position  
to do something

سَوْفَ تَكُونُونَ مَاحْصُولًا

Soon shall that wherewith  
they stint be hung round  
their necks. [3:180]

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ

A cup shall be passed round  
upon them, filled with  
limpid drink. [37:45]

<~walkes about viii يَطْوِفُ

viii اطَّوَّفَ يَطْوِفُ

to walk about, run about,  
to circumambulate

فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوِفَ بِهِمَا

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 circumambu-  
late the ancient House.

[22:29]

those who go (n.p. ints.) طَوَّافُونَ

round frequently

طَوَّفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ

Going round frequently some  
of you on some of them.

[24:58]

(act. pic. m. sing.) طَائِفَةٌ

visitation

تَطَافَ عَلَيْهَا طَائِفٌ

A visitation come upon it.  
[68:19]

circumambulator(2)(n.p.) طَائِفَيْنِ



## طَالَ يَطُولُ طَوْلًا (ن)

to be long, to continue for a long time, to be lasting

حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ

Until there lasted long upon them the life. [21:44]

(perf. 3 p.m. sing.) (w.v.) vi طَاوَلُ < prolonged

as R.F. vi طَاوَلُ

مَطَاوَلُ عَلَيْهِمُ الْعُمُرُ

And the life was prolonged upon them. [28:45]

(act. 2 pic. m. sing.) acc. طَوِيلًا prolonged, long

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا

Verily thou hast by day prolonged occupation.

[73:7]

height (v.n.) acc. طَوَّلًا

وَلَنْ يَبْلُغَ الْجِبَالَ طَوَّلًا

And thou canst not reach the mountains in height.

[17:37]

power (1) (n.) الطَّوْلُ

ذِي الطَّوْلِ

The Lord of Power. [40:3]

(the possessor of all sufficiency and of super-abundance, as of bounty, or the possessor of power or of bounty, and beneficence) (Lis.).

(i. e. they shall have that whereof they were niggardly made to cleave to their necks like the neck-ring: as it is said in a tradition; it shall be a biting snake upon the neck—

(imperf. 3 p.m. plu.) iv يَطِيقُونَ

< they can bear, they are able to do

iv أَطَاقَ إِطَاقَةً

to be able to do a thing

وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامِ سَكِينٍ

And for those who can keep it (fast) with hardship, the ransom is the feeding of a poor man. [2:184]

(i. e. such men and women as are exceedingly weak or are of very advanced old age. إِطَاقَةٌ signifies

what can be done or borne with utmost difficulty—the utmost that one can do with difficulty, trouble or inconvenience. (Jid.—LL)

strength (n.) طَاقَةٌ

رَبَّنَا وَارْزُقْنَا مَا لَاطَاقَةً لَنَا بِهِ

Our Lord! impose not on us that for which we have no strength. [2:286]

ط و ل ★

(perf. 3 p.f. sing.) (w.v.) طَالَ

< ~lasted long

(Benjamin) family and his family was the smallest of all the families of the tribe (*Jid. P. 2. n. 643*).

★ ط و ي ★

(*imperf. Ist. p. plu.*) w.v.  
 < ~ we roll up

طَوَى

طَوَى بِطَوَى طَيًّا (ض)

to fold, roll up

rolling up (*v. n.*)

طَوَى

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِّ لِلْكَتُبِ

The day whereon We shall roll up the heaven like as the rolling up of a scroll for books. [21:104]

rolled ones (*n. p. f.*) مَطْوِيَّاتٌ

وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ

And the heavens are (shall be) rolled up in His Right hand. [39:67]

Tuwa (*prop. n.*)

طَوَى

(*lit.* 'a thing twice done or twice blest and sanctified.' As a proper noun it is the name of the valley just below Mount Sinai. This spot is on the right flank of Sinai in a narrow valley called the 'Wadi Shoaib' which runs south-eastward from the great

opulent (2)

إِسْتَأْذَنَكَ أَوْلَا الظُّلُمِ مِنْهُمْ

The opulent among them ask leave of thee. [9:86]

(*lit.* the possessor of opulence, *Jid.*)

means (3) (*n.*) *acc.*

مُطَوَّلًا

وَمَنْ لَوْ يَسْتَطِيعُ مِنْكُمْ طَوَّلًا أَنْ يَنْكِحَهُ

الْحَصَنَاتُ الْمُؤْمِنَاتُ

And those of you who cannot afford means to marry free, believing women.

[4:25]

(The phrase لَمْ يَسْتَطِيعْ طَوَّلًا

is often taken to mean "he is not in a position to afford", *i. e.*, in the financial sense: but Mohammad Abduh very convincingly expresses the view that it applies to all manners of pervertive circumstances, be they of material, personal or social nature.— (*Asad nn. 4; 29* quoting Manar V. 19)

★ ★ ★ ★

Talut (*prop. n.*) طَالُوتٌ

(The Biblical from of Talut is Saul, who belonged to the smallest of the Israelite tribe of Binyamin

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

طَرَفُ لَيْلٍ وَ حُسْنُ مَآبٍ

Those who believe and do right, joy is for them, and bliss (their) journey's end. [13:29]

acc. طَيِّبًا adj. الطَّيِّبُ

the good (1)

(active participle on the measure of (فَعِيلٌ))

قُلْ لَا يَسْتَوِي الْخَيْرُ وَالْضَّرُّ

Say the evil and the good are not alike. [5:100]

clean (2)

فَتَجْمَعُوا صَعِيدَ الْبَيْتِ

Then go to high clean soil.

[4:43]

wholesome (3)

كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

Eat of that which is lawful and wholesome in the earth. [2:168]

gentle (4)

وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ

And they are guided into gentle speeches. [22:24]

طَيِّبِينَ، الطَّيِّبِينَ nom. الطَّيِّبُونَ

good ones n. p. acc.

(opp. evil)

plain in front of the Ras-Sufsafseh.—*Jid.*)

ط ي ب ★

طَابَ (pref. 3 p.m. sing.) w.v. <~pleased

طَابَ يَطِيبُ طَيِّبًا وَ طَيِّبَةً (مُز)

to be good, pleasant, agreeable, lawful

طَابَتْ نَفْسُهُ to be happy, cheerful

طَابَتْ عَنْهُ نَفْسًا to leave, give up

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

مَثْنًى وَثُلَاثَ وَرُبُعَ

Then marry such as please you, of (other) women by twos and threes or fours.

[4:3]

طَبَنَ .. نَفْسًا (perf. 3 p. f. plu.) they (f.) give up

فَإِنْ طَبَنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا

And if they give up anything thereof of their own accord. [4:4]

(perf. 2 p. m. plu.)

ye are good blessedness, joy, happiness

طَرَفِي (plu. of طَيِّبَةٌ n.f. or fem.)

form of طَيِّبٌ relative)

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ

They said, we augur evil of you. [36:18]

(perf. 1st p. plu.) v أَطَيَّرْنَا

we augur evil

قَالُوا تَطَيَّرْنَا بِكَ وَبِمَنْ مَعَكَ

They said : we augur evil of thee and those with thee. [27:47]

(imperf. 3 p.m. plu.) v يَطَيَّرُونَ

they augur evil

bird (n.) طَيْرٌ

the bird (n.) الطَّيْرُ

(act. pic. m. sing.) طَائِرٌ

lit. a flying creature (1)

وَلَا طَائِرُ يَطِيرُ بِجَنَاحَيْهِ

Nor a flying creature that flieth with its wings. [6:38]

mata. action (2)

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ

And every man We have fastened his action round his neck. [17:13]

(طَائِرٌ) in addition to its literary meaning of a bird means metaphorically the actions of a man which are the cause of his happiness and which are, as it were, attached to his neck as a necklace. (LL.)

good, (1) (n. f. adj.) طَيِّبٌ  
excellent, fair

بَلَدًا طَيِّبَةً وَذَيْبٌ عَفُورٌ

A fair land and indulgent Lord ! [34:15]

fair, gentle (2)

وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ

And they sail with them with a gentle (or fair) breeze. [10:22]

good ones, (n. p. f.) الطَّيِّبَاتُ  
lawful ones

الْيَوْمَ لَكُمْ الطَّيِّبَاتُ

This day are good things lawful for you. [5:5]

ط ي ر ★

w.v. يَطِيرُ

(imperf. 3 p.m. sing.)

< طَارَ يَطِيرُ طَيْرًا وَ طَيْرَانًا (ض)  
to fly (birds), to flee

وَلَا طَائِرُ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ

Nor a flying creature flieth that with its two wings but are communities like unto you. [6:38]

(perf. 1st p. plu.) v تَطَيَّرْنَا  
< we augur evilto augur evil, تَطَيَّرَ وَ أَطَيَّرَ  
to draw a bad omen from

يَخَافُونَ يَوْمًا كَانَتْ أَمْثَلُ مَسْطَرًا

They dread a Day the evil  
whereof shall be wide-  
spread. [76:7]

ط ي ن ★
---------

acc. طِينٌ nom. الطَّيْنُ  
the clay (n.) (adj.)

mata. augur (3)

قَالَ طَاهِرٌ لَّهُمْ عِنْدَ اللَّهِ

He said, your augury is with  
Allah. [27:47]

(ap-der. m. sing.) x, acc. مَسْتَطِيرًا

wide-spreading (Jid. & Pic.)  
that which spreads far  
and wide (Aya.).

★★★

## كتاب الظاء

<< ظَفَرَ يَظْفُرُ ظَفْرًا (س) - ب ، عَلَى  
to obtain, overcome

مِنْ بَعْدِ أَنْ أَظْفَرَكَوْ عَلَيْهِمْ  
After He had given you  
victory over them. [48:24]

<claws, nails (n. p.)  
(of the finger), talon.

ظَفْرٌ (sing.)

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظَفَرٍ  
And unto those who are  
Jews We forbade every  
animal with claws. [6:146]

ظ ل ل ل

(perf. 3 p.m. sing.) (assim.)  
<~remained (I)

ظَلَّ يَظَلُّ ظِلًّا وَ ظُلُولًا (ف)  
to be, to become, to grow into,

ظ ع ن

<marching, (v.n.)  
departing

ظَلَمَ يَظْلِمُ ظُلْمًا وَ مَظْلَمًا (ف)  
to march, travel, to depart

وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا  
يَوْمَ يُظْلَمُونَ

And He appointed for you,  
from the skins of the cattle,  
houses which ye find light  
on the day of your departing  
(i.e., the day of your  
moving from one place  
to another). [16:80]

ظ ف ر

(perf. 3 p. m. sing.) iv  
<~made victor

أَظْفَرَ iv إِظْفَارًا  
to give victory, to make victor

وَلَيِّنْ أَرْسِلْنَا رِيحًا قَرْفًا مُمْضِرًّا طَلًّا  
مِنْ بَعْدِهِ 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

فَتَلْتُمُ تَعْلَمُونَ

You would continue lamenting (or wondering). [56:65]

(imperf. 3 p. f. plu.)  
they become.

إِنْ يَشَاءُ يُفَيِّنْ الرِّيحَ فَيَظْلِلْنَ رَوَاكِبَ

If He will, He stills the wind so that they become motionless. [42:33]

(imperf. 1st. p. plu.)  
we continue/remain

نَتَّظِلُّ لَهَا لَعِينِينَ

So we shall remain devoted to them. [26:71]

(perf. 1st p. plu.) ii  
< we overshadowed

ظَلَّلَ تَظْلِيلًا ii وَ أَظْلَلَ إِظْلَالًا  
to overshadow

(n.) (acc.) ظِلًّا nom. ظِلٌّ، الظِّلُّ  
< shadow, shade

(plu.) أَظْلَالٌ، ظِلَالٌ، ظُلُوفٌ

(with a following imperfect or

active participle or عَلَى it means, to continue, to do something, to go on doing something, preserve something)

ظَلَّ وَجْهَهُ مُسْوَدًّا

His face remaineth darkened. [16:58]

(perf. 3 p. f. sing.) ظَلَّتْ  
~become (2)

فَتَلَّتْ 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

ظَلَّلَتْ 2 p.m.)

وَأَنْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا

And look upon thy god of which thou hast remained a votary. [20:97]

(perf. 3 p.m. plu.) ظَلُّوا  
they remained, they kept

فَظَلُّوا فِيهِ يَعْرُجُونَ

Then they kept mounting through it. [15:14]

(perf. 3 p.m. plu.) لَظَلُّوا  
they would continue

(perf. 3 p.m. plu.)	ظَلَمُوا
they wronged or they did wrong	
(perf. 2 p.m. plu.)	ظَلَمْتُمْ
you wronged or you did wrong	
(perf. 1st p. plu.)	ظَلَمْنَا
we wronged or we did/committed wrong	
(imperf. 3 p.m. sing.)	يَظْلِمُ
~ wrongs or doeth wrong	
(el. 3 p.m. sing.)	لَيَظْلِمَنَّ
~ was to (do) wrong	

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ  
Allah was not one to wrong them. [9:70]

(juss. 3 p.f. sing.) لَمْ يَظْلِمِ  
meta. stinted not

بَلَمَّا الْجَنَّاتِ اثْنَتَا أَكْشَامًا وَلَوْ تَطَوَّيْتُهُ شَيْئًا  
Each of the two gardens brought forth its produce and stinted not aught thereof. [18:33]

(imperf. 3 p.m. sing.) يَظْلِمُونَ  
they wronged

وَمَا ظَلَمْنَاهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ  
And they wronged not Us but themselves they were wont to wrong. [7:160]

(Sometimes, as the context governs, يَظْلِمُونَ has been

< shades (n. p.)	ظِلَالٌ
(sing.) ظِلٌّ	
that which shades, (n.)	ظِلَّةٌ
cover, cloud giving shade,	الظِّلَّةُ
cloud giving (n. p.)	ظَلَّلٌ
shade, shadows	
(sing.) < ظِلَّةٌ	
(act. 2 pic.) ظَلِيلٌ acc.	ظَلِيلًا
shading	

ظ ل م ★

(perf. 3 p.m. sing.) ظَلَّمَ  
< ~ wronged (1)  
ظَلَّمَ يَظْلِمُ ظُلْمًا وَ مَظْلَمَةً (ض)  
to do wrong or evil, to wrong, to treat unjustly, ill-treat, oppress, harm, suppress, tyrannise

وَمَنْ يَفْعَلْ ذَلِكَ فَنَفْسُهُ ظَالِمٌ

And whoever does this, indeed he wrongs his own soul. [2:231]

Note: This verb is one of the frequently used word in the Holy Quran. Almost all translators of the Holy Quran into English have rendered this verb as to do wrong or to wrong.

(perb. 1st. p. sing.) ظَلَمْتُ  
I wronged or I did wrong



mosques of Allah, that  
His name be mentioned  
therein. [2:114]

(perf. 3 p.m. sing.) iv  
< it becometh dark

to become iv أَظْلَمَ إِظْلَامًا  
dark, to enter upon the  
darkness

(Learner should note أَظْلَمَ ,  
with damma on the final  
letter, in an elative case  
meaning more or much  
unjust, more than others  
in wrong-doing etc. while  
أَظْلَمَ is perf. 3 p.m. sing. iv  
and means 'to be or be-  
come dark'.)

wrong-doing acc. ظَلَمًا nom. ظَلَمٌ

(act. pic. m. sing.) ظَالِمٌ، الظَّالِمُ  
a/the wrongdoer

(pact. pic. f. sing.) ظَالِمَةٌ  
wrongdoer

(the feminine form has been  
used the H.Q. for worship  
or communities i. e., as  
adjective of a plural).

nom. الظَّالِمُونَ، الظَّالِمَاتُ

those (n. p.) acc. الظَّالِمِينَ، الظَّالِمَاتِ  
who are wrongdoers

the wrongdoers of (n.d., n.p.) ظَالِمِي

wrongdoers of أَنْفُسِهِمْ  
their own souls

rendered as "they dis-  
believed.")

فَأُولَٰئِكَ الَّذِينَ خَسِرُوا  
أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَكْفُرُونَ

Those are they who ruined  
their souls because they  
disbelieved in our signs.  
[7:9]

(imperf. 2 p.m. plu.) تَظْلِمُونَ  
you (do) wrong

(perate. neg. m. plu.) لَا تَظْلِمُوا  
(O you) wrong not!

(pp. 3 p.m. sing.) ظَلِمَ  
~ was wronged

(pp. 3 p.m. plu.) ظَلِمُوا  
they were wronged

(pip. 3 p. f. sing.) ظَلِمْتَ  
thou wast wronged

(pip. 3 p.m. plu.) يَظْلِمُونَ  
they were wronged

they are not/shall  
not be wronged لَا يَظْلِمُونَ

(pip. 3 p. m. plu.) تَظْلِمُونَ  
you are wronged, you  
shall be treated wrongly

you shall not be  
treated wrongly لَا تَظْلِمُونَ

(elative. m. sing.) أَظْلَمَ  
more unjust

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ  
أَنْ يُذَكَّرَ فِيهَا بِاسْمِهِ

And who is more unjust than  
he who preventeth the

ظ م أ ★

(imperf. 2 p. m. sing.) h.v.

&lt;thou thirst (or thou shall thirst)

طَيِّقَ يَطْمَأْطِئُ وَ ظَمَأَ (س)

to be thirsty

thirst (n.)

thirsty (act. participle)

ظ ن ن ★

(perf. 3 p. m. sing.) (assim)

~thought (1)

imagined, deemed

&lt; ظَنَّ يَظُنُّ ظَنًّا (ن)

(1) to think, assume, deem

(2) to suspect or assume

(3) to believe, know

(4) to conjecture

(according to Raghib ظَنَّ

signifies to conjecture, imagine, suspect and to be sure of something in view of one's observation. As a general rule he points out that often this verb is succeeded by أَنْ or أَنْ that means to be sure about, and in certain places it means to imagine, as

(ints.n.) acc. ظَلَمًا nom. ظَلَمٌ  
great wrongdoer

oppressor, wrong- (ints-n.) ظَلَامٌ  
doer (by habit or one who is pleased to hurt others)

وَمَا رَبُّكَ بِظَالِمٍ لِلْعَبِيدِ

And their Lord is not an oppressor unto (His) bondmen. [41:46]

acc. (pic. pac. m. sing.) مَظْلُومًا  
one who has done wrong

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَكُمْ سُلْطَانًا  
And whosoever is slain wrongfully, We have surely given his next-of-kin authority. [17:33]

darknesses (n. p.) ظُلُمَاتٌ

darkness (sing.) ظُلْمَةٌ <

dark (ap-der. m. sing.) acc. مُظْلِمًا  
(lit. that becomes dark)

أَغْشَيْتَ وُجُوهَهُمْ وَقَطَعْتَ أَعْيُنَ الْمُظْلِمِينَ

Their faces were overcast with pieces of night pitch-dark. [10:27]

(ap-der. m. plu.) مُظْلِمُونَ  
SS darkend

وَأَيُّهَا الَّذِينَ آمَنُوا تَسْلَخُوا مِنْهُ الظَّهَارَ

وَلَا تَأْخُذُوا بِهِمْ مُظْلِمُونَ

And a sign unto them is the night We draw off the day therefrom, and Lo ! they are darkened. [36:37]

وَلَمَّا رَأَوْهُمُ الْغَالِبِينَ

And they imagined that it  
was going to fall on them.  
[7:171]

they realized (2)

وَلَمَّا رَأَوْهُمُ الْغَالِبِينَ

And they knew (or realized)  
that their was no refuge  
from Allah except unto  
Him. [9:118]

they suspected (3)  
(they were in doubt)

وَلَمَّا رَأَوْهُمُ الْغَالِبِينَ

And they suspected as ye  
did that Allah will not  
raise anyone. [72:7]

(perf. 2 p.m. plu.) ظننتم  
ye thought (1)

وَلَمَّا رَأَوْهُمُ الْغَالِبِينَ

And that thought of yours  
that ye formed (thought)  
concerning your Lord.  
[41:23]

you assumed (2)

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ

وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا  
Yea! ye assumed that the  
Messenger and the belie-  
vers would never return  
to their households.  
[48:12]

وَذَا النُّنْ إِذْ هَبَّ مَخَضِبًا فَظَنَّ  
أَنْ لَنْ يَنْقَرِبَ 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

وَلَمَّا رَأَوْهُمُ الْغَالِبِينَ

And Dawud understood (or  
knew) We had tried him.  
[38:24]

وَلَمَّا رَأَوْهُمُ الْغَالِبِينَ

And he believed that it is the  
time of parting. [75:28]  
assumed (3)

إِنَّهُ ظَنَّ أَنْ لَنْ يَخُورَ

Verily he assumed that he  
would not be back.  
[84:14]

(perf. 1st p.m. sing.) ظننتُ

I was sure

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ

Verily I was sure I should be  
a meeter of my reckoning.  
[69:20]

(perf. 3 p.m. dual.) ظنَّا

the twain thought

(perf. 3 p.m. plu.) ظنوا

they imagined (1)

they entertained (3)  
wrong thoughts

وَمَا أَفَاءَ قَدِ اهْتَمَرُوا أَنْفُسَهُمْ  
يُظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ

While another party concerned about themselves entertained about Allah wrong thoughts unjustly, the thought of 'Jahiliyah'.  
[3:154]

(see ج • ل in ل جَاهِلِيَّةٌ)

(imperf. 2 p.m. plu.) تَظُنُّونَ  
you entertain wrong thoughts

(imperf. 1st. p. plu.) نَظَنُّ  
we deem

(n.) acc. ظَنًّا، الظَّنَّ nom. ظَنٌّ  
thinking (1)

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ  
And what is thinking of those who forge lies against Allah? [10:60]

conjecture (2)

وَمَا يَسْتَفِيعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ السُّعْيَ  
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.) الظَّنُّ

(act. pic. m. plu.) الظَّانِّينَ  
entertainers of evil thoughts

(perf. 1st p. plu.) ظَنَّا  
we thought (1)

وَأَنَّا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسَ وَالْجِنَّ عَلَى اللَّهِ كَذِبًا  
And we thought that human-kind and jinn would never forge against Allah a lie. [72:5]

we knew (2)

وَأَنَّا ظَنَنَّا أَن لَّنْ نَجْعَلَ اللَّهُ فِي الْأَرْضِ

And we know that we cannot frustrate Allah in the earth. [72:12]

(imperf. 3 p.m. sing.) يَظُنُّ  
~thinks

(imperf. 3 p.f. sing.) تَظُنُّ  
~thinks

(imperf. 1st. p. sing.) أَظُنُّ  
I think

(imperf. 3 p.m. plu.) يَظُنُّونَ  
they know

(they believe) (1)

الَّذِينَ يَظُنُّونَ أَنَّكُمْ مُّسْلِمُونَ وَالرَّحْمَٰنُ

Who know (believe in) that they will meet their Lord. [2:46]

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ  
إِلَّا مَا فِي دُلَاقِهِمْ إِلَّا يَظُنُّونَ

And some of them are unlettered ones who know not the Book but only (from) hearsay, and they do but conjecture. [2:78]

they know (3)

إِنَّهُمْ كَانُوا يُظْهِرُوا عَلَيْكُمْ رَحْمَتَهُمْ

Verily they, if they come to know of you, would stone you. [18:20]

(juss. 3 p.m. plu.)

they knew not

أَوِ الْبَطْلُ الَّذِينَ لَمْ يُظْهِرُوا عَلَىٰ عُرُوفِ النِّسَاءِ

Or children who know naught of women's nakedness.

[24:31]

(perf. 3 p. m. plu.) iii

<they helped, support

to help, ظَاهِرٌ مُّطَاهِرَةٌ

support others (in the sense of collaboration), to back, or support enemies

وَمَا ظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ

And helped (others) in driving you out. [60:9]

(juss. 3 p.m. plu.)

they did not back up against SS

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الشَّرْكِ كُنْتُمْ تُؤَكِّدُونَ

يَنْقُصُونَكُمْ نِسَاءً أَوْ لَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا

Except those of polytheists with whom you covenanted and they have not aided you in aught, nor have they backed up any one against you. [9:4]

ظ ه ر ★

(perf. 3 p.m. sing.)

<is open (opp. secret, concealed)

ظَهَرَ يَظْهَرُ ظُهُورًا (ف)

to appear, become distinct, clear, open, to come out, to ascend

مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

What is open and what is concealed. [6:151]

(imperf. 3 p.m. plu.)

they mount, (1)

they ascend

وَمَعَالِجَ عَلَيْهِمَا يَظْهَرُونَ

And stairs whereby they ascend. [43:33]

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ

Thus they were not able to mount it. [18:97]

(imperf. 3 p.m. plu.) acc.

they get upper (2) hand

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَقْبَلُوا مِنْكُمْ إِلَّا ذِمَّةً

How (can there be any treaty for them) when, if they have the upper hand, they respect not regarding you (either) kinship or agreement. [9:8]

(imperf. 3 p.m. sing.) iv  
~informs, discloseth (1)

- (1) to disclose iv أَظْهَرَ إِظْهَارًا  
(2) to cause to appear  
(3) to make SS overcome  
(4) to enter upon the time  
of noon

عِلْمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا

He is the Knower of the unseen. He discloseth not His unseen unto anyone. [72:26]

cause to (2)  
appear SS

إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

Verily ! fear that he may change your religion or he may cause to appear corruption in the land. [40:26]

(el. 3 p. m. sing.) iv  
~may make or cause to overcome

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

He it is who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them. [61:9]

(imperf. 2 p.m. plu.) iv  
ye enter upon at noon

يُظْهِرُ

أَظْهَرَ

لِيُظْهِرَ

يُظْهِرُونَ

(imperf. 3 p.m. plu.) iii  
they put away their wives  
by pronouncing Zihar.

الَّذِينَ يُظْهِرُونَ مِنْكُمْ مَنْ يَسَاءُ بِهِمْ  
تَاهُنْ أُمَّهَاتُهُمْ

As to those among you who put away their wives by declaring 'Zihar', they are not their mothers. [58:2]

(Zihar, an old form of divorcing a woman. The husband saying to the wife, 'thou art to me as the back of my mother.' The word **ظَهَارٌ** Zihar is derived from **ظَهَرَ** meaning back. The Quran while not recognizing this form as a non-returnable divorce, made necessary for a husband in such a case to make an expiation before re-establishment of the conjugal rights).

(imperf. 2 p.m. plu.) iii  
ye declare 'Zihar'

وَمَا جَعَلَ أَزْوَاجَكُمْ إِنِّي تُظْهِرُونَ مِنْهُنَّ أُمَّهَاتَكُمْ  
And He made not your spouses whom ye declare to be as your mothers' back, your (real) mothers. [33:4]

~apprised iv أَظْهَرَ

وَأَظْهَرَهُ اللَّهُ عَلَيْهِ

And Allah apprised him thereof or Allah has disclosed it to him. [66:3]

excellent names of God.)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

He is the First and the Last  
and the Outward and the  
Inward. [57:3]

acc. ظَاهِرٌ nom. ظَاهِرٌ

(act. pic. m. sing.)

outward (1)

أَمْ تُنَبِّئُونَهُ بِمَا لَا يَخْلُ

فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِنَ الْقَوْلِ

Would ye inform Him that  
of which He knoweth not  
on the earth or is it by  
way of outward saying ?

[13:33]

outwardness, (2)

open (outside)

وَدُّوا ظَاهِرَ الْأَشْمِ وَبَاطِنَهُ

And avoid open sins and  
secret ones. [6:120]

appearance (3)

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا

They know some appearance  
of the life of the world.

[30:7]

outer side (4)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَالظَّاهِرُ مِنْ رَيْبِهِ الْعَذَابُ

The inner side whereof con-  
taineth mercy, while the  
outer side thereof is to-  
ward the doom. [57:13]

وَلَهُ الْمَحْمَدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا

وَجِينَ تَظْهَرُونَ

And His is all praise in the  
heavens and the earth !  
and at the sun's decline  
and when ye enter the  
noon. [30:18]

(perf. 3 p.m. dual.) vi

تَظَاهَرَا

<the twain support  
each other

to support vi تَظَاهَرَا  
each other against SS

قَالُوا يَسْمَعُونَ تَظَاهَرَا

they said : two magics sup-  
porting each other. (i.e.  
two magicians) [28:48]

(imperf. 2 p.m. plu.) vii تَظَاهَرُونَ

ye support each other against

(one ت is dropped in تَظَاهَرُونَ)

وَيُخْرِجُونَ فَوْقًا وَيَتَكَلَّمُونَ بِظَاهِرٍ

عَلَيْهِمْ بِالْأَشْمِ وَالْعَدَاوَةِ

And drive out a party of you  
from their homes and  
support each other against  
them with guilt and ini-  
quity. [2:85]

back (n.) ظَهْرٌ

backs (n. p.) ظُهُورٌ

(sing.) ظَهْرٌ

the outward (n.)

الظَّاهِرُ

opp. الْبَاطِنُ inward (one of the

(act. 2 pic. m. sing.)  
helper, one who backs up,  
supporter

aider against SS عَلَى -

وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا

And the disbeliever is ever  
an aider against his Lord.  
[25:55]

the heat of noon (n.) الظَّهِيرَةُ

وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ

And when you put off your  
clothes for the heat of  
noon. [24:58]

behind the back ظَهْرًا

وَأَخَذَ ثَوْبَهُ وَرَاءَ كَتِفَيْهِ

And you put Him behind  
you on backside. [11:92]

(The phrase means: you  
have neglected Him as a  
thing cast behind your  
backs.)

(act. pic. m. plu.) acc. ظَاهِرِينَ  
masters, those who are upper-  
most

يَقُومُ لَكُمْ أَلْيَوْمَ 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 نَسِئَ ظَاهِرَةٍ وَأَيَّانَةٍ

And He granted to you His  
favours compete outward-  
ly and inwardly. [31:20]

appeared, (2)  
easy to be seen

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا  
قُرًى ظَاهِرَةً

And We made between them  
and the towns which We  
had blessed, other towns  
easy to be seen. [34:18]

\*\*\*



## كتاب العين

★ ع ب ث ★

(imperf. 2 p.m. plu.) تَعْبَثُونَ  
<you sport

عَبَثَ يَبْهَثُ عَبَثًا (س)  
to play, sport in a frivolous  
manner

أَتَبْنُونَ بِكُلِّ رِجٍّ أَيْهَ تَعْبَثُونَ  
Do you build on every height  
a monument—you (only)  
sport (i. e. as a mark  
indicative of splendour  
and commemorating deeds  
of valiance). [26:128]

Note : The verb تَعْبَثُونَ has  
occurred as *hal. acc.* to  
mean : you do.....in  
vanity.

(v.n.) acc. عَبَثًا  
in vain, to sport, jest

★ ★ ★ ★

عَاذَ see (prop. n.) ع د و

عَادَ see (a verb) ع و د

عَامٌ see (year) ع و م

ع ب أ

(imperf. 3 p.m. sing.) (h.v.) يَعْثَا  
<~cares for

عَبَا يَعْثَا عَبَا (ف)  
to care for, to be solicitous

قُلْ مَا يَشْعُرُكَ مَوْلَانِ لَوْلَا دَعَاؤُكَ  
Say : my Lord careth not for  
you, were it not for your  
prayer. (Jid.) Say : my  
Lord would not concern  
himself with you but for  
your prayer (Pic.) [25:77]

(perf. 1st p. plu.) عَدْنَا  
we worshipped

وَقَالُوا لَوْلَا رَحْمَتُ الرَّحْمَنِ مَا عَدَبْنَاهُمْ  
And they said: Had the  
Compassionate willed we  
should not have worship-  
ped them. [43:20]

(imperf. 3 p.m. sing.) يَعْبُدُ  
~worships

(imperf. 3 p.m. plu.) يَعْبُدُونَ  
they worshipped

(imperf. 3 p.m. plu. el.) لِيَعْبُدُوا  
they should/in order to/  
that they may/worship

أَنْ يَعْبُدُوهُمْ n.d.  
worship them (f.)

لِيَعْبُدُونِ (el. com.)  
(or in order to, that  
they) worship me

Note: the final نِ is a short  
form of فِي of pronomi-  
nal and not a نَ plu.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ  
And I have not created the  
jinn and mankind but that  
they should worship Me.  
[51:56]

(imperf. 2 p.m. sing.) تَعْبُدُ  
thou worship

(imperf. 2 p. m. plu.) تَعْبُدُونَ  
you worship

لَا تَعْبُدُونَ  
you shall not  
worship (i.e., negative لَا is  
prefixed)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا  
Deem ye that We have crea-  
ted you in vain? [23:115]

ع ب د ★

(perf. 3 p. m. sing.) عَدَّ  
~worshipped

عَدَّ يَعْبُدُ عِبَادَةً  
وَعِبَادَةً وَ عِبَادَةً (ن)  
to serve, 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 الْفِرَّةَ وَالْأَنْثَارَ يَرْعَبُدَ الظَّالِمُونَ  
He made some of them  
apes and swine, and (those  
who) worshipped the devil.  
[5:60]

Note: the word عَدَّ acc-  
ording to the majority of  
the commentators, is a  
plural noun, i.e., plural of  
عَابِدُ worshipper. Thus  
the verse means: He  
made some of them opes  
and swine and worship-  
pers of the devil.

(perf. 2 p. m. plu.) عَدْتُمْ  
you worshipped

bond man *opp.* a free man (*i.e.* owned by a human being)

وَالْعَبْدُ الْمُؤْمِنُ خَيْرٌ مِّنْ الْمُشْرِكِ

A believing bondman is better than an infidel (who ascribes divinity to anything besides God).

[2:221]

a servant, a (2)  
bondman or a slave possessed and governed by Allah. Thus all human beings are Allah's bondmen and bondwomen.

Thus when this word is used in the Quran in relation to Allah it applies on those who willingly submit themselves to Allah and obey His commands that come down to them through His Prophets.

*compare :*

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِتَالُ فِي سَبِيلِ اللَّهِ  
الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ

O you who believe ! Just retribution is ordained (or prescribed) for you in case of killing : the free for the free, and the slave for the slave. [2:178]

لَنْ يَسْتَكْبِرَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ

The Messiah never did scorn to be Allah's bondman.

[4:172]

(*imperf. 1st p. sing.*) اَعْبُدْ

I worship

that I may *acc.* اَنْ اَعْبُدْ  
worship

(*imperf. 1st p. plu.*) نَعْبُدْ

we worship

(*perate m. sing.*) اَعْبُدْ

(thou) worship !

(*perate. m. plu.*) اَعْبُدُوا

(you) worship !

(you) worship me (*com.*) اَعْبُدُونِي

(you) worship me (*com.*) اَعْبُدُونِي

(*perate. neg. m. sing.*) لَا تَعْبُدْ

(thou) worship not !

(*perate. neg. m. plu.*) لَا تَعْبُدُوا

you worship not !

(*3 p. m. plu.*) يُعْبَدُونَ

they are to be worshipped

اَجَعَلْنَا مِن دُونِ الرَّحْمَنِ الْهَمَةَ يُعْبَدُونَ  
Have We appointed gods  
beside the Compassionate  
to be worshipped. [43:45]

(*perf. 2 p.m. sing.*) ii عَبَدْتَ

< thou enslaved

ii عَبَدَ يَمْبُدُ يَمْبُدًا

to enslave, subjugate, to make (a road) possible for traffic, to make serviceable, enthrall

(*n. nom.*) عَبْدٌ، عَبْدٌ، الْعَبْدُ

(*gen.*) عَبْدٍ (*acc.*) عَبْدًا

a slave or a (1)

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

Assuredly in their stories is  
a lesson for men of under-  
standing. [12:111]

(prate. m. plu.) viii **اعْتَبِرُوا**  
you take a lesson !

< **اعتبر** اعتباراً viii  
consider, take into account  
observe carefully, have re-  
gard to

فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

So learn a lesson O ye en-  
dowed 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 نَخَافُ مِنْ رَبَّنَا وَيَوْمَ نَقُومُ

Verily we dread from our  
Lord a Day grim and dis-  
tressful. [76:10]

ع ب ق ر

< **عَبَقَرِيَّ** (carpets (n.))

iii. fine, of finest quality,

two bond- (n. dual.) acc. **عَبْدَيْنِ**  
men (of Allah)

(n. p.) acc. { **عِبَادُ، عِبَادُ**  
bondmen **الْعِبَادُ، الْعِبَادُ**  
of Allah

nom. **الْعَابِدُونَ** acc. **الْعَابِدِينَ**

(act. pic. m. plu.)

worshippers

(act. pic. f. plu.) **عَابِدَاتُ**

worshipper women

worship (v. n.) **عِبَادَةٌ**

★ ع ب ر

(imperf. 2 p. m. plu.) **تَعْبِرُونَ**  
you interpret

**عَبَّرَ يَعْْبِرُ عَبْرًا وَ عِبَارَةً (ن)**

to state clearly, to interpret

إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ

If ye can interpret dreams.

[12:43]

acc., n. d. **عَابِرِينَ** < **عَابِرِيَّ**

(act. pic. m. plu.)

those who cross

**عَبَّرَ يَعْْبِرُ عَبُورًا (ن)**

to cross (a bridge or way)  
to pass

إِلَّا عَابِرِي سَبِيلٍ

Except (in case of) passing  
(crossing) the way. [4:43]

admonition (n.) **عِبْرَةٌ**

a lesson by which one can  
take warning or example

And if they solicit God's favour they shall not be regarded with favour (*Rod., Sale.*). If they petition their Lord to cancel their compact, or to restore them to the world, He will not do so *i.e.*, He will not restore them to the world; knowing that, if they were restored, they would return to that which they have been forbidden to do. (Qr.)

## ع ت د ★

(*perf. 3 p. f. sing.*) viii  
 < got ready, prepared

to get ready, viii  
 أَعَدَّ إِعْدَادًا  
 prepare

<< عَدَّ يَعُدُّ عَدًّا (ن)  
 to be ready

(*perf. 1st. p. plu.*) viii  
 we have prepared

(*pact. 2 pic. m. sing.*) عَدُّ  
 ready

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَدِيدٌ

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.*) عَتِيقُ  
 < 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 يَتَعَبُّ عِتَابًا وَعِتَابًا (ن)  
 to blame

(*3 p. m. plu.*) pip. x يَسْتَعْبِرُونَ  
 they will be (or they are)  
 given leave to seek pleasure of

يَوْمَئِذٍ لَّا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعِيذُهُمْ  
 وَلَا هُمْ يُسْتَعْبَرُونَ

On that day the excusing of  
 themselves will not profit  
 those who did wrong nor  
 shall they be allowed to  
 please (Allah). [30:57]

(*pic. pact. m. plu.*) acc. iv مَعْتَبِينَ  
 < they are allowed to seek  
 pleasure

to regard iv أَعْتَبَ إِعْتَابًا  
 with favour, to show  
 favour to

وَأَن يَسْتَعْبِرُوا مِنَّا هُم مِّنَ الْمُعْتَبَرِينَ

And if they seek to please  
 (Allah) they will not be  
 of those who are allowed  
 to please Allah (*Jid.*)

[41:24]

وَعَوُّوْهُوَ أَكْبَرًا

they have exceeded (the bounds) with excess great.

[25:21]

disdain (2) nom.

عَوُّ

بَلْ لَّجَوْنَا فِي عَصْوِ وَنُفُورٍ

Aye they persisted in disdain and aversion. [67:21]

extreme (1) acc. (n.)  
(degree)

عِيًّا

وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا

I have reached an age of an extreme (degree) [19:8]

most in excess (2)

أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا

Whichever of them against the Compassionate were most in excess. [19:69]

ع ث د ★

(perf. 3 p.m. sing.) pp.  
~is stumbled

عَوَّ

عَوَّ يَعُوُّ عَوْرًا وَ عَوْرًا (ض، ن)

to stumble,

عَلَى -

to become acquainted with,  
to light upon.(perf. 1st. p. plu.) iv  
we cause to light upon

أَعْرَضْنَا

&lt; أَعْرَضَ إِعْضَارًا iv

to cause to light upon

عَقَّ يَمُتُّ عَقَاةً (ن)

to become old, to remain in  
a good condition

وَلْيَلْبِثُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambu-  
late the ancient House.

[22:29]

ع ت ل ★

(perate. m. plu.)

اَعْتَلَوْا

(you) drag!

عَتَلَ يَعْتِلُ عَتَلًا (ض، ن)

to drag, push violently

فَاَعْتَلَوْهُ إِلَى سَوَاءِ الْجَحِيمِ

Lay hold of him and drag  
him unto the midst of the  
flaming fire. [44:47]

violent, rude (n.)

عَتَلٌ

ع ت و ★

(perf. 3 p. f. sing.) w.v.  
~trespassed

عَتَفَ

&lt; عَتَا يَنْتَوُ عَتَوًّا (ن)

to be proud, rebellious,  
decrepit,to disdain, to exceed a bound-  
ary in rebellious way(perf. 3 p.m. plu.) w.v.  
they exceeded

عَوَّا

exceeding (1) acc. v.n.  
(the boundary)

عَوَّأَ

to please. *iv*  
delight

(*perf.* 3 *p. f. sing.*) *iv*  
~(*f*) pleased

(*imperf.* 3 *p. f. sing.*) *iv*  
delights

(*imperf.* 3 *p. f. sing.*) *iv*  
~delights

وَلَا تَرَىٰ أَنَّهُمْ يُحِبُّونَ آبَاءَهُمْ  
And when thou seest them  
their figures please you.  
[63:4]

(Note : For plural the verb  
3 *p. f. sing* is used).

*pip. juss.*  
(*imperf.* 3 *p. f. sing.*)  
~should not amaze,  
let not amaze

لَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ  
Let not wherefore their  
riches and their children  
amaze you. [9:55]

marvellous (1) (*v.n.*) *nom.*

وَأَنْ تَعْجَبَ قَوْلُهُمْ  
And shouldst thou marvel,  
then marvellous is their  
saying. [13:5]

wonderment (2) (*v.n.*) *acc.*

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ  
Was it a matter of wonder-  
ment to the people that  
We reveal unto a man?  
[10:2]

ع ث و ★

(*perate. neg. m. plu.*)  
do not act curruptly

عَا يَمْزُغُونَ رَعِيَ يَعْنِي عِيًّا  
to evil,  
mischief (ن، س)

وَلَا تَمْسُوْا فِي الْأَرْضِ مُفْسِدِينَ  
And do not act wickedly on  
earth by spreading corrup-  
tion. [2:60]

ع ج ب ★

(*perf.* 3 *p.m. plu.*)  
they marvelled

< عَجِبَ يَعْجَبُ عَجَابًا (س)  
to wonder, marvel, be  
astonished, be amazed,  
to wonder at مِنْ، لِ

(*perf.* 3 *p.m. sing.*)  
thou marvelled

(*perf.* 2 *p.m. plu.*)  
you marvelled

(*imperf.* 2 *p.m. sing.*) *juss*  
thou marvel

إِنْ تَعْجَبَ

(*imperf.* 2 *p.m. plu.*)  
you marvel

(*imperf.* 2 *p. f. sing.*)  
thou (*f*) marvel

(*perf.* 3 *p.m. sing.*) *iv*  
<~pleased

(imperf. 3 p.m. plu.) iv  
they frustrate

to frustrate, أَعْجَزَ إِعْجَازًا  
to make powerless, to  
make (one) incapable

(imperf. 3 p.m. sing.) el.  
can frustrate

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ  
And Allah is not such that  
anything can frustrate Him.  
[35:44]

'(apder.f.sing)iv  
litt: frustater  
meta: a miracle  
the word is often  
used to refer to  
the inimitable  
sublimity of the  
Quran as it is  
a living Miracle

(imperf. 1st p. plu.)  
نُعْجِزُ

we shall not (neg. نُعْجِزُ)  
(and can not) frustrate

عَجُوزٌ an old (women)  
(who has passed child  
bearing age)

قَالَتْ يَوِئَسًا لِّيَ الْوَيْلُ وَآَنَا عَجُوزٌ  
She said: O wonder! shall I  
bring forth when I am old.  
[11:72]

wonder (3)

كَانُوا مِن آيَاتِنَا عَجَبًا  
(They) were of Our signs a  
wonder. [18:9]

a marvel (4)

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا  
And it took its way into the  
sea—a marvel! [18:63]

wondrous (5)

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا  
We have listened to a Recita-  
tion wondrous! [72:1]

(Note: The word عَجَبًا does  
not have different meanings  
in above verses, only their  
grammatical placing causes  
it to be rendered in differ-  
ent imports of the word :  
wondering, wondrous etc.)

wondrous (act. 2 pic.) عَجِبْتُ

astounding (ints.) عَجَابٌ

★ ع ج ز

(perf. 1st p. sing.) عَجَزْتُ  
I become incapable

عَجَزَ يَعْجِزُ عَجْزًا وَ مَعْجِزَةً وَ عَجَزَانَا  
وَ عَجَزَ يَعْجِزُ عَجْزًا (ض، ت)  
to lack strength, to become  
incapable, powerless

أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْعُرَابِ  
Was I incapable of being like  
this raven! [5:31]



&lt; عَجِفَ يَعْجِفُ عَجْفًا (س.)

to be lean (animal)

★ ع ج ل

(perf. 1st. p. sing.) عَجَلْتُ

&lt; I hastened

عَجَلَ يَعْجَلُ عَجَلًا وَ عَجَلَةً (س)

to hasten

to hasten with SS ب -

to hasten against SS عَلى -

(perf. 2 p.m. plu.) عَجَلْتُمْ

you hastened

(or) you anticipated

عَجَلْتُمْ أَمْرَكُمْ

Have you anticipated the command of your Lord.

[7:150]

Note: عَجَلْتُ is here synonymous with مَسَقَمْتُ LL)

(perate neg. m. sing.) لَا تَعْجَلْ

(thou) hasten not

فَلَا تَعْجَلْ عَلَيْهِمْ

So hasten thou not against them. [19:84]

وَلَا تَعْجَلْ بِالْقُرْآنِ

And hasten thee not with the Quran. [20:114]

(imperf. 2 p.m. sing.) el.

that in order to make haste

&lt; trunks (n. p.)

أَعْجَازُ

(sing.) عَجْرٌ

the back side of a body,

trunk

(Ap-der. m. plu.) iii مَعْجِرِينَ

&lt; frustraters

to frustrate, iii عَاجَرَ مَعْجَرَةً

to make powerless

(Ap-der. m. sing.) iv مَعْجِرٌ

frustrater

(perate, m. plu.) iv مَعْجِرِينَ

frustraters (1)

لَا تَحْسِبَنَّ الَّذِينَ كَفَرُوا مَعْجِرِينَ فِي الْأَرْضِ

Deem not those who disbelieve able to frustrate (His purpose) on the earth.

[24:57]

those who escape (2)

إِنَّ مَا تَعْدُونَ لَأَيُّهَا وَمَا أَنتُمْ بِمَعْجِرِينَ

Verily that which ye are promised is sure to arrive, and ye can not escape. (Jid.) (you can not frustrate it.—Arb) [6:134]

(as above (n.d.) مَعْجِرِينَ)

وَأَعْلَمُوا أَنَّكُمْ عَجْرٌ مَعْجِرُونَ لِلَّهِ

And know that ye cannot escape (or frustrate) Allah.

[9:2]

★ ع ج ف

&lt; very lean (ones), (n. p.)

عِجَافٌ

emaciated

(sing.) عَجِفٌ، أَعْجَفُ

haste (v.n.) عَجَلَ  
(act. pic. f. sing. n.) الْمَاجِلَةُ  
the quick-passing (world)  
ever hasty (acc. ints. n.) عَجُولًا  
hastening (v.n.) x اسْتَعْجَلَ  
a/the calf عَجَلًا، الْعِجْلُ

★ ع ج م

<foreign (tongue) (n.) أَعْجَمِيَّةٌ  
litt. a Non-Arab or one who  
has an impediment in  
speech

لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ وَأَعْجِبُوا  
The tongue of him unto  
whom they incline is  
foreign. [16:103]

(in) a foreign tongue acc. أَعْجَمِيَّةً  
foreigners (n. p.) acc. الْأَعْجَمِيَّةِ  
(Non-Arabs)

★ ع د د

(perf. 3 p.m. sing.) assim عَدَّ  
<~counted  
عَدَّ بِعَدِّ عَدًّا وَ عِدَّةً (ن)  
to count, number, reckon

لَقَدْ أَحْصَاهُ وَعَدَّهُ عِدًّا  
Assuredly He comprehended  
them a (full) counting.  
[19:94]

(imperf. 2 p.m. plu.) (assim) تَعْدُونَ  
you count

(perf. 3 p.m. sing.) ii عَجَلَ  
<~hastened

as R.F. عَجَلَ تَنْجِيلاً  
(perfect 1st p. sing.) ii عَجَلْنَا  
we hastened

(imperf. 3 p.m. sing.) ii يُعَجِّلُ  
~hasten

(perate. m. sing.) ii عَجِّلْ  
(thou) hasten !

(perf. 3 p.m. sing.) iv أَعَجَلَ  
<~made SS hasten  
to make SS أَعَجَلَ إِعْجَالًا  
hasten

(perf. 3 p.m. sing.) v تَعَجَّلَ  
<~hastened

as R.F. v، تَعَجَّلَ تَنْجِيلاً  
(perf. 2 p.m. plu.) x اسْتَعْجَلْتُمْ  
you sought to be hastened

to seek SS اسْتَعْجَلَ اسْتِعْجَالًا  
to be hastened also as RF

(imperf. 3 p.m. sing.) x يَسْتَعْجِلُ  
~seeks SS to be hastened

(imperf. 3 p.m. plu.) x يَسْتَعْجِلُونَ  
they seek ~to hasten

(imperf. 2 p.m. plu.) x تَسْتَعْجِلُونَ  
you seek ~to hasten

(perate. m. sing.) x لَا تَسْتَعْجِلْ  
(thou) do not seek ~to  
hasten

(perate. m. plu.) x لَا تَسْتَعْجِلُوا  
(you) do not seek ~to  
hasten

number, counting (n.) عَدَدٌ  
<some number (1) (v.n.) عَدَّةٌ  
lit. counting, to count

فَوَدَّ أَنَّ يَأْتِيَ آخِرَ

(For him) the same number  
of other days. [2:184]

waiting period (2)  
for a women after she is  
divorced or becomes a wi-  
dow

وَأَحْصُوا الْوَدَّعَةَ

And count their waiting  
period. [65:1]

number, (3)  
counting

رَبِّي أَعْلَمُ بِعَدَّتِهِمْ

My Lord is best Knower of  
their number. [18:22]

★ ع د س

lentils (n.) عَدَسٌ

★ ع د ل

(perf. 3 p.f. sing.) عَدَلَ  
~proportioned

عَدَلَ بِعَدْلٍ عَدْلًا وَ عَدَالَةً (ض)  
to act justly

equitably, with fairness,  
to proportion, i.e., to ad-  
just properly as to rela-  
tive magnitude

(imperf. 2 p.m. plu.) (juss.) تَعَدُّوا  
you count

if you count إِنْ تَعَدُّوا

(imperf. 1st. p. plu.) نَعُدُّ  
we count

we used to كُنَّا نَعُدُّ  
count or reckon

(perf. 3 p.m. sing.) assim ii عَدَدَ  
<~counted

as R. F. عَدَدَ تَعْدِيدًا  
(perf. 3 p.m. sing.) assim iv أَعَدَّ  
<~made ready, prepared

to prepare, أَعَدَّ إِعْدَادًا لَ  
make ready

assim. iv أَعَدُّوا  
(perf. 3 p. m. plu.)

they perpared أُعِدَّتْ  
assim iv

(p. p. 3 p. f. sing.) ~is prepared  
أُعِدَّتْ

(perate. m. plu.) assim iv أَعِدُّوا  
(you) prepare

assim iv تَعَدُّونَ  
(imperf. 2 p. m. plu.)

<you count  
as R.F. اَعْتَدَّ اِعْتِدَادًا

(to count)  
(act. pic. m. plu.) assim. عَادَنَ

those who count  
(pic. pact. m. sing.) مَعْدُودٌ

counted (one)  
(pic. pact. f. plu.) مَعْدُودَاتٌ

<counted (ones)  
(sing.) مَعْدُودَةٌ

Note : The verb **عَدَلَ**

means to judge, act justly and to equalize. When followed by a proposition

**ب** or **بَيْنَ** it signifies the meaning to equalize.

(imperf. 2 p. m. plu.) f.d. **تَعْدِلُوا**  
you act justly

(perate. m. plu.) **اَعْدِلُوا**  
(you) act justly

compensation (1) (v.n.) **عَدْلٌ**

**وَلَا يُؤْخَذُ بِهَا عَدْلٌ**

Nor shall compensation be taken. [2:48]

equity (2)

**يُحْكَمُ بِهِ ذَوَا عَدْلٍ تَنْكُرُ**

Shall be judged by two men of equity. [5:95]

equivalent (3)

**أَوْعَدَلْ ذَلِكَ صِيَامًا**

Or the equivalent thereof in fasts. [5:95]

justice (4)

**وَتَشْتَكِي كَيْدَ رَبِّكَ صِدْقًا وَعَدْلًا**

And perfected is the word of thy Lord in veracity and in justice. [6:115]

★ ع د ن

<everlasting (v.n.) **عَدْنٌ**

to make an

- **بَيْنَ** ، **ب**

equality between two things

**الَّذِي خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ**

Who created thee, then moulded thee, then proportioned thee. [82:7]

(imperf. 3 p. f. sing.) juss. **تَعْدِلْ**  
it (soul) makes equal

**إِنْ تَعْدِلْ كُلَّ عَدْلٍ لَا يُؤْخَذُ بِهَا**

if (she i.e., the soul, person) offers every equivalent it shall not be accepted. [6:70]

(imperf. 1st. p. sing.) el. **أَلَا عَدَاءُ**،  
that I may act justly

(imperf. 3 p. m. plu.) **يَعْدِلُونَ** - **ب**  
they make equality (1)

**ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ**

Yet those who disbelieve equalize others with their Lord. [6:1]

they judge (2)

**وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ**

And of the people of Musa there is a community guiding (others) by the truth and judging thereby (i.e., according to the law of Islam—*Jid.*) [7:159]

they equalize (3)

**بَلْ هُمْ قَوْمٌ يَعْدِلُونَ**

But they are people who equalize. (i.e., others with their Lord). [27:60]

كَمِنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادِلًا لَشَرِّ عَلَيْهِ

But whosoever is driven by necessity, neither desiring nor transgressing for him is no sin. [2:173]

(act. pic. m. plu.) عَادُونَ / عَادُونَ  
transgressors

بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

Nay! Ye are a people transgressing. [26:166]

'Ad (proper n.)

وَالَّذِينَ آوَوْا إِلَىٰ آلِهِمْ هُمُودًا

And unto 'Ad we sent their brother Hud (i.e., their countrymen) belonging to the same tribe or town.

[7:65]

(عَادَ 'Ad', an Arab people flourishing in the south of the Arabian peninsula, with their dominion extending from north of the Gulf in the east to the southern end of the Red sea in the west. Their story was well known to the Arabs of the holy Prophet's time. The ancient poets knew 'Ad as an ancient nation that had perished, hence the expression "since the time of 'Ad." Their kings are mentioned in the Diwan of

عَدَنَ يَبْدُونَ عَدَنًا

وَعُدُونَا (ن) - ب

remain, abide

(this word belongs to Syriac origin (Syuti); it is always used as genitive possessed

by جنات garden)

ع د و ★

(imperf. 3 p.m. plu.) w.v. يَبْدُونَ  
< they transgress

عَادًا يَبْدُونَ عَدُوًّا وَ عَدَوَانًا (ن)

to go rapidly, run, transgress, to pass beyond SS,

to pass from, عَنْ - overlook

(perate. neg. m. sing.) لَا تَعْدُ

do not pass from or do not overlook

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ

And let not their eyes overlook them. [18:28]

(perate neg.m. plu.) لَا تَعْدُوا  
do not transgress

وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ

And We bade them: transgress not the Sabbath.

[4:154]

(act. pic. m. sing.) عَادَ  
transgressor (1)

عَادَ

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ  
And whosoever trespasseth  
the bounds of Allah, then  
verily these ! they are the  
wrongdoers. [2:229]

(perf. 3 p. m. sing.) viii اَعْتَدَى  
< ~transgressed

viii اَعْتَدَى يَعْتَدِي اَعْتَادًا  
as v to transgress,  
to be hostile, عَلَى -  
froward, to violate, raid,  
attack

to transgress (1)  
(without a preposition fo-  
llowed)

فَمَنْ اَعْتَدَى يَعْذِلْكَ فَكَفَّ عَذَابَ الْاَلَمِ  
So whosoever transgresseth  
thereafter, for him there  
shall be a torment afflic-  
tive. [2:178]  
to violate (2) عَلَى -

فَمَنْ اَعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ يَوْمَئِذٍ  
مَا اَعْتَدْتُمْ عَلَيْهِمْ

So whosoever then offereth  
violence unto you, offer  
violence unto him, the like  
of violence unto you.  
[2:194]

(perf. 3 p.m. plu.) viii اَعْتَدُوا  
they trespassed

we have trespassed viii اَعْتَدَيْنَا  
we have not trespassed مَا اَعْتَدَيْنَا

Hudhailites هَذَٰلِكَ and  
their prudence in that of  
Nabigha.

(Encyclopædia of Islam)

They were zealous idolaters.

The Adites were separated  
only by a few generation  
from the people of Noah.  
The tribe of 'Ad, the son  
of Aws اَوْس , the son of  
سَام Sam, the son of  
نُوح Noah, who after  
confusion of the tongues  
settled in اَلْاَحْصَافُ al Ah-  
qaf, or the winding sands  
in the province of Ha-  
dhramaut, where his pos-  
terity greatly multiplied.

(Jid. > Sale)

(perf. 2 p.m. plu.) iii عَادَيْتُمْ  
you treat with enmity

< عَادَى مُعَادَاةً وَ عِدَامًا  
to treat with enmity,  
hostility, to become dis-  
tant, aloof from

<< عَادَا يَعْذِرُ عَذْرًا وَ عُذْرًا وَ عَذْوَانًا  
to be unjust, to injure عَلَى (ن) -

(imperf. 3 p.m. sing.) v يَنْعَدِي  
< ~trespasses

يَعْدَى يَعْتَدِي تَعْدِيًا v  
to cross, overstep, to tra-  
verse, to exceed a bound-  
ry, to go beyond limit, to  
trespass

وَأِنْ اِنتَهُوْا فَلَا عُدُوَانَ اِلَّا عَلَى الظَّالِمِيْنَ

So if they desist then there  
is no violence save against  
the wrongdoers. [2:193]  
harshness (2)

اَيُّهَا الْاَكْبَرَيْنِ قَفَيْتُ فَلَا عُدُوَانَ عَلَيَّ

Whichsoever of the two terms  
I shall fulfil it shall be no  
harshness to me. [28:28]  
transgression (3)

وَمَنْ يَفْعَلْ ذَلِكَ عُدُوًّا تَاوَلًا وَظُلْمًا سَوْفَ نُصِيبُهُ تَارًا

And whosoever doth that in  
transgression and wrong,  
presently We shall roast  
him in fire. [4:30]

enmity (v.n.) عَدَاوَةٌ

<side (n.) عُدْوَةٌ

lit. a side of valley, bank of  
river

اِذْ اَنْتُمْ بِالْعُدُوَّةِ الَّتِي بَيْنَكُمْ وَبِالْعُدُوَّةِ الْقُصْرَى

And (recall) when ye were  
on the near side and they  
were on the yonder side.  
[8:42]

(act. pic. f. plu.) الْعَادِيَاتُ

<those who (f) run rapidly,  
coursers

عَدَا يَعْذُو عُدْوًا (ن)

to go rapidly, run

وَالْعَدِيَّتِ ضَبْحًا

By the striking coursers.

[100:1]

(imperf. 3 p.m. plu.) viii يَعْتَدُوْنَ  
they trespass

كَانُوا يَعْتَدُوْنَ

they were ever transgressing  
[2:61]

f.d., acc.

(imperf. 2 p.m. plu.) تَعْتَدُوْا

yon trespass

incite you to trespass اَنْ تَعْتَدُوْا

(imperf. 2 p.m. plu.) el. لِيَتَعْتَدُوْا  
that ye may trespass

(perate. m. plu.) اَعْتَدُوْا  
(you) offer violence !

(sec. 2 اَعْتَدِيْ)

(perate. neg. m. plu.) لَا تَعْتَدُوْا  
(you) trespass not !

(Ap-der. m. sing.) مَعْتَدٍ

trespasser

الْمُعْتَدِيْنَ acc. الْمُتَعَدِّوْنَ

(Ap-der. m. sing)

trespassers

<spitefully, (v. n.) acc. عَدُوًّا  
wrongfully

from R. F.

عَدُوٌّ، الْعَدُوُّ enemy (v. n.)

enemy acc. عَدُوًّا

enemies (n. p.) اَعْدَاءُ

عُدُوَانٌ، الْعُدُوَانُ (v.n.)

violence (1)

اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ

Allah is about to destroy or  
punish them. [7:164]

(Ap-der. m. plu.) acc. مُعَذِّبِينَ  
giver of punishment

(Ap-der. m. plu.) f.d. nom. مُعَذِّبُوا  
chastiser

acc. مُعَذِّبِينَ، الْمُعَذِّبِينَ  
(pis. pic. m. plu.)  
those who are punished

torment, punishment (n.) عَذَابٌ  
chastisement

### ع ذ ر

<being free from (v.n.) acc. مَعْذِرَةً  
guilt, excuse

عَذَرَ يَعْذِرُ عُذْرًا وَ مَعْذِرَةً  
to excuse, (ض) وَ مَعْذِرَةً (ض)  
to beg pardon, إِلَى -  
to be free from guilt

excuse (v.n.) acc. عُذْرًا

excuses (n. p.) مَعَاذِيرَ

(imperf. 3 p.m. plu.) viii يَعْذِرُونَ  
they will make excuse, they  
put forth an excuse

اعْتَذَرَ يَعْتَذِرُ اعْتِذَارًا  
to offer an excuse

(perate. neg. plu.) لَا تَعْتَذِرُوا  
offer no excuse

### ع ذ ب

<sweet, agreeable to (n.) عَذْبٌ  
taste (water)

عَذْبٌ يَعْذِبُ عَذْوَةً (ك)  
to be sweet in taste

هَذَا عَذْبٌ فُرَاتٍ  
One platable sweet. [25:53]

(perf. 3 p.m. sing.) ii عَذَّبَ  
<~punished

ii عَذَّبَ تَعْذِيًا  
to punish, chastise,  
torment

(perf. 1st. p. plu.) ii عَذَّبْنَا  
we punished

(imperf. 3 p.m. sing.) ii يَعْذِبُ  
~will punish / ~punishes

(imperf. 3 p.m. sing.) e.l. ii لِيُعَذِّبَ  
that he may punish

he will not punish لَا يَعْذِّبُ

(imperf. 2 p.m. sing.) ii تَعْذِيبُ  
thou punish

(imperf. 1st. p. sing.) ii أَعْذِّبُ  
I punish

(imperf. 1st. p. sing.) e-pl. لَأَعْذِيبَنَّ  
I shall/I will certainly punish

(imperf. 1st. p. plu.) ii نَعَذِّبُ  
we punish

we shall punish سَنُعَذِّبُ

(Ap-der. m. sing.) مُعَذِّبٌ  
treats with punishment



<stairways (n. ints. plu.) مَعَارِجُ

ladder, stair, (sing.) مَعْرَجٌ

<the lame (adj.) الْأَعْرَجُ

to be lame (س) عَرَجَ عَرَجاً

★ ★ ★ ★

the branch of a palm tree الْأَعْرَجُونُ

★ ع ر ر

<sin, crime (n.) مَعْرَةٌ

عَرَّ بِعَرٍّ عَرّاً (ن)

to manure, to bring evil upon

(pis. pic. m. sing.) viii مَعْرَةٌ  
poor, seeking favour

★ ع ر ش

(imperf. 3 p.m. plu.) يَعْرِشُونَ  
they raised  
(as edifices and structures)

عَرَّشَ عَرْشاً وَ عَرَّشَ (ن، ض)

ii دَ 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 الْمَعْذِرُونَ

<those who put forth an  
excuse, apologists

to affect an excuse,  
to offer an excuse

★ ع ر ب

<Arabic (n.) عَرَبِيٌّ

related to عَرَبٌ i.e., the  
descendant of Ismail bin  
Ibrahim (peace be upon  
them), those who speak  
clearly (opp. foreigner)

of/in/Arabic acc. عَرَبِيَّاً

dwellers of the (n.p.) الْأَعْرَابُ  
desert

<those who show (n.p.)  
great love or foundness  
(sing.) عَرُوبٌ، عَرُوبَةٌ

★ ع ر ج

(imperf. 3 p.m. sing.) يَعْرُجُ

~ascends

عَرَجَ يَعْرُجُ عُرُوجاً وَ مَعْرَجاً (ن)

to ascend upto a high place

(imperf. 3 p.f. sing.) تَعْرُجُ  
he ascends (angel)

(imperf. 3 p.m. plu.) يَعْرُجُونَ  
they ascend

to offer, to present ل -

to show, propound عَلَى -

(a matter), to set before

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

Thereafter He set them before the angels. [2:31]

(perf. 1st p. plu.) عَرَضْنَا  
we showed

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا

And we shall set Hell on that Day unto the infidel. with a setting. [18:100]

(This a usual style of the holy Quran to use past tense for the future tense in connection with the Hereafter. It means that what will happen on that Day is as certain as a thing already happened.)

(pp. 3 p.m. sing.) عَرِضَ  
were presented ب

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِيفَتُ الْيَمِينُ

(Recall) what time there were presented unto him at eventide coursers swift-footed. [38:31]

(pp. 3 p.m. plu.) عُرِضُوا  
~were presented

(pip. 3 p.m. sing.) يُعْرَضُ  
~shall be placed before

(pip. 2 p.m. plu.) يُعْرَضُونَ  
they shall be set before

lit. throne, seat (1) الْعَرْشُ  
of power, a booth, a shed,  
what is constructed for  
shed

met. might, power, sovereignty, dominion

الْعَرْشُ is applied to the عَرْشُ of God which is not definable and is immeasurable it is not as the vulgar hold, the seat or throne of God for were it so it would be support to Him, not supported.

(Jid. < LL.)

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

Then He established Himself on the Throne. (Jid.) He established on the throne of His almightiness.

(Asad.) [7:54]

< roofs (2) (n.p.) عُرُوشٌ

the roof of (sing.) عَرْشٌ  
a house or the like

وَهُنَّ خَاوِيَةٌ عَلَى عُرُوشِهَا

They (towns) were laying overturned on their roofs.

[2:259]

ع ر ض

(perf. 3 p.f. sing.) عَرَضَ

~set before  
عَرَضَ يَعْزِضُ وَ عَرِضَ يَعْزِضُ

عَرَضًا (ض) س

to happen, to take place

وَأِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا  
And if a women feareth from  
her husband refractoriness  
or estrangement (his turn-  
ing away from her).

[4:128]

backsliding (2)

فَإِنْ كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ  
And if their backsliding is  
hard unto thee. [6:35]

مُعْرِضُونَ *nom.* مُعْرِضِينَ *acc.*  
backsliders (*Ap-der. plu.*)

good, R. F. < *v.n.* عَرَضًا  
gain, gear, frail goods

فَخَلَفَ مِنْ بَٰعِيهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ  
يَأْخُذُونَ عَرَضَ هَٰذَا الْأَدْنَىٰ

Then there succeeded them  
a posterity; they inherited  
the book taking this near  
(world's) gear (or frail  
goods). [7:169]

(The reference is to the Jews'  
acceptance of bribes for  
wresting judgement and  
corrupting the text of their  
books and to their extor-  
tion of money—I.K.)

width (*n.*) عَرْضٌ

وَجَنَّةٍ عَرْضُهَا عَرْضُ السَّمَاءِ وَالْأَرْضِ  
And a garden whereof the  
width is as the width of  
the heavens and the earth.  
[57:21]

(*pip. 2 p. m. plu.*) تَعْرِضُونَ  
you shall be set before  
(mustered)

(*perf. 2 p. m. plu.*) ii عَرَضْتُمْ  
< you speak indirectly, ب  
you give a hint

to speak ii تَعْرِضًا  
indirectly or to hint

(*perf. 3 p. m. sing.*) iv أَعْرَضَ  
< ~ turned away

ix أَعْرَضَ إِعْرَاضًا  
to turn away from, عَنْ -  
avoid

(*perf. 3 p. m. plu.*) iv أَعْرَضُوا  
they turned away

(*perf. 2 p. m. plu.*) iv أَعْرَضْتُمْ  
you turned away

(*imperf. 3 p. m. sing.*) iv يُعْرِضُ  
~ turns aside from

*juss iv* تَعْرِضْ  
(*imperf. 2 p. m. sing.*)  
thou turns away from

(*imperf. 3 p. m. plu.*) *n.d. iv* يُعْرِضُوا  
they turn away

(*imperf. 2 p. m. plu.*) *n.d. iv* تُعْرِضُوا  
you turn away

(*perate. m. sing.*) iv أَعْرِضْ  
(thou) turn from! avoid  
(them)!

(*perate m. plu.*) iv أَعْرِضُوا  
(you) avert! turn away!

(*v.n.*) *acc. iv* إِعْرَاضًا  
turning away (1)  
(estrangement or desertion)

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ  
وَهُمْ لَهُ مُنْكَرُونَ

And the brethren of Yusuf  
came and entered unto  
him and he recognized  
them, while they recog-  
nized him not. [12:58]

عَرَفُوا (perf. 3 p.m. plu.)  
they have recognized

عَرَفْتَ (perf. 2 p.m. sing.)  
thou knew

وَلَوْ نَشَاءُ لَكُرَيْنُكَمُ فَلَعَرَفْتَهُم بِبَيْنِهِمْ

And if We willed, we would  
surely show them unto  
thee, so that thou surely  
shouldst know them.

[47:30]

تَعْرِفُ (imperf. 2 p.m. sing.)  
thou recognize

يَعْرِفُونَ (imperf. 2 p.m. plu.)  
they recognize

~they recognize juss. يَعْرِفُوا

أَمْ لَوْ يَعْرِفُوا رَسُولَهُمْ

Or (is it that) they recog-  
nized not their apostle?

[23:69]

لَتَعْرِفَنَّهُ (epl.)  
thou shouldst surely recognize

لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

Thou shouldst surely know  
them by the mode of  
(their) speech. [47:30]

a setting R. F. < v.n. عَرَضًا

(see عَرَضًا above)

acc. عَارِضًا

(act. pic. m. sing.)  
overpeering cloud عَارِضٌ

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ  
قَالُوا هَذَا عَارِضٌ مُسْطَرٌّ

Then when they beheld it as  
an overpeering cloud tend-  
ing toward their valleys  
they said, yonder is an  
overpeering cloud bring-  
ing us rain. [46:24]

(act. 2 pic. m. sing.)  
prolonged عَرِضٌ

وَإِذَا مَسَّهُ الشَّرْقُ دُعِيَ عَرِضٌ

And when an evil toucheth  
him, then he is full of  
prolonged prayer. [41:51]

a butt (n.) عُرْصَةً

وَلَا تَجْعَلُوا اللَّهَ عُرْصَةً لِّآيَاتِكُمْ

And make not Allah a butt  
of your oaths. [2:224]

## ع ر ف ★

(perf. 3 p.m. sing.)  
~recognized عَرَفَ

عَرَفَ يَعْرِفُ عَرَفَانًا وَ مَعْرِفَةً (ض)

to know,

be acquainted with, recog-  
nize, acknowledge

kind, kindness (1)

وَالْمُطَلَّاتِ مَتَاعًا بِالْمَعْرُوفِ

And for the divorced women provision (is to be made) in kindness. [2:241]

according to (2)

usage (or) to the custom of the society

عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُتْقِرِّ قَدْرُهُ  
مَتَاعًا بِالْمَعْرُوفِ

On the affluent (provision is due) according to his means, and on the straitened (is due) according to his means; a provision according to usage (i.e., known standard of the society). [2:236]

kind, courteous (3)

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ  
يَتَّبِعُهَا أَذًى

A kind (or a courteous) word and forgiveness are better than charity followed by injury. [2:263]

right, *opp.*, (4)  
wrong)

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

And from among you there should be a community who invite to good and

(*imperf.* 2 p.m. plu.) تَعْرِفُونَ

you shall recognize

(*pip.* 3 p.m. sing.) يَعْرِفُ

~is/are recognized

(*pip.* 3 p. f. plu.) يَعْرِفْنَ

they (women) are/will be recognized

(*perf.* 2 p.m. sing.) ii عَرَفَ

<~made known

ii عَرَفَ يَعْرِفُ تَعْرِيفًا

to make SS known, to introduce

(*perf.* 3 p. m. plu.) vi تَعَارَفُوا

<you knew each other

iv تَعَارَفَ يَتَعَارَفُ تَعَارُفًا

to know or recognize each other

(*imperf.* 3 p. f. plu.) vi يَتَعَارَفُونَ

they mutually recognize (or) they introduce each other

(*perf.* 3 p. m. plu.) viii اعْتَرَفُوا

<they confessed

to make viii اعْتَرَفَ اعْتِرَافًا

a confession, to confess

(*perf.* 1st. p. m. plu.) اعْتَرَفْنَا

we confessed

(*paet. pic.*) الْمَعْرُوفُ ، الْمَعْرُوفُ

*lit.* a known or recognized thing or person

(*met.* : courtesy, fairness, good kind, reputable, that which is good as an universally accepted fact, honorable)

In the holy Quran it is applied to a wall between Paradise and Hell or its upperpart (Zr. Ik.)

the name of a (n.) عَرَافَاتُ

mountain 20 K.M. from Mekkah, A valley where the main part of Haj is performed.

ع ر م ★

the dam (prop. n.) الْعَرِمُ

'Marib, the Sabaean capital was celebrated for the great dam (see under سَبَأُ Saba.) According to 'Mujam, الْعَرِمُ is a proper name of a certain valley located some 60 miles east of San'a. (for more details see Jid. P. 22, n. 195.)

According to others الْعَرِمُ is name of an inundation which destroyed the city of Saba.

ع ر و ★

(perf. 3 p.m. sing.) viii اَعْرَى  
< ~ smote

to come viii اَعْرَى اغْرَأَ  
upon, befall, smite

<< عَرَا يَعْزُو عَزْوًا (ن)  
to come to a person, befall (trouble)

command that is right and forbid the wrong.

[3:104]

(part. pic. f. sing.) مَعْرُوفَةٌ  
recognized, a known thing

طَاعَةٌ مَعْرُوفَةٌ

A recognized obedience.

[24:53]

seemlines, good (n.) الْعُرْفُ  
lit. kindness, usage, beneficence, name of horse, crest, comb of a cock

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

Take to forgiveness and enjoin good (or seemlines).

[7:199]

beneficence (n.) acc. عُرْفًا

وَالْمُرْسَلَاتِ عُرْفًا

By the (winds) sent forth beneficence. [77:1]

This verse is a metaphorical phrase, from the عُرْفُ

of the horse, meaning, by the angels or the winds, that are sent forth consecutively, like the several portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوفِ i.e., with kindness. or beneficence.

lit: an elevated (n.p.) الْأَعْرَافُ  
place or an elevated portion of the earth or ground.

to aid, ii عَزَّرَ يُعَزِّرُ عَزْرًا  
support

<< عَزَّرَ يُعَزِّرُ عَزْرًا (ض)  
to prevent, turn away

قَالِ الَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ  
Those who believe in him  
and side with him and  
help him. [7:157]

(Note: according to the  
contents requirement the  
verbs for past tense

آمَنُوا ، نَصَرُوا ، عَزَّرُوا  
are translated as they were  
of present tense.)

(perf. 2 p. m. plu.) ii عَزَّرْتُمْ  
you have supported

(imperf. 2 p. m. plu.) acc. تُعَزِّرُونَا  
you may support

لَا تُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَفِّرُوهُ  
That ye may believe in Allah  
and His apostle, and may  
support him (i. e., His  
religion) and honour Him.  
[48:9]

ع ز ن ★

(perf. 3 p. m. sing.) (assim v) عَزَّ  
~prevailed

عَزَّ يُعَزِّ عِزًّا وَ عِزَّةً (ض)  
to be mighty, powerful, no-  
ble, illustrious, strengthen,  
exalt oneself, be rare,  
dear, highly esteemed, pre-  
vail upon (or against)

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا لِسُوِّ

All that we say is that some  
of our gods have smitten  
thee with evil. [11:54]

a handle, support (n.) الْعُرْوَةُ  
the firmest الْعُرْوَةُ الْوُثْقَى  
support

ع ر ي ★

(imperf. 2 p. m. sing.) w.v. تَعْرَى  
thou becomes naked

عَرَى يَتَعْرَى عُرْيًا وَ عُرْيَةً (س) - مِنْ  
to be naked,  
denude of (garments), be  
free from

إِنَّ لَكَ الْآلَاءَ جَمْعَ فِيهَا وَلَا تَعْرَى  
Verily it is thine that thou  
shalt not hunger therein  
nor go naked. [20:118]

a bare desert (n.) الْعَرَاءُ

ع ز ب ★

(imperf. 3 p. m. sing.) يَعْزُبُ  
< ~escapes

عَزَبَ يَعْزُبُ عَزُوبًا (ن) - عَنْ  
to be distant, remote, absent,  
from

ع ز ر ★

(perf. 3 p. m. plu.) عَزَرُوا  
they supported

وَلَا أَقِيلُ لَهُ اتِّبَاعَ اللَّهِ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

And when it is said to him  
fear Allah ; arrogance (or  
prestige) taketh him to  
sin. [2:206]

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ

Nay, but those who disbe-  
lieve are in false pride  
and schism. [38:2]

might (2)

وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

And they said, by the might  
of Fir'awn, we! we shall  
be the winners. [26:44]

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

He said, then by Thy might,  
I surely will beguile them  
every one. [38:82]

power, honour (3)

مَنْ كَانَ يُرِيدِ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Whosoever desireth the  
power (or honour) then  
all power is Allah's.

[35:10]

(act. pic. m. sing.)

mighty (1)

عَزِيزٌ

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that Allah is  
Highly, Wise. [2:209]

وَعَزَّيْنِي فِي الْخُطَابِ

And he prevailed upon me in  
speech (or in dispute) [38:23]

(perf. Ist. p. plu.) ii

< we strengthen

عَزَّزْنَا

to strengthen, ii

make powerful support,  
give honour

فَعَزَّزْنَا بِثَالِثٍ

Then We strengthened with a  
third. [36:14]

(imperf. 2 p. m. plu.) ii

thou honour

عِزِّي

وَنُفُوسٌ تَشَاءُ وَتُكْفَلُ مَنْ تَشَاءُ

And Thou honourst whoso-  
ever Thou wilt and Thou  
abasest whosoever Thou  
wilt. [3:26]

a source of strength (v.n.)

عِزًّا

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً

لِيَكُونُوا لَهُمْ عِزًّا

And they have taken gods  
besides Allah that they  
might be unto them a  
glory (a source of power  
or strength). [19:81]

false prestige, (1) عِزَّةٌ  
arrogance

(i. e., a false sense of self-  
respect or prestige)



(perf. 3 p.m. sing.) viii  
< ~ withdrew, renounced

to separate **اعْتَزَلَا**  
oneself, remove from,  
renounce SS

(perf. 3 p.m. plu.) **اعْتَزَلُوا**  
they withdrew

(perf. 2 p.m. plu.) **اعْتَزَلْتُمْ**  
you have withdrawn

(Note: In the verse 4:91

**اعْتَزَلُوكُمْ** is attached to  
the 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.) **اعْتَزَلُوهُ**  
(imperf. 3 p.m. plu.)  
they withdrew

**وَلَنْ يَّعْتَزَلُوكُم**  
If they withdraw not from  
you. [4:91]

(imperf. 1st p. sing.) viii **أَعْتَزَلُ**  
I withdraw  
(I renounce—Jid.)

(perate. m. plu.) **اعْتَزَلُوا**  
(you) keep away ! (1)

**فَلَا تَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ**  
So keep away from women  
during menstruation (i.e.,  
do not cohabit with them).  
[2:222]

**اعْتَزَلْ**

unassailable (2)

**وَأَنَّهُ لَكَيْفَ عَزِيزٌ**

And it is an unassailable  
book (i.e., a powerful in  
evidences and arguments).  
[41:41]

storing (3)

**وَيَنْصُرُكَ اللَّهُ نَصْرًا عَزِيزًا**

And Allah may help thee  
with a strong help. [48:3]

ought, heavy (4)

**عَزِيزٌ عَلَيْهِ مَا عَنِتُّهُ**

And heavy upon him is that  
which overburdened you.  
[9:128]

The Mighty (n.) **الْعَزِيزُ**  
one of the excellent names  
of Allah

more powerful (elative) **أَعَزُّ**

the more powerful **الْأَعَزُّ**

< stern, (n.p.) **أَعَزَّة**  
most powerful ones

(sing.) **عَزِيزٌ**

★ ع ز ل

(part. 2 p.m. sing.) **عَزَلْتَ**  
< thou hast set aside

**عَزَلَ يَعْزِلُ عَزَلًا (مِنْ)**  
to set aside, remove from

(in a metaphorical way the

verb عَزَمَ is related to

الْأَمْرُ, that is, to its sub-

ject, thus the translation ought to be: "when the matter already determined" but it is no use of saying so and is not maent

here therefore عَزَمَ has been rendered as if it were passive perfect.

(perf. 2 p.m. sing.) عَزَمْتَ  
thou had resolved

(perf. 3 p.m. plu.) عَزَمُوا  
they decided

(perate. neg. m. plu.) لَا تَعَزِمُوا  
do not resolve!

resolution (1) (v.n.) عَزَمٌ

فَأَصْبِرْ كَمَا صَبَرْنَا لَوَالْعَزِيمِ مِنَ الرُّسُلِ  
And have patience as had  
patience the men of re-  
solution among the apos-  
tles. [46:35]

determined (2)

فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

That is of the command-  
ments determined (Jid.).  
That is of the steadfast  
heart of things (Pic.). This,  
behold, is something to  
set one's heart upon (Aad).  
This is an affair of great  
resolution (MA). [3:186]

let alone (2)

وَلَنْ تَكُونُوا لِي فَاعَزَلُونَ

And if ye will not believe in  
me then let me alone (or  
let me go—Pic). [44:21]

Note: the final نِ is a short  
form of فِي Ist. p. objec-  
tive pronoun).

(pact. pic. m. plu.) مَعَزُولُونَ  
removed ones

إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ

Verily they are far removed  
from hearing [26:212]

مَعَزِلٌ  
a place where one (n.p.t.)  
is set aloof

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعَزِلٍ

And Nuh called out his son,  
and he was (standing)  
aloof (Pic.)—he was apart  
(Jid.) [11:42]

★ ع ز م

(imperf. 3 p.m. sing.) عَزَمَ  
< ~ determined

عَزَمَ يَعْزِمُ عَزْماً وَ عَزِيمَةً (ض)  
to resolve, determine, decide  
to do, adjure

فَإِذَا عَزَمْتَ الْأَمْرَ

So when the matter is deter-  
mined. [47:21]

ع س ع س

< departed (*quard.*) عَسَمَعَسَمَ بِعَيْنَيْ عَسَمًا  
to advance, approach, to  
depart

وَاللَّيْلِ إِذَا عَسَصَ

And (by) the night when it  
departeth. [81:17]Note : (1) The verb has two  
contradictory meanings :  
came on or departed. But  
the phrase in the H. Q.,  
according to all exposi-  
tors, signifies 'and by the  
night when it departeth'.(2) As often noted in  
Quranic phrases the past  
tense is to be rendered as  
it was present or future  
tense.

ع س ل ★

عَسَلٌ  
honey (n.)

ع س ي ★

belike, may (particle) عَسَى  
well be, it may beAccording to the grammari-  
ans it is an underived(جَائِدٌ) verb, and not a  
particle that denotes "hope  
or desire." Raghīb ob-

constancy (3)

وَلَمْ نَجِدْ لَهُ عَزْمًا

And we found no constancy  
in him. [20:115]

ع ز و ★

&lt; companies, groups (n. p.) عَزِين

الْمِزَّةُ أَوْ الْعِزَّةُ (sing)

عَزَى بِعِزِّي عِزًّا (ض) - إِلَى

to ascribe relationship to  
(Rgh., Mj., LL)

ع س د ★

(perf. 2 p.m. plu.) vi تَعَاثَرْتُمْ

you make hardship for  
one another

vi &lt; تَعَاثَرَ تَعَاثَرًا

to be difficult, hard, cause  
to be hard for one another  
(as RF)

&lt; عَسَرَ بِعُسْرٍ عُسْرًا وَعُسْرَةً (ك)

to be difficult

عُسْرٌ، الْعُسْرُ  
hardship, (v.n.)  
difficult, hardالْعُسْرَةُ  
distress (v.n.)عَسِيرٌ nom. عَسِيرًا acc.  
hard (act. 2 pic.)الْعُسْرَةُ  
hardship (relative f.)

< kinsfolk, (n.) **الْمَشِيرَةُ، عَشِيرَةٌ**  
 clan, (plu.) **عَشَائِرُ**  
 ten (num.) **عَشْرٌ، الْعَشْرُ**  
 twenty (num.) **عِشْرُونَ**

< she camels  
 (sing.) **عَشْرَاءُ**

(A she camel that has been  
 ten months pregnant, from  
 the day of her having  
 been covered by the stall-  
 ion—LL.)

race (n.) **مَعَشَرٌ**

**يُعْشَرُ الْجِنُّ وَالْإِنْسُ**

O ye race of genii and man-  
 kind. [6:130]

a tenth (part) (num. frac.) **عِشْرَةَ**

**وَمَا يَكُونُ لِعِشْرَةِ مَا أَنْزَلْنَاهُمْ**

And these have not yet attai-  
 ned a tenth of that which  
 We gave them. [34:45]

ع ش و ★

(imperf. 3 p.m. sing.) (v.d.) **يَعْشُرُ**  
 < ~ blinds himself

**عَشِيَ يَعْشُو / عَشِيَ يَعْشِي عَشَا (ن، س)**  
 to be weak

sighted, to blind himself

**وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا**

And whosoever blindeth him-  
 self to the admonition of  
 the Compassionate, We ass-  
 ign 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

**أَنْ عَسَيْتُمْ** or by **أَنْ** it  
 means, 'it may be that'.

(pro. 2 p.m. plu.) **عَسَيْتُمْ**

( **عَسَى + نَمُ** )

may be that you

**قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ  
 الْقِتَالُ الْاِكْتِفَاءُ يَا أَيُّهَا**

He said: May it not be that  
 you will not fight if fight-  
 ing is prescribed. [2:246]

**فَهَلْ عَسَيْتُمْ إِنْ تَوَكَّلْتُمْ أَنْ تَقِيدُوا إِلَى الْأَرْضِ**

Would ye then, if ye were  
 given the command, work  
 corruption in the land?

[47:22]

ع ش و ★

(perate. m. plu.) iii **عَاشِرُوا**

< live with

to consort iii **عَاشَرَ مَعَاشَرَةً**

with, cultivate one's so-  
 ciety, become familiar

(imperf. 3 p.m. plu.) **يَبْصِرُونَ**  
they will press (wine or  
oil etc.)

the time (n.) **الْمَصَرُّ**  
*lit.* (1) any unlimited extent  
of time during which peo-  
ple pass away and became  
extinct (LL.) (2) the after-  
noon

(v.n. iv) **إِعْصَارٌ**  
<whirlwind, violent wind.

(Ap-der. f. plu.) iv **مُعْصِرَاتٌ**  
clouds (or winds)  
(threatening rain)

ع ص ف ★

straw (1) (n.) **عَصْفٌ**  
green crops, blades, stubble

**تَجَعَّلَهُمْ كَعَصْفٍ مَأْكُولٍ**  
So He rendered them like  
straw eaten up (by cattle).  
[105:5]

husk, leaves and (1)  
stalks of corn

**وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ**  
And the grain with (its) husk  
and fragrance. [55:12]

(act. pic. m. sing.) **عَاصِفٌ**  
<violent wind (1)  
hurricane (violent wind,  
storm)

nightfall (n.) **الْعِشَاءُ، عِشَاءٌ**

**وَجَاءُوا أَبَاهُمْ 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.) **الْعِشْيَ، عِشْيًا**  
an evening (n.) **عِشْيَةٌ**

ع ص ا ★

عَصَا see ع ص و

ع ص ب ★

<company, band, a (n.) **عُصْبَةٌ**  
group of men (plu.) **عُصَبٌ**  
*lit.* troop, band  
(of men or animals)

<dreadful. (act. 2 pic.) **عَصِيبٌ**  
**عَصَبٌ يَغِصُّ عَصْبًا (ض)**  
to wind, twist, bind, tie

ع ص ر ★

(imperf. 1st. p. sing.) **أَعِصِّرُ**  
<press  
**عَصَرَ يَعْصِرُ عَصْرًا (ض)**  
to press (grapss etc.), squeeze

عَصَمَ يَعْصِمُ عَصِيًّا (ض)  
to protect, prevent, defend,  
preserve

(act. pic. m. sing.) عَاصِمٌ  
protector

<ties, bonds (n. p.) عَصَمٌ  
(sing.) عَصِيَّةٌ

prevention, preservation  
(infallibility)

(perf. 3 p.m. plu.) viii, اعْتَصَمُوا  
<they held fast

to hold fast اعْتَصَمَ اعْتِصَامًا

(imperf. 3 p.m. sing.) juss. viii يَعْصِمُ  
~holds fast

(perate m. plu.) اعْتَصِمُوا  
(you) hold fast!

(perf. 3 p.m. sing.) اسْتَعَصَمَ  
<~abstained

to abstain, اسْتَعَصَمَ اسْتِصَامًا  
to prevent oneself  
(prevented himself), or  
preserve oneself (from sin)

ع ص و ★

عَصَا  
staff (n.)

(sing.) عَصِيٌّ <staffs

ع ص ي ★

(pref. 3 p.m. sing.) w.v. عَصَى  
<~disobeyed

عَصَفَ يَعْصِفُ عَصْفًا وَ عَصُوفًا (ض)  
to blow violently  
(wind)

جَاءَ تَهَارُجٌ عَاصِفٌ

Violant wind overtook them.  
[10:22]

stormy (2)  
(an adjective of day or time)

اِسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ  
The wind blowing hard on a  
stormy day. [14:18]

(According to *Lisan* and

IK يَوْمٌ عَاصِفٌ means

يَوْمٌ عَاصِفٌ الرِّيحِ and the  
phrase means: in a day  
Violant or vehement in  
respect of wind)

(act. pic. f. sing.) عَاصِفَةٌ  
strongly raging (wind)

(act. pic. f. plu.) الْعَاصِفَاتُ  
winds raging

blowing, raging (v.n.) acc. عَصْفًا

فَالْعُوفُ عَصْفًا

And those raging swiftly.  
[77:2]

(i.e. the kind of wind threatening to cause destruction and disaster).

ع ص م ★

(imperf. 3 p.m. sing.) يَعْصِمُ  
<~protects,

rebellion (v.n., w.v.)

عَصِيَانٌ

disobedience (v. min., w.v.)

مَعْصِيَةٌ

★ ع ض ر

&lt; upper arm (1) (n.)

عَضُدٌ

to aid, assist (ن) عَمَدٌ بِعَمَدٍ عَضُدًا

قَالَ سَنُعِدُّكَ بِأَخِيكَ

He said We shall strengthen  
thy arm with thy brother.

[28:35]

supporter (2)

وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

Nor I was to take seducers  
as supporters. [18:51]

★ ع ض ض

(perf. 3 p.m. plu.) (assim v.)  
they bite

عَضُّوا

(ن) عَضَّ يَعْضُّ عَضًا وَ عَضِيْعًا

to bite the

hands in sorrow, to seize  
hold of with teeth

(assim v.)

bites (imperf. 3 p.m. sing.)  
shall bite (in utter anguish  
and despair)

يَعْضُّ

★ ع ض ل

(perate. neg. m. plu.)  
do not straiten

لَا تَضُرُّوا

(perf. 3 p.m. sing. + في) عَمَانِي  
he disobeyed meعَمَى يَتَمَعَّى عَمًى وَ مَعْصِيَةً (ض)  
to disobey, rebel, oppose, res-  
ist(Note : the final letter ي is  
a third redical that is chan-  
ged to أَلِفٌ when follo-  
wed by a pronoun).(perf. 2 p. m. sing.) (w.v.) عَصَيْتَ  
thou disobeyest, thou hast  
rebelled(perf. 1st. p. sing.) (w.v.) عَصَيْتُ  
I disobey(perf. 3 p.m. plu.) (w.v.) عَصَوْا  
they disobeyed(perf. 1st p. plu.) عَصَيْنَا  
we disobeyed(imperf. 3 p.m. sing.) juss. يَعْصِ  
~disobeys(w.v.) , (imperf. 1st. p.m. sing.) أَعْصِي  
I disobey

I shall not disobey لَا أَعْصِي

(imperf. 3 p.m. plu.) (w.v.) يَعْصُونَ  
they disobey(imperf. 3 p. f. plu.) (w.v.) يَعْصِينَ  
they disobeythey (female) shall لَا يَعْصِيَنَّكَ  
not disobey thee(act. pic. > w.v.) عَصِيًّا  
rebel, disobedient

## ع ط ل ★

(pp. 3 p. f. sing.) ii  
< ~ shall be abandoned

to despoil, ii عَطَّلَ تَعْطِيلًا  
(one of his property),  
to leave unprotected

<< عَطَّلَ يَعْطُلُ عَطَالَةً (ن)  
to be without work

(pic. pic. f. sing.) مَعْطَلَةٌ  
abandoned

## ع ط و ★

(perf. 3 p.m. sing.) w.v. iv  
< ~ gave

أَعْطَى يُعْطِي إعْطَاءً  
to give present, offer

<< عَطَا يَعْطُو عَطْوًا (ن)  
to take (specially with the  
hand)

(perf. 1st p. plu.) w.v. iv  
we gave

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

We have given thee Kauther.  
[108:1]

(imperf. 3 p.m. sing.) w.v. iv  
he gives

(imperf. 3 p.m. plu.) w.v. iv  
they give (pay)

(3 p.m. sing.) p.p. w. v. iv  
they are given

## عَضَلَ يَعْضُلُ عَضَلًا (ن)

to straiten, withhold unjustly,  
prevent

فَلَا تَضَارُوا أَنْ يَنْكِحُكُمْ

Straitent them (f.) not so  
that they wed. [2:232]

ع ض ه ★  
ع ض و ★

< bits or enchant- (n.p.) عِصِينَ  
ment

عَفَا يَعْفُو عَفْوًا (ف)

to lie, slander

<< عَفَا يَعْفُو عَفْوًا (ن)  
to divide into parts

(sing.) عِصَّةٌ

the plural is عِصَوْنَ and  
عِصِينَ place, division

الَّذِينَ جَعَلُوا الْقُرْآنَ عِصِينَ ⑤

Those who have made the  
scripture bits. [15:91]

(the phrase may also mean :  
those who pronounced the  
Quran to be lie or enchant-  
ment.)

## ع ط ف ★

neck (n.) عِقْفٌ

ثَانِي عِقْفِهِ لِجِلِّ عَنْ سَبِيلِ اللَّهِ

Bending his neck that he may  
lead astray (i.e. magnify-  
ing himself) behaving  
proudly (Ik.). [22:9]



to treat SS **أَعْظَمَ** **إِعْظَامًا**  
with respect, to give im-  
portance, to magnify

bone (n.) **عَظْمٌ، الْعَظْمُ**  
(plu.) **عِظَامٌ، عَظَامٌ** bones

gen. **الْعِظَامِ** acc. **الْعِظَامَ**  
<bones n. p.

(sing.) **عَظْمٌ**

(act. 2 pic. m.) **الْعَظِيمُ**  
the supreme (i. e., above all  
imperfection)

(one of the excellent names  
of Allah)

**وَهُوَ الْعَلِيُّ الْعَظِيمُ**

And He is the High, the  
Supreme. [2:255]

mighty (2)

**وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ**

And He is the Lord of Mighty  
Throne. [1:129]

mighty, great, acc. **عَظِيمًا، عَظِيمًا**  
big, heavy

greater, higher, (relative) **أَعْظَمُ**

ع ف ر ★

a giant (n.) **عَفْرِيتٌ**

< **عَفَرَ يَغْفِرُ عَفْرًا (ض)**

to rub with, turn over, or  
hide in the dust

dust << **عَفَرَ وَ عَفَرَ**

(3 p. m. plu.) **يُعْطَوْنَ** *pip. w.v. iv*  
they are given

**فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا**

**مِنْهَا إِذَا هُمْ يَسْتَخْطِرُونَ**

Then if they are given there-  
of they are pleased, and if  
they are not given thereof,  
lo! they are enraged.

[9:58]

compare **يُعْطَوْنَ** (imperf. 3 p.  
m. plu.) 'they give' in verse

9.30 and **يُعْطَوْنَ** *pip.* they

are given, **لَمْ يُعْطُوا** 'they  
are not given' in verse 9:58.

(perf. 3 p.m. sing.) *vi* **تَعَاطَى**  
< took

*vi* **تَعَاطَى تَعَاطَى** (as R.F. see

above **ع ط و**)

gift, bestowment (n.) **عَطَاةٌ**

★ ع ظ م

(imperf. 3 p.m. sing.) *juss ii* **يُعْظِمُ**  
~ magnifies, respecteth

< **عَظَّمَ تَعْظِيماً**

to magnify SS, respect,  
to treat with respect

<< **عَظَّمَ يَعْظِمُ عَظْمًا وَ عَظَامَةً (ك)**  
to be great, important

*juss. iv* **يُعْظِمُ**

(imperf. 3 p.m. sing.)

< will magnify

passes over (4)

يَعْفُو عَنْ كَثِيرَةٍ

Much He passes over.

[5:15]

forgoes (5)

أَوْ يَعْفُو الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ

Or he in whose hand is the wedding-knot forgoes.

[2:237]

Note (1) Where the verb عَفَا

is followed by عَنْ (or لِ as in pp.) it means to forgive, pardon, and when it is used without a preposition عَنْ it means to pass over or to forgo. But it can not be taken as a firm rule.

(2) يَعْفُو is written with a silent أَلِف as يَعْفُوا in nominative case, otherwise no أَلِف is added and و is pronounced).

juss. w.v.

(imperf. 3 p.m. sing.)

he forgives

(imperf. 3 p.f. plu.) w.v. they forgo or they (women) agree to forgo

(imperf. 3 p.m. plu.) w.v.el. they may pardon

يَعْفُ

يَعْفُونَ

يَعْفُوا

عَفَا signifies anything that exceeds the ordinary bounds. It is probably applied to jinn, and signifies evil in disposition, and wicked or malignant.

(plu.) عَفَايَتْ

ع ف و ★

(perf. 3 p.m. sing.) w.v.

< pardoned (1)

عَفَا يَعْفُو عَفْوًا (ن)

(i) to forgive, pardon لِ، عَنْ -

(ii) to abound عَنْ -

(iii) to pass over

(iv) to forgo

وَلَقَدْ عَفَاكَ

And He pardoned you.

[3:152]

(perf. 3 p.m. plu.) w.v.

they abounded (2)

(grew and multiplied)

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا

Thereafter we substituted ease in place of adversity untill they abounded.

[7:95]

(imperf. 3 p.m. plu.)

pardons (3)

يَعْفُو

عَفَا اللَّهُ أَنْ يَعْفُو عَنْهُمْ

(These:) belike Allah will pardon them. [4:99]

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

Use thou indulgence and enjoin seemliness. (*Jid.*) keep forgiveness (O Mohammad) and enjoin kindness (*Pic.*) [7:199]

surplus, superfluity (2)

وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوَ

And they ask thee what they (ought to) spend, say: superfluity (or surplus) i.e. whatever can be spared easily. [2:219]

ع ف ف ★

assim x

لِاسْتَعْفِفَ

(3 p.m. sing.) (*el.*)

<let him abstain (1) (generously)

x اسْتَعْفَفَ يَسْتَعْفِفُ اسْتِعْفَافًا

to abstain, restrain oneself, be chaste

<<عَفَّ يَبْتَغِي عَفًا وَ عِغَةً وَ عِفَانًا

to abstain from what is unlawful, be abstinent, restrain,

(Note: The verb is of assimilated type: in genitive cases "shadda" is removed and cluster is pronounced separately as

(لِاسْتَعْفِفَ > يَسْتَعْفِفُ)

(imperf. 2 p.m. plu.) w.v. أَنْتُمْ تَعْفُوا  
you forgo (1)

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى

And thou should forgo is nigher unto piety. [2:237]

you pardon (2)

أَوْ تَعْفُوا عَنْ سُوءٍ

Or ye pardon an evil. [4:149]

وَأَنْ تَعْفُوا وَتَصْفَحُوا تَفْغُورًا

And if ye pardon and pass over and forgive. [64:14]

Note: In this verse the verb

تَعْفُوا is not followed

by عَنْ but it still means 'to pardon'.

(imperf. 1st. p. plu.) w.v. نَعْفُ  
we pardon

(perate m. sing.) w.v. اعْفُ  
may thou pardon!

(perate. m. plu.) w.v. اعْفُوا  
(you) forgive!

(3 p. m. sing.) pp. عُنِيَ - لَ  
is pardoned

فَمَنْ عُنِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ

Then whosoever is pardoned ought by his brother.

[2:178]

forgiveness, (1) (n.)  
indulgence

الْعَفْوُ

<< عَقَبَ بِعَقْبِ عَقْبًا وَ عُقُوبًا  
و عَاقِبَةً (ن)

to succeed, take the place of  
(SS), to come after

وَلَّى مُدْبِرًا وَكُرِعَ عَقَبًا

He turned in flight and  
looked not back. [27:10]

(perf. 3 p. m. sing.) iii عَاقَبَ  
< ~retaliated

عَاقَبَ مُعَاقِبَةً وَ عِقَابًا

to do a thing alternately  
with another, to punish,  
chastise

(perf. 2 p. m. sing.) iii عَاقَبْتُمْ  
you punish

(perate. m. sing.) iii عَاقَبُوا  
(you) punish !

(3 p.m. sing.) pp. iii عُوِيبَ  
lit. was punished

CR. was made to suffer

(3 p.m. plu.) pp. ii عُوِيبْتُمْ  
you were punished (or)  
you were afflicted

وَلِإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ  
And if ye chastise, then  
chastise with the like of  
that wherewith ye were  
afflicted. [16:126]

(perf. 3 p.m. sing.) iv أَعَقَبَ  
caused to follow, made the  
consequence  
(to be.....)

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعِزَّزْ

And whoso (of the guardians)  
is rich, let him abstain  
(generously). (Pic.) [4:6]

let keep chaste (2)

وَلْيَسْتَعِزَّزِ الْيَتِيمَ الَّذِي لَا يَجِدُ مِنْ زَكَوَاتٍ

And let those who cannot  
find a match, keep chaste.  
[24:33]

(for ن ك ح see نِكَاحُ)

acc. assim. x يَسْتَعِزَّزُونَ  
(imperf. 3 p. f. plu.)  
they restrain themselves

the abstinence v.n.v,  
(from begging)

acc. عَفْوًا nom. عَفْوٌ  
pardoning, very (n.)  
forgiving

(one of the excellent names  
of Allah)

(act. pic. m. plu.) عَافِينَ  
< pardoners

(sing.) عَافٍ < عَافٍ

ع ق ب ★

(imperf. 3 p. f. sing.) juss. ii يَنْعَقِبْ  
< ~looked back

عَقَبَ بِعَقْبِ تَعْقِيًا

to follow, come after,  
look back

ending (n.)

عَقَبٌ

(Note : If added to a pronoun the final **ى** turns to **آ** as **عَقَبَاهَا** , "her end".)

end (act. pic. f. sing.) عَاقِبَةٌ

a happy, or good end (n. prop.) الْمَاقِبَةُ

a reviser *Ap-der. ii* مُعَقِّبٌ

those who join their (plu.) مَعْقِبَاتُ  
duties in succession

(angels succeeding one another by turns).

ع ق د ★

(perf. 3 p. f. sing.) عَقَدَتْ

~ made a covenant, bound

&lt; عَقَدَ بِعَقْدٍ (س)

to tie (a cord), tie in knots, bind, *mata.* ratify a contract, make a covenant

وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ

And unto those with whom ye have made a covenant.

[4:33]

(perf. 2 p.m. plu.) عَقَدْتُمْ

ye bound

وَلَكِنْ يُوَاضِعْكُمْ بِمَا عَقَدْتُمُ الْاَيْمَانَ

But he shall take you to task for that which you bound your oaths. [5:89]

فَاعْتَبِهِمْ نَبَأًا فَاَنِي تَقُولِهِمْ

So he hath made the consequence (to be) hypocrisy in their hearts

[9:77]

acc. عَقَبًا nom. عَقَبٌ

final end (n.)

&lt; posterity (1) (n.) عَقِبٌ

lit. end, after (SS)

وَجَعَلَهَا كَلِمَةً بَاقِيَةً لِّعَقِبِهِ

And he made it a lasting word among his posterity.

[43:28]

heel (2)

n. dual عَقَيْنِ &lt; com. عَقَيْنِهِ

(p.n.3 p.m. sing.)

his two heels

مِّنْ يَّتَغَلَّبُ عَلَى عَقِيْبِهِ

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)

عِقَابٍ &lt; f. d. com. عِقَائِي

my chastisement or wrath, requital

steep (n.) الْمَقْبَةُ

(the difficult path of duty)

to produce no result, to  
be barren (female)

عَقْرٌ يَبْقَرُ عَقْرًا (ك)

ع ق ل ★

(perf. 3 p.m. plu.) عَقَلُوا  
they understood

عَقَلَ يَبْقِلُ عَقْلًا (ض)

lit. to bind the feet (of a  
camel) with a rope

meta. to understand, com-  
prehend

(they understood it عَقَلُوهُ )

(imperf. 3 p.m. sing.) يَبْقِلُ  
understands

(imperf. 3 p.m. plu.) يَبْقِلُونَ  
they comprehend, understand

(imperf. 2 p.m. plu.) تَبْقِلُونَ  
you understand

(imperf. 1st p. plu.) نَبْقِلُ  
we understand

ع ق م ★

(act. 2 pic) عَقِمَ acc.  
< barren عَقِيمًا

عَقِمَ يَبْقِمُ عَقِيمًا (ك)  
to be barren (womb)

وَقَالَتْ عَجُوزٌ مُتَفَرِّجَةٌ

And she said ! an old barren  
woman ! [51:29]

(Note : in the above two  
verses the word أَبَانٌ  
has different meanings, see  
(ى م ن).

< compacts (n. p.) الْمُعْقَدُ  
(sing.) عَقْدٌ

(plu.) عَقْدٌ < knot (n) عُقْدَةٌ

wedding-knot عَقْدَةُ النِّكَاحِ

(sing.) عَقْدَةٌ < knots الْمُعَقَّدُ

And from the evil of the  
women blowers upon  
knots. [113:4]

(i.e., enchantresses who used  
to tie knots in a cord and  
to blow on them, mutter-  
ing over them magical  
formulas in order to injure  
their victims. (Jid.—IK.)

ع ق ر ★

(perf. 3 p. m. sing.) عَقَرَ  
< ~ hamstrung

عَقَرَ يَبْقِرُ عَقْرًا (ض)  
to cut, wound, hamstring  
(a beast), slay

(perf. 3 p. m. plu.) عَقَرُوا  
they hamstrung

(act. pic.) عَاقِرٌ nom.  
< barren

وَانظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا

And look at thy god to which  
thou hast been assiduous.  
(*Jid.*) i.e., of which thou  
had remained a votary.  
[20:97]

inhabitant, (2)  
dweller

سَوَاءٌ لَّكَ الْهَافِكُ فِيهِ وَالْبَاسِ

Equal in respect are the dwe-  
llar therein and nomad  
(or stranger.) [22:25]

<sup>acc.</sup>  
(act. pic. m. plu.) عَاكِفُونَ، عَاكِفِينَ  
retreating ones

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

While ye are retreating in  
the mosques. [2:187]

(pic. pac.) مَعْكُوفًا > acc. مَعْكُوفٌ  
detained

ع ل ق ★

< clot (n.) عَلَقٌ

leech, clot of blood

clot (n.) الْمَلَقَةُ، عَلَقَةٌ

(pis. pic. f. sing.) ii مَمْلَقَةٌ  
< hanging one

to hang, to attach ii. عَلَقٌ تَمْلِقًا

(i.e., like the one (of women)  
neither in wedlock nor  
divorced and free to marry  
someone else)

meta.—

عَذَابُ يَوْمٍ عَقِيمٍ

The torment of a barren day  
(i.e., grievous day) (because  
it is a day having no day  
after it— [22:55]

الريِّحِ الْعَقِيمِ

The barren wind (i.e., dest-  
ructive) wind. [51:41]

ع ك ف ★

(imperf. 3 p.m. plu.) 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

فَأَتُوا عَلَى قَوْمٍ يَمْكُفُونَ عَلَى آصْنَابِهِمْ

Than they came upon a peo-  
ple cleaving to the idols  
they had (*Jid.*). they come  
unto a people who were  
given up to idols which  
they had (*Pic.*). [7:138]

(Pickthall, compelled by the  
requirement of the render-  
ing, translated يَمْكُفُونَ by

(act. pic. m. sing.) acc. عَاكِفًا  
assiduous (1)  
(or) one who remains a  
votary

that he knows <i>juss.f.d.</i>	يَعْلَمُوا
(they) in order to know	لِيَعْلَمُوا
knowest they not?	أَلَمْ يَعْلَمُوا
( <i>imperf. 2 p.m. plu.</i> )	تَعْلَمُونَ
ye know	
that you know <i>juss.f.d.</i>	تَعْلَمُوا
till ye know or understand	حَتَّى تَعْلَمُوا
that you may know	لِتَعْلَمُوا
ye know not	لَمْ تَعْلَمُوا
( <i>perate. m. sing.</i> )	اعْلَمْ
(thou) know!	
( <i>perate. m. plu.</i> )	اعْلَمُوا
(you) know!	
(3 p. m. sing.) <i>pip. le.</i>	لِيَعْلَمَ
that these be known	
( <i>peef. 3 p.m. sing.</i> ) ii	عَلَّمَ
~taught	
to teach	عَلَّمَ < عَلَّمًا
( <i>perf. 2 p.m. plu.</i> ) ii	عَلَّمْتُمْ
you taught	
( <i>perf. 2 p. m. sing.</i> )	عَلَّمْتَ
thou taught	
( <i>perf. 1st p. sing.</i> )	عَلَّمْتُ
I taught	
( <i>perf. 1st p. plu.</i> ) ii	عَلَّمْنَا
we taught	
( <i>imperf. 3 p.m. sing.</i> )	يُعَلِّمُ
~teaches	

<< عَلِقَ يَلْقُ عَلَقًا (س)  
to hang, be suspended, to  
cleave to

ع ل م \*

( <i>perf. 3 p. m. sing.</i> )	عَلِمَ
< ~knew	
to know, عَلِمَ عَلِمًا (س)	
become acquainted with, perceive, understand	
( <i>perf. 2 p.m. sing.</i> )	عَلِمْتَ
thou knowest	
( <i>perf. 3 p. m. plu.</i> )	عَلِمُوا
they knew	
( <i>perf. 2 p.m. plu.</i> )	عَلِمْتُمْ
ye knew	
( <i>perf. 1st. p. plu.</i> )	عَلِمْنَا
we knew	
( <i>imperf. 3 p.m. sing.</i> )	يَعْلَمُ
~knows	
( <i>imperf. 3 p.m. sing.</i> ) epl.	لَيَعْلَمَنَّ
will surely know	
( <i>imperf. 2 p.m. sing.</i> )	تَعْلَمُ
thou knowest	
you know ( <i>juss.</i> )	تَعْلَمِ
he knows not	لَمْ يَعْلَمْ
knowest thou not	أَلَمْ تَعْلَمْ
( <i>imperf. 1st p. sing.</i> )	أَعْلَمُ
I know	
( <i>imperf. 3 p.m. plu.</i> )	يَعْلَمُونَ
they know	



the knower (*act. 2 pic.*) **الْعَلِيمُ**  
(One of the excellant names  
of Allah)

knower *acc.* **عَلِيمًا، عَلِيمًا**  
(as **عِلْمٌ** knowledge is a  
permanent feature of his  
personality)

well-knownen *ints.* **عَلَامٌ**  
(*pic. pac. & sing.*) **مَعْلُومٌ، الْمَعْلُومُ**  
known

known ones **مَعْلُومَاتٌ**  
taught one (*pis. pic. ii.*) **مَعْمٌ**

< signs, marks *p.n.* **عَلَامَاتٌ**  
(*sing.*) **عَلَامَةٌ**

< worlds (*p. n.*) **الْعَالَمِينَ**  
(*sing.*) **عَالَمٌ**

(Note : The **الْعَالَمِينَ** , plural  
of **عَالَمٌ** , signifies all cate-  
gories of existence both in  
physical and the spiritual  
sense. It indicates also  
that the 'world' is not only  
what man knew upto now  
but there are numerous  
worlds to be discovered or  
known in future. In this  
comprehensive sense Allah  
is the Lord of worlds,  
**رَبُّ الْعَالَمِينَ** and hence this  
word is related to one of  
the attributes of Allah.  
At some places the Holy

(*imperf. 3 p.m. dual.*) **يُعَلِّمَانِ** *iv*  
they (two) teach

(*imperf. 3 p.m. plu.*) **يُعَلِّمُونَ**  
they teach

(*imperf. 2 p.m. plu.*) **تُعَلِّمُونَ**  
you teach

*com.* **عَلَّمْتَ**

(*imperf. 2 p. m. sing.*) **تُعَلِّمُ**  
(may) thou teach me **فِي**

(*imperf. 1st. p. plu.*) **نُعَلِّمُ**  
we teach **نُعَلِّمُهُ**

that/may or we in  
order to teach him.

(*2 p. m. sing.*) *pp.* **عُلِّمْتَ**  
thou art taught

(*2 p. m. plu.*) *pp.* **عُلِّمْتُمْ**  
you are taught

(*1st. p. plu.*) *pp.* **عُلِّمْنَا**  
we are taught

(*imperf. 3 p. m. plu.*) *v* **يَتَعَلَّمُونَ**  
they learn

to learn, **يَتَعَلَّمُونَ** <  
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.

&lt; overcome

عَلَا يَعْلُو عُلُوًّا (ن)  
elevated, exalted, ascend,  
overcome, exalt oneself,  
be proud

(perf. 3 p. m. plu.) iv w.v.

lit. they overcome

وَلَيْتَ بَرِّوْا مَا عَلَوْنَا تَعْبِيرًا

And to lay waste all that  
they conquered with utter  
waste (Pic.). And they may  
destroy with utter destruc-  
tion whatsoever may fall  
under their power.

[17:7]

(perate neg. m. plu.)

exalt not yourselves

الْأَعْلُوْا عَلَيَّ 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

he is (be) exalted, high, above

سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَصِفُوْنَ

Glorified be He and high  
above (all) that they ascri-  
be (unto Him). [6:100]

عَلَا

Quran has used this term  
in its figurative expression  
to denote surrounding  
people of the addressed  
person or community,  
such as,

يٰۤاَيُّهَا اِسْرٰٓءِيْلُ اذْكُرُوْا اَنْصَرٰتِيْ الَّذِيْ اَنْعَمْتُ  
عَلَيْكُمْ وَاَنْتِيْ فَطَلَمْتُكُمْ عَلَى الْعٰلَمِيْنَ

O children of Israel! Re-  
member my favour where-  
with I favoured you and  
how I preferred you above  
all other people. [2:47]

## ع ل ن ★

(perf. 1st. p. sing.) iv.

< I made public (proclama-  
tion)

أَعْلَنَ اِعْلَانًا iv.  
to make open, iv.  
to speak, openly, manifest  
to make public

< عَلَنَ يُّعْلِنُ عَلَنًا وَ عَلَانِيَةً (مض، ن)  
to be open, manifest

(perf. 2 p.m. plu.) iv.

ye make known, spoke openly

(imperf. 3 p.m. plu.) iv

they manifest. they make  
public

(imperf. 2 p.m. plu.) iv.

you manifest, ye make public

(imperf. 1st p. plu.) iv.

we say openly, make public  
openly acc. v.n. R. F.

عَلَانِيَةً

high	(act. pic. f. sing.)	عَالِيَةً
	(relative f. plu.)	أَعْلَى
< high ones		عُلْبَا
(masc.)	(sing.)	أَعْلَى
	(relative f. sing.)	أَعْلَى
< high one		عُلْبَا
a discription for plural		
objects—non-human		
being		
acc/. v. m., w. v.		عُلْوًا
great height		
	(act. 2 pic.)	عَلَى
~the highest one		عَلَى
elevated acc.		عَلَى
the great (m. sing.)	relative.	أَعْلَى
	(m. plu.)	أَعْلَوْنَ
great ones, overcoming ones		
< the highest		عَلِيَّوْنَ، عِلِّيَّيْنَ
of the place		عَلِيَّيْنِ
(sing.)		عَلِيَّيْنِ
(A place in the seventh Heaven		
to which the souls of the		
believers will ascend.)		
the high, exalted	Ap-der. viii	الْعَالِيَّاتِ

ع ل ي ★

over (1) (preposition)	عَلَى
on, upon,	
A—Physical :	
وَعَلَيْهَا وَعَلَى الْغُلَاقِ تُصْعَلُونَ	
And on them and on the ship	
ye are borne. [23:22]	

(perate m. plu.)	تَعَالَوْا
<(you) come!	
(perate. m. sing.)	تَعَال
thou come!	
(perate. f. plu.)	تَعَالَيْنَ
(you women) come!	
(perate. f. sing.)	تَعَالِ
thou (f.) come!	
(perf. 3 p.m. sing.) x	اِسْتَعْلَى
<~become uppermost	
to become	اِسْتَعْلَى اِسْتَعْلَا
uppermost to overcome	
وَقَدْ اَشْكَحَ الْيَوْمَ مَنْ اِسْتَعْلَى	
Who is uppermost this day	
will indeed be successful.	
[20:64]	
< (act. pic. m. juss. v.w.)	عَالِي
tyrant, self-exalting one	عَالِي
< (act. pic. acc.) w. v.	عَالِيَا
tyrant, self-exalting one	عَالِي
(act. pic.) w. v.	عَالِي
< upside (1)	عَالِيَا
its high place	
جَعَلْنَا عَالِيَهَا سَافِلًا	
We turned their upside down-	
ward. [11:82]	
upon (2)	
عَلَيْهِمْ ثِيَابٌ سَبْعُ	
Upon them shall be garments	
of the green silk. [76:21]	
(act. pic. m. plu.)	عَالِينَ، الْعَالِينَ
self-exalting ones	

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعَكَ عَلَى  
أَنْ تَعَلِّمَنِي وَمَا عَلَّمْتَ رُشْدًا

Musa said unto him: shall I  
follow thee for that thou  
mayest teach me of that  
which thou hast been  
taught a directive know-  
ledge. [18:66]

on the ground of, (8)  
provided that

قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِكَ وَنَكُونَ  
عَلَى أَنْ تَأْتِيَنِي شَيْءٌ جَدِيدٌ

He said, verily I would marry  
thee to one of these two  
daughters of mine provided  
that thou hirest thyslf to  
me for eight years. [28:27]

on the top of (9)

فَشَرِبُوا مِنْهُ مِنْ الْحَمِيمِ

And shall be drinkers thereon  
of boiling water. [56:54]

against (10)

عَلَيْهِمْ دَارُ السَّوْءِ

Against them shall be the  
evil turn of fortune.

[9:98]

ع م د ★

(perf. 3 p. f. sing.) نَمَدْتُ

< ~ intend purposely

# B---Ideative

وَأَنِّي فَضَّلْتُكَ عَلَى الْعَالَمِينَ

And I preferred you over  
the worlds. [2:47]

for (2)

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ

And We had, aforetime, for-  
bidden foster mother for  
him. [28:12]

at (time) (3)

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا  
and he entered the city at a  
time of unawareness of  
the inhabitants. [28:15]

under (4)

وَلِنُصَنِّعَ عَلَى عَيْنَيْهِ

In order that thou mayest be  
brought up under may eye.  
[20:39]

to (5)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ

Then he came forth to his  
people [19:11]

for that (6)

يُحَسِّرُنِي عَلَى مَا 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 *عُمْرَة* *viii*  
(*عُمْرَة* is a kind of pilgrim-

age, with fewer rites. Literally, a visit or a visiting. Technically a religious visit to the sacred Mosque

الْبَيْتِ الْحَرَامِ at Makka  
with the garments الإِحْرَامِ

(Ihram),circuiting round  
the الطَّوَافُ Kaba. *الْكَبَةِ*  
seven times, making seven  
round between the base of

الصَّفَا 'Safa' and 'Marwa'

المَزْوَةِ mounts, concluding the ceremony with shaving, or shortening of head's hair. Al Haj differs from it in as much as it is at a particular time of the year besides other obligatory performances while Umra may be performed at any time of the year.)

(perf. 3 p.m. sing.) x *استَمَرَّ*  
< ~made SS dwell

to cause (people) *اسْتَمَرَّ*  
to dwell in (a place)

Note: the current political  
term *الاستعمار* (to colo-  
nize) has nothing to do  
with its literal meaning)

*يَعْمُرُ*

*اعْمُرْ*

to seek or intend *تَعَمَّدَ*  
SS purposely

< *عَمَدَ* *يَعْمِدُ* *عَمَدًا* (ض)  
intend, to support, place  
columns or pillars

*مَعْمَدًا* *acc.v*  
intentionally (*Ap-der.*)

<pillars (n. p.) *عَمَدٌ*  
(sing.) *عِمَادٌ*

lofty structure (n.) *عِمَادٌ*

*إِرَمَ ذَاتِ الْاَصْمَادِ*

The (people) of many colum-  
ned Iram. [89:7]

(For details about this  
see ر م ا)

★ ر م ع

(perf. 3 p. m. plu.) *عَمَرُوا*

<they inhabited

to *عَمَرَ* *يَعْمُرُ* *عِمَارَةً* (ن)  
inhabit, dwell in (place),  
to tend

(imperf. 3 p.m. sing.) *يَعْمُرُ*  
~tends

(imperf. 3 p.m. plu.) f.d. *يَعْمُرُوا*  
they tend

that they tend *أَنْ يَعْمُرُوا*

(imperf. Ist. p. plu.) juss. ii *يَعْمُرْ*  
we grant a long life

to prolong ii *عَمَّرَ* <  
one's life (God)

عَمِلَ يَعْمَلُ عَمَلًا (س)

to work, do, perform, act,  
construct

~did (perf. 3 p.f. sing.)

عَمِلَتْ

(perf. 3 p.m. plu.)

عَمِلُوا

they did, work, act

(perf. 2 p.m. plu.)

عَمِلْتُمْ

you did, worked

Note: Most often the perfect  
past tense of this root

عَمِلَ is preceded by

مَنْ، مَا conditional or

of relative or demonstra-  
tive pronouns. Then it  
means 'who does' 'works'  
instead of its real meaning  
of past tense.

يَعْمَلُ، يَعْمَلُ juss. acc. يَعْمَلْ

(imperf. 3 p.m. sing.)

does, did,

did not do, that he may do

does (imperf. 3 p.f. sing.)

تَعْمَلْ

(also often this form is used,  
as a general rule of Arabic  
grammar, to denote the  
meaning of plural by  
placing it before the sub-  
ject).

أَعْمَلْ/أَعْمَلْ juss. acc. أَعْمَلْ

(imperf. 1st p. sing.)

I do

(imperf. 3 p.m. plu.) يَعْمَلُونَ

they do, act

life (n.) عَمْرٌ

لَعَنَّاكَ إِنَّهُمْ لَغَفَىٰ سَكَرَتِهِمْ يَعْمَهُونَ

But by thy life, in their intoxi-  
cation they were wander-  
ing bewildered. [15:72]

lifetime (n.) acc. عُمْرًا

nom. الْعُمْرُ

(see above) Umra (n.) الْعُمْرَةُ

tending (v. n.) عَمَّارَةٌ

frequented (pact. pic.) الْمُعْتَمَرُ

وَالْبَيْتِ الْمُعْتَمَرِ

By the House frequented.

[52:4]

الْبَيْتِ الْمُعْتَمَرِ 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 ★

&lt;deep (act. 2 pic.) عَمِيقٌ

عَمِيقٌ يَعْمِيقُ عَمَاقًا وَ عَمَقًا (ك)

to be deep (a valley, well)

ع م ل ★

(perf. 3 p.m. sing.) عَمِلَ

&lt;~did

paternal uncle (n.)

عَمُّ

&lt; paternal uncles (n. p.)

أَعْمَامُ

(sing.) عَمٌّ

&lt; paternal aunts (n. p.)

عَمَّاتُ

(sing.) عَمَّةٌ

Note: In the H.Q. these words have always occurred followed by a 2 p. pronoun such as عَمَّكَ your

uncle, أَعْمَامُكُمْ your uncle, عَمَّاتُكُمْ your aunts.

ع م ي ★

(imperf. 3 p.m. plu.)

يَتَعَمَّوْنَ

&lt; they wander

عَمِيَّةٌ يَتَعَمَّوْنَ عَمِيَّةً (س)

confounded, perplexed, unable to find the right course, confused

ع م ي ★

(perf. 3 p.m. sing.) w.v.

&lt; ~blinded

عَمِيَ يَقْمِي عَمِي (س)

become blind

(perf. 3 p. f. sing.) w.v.

lit. ~blinded

عَمِيَتْ

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ

On that Day (all) tidings will be dimmed. [28:66]

(imperf. 2 p.m. plu.)

you do, act

juss. نَعْمَلْ acc. نَعْمَلْ nom. نَعْمَلْ  
we do

(perate. m. sing.)

(thou) make!, do! work!

(perate. m. plu.)

(you) make!, do!, work!

acc. عَمَلًا nom.

deed, work, action (n.)

< deeds, works, (n. p.)  
actions

(sing.) عَمَلٌ

(act. pic. m. sing.)

worker, doer

(act. pic. m. plu.)

workers, doers,

(act. pic. f. sing.)

travailing, toiling

عَامِلَةٌ تَأْكُلُ مِنْهُ

Travailing, worn. (i.e. labouring through Hell-fire).

[88:3]

ع م ي ★

ع ن see.

عَمَّا

عَمَّ

٤٣٦

this preposition is used to denote off, from off, away from, out of, in spite of, concerning

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

And thou wilt not be asked about the fellows of Hell-fire. [2:119]

with (2)

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

from (3)

أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

They will be far removed from thence. [21:101]

for SS in place of (4)

وَأَنذَرُوا يَوْمَ الْأَخِرِ نَفْسًا عَنْ نَفْسٍ غَيْثًا

And guard yourselves against a Day when no soul in aught will avail another. (or) avail for a soul. [2:48]

because (5)

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ

لِلَّذِينَ تَبَوَّءُوا دِمَارَهُ

The prayer of Ibrahim for the forgiveness of his father was only because of a promise he had made to him. [9:114]

(perf. 3 p.m. plu.) (w.v.) عَمُوا  
they were blind

(imperf. 3 p. f. sing.) (w.v.) تَعْمَى  
gets blind

(3 p. f. sing.) ii p. p. (w.v.) عَمِيَّتْ  
~had been made obscure

to render blind عَمَى تَعْمِيَةً

(perf. 3 p.m. sing.) iv. أَعْمَى  
<made blind

to cause or أَعْمَى إِعْمَاءً  
make SS blind

blindness (v.n.) عَمَى، الْعَمَى

فَأَسْتَجَبُوا لِعَمَى عَلَى الْهُدَى  
Then they preferred blindness to the guidance. [41:17]

blinds, (n. p.) acc. عَمُونَ / عَمِينَ  
<who become blind

(sing.) عَمٍ  
(who cannot see due to their spiritual blindness)

blind (n.) أَعْمَى / الْأَعْمَى

<blinds (n. p.) عَمَى / عَمِيَّاتٌ

(sing.) أَعْمَى

<blinds, (n. p.) عَمِيَّاتٌ

(sing.) عَمٍ

ع ن ★

<about (1) (preposition) عَنْ



(perf. 2 p. m. plu.) **عَنْهُمْ**

<your are overburdened

to meat **عَنْتَ بَعَثَ عَنَّا (س)**  
with difficulty, fall into  
distress, to be overburden-  
ed

you would have (l.c.) **لَعَنَتْ**  
overburdened

(perf. 3 p.m. sing.) iv. **أَعْنَتَ**  
<caused a burden

pass through iv **أَعْنَتَ إِيَّانَا**  
difficulty, put on burden

**وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ**

Had Allah willed He could  
have subjected you to  
burden. [2:220]

<falling in crime (v.n.) **الْعَنْتُ**  
or sin

to commit iv **عَيْتَ عَنَّا (س)**  
a crime, sin

ع ن د ★

(pact. pic. f. sing.) acc. **عَيْنِدْ / عَيْنِدَا**  
<tyrant, opposing, obstinate

**عَصَدَ بَعَثَ عَوْدَا (ن، ك) عَيْدَ**  
to decline, deviate (س)  
to resist, iii **عَاثَ <<**  
be rebellious

(A particle used as **عِنْدَ**  
preposition)

<near, (actual), (with) (1)

of (as ب) (6)

**وَمَا يَنْطَلِقُ عَنِ الْهَوَى**

Nor does he speak of (his  
own) desire. [53:3]

of (as مِنْ) (7)

**اللَّهُ عَزَّ وَجَلَّ عَنِ الْعَالَمِينَ**

Allah is independent of the  
worlds. [3:97]

of what, **عَنْ + مَا (com.)**  
of that, concerning that

**وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ**

Allah is not unaware of what  
ye do. [2:74]

whereof **عَنْ + مَ (com.)**  
shortend form of **مَا**  
used only in an interro-  
gative phrase

**عَوَّيْتُمْ سَاءَ لَوْلَا**

Whereof do they question  
one another? [78:1]

ع ن ب ★

**عَنْبٌ** (n.)  
a grape

**عِنَبَا** acc.

<grapes (n. p.) **أَعْنَابٌ**

(sing.) **عَنْبٍ**

ع ن ت ★

**عَنْتَ**  
crime, misfortune

**عَنْتَ الْوَجْوهَ** for ع ن و see

(this is a metaphorical phrase that means: do not be niggardly)

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ غُنْفَهُ

And to every man We have fastened his action round his neck. [17:13]

(here also **غُنْفٌ** is a metaphorical meaning *i.e.*, like collar which he can not get off)

<necks. (n. p.) **أَعْنَاقٌ**

(sing.) **عُنُقٌ**

the plural form of **عُنُقٌ** has occurred in actual sense of neck while singular, as shown above, has its metaphorical uses

★ ★ ★ ★

الْعَنْكَبُوتُ (n.) spider

★ ع ن و

(perf. 3 p.m. sing.) w.v. **عَنَتَ**

<~downcast

عَنَّا يَهْتَدُونَ عَنَامًا وَمُعْتَوَةً (ن) - ل

to submit humbly, to be downcast

وَعَدَّتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

And downcast will be faces before the Living, the Self-Subsisting. [20:111]

**عِنْدَ** denotes the meaning of 'near' whether it be actual in the sense of possession or ideational, also it denotes a sense of rank or dignity or opinion (*Rgh.*)

لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا

Had they been with us, they had not died nor had they been slain. [3:156]

وَجَدَ عِنْدَ هَارُونَ

He found provision by her (*i.e.*, placed near her.) [3:37]

near (ideational) (2)

ذَلِكَ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ

That were best for you with your Creator. [2:54]

to indicate sense of (3) dignity, or the nearness

بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ

Nay! they are living with their Lord. [3:169]

★ ع ن ق

neck (n.) **عُنُقٌ**

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ

And let not thine hand be chained to thy neck. [17:29]

كَيْفَ يَكُونُ لِلشَّارِكِينَ عَهْدٌ عِنْدَ اللَّهِ

How can there be for the associators a treaty with Allah. [9:7]

oath (2)

وَكَانَ عَهْدُ اللَّهِ سُبْحَانَا

And an oath to Allah must be answered. [33:15]

covenant (3)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا

Lo! Those who purchase a small gain at the cost of Allah's covenant and their oaths. [3:77]

covenant, promised, (4) appointed time

أَقْطَلَ عَلَيْكُمْ الْعَهْدُ

Lasted then the covenant too long for you (*Jid*). Did the time appointed then appear too long for you? (*Pic.*). Did the promised time then, seem long to you. (*M.A.*). [20:86]

ع ه ن ★

الْعَيْنُ wool (n.)

كَالْعَيْنِ الْمَنْفُوشِ

As carded wool. [101:5]

ع ه ن ★

عَهْدٌ - إِلَى (perf. 3 p.m. sing.)  
covenanted, charged (1)

عَهْدٌ يَعْتَدُ عَهْدًا (س) - إِلَى  
to covenant, to charge, enjoin, impose

بِأَعْهَدَ عِنْدَكَ

Of what He hath a covenant with thee. [7:134]

عَهْدَانَا (perf. 1st. p. plu.)  
to impose (2)

وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ

And We imposed a duty upon Ibrahim. [2:125]

أَعْهَدَ (imperf. 1st. p. sing.) juss.  
to charge (3)

أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْنِي وَأَدَمَ

Did I not charge you, O ye sons of Adam. [36:60]

عَاهَدَ (perf. 3 p.m. sing.) iii  
<~made covenant

عَاهَدَ مَعَاهِدَةً  
covenant, to swear, to contract

عَاهَدُوا (perf. 3 p.m. plu.) iii  
they made covenant

عَاهَدْتُمْ (perf. 2 p.m. plu.) iii  
you made covenant

عَهْدٌ <treaty (1) (v.n.)  
lit. covenant

(*imperf. 1st. p. plu.*) w.v.  
we return

<we shall return v.d. w.v.

(*imperf. 3 p. m. sing.*) iv  
<~shall repeat (1)

to cause SS to **أَعَادَ**  
return, to repeat, to be  
restored

إِنَّمَا يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

Verily He beginneth the crea-  
tion then He shall repeat  
it. [10:4]

<to be restored (2)  
the verb **أَعَادَ** is transitive  
that means to get SS ret-  
urn or cease to return but  
in the verse 34:49 it  
seems to be in the mean-  
ing of 'to return' (i.e., in-  
transitive) but in fact  
this is an idiom

فَلَا نَ مَا يَمِينُ وَمَا يَمِينُ

i.e., some one is **لَمْ يَكُنْ لَهُ حِيلَةٌ**

neither to be restored nor  
to originate which means  
he has no way to survive.

قُلْ جَاءَ الْحَقُّ وَنَايِبُوهُ الْبَاطِلُ وَمَا يُعِيدُ

Say Thou ! The truth is come  
(i.e., after the advent of  
Islam) and falsehood shall  
neither originate nor be  
restored. [34:49]

com. (f.d.) **يُعِيدُو - كَمْ**

(*imperf. 3 p.m. plu.*)  
they restore you

نَعُوذُ

نَعْمَدُ

يُعِيدُ

ع و ج ★

v.n. acc. **عَوَجًا** nom. **عَوَجٌ**

<crookedness

to be **عَوَجَ يَعْوَجُ عَوَجًا (س)**  
crooked, bent, distort-  
ed, warp

ع و د ★

(*perf. 3 p.m. sing.*) (w.v.) **عَادَ**  
<~returned

**عَادَ يَعُودُ عَوْدًا وَ عَوْدَةً وَ مَعَادًا (ن)**

to return, away (*trans.*)

(*perf. 3 p.m. plu.*) (w.v.) **عَادُوا**  
they returned

they would (*i.c.*) **لَعَادُوا**  
have come back

(*perf. 3 p. m. plu.*) (w.v.) **عُدْتُمْ**  
you returned

(*perf. 1st. p. m. plu.*) (w.v.) **عُدْنَا**  
we returned

(*imperf. 3 p.m. plu.*) (w.v.) **يَعُودُونَ**  
they return

that they return (*f.d.*) **يَعُودُوا**

if they return acc.. **أَنْ يَعُودُوا**

(*imperf. 2 p.m. plu.*) (w.v.) **تَعُودُونَ**  
ye return

(if) you return *f.d.* w.v. **تَعُودُوا**

(*imperf. 2 p.m. sing.*) epl. w.v.  
assuredly ye shall return **لَتَعُودَنَّ**

(perate. m. sing.) x, w.v. اسْتَعَاذَ  
< seek refuge

as R.F. اسْتَعَاذَ

refuge (pis. pic., w.v.) مَعَاذُ

< Allah be my refuge مَعَاذُ اللَّهِ  
(an idiom)

ع و ر ★

< (laid) open (1) (n.) عَوْرَةٌ  
private parts (of man or woman) what one is ashamed to expose, something laid open to enemies, time suitable for exposure of oneself

إِنَّ بَيْتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ

Verily our houses are open while they (lay) not open. [33:13]

nakedness (2)

< nakedness (n. p.) عَوْرَاتُ

(sing.) عَوْرَةٌ

أَوِ الْبَطْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ

Or children who know naught of women's nakedness.

[24:31]

privacy (3)

ثَلَاثُ عَوْرَتٍ لَّكَ

Three times of privacy for you. [24:58]

(imperf. Ist. p. plu.) w.v. يُعِيدُ  
we restore

(3 p. m. plu.) p.m. iv. w.v. أَعِيدُوا  
they sent back, (or) taken back.

(act. pic. m. plu.) (w.v.) عَائِدُونَ  
those who return

home! the (n.p.t.) w.v. مَعَادُ  
place where every body will compulsorily come back

ع و ذ ★

(perf. Ist. p. plu.) (w.v.) عَذْتُ  
I sought refuge

عَاذَ بِعَوْذٍ عَوْدًا وَ عِيَاذًا وَ مَعَاذًا (ن)

to seek protection of someone from SS, seek refuge in SS against SS or some danger

(imperf. Ist. p. sing.) (w.v.) أَعُوذُ  
I seek refuge

(imperf. 3 p.m. plu.) (w.v.) يَعُوذُونَ  
they seek refuge

iv, w.v. أَعِيذُ  
(imperf. Ist. p. sing.)

< I seek refuge for~

to cause iv. آعَاذَ إِعَاذَةً  
another to seek refuge

إِنِّي أَعِيذُهَا بِكَ

I seek refuge for her with Thee. [3:36]

## اَسْتَعَانَ اَسْتَعَانَةً x

to seek help

(perate. m. plu.) w.v., x  
(you) seek help !(pis. pic. m. sing.) w.v., x  
one whose help is sought

&lt;one of middle age (n.)

عَانَ يَعُونُ عَوْنًا (ن)  
to be of middle age

## ع ي ب ★

(imperf. Ist. p. sing.) acc. w.v. اَعْبَبُ  
< I damageعَابَ يَعْيبُ عَيْبًا (ض)  
to be or make damage, to  
defect

## ع ي ر ★

العِيرُ caravan (n.)

## ع ي ش ★

livelihood, life (v.n.) عِيشَةً  
عَاشَ يَعْيشُ عَيْشًا وَ عِيشَةً  
وَمَا شَأْ وَ مَعِيشَةً (ض)

to live in a certain manner

مَعِيشَةً livelihood (v.n.)

&lt;livelihoods (n. p.) مَعَايِشُ

(sing.) مَعِيشَةً

## ع و ق ★

(Ap-der. m. plu.) ii w.v. الْمُعَوِّقِينَ  
<thou who hinderعَاقَ يَمُوقُ عَوَقًا (ن) وَ عَوَقَ تَعْوِيقًا  
to hinder, ii  
impede, restrain, prevent

## ع و م ★

عَامًا nom. &lt;year acc. اَعْوَامًا (plu.)

عَامَيْنِ two years (dual.)

## ع و ن ★

(perf. 3 p. m. sing.) w.v., iv اَعَانَ  
<~helpedيَعِينُ اِعَانَةً عَلَى اَعَانٍ  
to aid, assist, help(perate. m. plu.) w.v., iv اَعَيْنُوا  
(you) help !

(you) help me ! اَعِيْنِي

(perate. m. plu.) w.v., iv تَعَاوَنُوا  
<help ye one another !تَعَاوَنَ تَعَاوَنًا  
to cooperate, help one  
another(imperf. Ist p. plu.) w.v., vi نَسْتَعِينُ  
<we seek help

springs (n. p.)

عُيُونٌ

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

Verily the God-fearing shall  
be amidst gardens and  
springs. [15:45]

eye (2) عَيْنٌ

وَالْعَيْنَ بِالْعَيْنِ

And the eye for the eye.

[5:45]

his eyes عَيْنَاهُ

thy eyes عَيْنَاكَ

n.d. com. عَيْنَاكَ acc.

two eyes

com. عَيْنَيْكَ acc.

the two eyes

عَيْنَانِ n.d. + dual. عَيْنَاكَ

عَيْنَيْنِ n.d. + dual. عَيْنَيْكَ

&lt; eyes (n. p.) عَيْنَيْنِ

(sing.) عَيْنٌ

< those who have (n. p.)  
wide (lovely) eyes

(sing.) عَيْنَاهُ

water spring n.pt. عَيْنَيْنِ

ع ي ي \*

(perf. 1st. p. plu.) w.v.

we are worn out

time for seeking n. p. t. acc.  
livelihoods

مَعَاشًا

ع ي ل \*

&lt; poverty (n.) عَيْلَةٌ

(act. pic. m. sing.) acc.

destitute, poor

عَالَ يَعِيلُ عَيْلًا وَ عَيْلَةً (مض)

to be or become poor, destitute

ع و ل \*

(imperf. 2 p.m. plu.) (w.v.) تَعُولُوا

ye turn aside i.e. do  
unjustice

عَالَ يَعُولُ عَوْلًا (ن)

to swerve, to turn aside  
neglecting otherside i.e.  
to do or be unjust

ذَلِكَ أَذَىٰ آلَتَعُولُوا

That will be more fit, that  
ye may swerve not [4:3]

arriw

ع ي ن \*

spring (1) (n.) عَيْنٌ

And ، فَيَمَّا عَيْنُ جَارِيَةٍ

There shall be a spring running. [88:12]

two springs (dual n.) عَيْنَانِ ، عَيْنَيْنِ

first creation? [50:15]

was wearied *juss. w.v.*

يَعْيِي

وَلَمْ يَكُنْ يَخْلَقْهُمْ

And was not wearied by their creation. [46:33]

عَيَّ يَتَعَيَّ عَيْدًا (س)

to be unable to find the way to do anything

أَفَمَيِّتًا بِالْخَلْقِ الْأَدْلَى

Are We then wearied with the

## كتاب الغين

Note: This verb has opposite meanings *i.e.*, to remain behind and to depart. In the H.Q. the former is meant.

غ ب ن ★

<to lose and gain *v.n. vi.* التَّغَانَنُ mutually

to cheat *vi.* تَغَانَنَ تَغَانَنًا  
or deceive mutually

يَوْمَ يَجْمَعُكُمُ الْيَوْمَ الْجَمْعُ ذَلِكَ يَوْمُ التَّغَانُنِ  
(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

الْغَارُ see غ و ر

غَاوَيْنَ / الْغَاوَيْنَ / الْغَاوُونَ see غ و ي

الْغَايِبَةُ see غ ش ي

الْغَامِطُ see غ و ط

الْغَائِبِينَ see غ ي ب

غ ب ر ★

غَبَرَةٌ dust *meta.* gloom (*n.*)

غَبَرَ يَغْبُرُ غُبُورًا (ن)

وَ أَغْبَرَ iv وَ أَغْبَرَ ix  
to become of the colour of dust,  
become very dusty

(pic. pac. m. sing.) الْغَائِرِينَ

<those who remained  
behind

غَبَرَ يَغْبُرُ غُبُورًا (ن)

to remain, to depart



غَيَّقَ يَغْدِقُ غَدَقًا (س) وَ أَغْدَقَ iv

to abound in

water (spring), rain copiously

★ غ د و ★

(perf. 2 p. m. sing.) (w.v.) غَدَوْتَ  
<thou settedst forth

غَدَا يَغْدُو غَدَوًا (ن)

to go in morning, go forth early, to depart (any time)

(perf. 3 p. m. plu.) (w.v.) غَدَوْا  
they went out

(perate. m. plu.) (w.v.) أَغْدُوا  
(you) go out!

(n.) acc. غَدَا gen. غَدَا  
the morrow  
(the coming day)

(n.) acc. غَدْوًا nom. غَدُوْا

morning الْغَدَاةُ

morning meal غَدَاةٌ

★ غ ر ب ★

(perf. 3 p. f. sing.) غَرَبَتْ  
~settest (sun)

< غَرَبَ يَغْرُبُ غَرْبًا وَ غُرُوبًا (ن)  
to disappear, to set (sun, star, etc.)

(imperf. 3 p. f. sing.) تَغْرُبُ  
~sets (sun)

will lose, on the other hand some of those who had no fortune in their worldly life will gain.)

(I.K.,Z.R.)

★ غ ث و ★

رُبَّاءٌ (1) (n.)  
(carried away by a torrent)

فَجَعَلْنَاهُمْ رُبَّاءَ

Than We made them a refuse  
(like rubbish to be thrown away). [23:41]

stubble (2)

فَجَعَلْنَاهُ رُبَّاءَ آخُوْا

Then made it to stubble dusky  
(for the cattle). [87:5]

★ غ د ر ★

(imperf. 3 p. m. sing.) iii يَغَادِرُ  
~leaveth

< غَادَرَ يَغَادِرُ غَادَرًا

to leave, leave behind

<< غَدَرَ يَغْدِرُ 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.)

verbal noun, and means  
guile or guiling, while the  
latter in غُرُورٌ with *fatha*  
on غ means 'the means  
or object of which one  
beguiles.'

### غ ر ف

(perf. 3 p.m. sing.) viii اغْتَرَفَ

~ladle

< اغْتَرَفَ اغْتِرَافًا  
(water with the hand)

a lading (a quan- (n.) (1) عُرْفَةٌ  
tity (of) water) which  
fills the hand)

إِلَّا مَنِ اغْتَرَفَ غُرْفًا بِيَدِهِ

Save him who takes (there-  
of) in the hollow of his  
hand (*Pic.*). excepting him  
who ladeth a lading with  
his hand (*Jid.*). [2:249]

the high place, (n.) (2) الْعُرْفَةُ  
upper chamber

< عُرْفٌ، عُرْفَاتٌ (plu.)

the high acc. { عُرْفٌ، عُرْفًا  
places, upper { الْعُرْفَاتُ  
chambers.

### غ ر ق

(perf. 1st. p. plu.) iv أَغْرَقْنَا

< we drowned

(v.n.) الْغُرُوبُ

the setting of the sun

the western (rel. adj. m.) الْغَرْبُ

the western (rel. adj. f.) غَرْبِيَّةٌ

(n. pt. sing.) الْمَغْرِبُ / الْمَغْرَبُ

the place of setting sun (west)

the wests (n. pt. dual.) الْمَغْرِبَيْنِ

the wests (n. pt. plu.) الْمَغَارِبُ

raven (n.) الْعَرَابُ acc. غُرَابًا

< extremely black (n. p.) غَرَائِبُ

(sing.) raven غَزَيْبٌ

### غ ر ر ★

(perf. 3 p.m. sing.) assim. v غَرَّ

~beguiled

< غَرَّ يَغُرُّ غَرًّا وَغُرُورًا (ن)

to beguile, deceive

(perf. 3 p.m. sing.) assim. v غَرَّتْ

~beguiled

(imperf. 3 p. m. sing.) juss. يَغُرُّ

let beguile

let not be guile thee فَلَا يَغُرُّكَ

(imperf. 2 p.m. sing.) emp. يَغُرَّنْ

should beguile

let not be guile you لَا يَغُرَّنَكَ

guile (v.n.) غُرُورٌ، غُرُورًا

beguiler (n.) الْغُرُورُ

Note ; The word غُرُورٌ

(with damma on غ ) is



until ye have **حَتَّى تَغْتَسِلُوا**

washed yourselves

(*pis. pic. m. sing.*) **مُغْتَسِلٌ**

place for washing (*Rgh.*),  
water (*Jid.*), spring (*Pic.*)

Note. Etymologically the  
passive particle from a  
derived stem stands also  
as the noun for place and  
time.

corruption (*n.*) **غَشِيلٌ**

i.e., what flows from  
the bodies of the damned

غ ش ي

(*parf. 3 p. m. sing.*) (*w. v.*) **غَشِيَ**

< ~ overcome, covered

**غَشِيَ يَغْشِي غَشَاءً وَ غَشَاوَةً (س)**

to cover conceal

**فَغَشَوْهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ**

And, then covered them with  
that which did cover them  
of sea. [20:78]

(*imperf. 3 p. m. sing.*) (*w. v.*) **يَغْشِي**  
covers

overcomes (with **يَغْشَا** ألف  
when attached to a pronoun)

**وَاللَّيْلِ إِذَا يَغْشَى**

Be the Night when it covereth.  
[92:1]

to **غَزَا يَغْزُو غَزْوًا (ن)**

go forth, to raid on  
enemy's land

*act pic. sing.*

غَزَا

*p. b.* **غَزَى**

*noun.* **غَزَوَاتٌ plu. غَزَوَةٌ**

غ س ق

< dark (*v. n.*) **غَشَقَ**

**غَشَقَ يَغْشِقُ غَشَقًا (ض)**

to become very dark (night)

(*act. pic. m. sing.*) **غَامِقٌ**

darkness, darkner

(*ints.*) **غَشَانٌ / غَشَاءٌ**

corruption (*Jid.*) (flowing  
from the bodies of the  
damned)

paralysing cold (*Pic.*)

غ س ل

(*perate. m. plu.*) **فَاغْسِلُوا**

< (you) wash !

**غَسَلَ يَغْسِلُ غَسَلًا غُسْلًا (ض)**

to wash, purify

(*imperf. 2 p. m. plu.*) *f. d.* **تَغْسِلُوا**  
< you wash

to wash one- *viii* **اغْتَسَلَ**  
self

as R. F. to cover  
oneself

(written **تَغَشَّى** when attached  
to a pronoun)

**لَمَّا تَغَشَّاهَا حَمَلَتْ خِفًّا**

And when he covered her,  
she bore a light burden.

[7:189]

(perf. 3 p.m. plu.) w.v. x **اسْتَعْشَوْا**  
<they covered themselves

to get oneself under x, **اسْتَعْشَى**  
cover, or cover oneself

w.v. x **يَسْتَعْشَوْنَ**

(imperf. 3 p.m. plu.)  
they cover themselves

w.v. **قَاشِيَةً / الْقَاشِيَةِ**

(act. pic. f. sing.)  
overwhelming covering  
lit. a thing that covers.

the day of Resurrection (1)

**هَلْ أَتَاكَ خَبْرُ الْقَاشِيَةِ**

Hath there come unto thee  
the story of the covering  
events? (i.e., Resurrection,  
because it will overwhelm  
with its terror). [88:1]

an overwhelming (2)  
torment

**أَلَمْ يَأْمُرْنَا أَنْ نَتَّيِبَهُمْ قَاشِيَةً مِنْ عَذَابِ اللَّهِ**

Are they secure then against  
(that) there may come  
upon them an overwhelm-  
ing of Allah's torment.

[12:107]

**وَالَيْلِ إِذَا يَغْشَاهَا**

And the night when it  
covereth it (the world).

[91:4]

Note: The personal pronoun  
is either for the world or the  
darkness.

(imperf. 3 p. f. sing.) w.v.  
covers, with cover

**تَغْشَى**

(perf. 3 p.m. sing.) w.v. ii  
<covered

**غَشِيَ**

as R. F. **غَشِيَ تَغْيِيَةً**

(imperf. 3 p.m. sing.) w.v. ii  
covers

**يُغْشِي**

(perf. 1st. p. sing.) w.v. iv  
we have covered

**أَغْشَيْنَا**

to cover, **أَغْشَى إِغْشَاءً**

to draw a veil, to cause to  
cover

(imperf. 3 p.m. sing.) w.v. iv  
~covers

**يُغْشِي**

(3 p. f. sing.) p. p. iv  
was covered over (with~)

**أُغْشِيَتْ**

(3 p. m. sing.) p.p. iv  
is covered, over upon him  
(i. e., he faints)

**يُغْشَى**

**تَدَوَّرَ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ**

Their eyes rolling about—  
like (the eyes of) him  
who fainteth unto death.

[33:19]

(perf. 3 p. m. sing.) w.v., v  
~covers

**تَغْشَى**

## ★ غ ض ب

(perf. 3 p.m. sing.) غَضِبَ  
< ~ was angry with

غَضِبَ يَغْضِبُ غَضَبًا (م)  
to be angry with, to be  
wrath with

anger, rage (v.n.) غَضَبٌ / الْغَضَبُ

(pact. pic.) الْمَغْضُوبُ - عَلَيْهِ  
an object of anger

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

None of those on whom is  
indignation brought down.

(Jid.) [1:7]

Not (the path) of those who  
earn Thine anger. (Pic.)

Not those upon whom wrath  
is brought down. (M.A.)

Not of those against whom  
Thou art incensed. (Sale)

Not of those against whom  
Thou art wrathful. (Arberry)

< indignant, angry, (n.) غَضَبَانُ  
enraged

(plu.) غَضَابٌ

(pis. pic.) acc. iii مَغَاضِبًا

< in state of anger

غَاضِبٌ مُغَاضِبَةٌ وَ غِضَابًا  
to make angry, irritate

## ★ غ ض ض

(imperf. 3 p.m. plu.) (assim) يَغْضُضُونَ

< they lower (voice)

fainted one w.v./pis. pic.  
(one who is made to faint)

< coverings n.p./w.v.

(sing) غَاشِيَةٌ

covering (n.) غِشَارَةٌ

## ★ غ ص ب

< taking something (v.n.) غَصَبًا  
from someone unjustly  
or by force

غَصَبَ يَغْصِبُ غَصَبًا - عَلَى (ض)  
to force

to take by مِنْ -  
violence, unjustly

وَكَانَ وَرَاءَهُمْ قَوْمٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

There was before them a king  
who taketh every boat by  
force. [18:79]

## ★ غ ص ص

< anything by which (n.) غَصَّةٌ  
one is choked (food etc.)

(plu.) غَصَصٌ

<< غَمَسَ يَغْمَسُ غَمَسًا (ن)

to be choked, be choked  
with wrath, be grieved

وَلَطْعَامًا ذَا غَصَصٍ

And food that choketh.

[73:13]

to forgive, pardon ل - (ض) غَفَرْنَا

(perf. 1st p. plu.) غَفَرْنَا  
we have forgiven

(imperf. 3 p.m. sing.) يَغْفِرُ  
forgives

will forgive juss. (l.c.) يَغْفِرْ

(imperf. 3 p.m. plu.) يَغْفِرُونَ  
they forgive

let them forgive acc. يَغْفِرُوا

(imperf. 2 p.m. sing.) (juss.) تَغْفِرْ  
thou forgive

(imperf. 2 p.m. plu.) acc. تَغْفِرُوا  
ye pardon, forgive

(imperf. 1st p. plu.) juss. نَغْفِرْ  
we will forgive

(perate. m. sing.) اغْفِرْ  
forgive, thou may forgive!

(3 p. m. sing.) pip. يَغْفَرُ  
will be forgiven

سَيَغْفِرُنَا

It will be forgiven us. [7:169]

forgiveness (v. mim) مَغْفِرَةٌ

forgiveness (v. n.) غُفْرَانٌ

غُفْرَانُكَ رَبَّنَا

Thy forgiveness, our Lord.  
[2:285]

(act. ple. m. sing.) غَافِرٌ  
forgiver

غَضَّ يَغْضُ غَضًّا (ن)

to lower the voice or eye

they may/shall lower acc. يَغْضُوا  
(eyes)

(imperf. 3 p. f. plu.) يَغْضُنَّ  
they female (should) lower  
(eyes)

(perate m. sing.) اغْضُ  
lower! (voice)

غ ط ء ★

غَطَّاهُ see غ ط و

غ ط ش ★

(perf. 3 p.m. sing.) iv أَغْطَاهُ  
~ he made dark

< أَغْطَاهُ إِنْغَاطًا

to make SS dark,

<< غَطَّاهُ بِنَيْطٍ غَطًّا (ض)  
to be dark

غ ط و ★

< غَطَّاهُ (n.) veil

غَطَّاهُ يَغْطُو غَطًّا (ن)  
to cover, to put a veil

غ ف ر ★

(perf. 3 p.m. sing.) غَفَرَ  
< ~ forgave, hath forgiven

غَفَرَ يَغْفِرُ غَفْرًا (ض)  
to cover, veil

(epl.) لَاَسْتَغْفِرَنَّ  
(imperf. 1st p. sing.)  
I shall surely ask forgiveness

(perate. m. sing.) x اَسْتَغْفِرْ  
thou (a man) ask forgiveness!

(perate. f. sing.) x اَسْتَغْفِرِي  
thou (a woman) ask forgiveness!

(perate. m. plu.) x اَسْتَغْفِرُوا  
(you) ask forgiveness!

(Ap-der. m. plu.) x مُسْتَغْفِرِينَ  
those who ask forgiveness

asking forgiveness (v.n., x) اِسْتِغْفَارٌ

غ ف ل ★

(imperf. 2 p.m. plu.) تَغْفُلُونَ  
ye neglect

< غَفَلَ يَغْفُلُ غَفْلَةً وَ غَفْلًا (ن)

to be heedless, neglectful,  
inattentive

(perf. 1st p. plu.) iv أَغْفَلْنَا  
we made neglect,  
we made unmindful

< أَغْفَلُ إِغْفَالًا  
to make iv  
unmindful, neglect

(act. pic. m. sing.) غَافِلٌ  
neglectful

unaware acc. غَافِلًا

nom. غَافِلُونَ / الْغَافِلُونَ  
(act. pic. m. plu.)  
unaware ones

unaware ones acc. غَافِلِينَ / الْغَافِلِينَ

(act. pic. m. plu.) الْغَافِرِينَ  
forgivers

(ints.) غَفُورٌ / الْغَفُورُ  
most forgiving one  
(one of the excellent  
names of Allah)

forgiving one acc. غَفُورًا  
most forgiving one (ints.) غَفَّارٌ  
(one of the excellent names  
of Allah)

(perf. 3 p.m. sing.) x اسْتَغْفَرَ  
asked forgiveness

(perf. 2 p. m. sing.) x اسْتَغْفَرْتَ  
thou asked forgiveness

(perf. 3 p.m. plu.) x اسْتَغْفَرُوا  
they asked forgiveness

(imperf. 3 p.m. sing.) juss. يَسْتَغْفِرْ  
asks forgiveness

ثُمَّ اسْتَغْفَرَ لِلَّهِ

Then he beggeth the forgive-  
ness of Allah. [4:110]

(verb in jussive receives

كَثْرَةً when it is to be  
assimilated to the follow-  
ing word)

(imperf. 2 p. m. sing.) juss. تَسْتَغْفِرْ  
thou ask forgiveness

(imperf. 2 p.m. plu.) تَسْتَغْفِرُونَ  
ye ask forgiveness

(imperf. 3 p.m. plu.) يَسْتَغْفِرُونَ  
they ask forgiveness

let them ask acc. يَسْتَغْفِرُوا  
forgiveness



(imperf. 2 p.m. plu.) تَغْلِبُونَ  
ye (may) overcome

(3 p.m. sing.) ظَلَّتْ  
has been overcome

(3 p.m. plu.) ظَلُّوا  
they were overcome

(3 p.m. plu.) يَغْلِبُونَ  
they shall be overcome

(2 p.m. plu.) تَغْلِبُونَ  
ye shall be overcome

(act. pic. m. sing.) غَالِبٌ  
dominant (1)

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ  
And Allah is dominant in  
His purposes. [12:21]

overcomer (2)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ  
If Allah succoureth you there  
is none that can over-  
come you. [3:160]

(act. pic. m. plu.) غَالِبُونَ / الْغَالِبُونَ  
overcomers

overcomers acc. الْغَالِبِينَ

one who is (pic. pac.) مَغْلُوبٌ  
overcome (by SS)

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ  
Thereupon he prayed unto  
his Lord, verily I am over-  
come so vindicate me.  
[54:10]

overcoming (v.n.) غَلَبَ  
thick (with trees)

(act. pic. f. plu.) الْمَغْفِلَاتُ  
unaware women

negligence, (v. n.) غَفْلَةٌ  
unawareness

غ ل ب ★

(perf. 3 p. f. sing.) غَلَبَتْ  
< ~ prevailed (Jid.) over-  
came, vanquished, gain-  
ed victory

غَلَبَ يَغْلِبُ غَلَبًا وَغَلَبَةً (مَض)  
to overcome, conquer, to gain  
victory

كُوفِينَ وَنَعُوذُ بِاللَّهِ وَنَاغْلِبُكُمْ  
How after a small party hath  
overcome a large party.  
[2:249]

(perf. 3 p.m. plu.) ظَلُّوا  
prevailed

قَالَ الَّذِينَ ظَلَمُوا عَلَىٰ أَهْلِ مَكَّةَ  
Those who prevailed in their  
affair said. [18:21]

(imperf. 3 p.m. sing.) يَغْلِبُ  
overcomes

(imperf. 1st. p. sing.) أَغْلِبَنَّ  
I certainly will overcome

(imperf. 3 p.m. plu.) يَغْلِبُونَ  
they will overcome

they shall overcome مَيِّغْلِبُونَ

(imperf. 3 p.m. plu.) acc. يَغْلِبُوا  
that they overcome,  
they will overcome

rigid (3)

وَأَخَذَنَّا مِنْكَ يَمِينَنَا عَلَيْنَا

And they have obtained from you a rigid bond. [4:21]

stern (4) (n. p.) غَلَاظٌ

(sing.) غَلِيظٌ

عَلَيْهَا مَلَكَةٌ غَلَاظٌ

Over which are angels, stern. (i.e., not tender towards the inmates of hell). [66:6]

sternness (opp. tenderness) غَلِظَةٌ (n.)

غ ل ف ★

&lt;uncircumcised (v.n.) غَلَفٌ

(sing.) غَلَفٌ

غَلَفَ يَغْلِفُ غَلْفًا (ن)

to furnish with a covering

(or covered with غِلَافٌ)

وَقَالُوا اقْبُولُوا غَلْفًا

They said: our hearts are uncircumcised (so that they do not learn or they are covered from hearing for accepting the-truth). [2:88]

غ ل ق ★

(perf. 3 p. f. sing.) ii غَلَّقَتْ

&lt;~locked

&lt;luxuriant.(n) acc. غُلْبًا

(sing.) أَغْلَبَ

وَحَدَّائِقَ غُلْبًا

And enclosed gardens luxuriant. [80:30]

غ ل ظ ★

(perf. 3 p.m. sing.) x اسْتَغْلَظَ

&lt;~become thick, strong

غَلِظَ يَغْلِظُ وَ غَلِظَ يَغْلِظُ غِلَظًا

وَ غِلَظَةً (ض، ك) to be

thick, bulky, big, coarse, to be hard, uncivil

(perate. m. sing.) اِغْلَظْ

be hard! (treat severely!)

وَأَغْلَظْ عَلَيْهِمْ

And be severe unto them. (Jid.)

Be firm against them. (Ali)

(i.e., against hypocrites)

[9:73]

(act. 2 pic. m. sing.) غَلِيظٌ

meta. (1)

vehement (terrible) acc. غَلِيظًا

وَمِنْ دَرَأِيهِ عَذَابٌ غَلِيظٌ

And behind him is a torment terrible (or vehement).

[14:17]

hard (2)

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ

And wert thou rough, hard-hearted. [3:159]

which he had hidden away.

[3:161]

(3 p. p. sing.) *assim.* *pp.*  
~ is fettered

(pic. pic. m. sing.) *مَقْلُوبَةٌ*  
fettered one

وَقَالَتِ الْيَهُودُ يُدْعِي اللَّهُ مَقْلُوبَةً غَلَّتْ أَيْدِيهِمْ يَوْمَ

And the Jews said : the hand of God is fettered. Fettered be their own hands (cursed) (i.e. (meta.) He has become niggardly and closefisted-niggardly be they themselves). [5:64]

(perate. m. plu.) *غُلُّوا*  
put chain

حَذُّوْهُ فَغُلُّوْهُ

Lay hold of him (then chain him). [69:30]

<iron collar for (n.p.) *أَغْلَالٌ*  
the neck, shackles  
(sing.) *غُلٌّ*

★ غ ل م

a boy, young (n.) *غُلَامٌ*

two boys (n. p.) *غُلَامَيْنِ*

boys (n. p.) *غُلَامَانَ*

★ غ ل و

(perate. neg. m. plu.) *لَا تَغْلُوا*  
(you) do not exceed (the bound)

to lock, iii *غَلَّقَ تَغْلِيْقًا*

close (a door)

<< *غَلَّقَ يَغْلِقُ غَلْقًا (ف)*

to close, bolt, go far into (a country)

★ غ ل ل

(perf. 3 p. m. sing.) *assim.* *غَلَّ*  
<~ hidden away, deceit, defraud

*غَلَّ يَغْلِي غَلًّا (ن)*

to insert

(one thing) in (another), to canceal, to fraud, to deceive, to act unfaithfully, to put an iron collar on the neck

(imperf. 3 p.m. sing.) *assim.* *يَغْلِي*  
hides away

(imperf. 3 p.m. sing.) *juss.* *يَغْلِي*  
hides away

(The assimilation is removed in case of jussive. This cluster is pronounced separately).

وَمَا كَانَ لِشَيْءٍ أَنْ يَعْزَلَ وَمَنْ يَغْلِي  
يَأْتِ بِمَا عَلَى يَوْمِ الْقِيَمَةِ

And it is not for a prophet (i.e., it is not conceivable for a prophet) that he hides away (or deceiteth), whosoever deceiteth (or hideth anything away) he shall bring forth on the Day of Resurrection that

pangs (of death) (3)

pangs (of death) (n. p.) غَرَاتٌ

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ

Would that thou shouldst see  
what time the wrongdoers  
are in the pangs of death.

[6:93]

غ م ز ★

(imperf. 3 p.m. plu.) iv بَتَّامِرُونَ

they wink at each other

to make signs < تَمَامِرًا تَمَامِرًا

one to another

<< غَمَزَ يَغْمِزُ غَمْرًا (ض، ن)

to make a sign to (with the  
eye or eye brow)

غ م ض ★

(imperf. 2 p.m. plu.) تُفْمِضُونَ

that you disdain, connive at

to iv. < أَغْمَضَ إِغْمَاضًا

shut (the eye or the eye  
lids), to connive

وَلَسْتُمْ بِأَخَذِينَ إِلَّا أَنْ تُفْمِضُوا فِيهِ

Ye (yourselves) would not  
accept such, save you  
disdain (or connive at).

[2:267]

غ م م ★

< sorrow (n.) غَمٌّ / غَمٌّ

to exceed غَلَا يَغْلُو غُلُوًّا (ن)

the proper limit, be excessive

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

O ye people of the Book,  
exceed not (the bounds) in  
your religion. [4:171]

غ ل ي ★

(imperf. 3 p.m. sing.) (w.v.) يَغْلِي

< ~boils

غَلَى يَغْلِي غَلِيًّا وَ غَلِيًّا (ض)

to boil (pot), effervesce (liquor)

boiling v. n. غَلِيًّا

غ م ر ★

< bewilderment (1) (n.) غَمْرَةٌ

lit, water that rises above  
the stature of a man

غَمْرٌ يَغْمُرُ غَمْرَةً وَ غَمْرَةً (ن)

to be abundant, to overflow,  
submerge (in water)

فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ

Wherefore leave (thou) them  
in their bewilderment (or  
flow of their ignorance, or  
error and obstinacy and  
perplexity. (LL.) [23:54]

overwhelming, (2)  
heedlessness

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا

But! their hearts are in  
heedlessness. [23:63]

(perf. 3 p. m. sing.) w.v., iv  
< ~enriched (2)

to enrich أَغْنَىٰ

to avail some thing عَن -

to attain أَغْنَىٰ - مِنْ

وَكَأَنَّ هُوَ أَغْنَىٰ وَأَقْنَىٰ

And that it is He who enricheth and preserveth (property). [53:48]

(the verb أَغْنَىٰ is perfect (past tense) but it is used here in the sense of a habitual that has compelled translators to use present tense in their renderings).

وَمَا تَقْضُوا إِلَّا أَنْ أَغْنِيَهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَظِيلٍ

And they avenged not except for (this) that Allah and His Messenger had enriched them out of His grace. [9:74]

(imperf. 3 p.m. sing.) iv  
shall enrich (1)

acc.

juss.

(nom.) سَوْفَ يُغْنِيهِمُ اللَّهُ

Allah shall enrich you. [9:28]

(acc.) حَتَّىٰ يَغْنِيَهُمُ اللَّهُ

Until Allah enrich them, [24:33]

أَغْنَىٰ

to cover, (ن) غَمَّ يَغْمُ غَمًّا  
veil, grieve, cause to mourn

dubious (n.)

clouds (n.)

غ ن م ★

(perf. 2 p. m. plu.)

< ye obtained (from enemies during war)

غَمَّ يَنْتَمُ غَنًّا وَ غَنًّا وَ غَنِيَّةً (س)  
to obtain spoil,

booty, to get a thing without difficulty

< booties, spoils (n. p.)

(sing.) مَغْنَمٌ

sheep (n.)

غ ن ي ★

(3 p. m. sing.) juss. w.v.

< flourish (I-A)

غَنَىٰ يَغْنَىٰ غِنًا وَ مَغْنًى (س)  
to inhabit, dwell, to be rich, or in comfort of life

كَأَنَّ لَمْ تَغْنِ بِالْأَمْسِ

As though it had not flourished yesterday (in the earth). [10:24]

dwelt (I-B)

الَّذِينَ كَذَّبُوا شُعْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا

Those who belied Shu'ab became as though they had never dwelt. [7:92]

to make indifferent (5)  
towards, to profit, to suffice

with no prep. iv **أَغْنَى** <

لِكُلِّ أَمْرٍ وَفَهُمْ يَوْمَئِذٍ شَانُ يُغْنِيهِ

For everybody of them there  
would be his own condi-  
tion that will make him  
indifferent (towards others).  
[80:37]

(perf. 3 p.m. sing.) x **اِسْتَفْنَى**  
~ is self-sufficient

to be self- **أَسْتَفْنَى** **اِسْتَفْنَاهُ** <  
sufficient, to regard himself  
self-sufficient

وَوَلَّوْا وَاِسْتَفْنَى اللّٰهُ

They turned away and Allah  
is above all needs (self-  
sufficient). [64:6]

أَمَّا مَنِ اسْتَفْنَى

For him who considers him-  
self free from need (self-  
sufficient). [80:5]

self-sufficient (n.) **غَنِيٌّ**

one of the excellent names  
of Allah **الْفَنِي**

rich ones (n. pl.) **اَغْنِيَاءُ / اَلْاَغْنِيَاءُ**

(m. plu. ap-der. iv.) w.v. **مُغْنُونَ**  
those who avail SS against

هَلْ اَنْتُمْ مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِن شَيْءٍ

Are you going to avail us  
at all against the torment  
of Allah? [14:21]

اِنْ يَكُونُوا فُقَرَاءَ يُعْرِمَهُمُ اللّٰهُ (juss.)

If they are poor Allah  
will enrich them. [24:32]

< to avail or be (3) **عَنْ** **أَغْنَى** -  
profitable to

مَا اَغْنَى عَنْكَ جَمْعُكَ

Your multitude availed you  
naught. [7:48]

(perf. 3 p. f. sing.) **اَغْنَتْ**  
~availed

فَمَا اَغْنَتْ عَنْهُمْ اِلٰهَتُهُمْ

So their gods availed them  
not [11:101]

(imperf. 3 p. m. sing.) **يُغْنِي**  
~avails

وَلَا يُغْنِي عَنْكَ شَيْءٌ

And that availed thee naught.  
[19:42]

(imperf. 3 p. f. sing.) acc. **تُغْنِي**  
it/she avails

وَكِنْ تُغْنِي عَنْكُمْ فِدَاؤُكُمْ

And your host shall avail  
you not. [8:19]

(imperf. 3 p.m. dual.) (juss.) **يُغْنِيَا**  
the twain availed

(imperf. 3 p.m. plu.) acc. **لَنْ يُغْنُوا**  
they shall avail (never)

to avail against (4) **مِنْ** <

وَلَا يُغْنِي مِنَ اللّٰهِ

It will not avail against the  
Flame. [77:31]

a cave (n.) غَارٌ

مَعَارِثُ < caverns (n. p.) مَعَارِثُ  
(sing.) cavern

غ و ص ★

(imperf. 3 p. m. plu.) w.v. يَغْوِسُونَ  
< they diveغَامَسَ يَغْمِسُ غَمَاسًا وَ غَامَا  
وَ مَغَامَا (ن) - فِي  
to dive, plunge into water

a diver (n.) غَوَّاصٌ

غ و ط ★

(act. pic. m. sing.) الْغَائِطُ

the privy (n.)  
lit. a wide, depressed piece  
of ground< غَاطَ يَغْطِي غَطْمًا (ن)  
to dig, excavate

غ و ل ★

< heediness, (v. n.) غَوًى  
that deprives one of reasonviii. قَالَ يَغْوِي غَوًى (ن) وَ اغْتَالَ  
to cause to perish, seize  
unawareغَالِي الْخَمْرِ (the drunkard) of reason,  
caused to perish him

غ و ث ★

(3 p. m. plu.) pip. w.v. x يَنَاقُوا  
they shall be responded to  
their cry for aidto relieve, iv. أَغَاثَ إِغَاثَةً  
to respond to the begging  
for aid

لَنْ يَسْتَجِيبُوا يَنَاقُوا أَبَاءَهُمْ كَالْمُهْلِ

And if they cry for relief  
they shall be responded  
(or relieved) with water  
like the dregs of oil.

[18:29]

(perf. 3 p. m. sing.) w.v. x اسْتَعَاثَ  
asked for help, cried for aid< اسْتَعَاثَ اسْتِئَاثَةً  
to bag for or pray for helpw.v. x يَسْتَعِينَانِ  
(imperf. 3 p. m. dual.)  
the twain pray for helpv.w. acc. x يَسْتَعِينُوا  
(imperf. 3 p. m. plu.)  
that they pray for helpw.v. x تَسْتَعِينُونَ  
(imperf. 3 p. m. plu.)  
you pray for help

غ و ر ★

< sunk away (n.) acc. غَوْرًا  
غَارَ يَغْوِرُ غَوْرًا (ن)  
to sink in the ground (water),  
to enter the low land

iv. غَابَ يَغِيبُ غَيْبًا (ض) وَ اغْتَابَ

(1) to go away, viii غَيْبَ وَ

to be hidden, secret,  
unseen

(2) to slander

(3) to backbite

وَلَا يَغْتَابُ بَعْضُهُمْ بَعْضًا

Nor backbite one another.

[49:12]

lit. disappeared (v.n.) غَيْبٌ / الْغَيْبُ

one or hidden, absent,  
usage in the Holy Quran :

unseen (1)

يُؤْمِنُونَ بِالْغَيْبِ

Who believe in the unseen.

(Jid.) (M.A.) (Arb.) (Pic.)

Who believe in (the existence  
of) that which is beyond  
the reach of human per-  
ception. (Asad) [2:3]

hidden (2)

إِنِّي أَعْلَمُ الْغَيْبِ فِي السَّمَوَاتِ وَالْأَرْضِ

I know the hidden in the  
heavens and the earth.

[2:33]

إِنَّمَا الْغَيْبُ لِلَّهِ

The hidden (belongeth) unto  
Allah alone. [10:20]

secret (3)

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخْلُفْ بِالْغَيْبِ

(I did that) in order that he  
may know that I betrayed  
him not in secret. [12:52]

غ و ي ★

(perf. 3 p.m. sing.) (w.v.) غَوَى  
~erred

غَوَى يَغْوِي غَيًّا (ض)

to err, deviate from the right  
way

(perf. 1st p. plu.) w.v. غَوَيْنَا  
we (ourselves) deviate

(pref. 2 p.m. sing.) w.v. iv, غَوَيْتَ  
<thou causest to be erring

to cause to err iv اغْوَامَا

(perf. 1st p. plu.) w.v. iv اغْوَيْنَا  
we caused to err

w.v. acc. iv يَغْوِي  
(imperf. 3 p.m. sing.)

~keep astray, that he keeps  
SS astray.

(1st. p. sing.) w.v. epl. iv لَأَغْوِيَنَّ  
I will surely mislead

lit. error (v.n.) acc. غَيًّا  
meta. perdition.

(act. 2 pic. w.v.) غَوًى  
erring one

إِنَّكَ لَغَوِيٌّ مُبِينٌ

Thou art surely one erring  
manifestly. [28:18]

(w.v. act. pic. m. plu.) الْغَاوُونَ

perverted ones غَاوِينَ / الْغَاوِينَ

غ ي ب ★

<~backbite w.v. juss. viii يَغْتَابُ



to alter, change **غَيَّرَ**

acc. w.v. ii

(imperf. 3 p. m. plu.)

they alter or change

(3 p. f. plu.) emp. ii

they surely alter

وَلَا أُمِرْتُمْ فَيَغَيِّرَنَّ خَلْقَ اللَّهِ

And I will command them  
so that they will alter the  
creation of Allah. [4:119]

(3 p. m. sing.) w.v. juss vi

< changes

to be changed **يُغَيَّرُ**

(Ap-der. ii acc.)

one who changes

(Apder. f. plu. iv)

< the raiders

to make a iv,  
hostile attack

**أَغَارَ** إِغَارَةً

(particle.)

other, other than, another,  
save, but

غ ي ض ★

(imperf. 3 p. f. sing.) w.v.

< ~ absorb

غَاصَ يَغِيضُ غُبْنًا (ض)

to sink, to become scanty

وَمَا تَكْنُصُ الْأَرْضُ وَمَا تَرْزُقُ

And that which vombs absorb  
and that which they grow.

[13:8]

the intimacy (4)

فَالْطَّاهِرَاتُ فِيْهِ حِفْظٌ لِلْغَيْبِ

Thus the righteous women  
are the devout ones, who  
guard the intimacy.

[4:34]

(Note : Asad prefers 'what  
is beyond the reach of  
human perception' as ren-  
dering of **غَيْبٌ** while  
others use unseen, secret,  
absence and hidden accord-  
ing to the contents of  
of the verses).

< hidden (n.p.) **غَيْبٌ**

(sing.) **غَيْبٌ**

(act. pic. m. plu.) **غَائِبِينَ / الْغَائِبِينَ**

< absent ones

(sing.) **غَائِبٌ**

(act. pic. f. sing.) **غَائِبَةٌ**

an absent one

the bottom (of a well) (n.) **غَيْبَةٌ**

غ ي ث ★

(3 p.m. sing.) pip. w.v. **يُغَاثُ**

< ~ will have rain

غَاثَ يَغِيْثُ غَيْثًا (ض)

to cause rain, to make  
rain fall

rain (n.) **غَيْثٌ / الْغَيْثُ**

غ ي ر ★

(imperf. 3 p.m. sing.) w.v., ii

< ~ alters

(3 p.m. sing.) el لَغِظَ  
in order to enrage or he may  
enrage

rage (n.) غَبْطٌ / الْغَبْطُ

(act. pic. m. plu.) غَائِظُونَ  
enraged ones

<raging, v.n., v. تَغَيَّبًا  
to rage تَغَيَّبَ تَغَيَّبًا

(3 p.m. sing.) w.v. pp. غَبِضَ  
~was sunk  
~made to abate

غ ي ظ ★

(imperf. 3 p.m. sing.) w.v. يَغِيظُ  
<~makes anger ~enrages  
غَاظَ يَغِيظُ غَيْظًا (ض)  
to anger, enrage, provoke

\*\*\*

## كتاب الفاء

iii junction of two phrases following the particle denoting the result of a condition in the other.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

say : if ye love  
Allah follow me  
[3:31]

(h.v.)

★ ف ه د

heart (n.) قَوَادٍ / الْقَوَادِ

< hearts (n. p.) أَقْبِدَةً / الْأَقْبِدَةُ

(sing.) قَوَادٍ

(w. & h. n.)

★ ف ه و

< a party, group, (n.)

band

(plu.) قَوَادٍ

ف

(a conjunction particle)

then, so, but, then, thus, however, because, so that, and so,

This is a common conjunction which implies a close connection between the sentences before and after it.

This connection may be either definite cause and effect, or a natural sequence of event.

(i) cause and effect :

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

Then Adam learnt from his Lord (certain) words and He repented towards him.

[2:37]

(ii) natural sequence :

الَّذِي خَلَقَ فَسَوَّى

Who hath created and then proportioned. [87:2]

(*perf. 1st p. plu.*) **فَتَحْنَا**  
we opened

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ  
Until when we opened upon  
them a portal of severe  
torment. [23:77]

to give victory (2)  
(conquer)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا  
Verily we have given thee a  
victory. [48:1]

judges (*imperf. 3 p.m. sing.*) **يَفْتَحُ**  
to judge (3)

لَهُ يَفْتَحُ بَيْنَنَا وَبَيْنَ الْحَقِّ  
Then He shall judge between  
us with truth. [34:26]

to grant (4)  
مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا  
Whatsoever of mercy Allah  
may grant unto mankind  
none there is to withhold  
it. [35:2]

decide (*perate. m. sing.*) **اِفْتَحْ**  
to decide (5)

رَبَّنَا افْصَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ  
Our Lord! decide then be-  
tween us and our people  
with truth. [7:89]

(3 p. f. sing.) *pp.* **فُتِحَتْ**  
~be opened (1)

two parties (*dual*) *nom* **الْفِتْنَانِ**

*acc.* **فِتْنَيْنِ**  
(*h.v.*) **ف ت و** ★

(*imperf. 3 p. m. sing.*) *h.v.* **تَفْتَوُ**  
<thou cease

فَتَىٰ بَفَاتٍ (بَفَاتٍ) فَتَا (س)  
to cease from (always in  
negative sense)

قَالُوا تَاللَّهِ تَفْتَوُ إِنَّكَ لَكُرْمُؤُوسٌ  
They said: By Allah Thou  
ceases not from remember-  
ing Yusuf. [12:85]

**ف ت ح** ★

(*perf. 3 p.m. sing.*) **فَتَحَ**  
opened, disclosed

< **فَتَحَ يَفْتَحُ فَتْحًا (ف)**  
to open, disclose, to give  
victory, conquer, to judge,  
to grant, to let out, to  
decide

to open (1)  
قَالُوا أَغْوَيْنَاكَ يَا فَتَّاحُ اللَّهِ عَلَيْنَا  
They said: do you inform  
them of what Allah has  
disclosed to you. [2:76]

(*perf. 3 p.m. plu.*) **فَتَحُوا**  
they opened

وَلَمَّا فَتَحُوا مَتَاعَهُمْ  
And when they opened their  
stuff. [12:65]

keys (n. p., ints.) **الْمَفَاتِيحُ / مَفَاتِيحُ**

★ ف ت ر

(imperf. 3 p.m. plu.) **يَقْعُرُونَ**  
< they flag

**قَرَّ يَقْرُ قُرًّا (ن)**  
to flag, to feel weak or faint **عَرَّ -**

**يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتَنُونَ**  
And they glorify (Him) night  
and day, they flag not.  
[21:20]

(3 p. m. sing.) pip. ii **يَقْضَرُ**  
< ~ shall not be abated

to abate ii **قَرَّ يَقْضِرُ**  
a cessation (n.) **قَرَّةٌ**  
(a certain interval of time)

★ ف ت ق

(perf. 1st. p. plu.) **قَتْنَا**  
< we rent

**قَتَّقَ يَقْتُقُ قَتًّا (ف)**  
to cleave, slit, to rend

★ ف ت ل

(act. 2 pic.) acc. **قَيْلًا**  
< a thing of no value

**قَلَّ يَقِلُّ قَلًّا (م)**  
to twist (a rope, thread)  
lit. a small skin in the cleft  
of a date-stone

**حَتَّىٰ إِذَا جَاءَهُمَا فَتُفْتَحَ أَبْوَابُهُمَا**

Till, when they arrive thereto  
the portals will be opened  
[39:71]

~ is let out (2)

**حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ**

Until when Yajuj and Majuj  
are let out. [21:96]

(3 p. f. sing.) ii pip **يُفْتَحُ**  
< ~ will be opened

as R. F. ii **فَتَحَ تَفْتِيحًا**  
will not be opened **لَا يُفْتَحُ**

(perf. 3 p. m. plu.) x **اسْتَفْتَحُوا**  
< they besought judge

to seek, suc- **اسْتَفْتَحَ اسْتِفْتَا حَا**  
cour, judgement, to begin

(imperf. 3 p.m. plu.) x **يَسْتَفْتِحُونَ**  
they seek victory

(imperf. 2 p.m. plu.) f.d.x **تَسْتَفْتِحُوا**  
you seek victory

(v.n.) acc. **فَنَحْ / الْفَتْحُ / فَنَحَا**  
< victory

(plu.) **فُتُوحٌ**

(act. pic. m. plu.) **الْفَاتِحِينَ**  
deciders

**وَأَنْتَ خَيْرُ الْفَاتِحِينَ**

Thou are the Best of Deciders.  
[7:89]

(pis. pic. f. sing.) ii **مُفْتَحَةٌ**  
opened (ones)

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ

And in the same way We tried some of them by means of others. [6:53]  
(see also 38:34, 44:17, 20:40 & 38:24.)

(imperf. 2 p. m. sing.) acc.  
~ persecutes (1)

يَفْتِنُ

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّتَهُ مِنْ قَوْمِهِ عَلَى خَوْفٍ  
مِنْ فِرْعَوْنَ وَمَلَأُوهُمُ أَنْ يَفْتِنَهُمْ

Then none believed is Musa save a posterity of his people, through fear of Fir'awn and their chiefs, lest he persecute them.

[10:33]

~shall molest (2)

إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا

If ye fear that those who disbelieve shall molest you. [4:101]

(the verb يَفْتِنُ, فَتَنَ in this verse means 'to put in trouble' or 'to slay')

should tempt emp.  
should not (neg. emp.)  
tempt

يَفْتِنُ  
لَا يَفْتِنُ

يَبْنِي أَدَمَ لَا يَفْتِنُكُمُ الشَّيْطَانُ

O children of Adam ! let not the Satan tempt you.

[7:27]

ف ت ن ★

(perf. 3 p. m. plu.) فَتَنُوا

< they persecuted

فَتَنَ يَفْتِنُ فَتْنًا وَ قُتُونَا (ض)

to persecute, to try or prove (as gold in the fire), afflict (by burning), to tempter, lead to temptation, to make an attempt upon, to seduce

to persecute (1)

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Those who persecuted believing men and believing women. [85:10]

(perf. 2 p. m. plu.) فَتَنْتُمْ

you tempted (2)

قَالُوا بَلْ وَلَحْنَكُمْ فَتَنَّا أَنْفُسَكُمْ

They said (i.e., will say in the Hereafter) yes ! but ye tempted your souls.

[57:14]

(perf. 1st p. plu.) فَتَنَّا

we tempted

قَالَ وَلَئِنْ كُنَّا قَوْمًا

He said : verily we have tempted thy people.

[20:85]

( see also verse 29:3 )

te try (3)

proved or tested); 'means (whereby the condition of a man is evinced, in respect of good or evil; hence it often means temptation'. (LL.)

فِتْنَةٌ أَيْ إِخْبَارٌ وَ بَلَاءٌ

*fitna* i.e., trial and temptation (P.I., n. 453 *Jid.*); originally فِتْنَةٌ means 'a burning with fire' and then affliction, distress and hardship, slaughter, misleading or causing to err, and seduction from faith by any means (*Lis.*)

إِنَّمَا هُمْ فِتْنَةٌ

We are but a temptation. [2:102]

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And the temptation is more griveous than slaughter or the persecution is worse than slaughter. [2:191]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

And Fight them until there be no temptation (or persecution). [2:193]

وَمَنْ يُؤْمَرْ بِاللَّهِ فِتْنَتُهُ

And whosoever temptation Allah willeth. (i.e., in consequence of his own will to go astry) [5:41]

(imperf. 3 p. m. plu.) يَفْتِنُونَ  
they tempt

(imperf. 3 p.m. plu.) f.d. يَفْتِنُوا  
(lest) they tempt

وَاحْذَرُوا أَنْ يَفْتِنُوكَ

And beware thou of them lest they tempt thee.

[5:49]

(imperf. 1st. p. plu.) el. acc. لِنَفْتِنَ  
~in order to try

in order to try them لِنَفْتِنَهُمْ  
[72:17]

(com. perate neg.) لَا تَفْتِنِ  
do not tempt me!

(ي pronominal)

(3 p. m. sing.) pp. قُتِبُوا  
they had been tempted

(2 p.m. plu.) pp. قُنْتُمْ  
you were tempted

(3 p. m. plu.) pip. يُفْتَنُونَ  
they are tried

(2 p.m. plu.) pip. تُفْتَنُونَ  
you are tested  
(you are being tested)

temptation v.n. acc. فِتْنَةٌ

tempters (act. pic. m. plu.) فَاتِنِينَ

مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ

Ye cannot against Him be tempted. [37:162]

<temptation (1) (n.) فِتْنَةٌ / الْفِتْنَةُ

lit. a trial, probation, affliction (whereby one is tried,

(perate. m. sing.) iv  
furnish thou explanation !

يُوسُفُ أَيُّهَا الصَّادِقُ افْصَحْ بَرْدِ  
Yusuf, O' truthful one! explain  
to us seven fat kine.

[12: 46]

(perate. m. plu.) iv.  
explain (you) !

افْصَحْ لِي رُؤْيَايَ  
Explain to me my dream.  
[12:43]

(imperf. 2 p. m. sing.) x  
<thou ask the legal order

اسْتَغْنِ امْتِفَاءً  
to ask  
opinion or legal order,  
to question

(imperf. 2 p. m. dual.) x  
(you twain) are asking  
(about)

(imperf. 3 p. m. plu.) x  
they ask (legal order)

(perate. m. sing.) x  
ask ! (the view or opinion)

فَاسْتَغْنِ  
Then ask them. [37:4]

a young (n.) w.v.  
قَيِّ قَيِّ يَقِي قَيِّ (قَيِّ) (س)  
to be young (the noun appl-  
ies both to human beings  
and animals)

أَفِ

أَفْتُوا

تَسْتَفِ

تَسْتَفِيَانِ

يَسْتَفُونَ

اسْتَفِ

قَيِّ

excuse, (2)

ثُمَّ لَوْ كُنْ يَتَذَكَّرُ لَأَنفَضُوا إِلَهُ رَبَّنَا مَا كُنَّا لَكُمْ  
Then their excuse would be  
nothing but that they  
would say : By Allah, our  
Lord ! we were not asso-  
ciators. [6:23]

(According to Tabri  
in this verse means  
'excuse or answer  
—being so called because  
of it being a lie')

w.v.

ف ت ي ★

(imperf. 2 p. m. sing.) iv  
~decreeth (1)

to give a formal  
legal opinion,

to inform the  
legal order,

to issue a decree (divine),  
to explain the meaning of  
a dream

قُلِ اللَّهُ يَفْصَحُ فِيمَا  
Say than : Allah decreeth  
a decree unto you con-  
cerning them. [4:127]

to pronounce (2)

قُلِ اللَّهُ يُفَصِّحُ فِي الْكَلَامِ  
Say Allah pronounceth you  
in the matter of one with-  
out father or child.

[4:176]



بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ

Nay man desires to sin in front of him. [75:5]

(imperf. 2 p.m. sing.) acc. thou causeth to gush forth

حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

Untill thou causeth for us to gush forth from the earth a fountain. [17:90]

(perf. 1st. p. plu.) ii < we caused to gush forth

to create an outlet or passage, (for water and the like) let water flow, cause water (and the like) to gush forth

(imperf. 2 p.m. sing.) acc. ii thou causeth to gush forth

(imperf. 3 p.m. plu.) ii they cause to gush forth

v.n. acc. ii causing to gush forth (abundantly)

(3 p. f. sing.) pp. ii < ~flowed out

(imperf. 3 p.m. sing.) v ~gusheth forth

to flow out v, ~فَجَّرَ تَفَجَّرَ

(perf. 3 p. f. sing.) vii ~gushed out

to burst out, to gush out vii انفَجَرَ انفَجَارًا

تَفَجَّرَ

فَجَّرَ

فَجَّرَ

تَفَجَّرَ

يَفْجُرُونَ

تَفْجِيرًا

فَجَّرَتْ

يَفْجُرُ

أَفْجَرَتْ

أَفْجَرًا

when attached to a pronominal written with **أَفْ** instead of **يَفْ** as **فَتَاهُ، فَتَاهَا**  
meta. boy, man, page, servant

two youngs (n. dual.) (two men)

< men, youths, (n. p.) youngs

(sing.) فَوْ

< men, young, youths (n. p.)

< young girls (n. p.)

(sing.) فَوَّه

ف ج ج \*

path, way, passage (n.)

lit. broad way between mountains

< paths, passages (n. p.)

(sing.) فَجَّ

ف ج ر \*

(imperf. 3 p.m. sing.) el < may sin

فَجَّرَ يَفْجُرُ فَجْرًا وَفَجْرًا (ن)

(1) to s. , to act immorally

(2) to cleave, فَجَّرَ فَجْرًا break up, dig up

adultery (2)

وَالَّذِينَ يَأْتِيْنَ الْفَاحِشَةَ مِنْ نِسَائِهِمْ

And for those of your women  
who (may) commit adultery.  
[4:15]

indecentcy (n.) الْفَحْشَاءُ

< indecencies (p.n.) الْفَوَاحِشُ  
(sing.) فَاحِشَةٌ

ف خ ر ★

< boasting (v.n.) vi تَفَاخَرُ

self-glorification (Jid.)

natural boasting (IK.)

to rival or vie تَفَاخَرُ تَفَاخَرًا  
with each other in glory or  
excellence as (iii فَآخَرُ )

< boastful (ints.) فَخْرٌ

خَرَّ يَفْخَرُ خَرًّا وَ خَفَّارًا (ن)  
to glory, boast

pottery (n.) الْفَخَّارُ

ف د ي ★

(perf. 1st. p. plu.) w.v. فَدَيْنَا

< we ransomed

فِدَامًا وَ فِدَى وَ فِدَى (ض)

فَدَى يَفْدِي

to reedem, ransom

وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

And We ransomed him with  
a mighty victim. [37:107]

dawn (n.) الْفَجْرُ

(act. pic. m. sing.) فَاجِرٌ

sinner, evildoer

< evildoers (b. p.) جَرَّةٌ

(sing.) فَاجِرٌ

(ungodly people)

< evildoers (b. p.) جَرَّارٌ

(ungodly people)

(sing.) فَاجِرٌ

wickedness (v.n.) جَوْرٌ

ف ج و ★

a spacious part (n.) w.v. جَوْزٌ

lit. an intervening space, or  
an intermediate wide space  
between two things

ف ح ش ★

(act. pic. f. sing.) فَاحِشَةٌ

< ill-deed (1)

فَحْشٌ يَفْحُشُ فَحْشًا (ك)

to be excessive, immoderate,  
unreasonable, befoul, ob-  
scene

فَاحِشَةٌ literally signifies 'an  
excess', an enormity, any-  
thing exceeding the bounds  
of the rectitude

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا

And those who, when they  
have done an ill-deed or  
wronged. [3:135]

ii ودى see

قَدِيَّةٌ

ر و ذ see

قَدَرُوهُمَا

★ ف ر ت

< sweet (water) (n.)

قُرَاتٌ

used as an adjective of water

thirst quenching (LL.) acc.  
or very sweet

قُرَانًا

★ ف ر ث

excrement, dung faeces (n.)

قُرْثٌ

★ ف ر ج

(3 p.m. sing.) pp

قُرِجَتْ

< ~ is cloven

قَرَجَ يَفْرِجُ قَرْجًا (ض)

to open, separate, cleave, spilt

meta. chastity (v.n.)  
(private part)

قَرْجٌ

lit. opening, gap

private parts (p. n.)

(of male or female)

قَرْوَجٌ

★ ف ر ح

(perf. 3 p.m. sing.)

فَرِحَ

< ~ was glad

قَرِحَ يَفْرِحُ قَرْحًا (س)

to be glad, happy, delighted,  
rejoice, be cheerful, to exult

ب

(perf. 3 p. m. plu.)

فَرِحُوا

they were glad

(imperf. 3 p.m. plu.) iii

تَفَادَرُوا

< ye ransom

فَادَى مُفَادَاةً وَفِدَامًا

to receive or give a ransom.  
for one to release him

وَلَنْ يَأْتُوهُمْ أُنْسَى تُفَادُوهُمْ

And if they come as captives  
unto you, ye ransom them.

[2:85]

(perf. 3 p.m. sing.) viii

اَفْتَدَى - ب

~ gave as ransom.

to offer or viii  
give ransom

< اَفْتَدَى اَفْتِدَامًا

فَلَنْ يَقْبَلَ مِنْ آخِذِهِمْ

بَيْلُ الْأَرْضِ ذَهَبًا وَلَا اَفْتَدَى بِهِ

Not an earthful of gold  
shall be accepted from any  
such though he were to  
give it (in alms or) as  
ransom.

[3:91]

(perf. 3 p. f. sing.) viii

اَفْتَدَتْ - ب

~ ransomed

(perf. 3 p.m. plu.) viii

اَفْتَدُوا - ب

they gave as ransom

(imperf. 3 p.m. plu.) viii

يَفْتَدِي - ب

~ ransometh

(f. d.) el. viii.

لَيَفْتَدُوا - ب

(imperf. 3 p.m. plu.)

they may ransom, in order to  
give as ransom

(v.n. iii, w.v.)

فِدَاٌ

receiving ransom (or ransom)

ransom (n.)

فِدْيَةٌ

رَبِّ لَا تَذَرْنِي فَرْدًا

My Lord ! leave me not solitary (childless). [21:89]

<single ones (p. n.) فَرَادَى

(sing.) فَرْدٌ

ف ر د س

paradise (n.) الْفِرْدَوْسُ

ف ر ر ★

(perf. 3 p. f. sing.) (assim) فَرَّتْ

<~ fled

فَرَّ يَفِرُّ فَرًّا وَفِرَارًا وَمَفَرًّا (ض)

to flee, run away, run off,

escape ( - مِنْ )

(perf. 1st. p. sing.) فَرَرْتُ

I fled

yc fled (perf. 2 p.m. plu.) فَرَرْتُمْ

(imperf. 3 p. m. sing.) (assim) يَفِرُّ

~will flee

(imperf. 2 p.m. plu.) (assim) تَفِرُّونَ

ye flee

(perate. m. plu.) فَرُّوا

flee !

فَقَرُّوا إِلَى اللَّهِ

Flee therefore unto Allah.

[51:50]

fleeing v.w. acc. فِرَارًا

(imperf. 3 p.m. sing.)

~will be glad

(imperf. 3 p. m. plu.)

they are glad

they may/will be acc. f.d. glad

فَلْيَفْرَحُوا

Then let them be glad (or) let them rejoice. [10:58]

(imperf. 2 p. m. plu.)

ye are happy

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ

That is because ye had been exulting. [40:75]

(perate. neg. m. sing.)

exult not

(perate. neg. m. plu.)

exult ye not

rejoicing one, exultant (n.)

rejoicing ones, exultant p.n.

p.n. (acc.)

(sing.) فَرَحٌ

ف ر د ★

alone (1) (n.)

وَنَرِيكَ مَا يَقُولُ وَيَأْتِينَا فَرْدًا

And we shall inherit from him that whereof he spake, and he shall come to us alone. [19:80]

meta. solitary (2)

(childless)

&lt;carpets (p.n.)

فَرَشَ

(sing.) فَرَشٌ

★ ف ر ض

(perf. 3 p.m. sing.)

فَرَضَ

&lt;~ordained (1)

فَرَضَ يَقْرَضُ فَرَضًا (ض)

to ordain, enact (a law), estimate, conceive, to apportion, to impose

مَنْ قَرَضَ فَيُحْيِ الْحَيَّ

Wherefore whosoever ordaineth (unto himself) the pilgrimage therein (i.e., during these months) [2:197]

imposed (2)

إِنَّ الَّذِي قَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيْهِ مَعَادٍ

Verily He who hath imposed the Quran on thee is surely about to bring thee back home. [28:85]

(also see verse 66/2)

decreed (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فَمَا أَقْرَضَ اللَّهُ لَهُ

No blame there is upon the Prophet in that which Allah hath decreed for him. [33:38]

settled (4)

(perf. 2 p. m. plu.)

فَرَضُوا

ye settled

running away

الْفَرَارُ

place of refuge (n. p. t.)

الْمَقَرُّ

whereto approaches a fleeing one from a danger

★ ف ر ش

(perf. 1st. p. plu.)

فَرَشْنَا

&lt;we have stretched forth

فَرَشَ يَقْرِشُ فَرَشًا وَفَرَشًا (ض)

to spread out, extend, stretch forth

small cattle (n.) acc. فَرَشًا / فَرَشًا  
or camelslit. small animals فَرَشٌ of  
which flesh is used as food.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرَشًا

And of the cattle (He hath created) beasts of burden and small (ones) (i.e., and of the cattle He created for work and for the sake of their flesh. (Asd.)

[6:142]

<moths, butterflies (p.n.) فَرَشٌ  
(sing.) فَرَاشَةٌ

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ

A Day whereon mankind shall become as moths scattered. [101:4]

carpet acc. فَرَاشًا / فَرَاشًا

lit. a thing that is spread out upon the ground, a thing that is spread for one to sit or lie upon (LL.)

(act. pic. f. sing.) **فَارِضٌ**  
old (cow), large, thick,  
full-grown

★ ف ر ط

(imperf. 3 p. m. sing.) acc. **يَفْرُطُ**  
< ~ may hasten

**فَرَطَ يَفْرُطُ فَرَطًا (ن)**  
to act hastily and  
unjustly towards

**إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا**  
We fear he may hasten  
against us. [20:45]

(imperf. Ist. p. sing.) **أَفْرَطْتُ**  
< I have been remiss

to miss, fall **أَفْرَطَ يَفْرِطُ**  
short of, **فِي** neglect,  
be remiss in, to exceed  
bounds, be extravagant  
**يُحَسِّرُنِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ**

Alas ! for that I have been  
remiss in respect of Allah.  
[39:56]

(perf. 2 p. m. plu.) **فَرَّطْتُمْ**  
ye have been remiss

(perf. Ist. p. plu.) **فَرَّطْنَا**  
we have been remiss, we neg-  
lected

**فَالَّذِينَ هُمْ يَدْعُونَ لَا يَخْتَصِمُونَ لَنَا وَمَا نَقْضُهَا فِيهَا**  
Alas (who belied us) that we  
neglected it (in our life-  
time). [6:31]

**وَقَدْ قَرَضْتُمْ لَهُمْ قَرِيبَةً**

Ye have already settled unto  
them a settlement.

[2:237]

(perf. Ist. p. plu.) **قَرَضْنَا**  
we have ordained.

(imperf. 2 p. m. plu.) acc. f. d. **تَقْرِضُوا**  
ye have settled

ordinance (1) (n.) **قَرِيبَةٌ**

**قَرِيبَةٌ مِنَ اللَّهِ**

(This is) an ordinance from  
Allah. [4:11]

settlement (2)  
(see above verse 2:237)

stipulation (3) **الْقَرِيبَةُ**

**وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيقَةِ**  
There will be no blame on  
you in regard to aught on  
which ye mutually agree  
after the stipulation.

[4:24]

(pic. pact. m. sing.) acc. **مَفْرُوضًا**  
a settled one or something  
allotted

**وَالَّذِينَ لَا يَجِدُونَ كُفْرًا بِمَا قَرَضُوا**  
**وَمَا قَرَضُوا مِنْ مَالٍ**

And unto females shall be a  
portion of that which their  
parents and other near  
of kin may leave whether  
it may be small or large a  
portion allotted. [4:7]

to be free from ل—  
(other things), to apply  
one-self exclusively to

فَإِذَا فَرَغْتَ فَانصَبْ

Then when Thou becometh  
relieved, toil. [94:7]

(imperf. 1st p. plu.) نَفْرُغُ ل—  
we shall direct (ourselves)

سَنَفْرُغُ لَكُمْ أَيَّهَ الثَّقَلَيْنِ

Anon (i.e., in the Hereafter)  
we shall direct ourselves  
to you. O ye two classes.  
[55:31]

(act. pic. m. sing.) acc. فَاِرْغَا  
void, empty

وَأَصْبَحَ قُودًا أَمْرًا مَوْسَىٰ قُودًا

And the heart of the mother  
of Musa became void.  
[28:10]

juss. iv أَفْرِغْ  
(imperf. 3 p.m. sing.)  
< I shall pour

to pour out أَفْرِغْ إِفْرَاغًا

قَالَ أَتُونِي بِأَفْرِغْ عَلَيْهِ وَظُرًا

He said : bring me I shall  
pour forth molten copper.  
[18:96]

(perate. m. sing.) iv أَفْرِغْ  
pour forth

الْحَيُّ مَلِكًا صَبْرًا

Pour forth on us patience.  
[2:250]

مَا كُنَّا نَافِي الْكِتَابِ مِنْ شَيْءٍ

And we have not been remiss  
in respect of aught in the  
Book. [6:38]

فُزْمًا (the acc. v.n.)  
exceeding (the bounds)

وَكَانَ أَمْرًا فُزْمًا

And whose affair is exceeding  
(the bound). [18:28]

(pis. pic. m. plu.) مُفْرَطُونَ

those who are taken in  
hasting; see above R.F.

وَالَهُمْ مُفْرَطُونَ

And they will be hastend  
(thereto). [16:62]

★ ف ر ع

branch (n.) فَرْعٌ

فَرَعْنَا فِي السَّمَاءِ

And its branch(es) (reaching)  
unto heaven. [14:24]

★ ف ر غ

(perf. 2 p.m. sing.) فَرَّغْتَ

thou becometh relieved

فَرَّغَ بَفْرِغٍ / بَفْرِغٍ فُزْمًا وَ فَرَاغًا  
(ن، ف)

to be empty, vacant to finish  
a thing, cease from, be un-  
occupied

(3p. m. sing.) pip.

~ is separated out

مُفَرَّقٌ

فَمَا يَفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

Therein is separated out  
every affairs of wisdom  
(or 'is decreed'). [44:4]

(perf. 2 p. m. sing.) ii

thou hast caused a division

فَرَّقْتَ

to frighten, ii تَفْرِيقًا

scatter, disperse, separate  
into many portions, make  
division

(imperf. 3 p.m. plu.) ii

they make division

(or they separate)

مُفَرِّقُونَ

(imperf. 3 p.m. plu.) f.d. ii

that they make distinction

مُفَرِّقُوا

يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ

They seek to make distinction  
between Allah and  
His Messengers. (Plc.)

They would differentiate  
between Allah and His  
apostles). (Jid.) (4:150)

(imperf. 1st. p. plu.) ii

we make distinction

نُفَرِّقُ

we make no  
distinction

لَا تُفَرِّقُ

(perate. m. plu.) iii

&lt; part from

فَارِقُوا

فَارِقَ فِرَاقًا وَ مَفَارِقَةً

to part from, separate one-  
self from, abandon, leave

★ ف ر ق

(perf. 1st. p. plu.)

&lt; we separated (1)

فَرَقْنَا

فَرَقَ بَفَرَقٍ / بَفَرَقٍ قَرَأًا وَ قَرَأَانَا

to separate ب وَ بَيْنَ

between, to divide, dis-  
tinguish, decide between

وَأَذِّنْ لِقَرْنَيْنَا فِي الْبَحْرِ

And (recall what time) we  
separated the sea for you.

[2:50]

to distinguish (2)

وَقَرَأْنَا قُرْآنَهُ لِقِرَاءَةِ عَلَى النَّاسِ

And this is Recitation which  
we have made distinct  
that thou mayest recite it  
unto mankind. [17:106]

(imperf. 3 p.m. plu.)

&lt; they fear (3)

بُفَرِّقُونَ

فَرَقَ بَفَرَقٍ قَرَأًا (ف)

to fear, dive (into  
a wave)

لَا يَكْفُرُ قَوْمٌ يَكْفُرُونَ

But they are a people who  
dread. [9:56]

(perate. m. sing.)

decide! (4)

أَفَرَّقْ

فَارِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

So decide between us and  
this transgressing people.

[5:25]



تَفَرَّقُوا / لَا تَفَرَّقُوا

(perate neg. m. plu.) v  
do not be divided

أَنِ اقِمْوَالْيَمِينَ وَلَا تَفَرَّقُوا فِيهِ

Establish the religion and be  
not divided therein.

[42:13]

scattering v.n.

فَرَقًا

part n.

فَرْقًا

party, group n.

فَرْقًا

party, group (act. 2 pic.)

فَرِيقًا

acc.

فَرِيقًا

(act. 2 pic. m. daul.)  
two parties or groups

فَرِيقَانِ

acc.

فَرِيقَيْنِ

(Ap-der. m. plu.) v  
divers (Pic.)

مُتَفَرِّقُونَ

sundry (Jid.) مُتَفَرِّقُونَ

وَأَنْ بَابُ الْمُتَفَرِّقِينَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

Are divers (or sundry) lords  
better or Allah the one,  
the Almighty? [12:39]

different (Ap-der f. sing.) مُتَفَرِّقَةً

وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

And enter by different gates.  
[12:67]

criterion (of right or wrong) n. الْفَرْقَانِ

أَوْ قَالُوا هُمْ بِسَعْدِي

Or part from them reput-  
ably. [65:2]

(perf. 3 p.m. sing.) v

تَفَرَّقَ

< ~became scattered  
~deviated

to become تَفَرَّقَ تَفَرَّقًا

separated, scattered

وَلَا تَتَّبِعُوا السَّبِيلَ تَفَرَّقَ بِكُمْ

And follow not other ways  
that will deviate you from  
His way. (Jid.) Lest ye  
be parted from His way.  
(Pic.) [6:153]

وَمَا تَعْرَفُوا الَّذِينَ أَوْتُوا الْكِتَابَ

إِلَّا الَّذِينَ آمَنُوا بِهِمْ وَأَتَتْهُمُ الْبَيِّنَاتُ

And those who are vouch-  
safed the book divided  
(among themselves) not  
save after there had come  
unto them the evidence.

[98:4]

(perf. 3 p. m. plu.) v تَفَرَّقُوا

they separated themselves

(perate neg. m. plu.) v لَا تَفَرَّقُوا  
do not be separated (from  
each other)

f. d. v يَتَفَرَّقَانِ

(imperf. 3 p.m. dual.)

the twain separate each  
other(imperf. 3 p.m. plu.) v يَتَفَرَّقُونَ  
they will be separated

to forge or اقترى اقتراماً

fabricate (a lie  
against SS) عِلَا -

<< قَرَى يَغْرِى قَرِيَا (ض)  
to cut, split, cleave, slander

(the weak letter ي is changed  
to اِلِف when the verb  
is joined to the following  
pronominal, thus اقترى  
becomes اقترأه )

أَمْ يَقُولُونَ اقترى عَلَى اللَّهِ كَذِبًا

Do they say, he hath fabric-  
ated a lie concerning God.  
[42:24]

أَمْ يَقُولُونَ اقترأه

Do they say ! he hath fabric-  
ated it ? [10:38]

(perf. 1st p. sing.) vill اقترأْتُ  
I have fabricated (a lie)

(perf. 1st p. plu.) اقترأْنَا  
we have fabricated (a lie)

(imperf. 3 p. m. sing.) vill يقترأُ  
~fabricateth

(imperf. 2 p. m. sing.) el. يقترأِي  
in order to fabricate  
(against)

(imperf. 3 p. m. plu.) يقترأُونَ  
they fabricate (a lie against)

(imperf. 2 p. m. plu.) يقترأُوا  
ye fabricate

that ye in order to el. يقترأُوا  
fabricate

lit. Anything that makes a  
separation or distinction  
between truth and falsity.  
It also means 'proof, evi-  
dence, or demonstration'  
(LL). It applies on the  
Holy Quran as well as the  
Divine Book revealed to  
the Prophet Musa (see  
2:53, 158; 3:4, 41 and  
21:48)

distinction n. acc. قُرْآنًا

إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ قُرْآنًا

O ye who believe ! if ye fear  
Allah He will make for  
you a distinction. [8:29]

ف ر ق

(act. pic. m. plu.) acc. قَارِعِينَ  
<exultantly, skilfully

(sing.) brisk, skilful قَارِعًا  
<< قَرَّةٌ بَغْرَةٌ قَرَمًا (س)

to exult above measure, to  
be brisk, to do SS skilfully

وَتَنْجُونَ مِنَ الْجِبَالِ الْيُنُوبِ قَارِعِينَ  
And hew ye out houses in  
the mountains skilfully.  
[26:149]

[ قَارِعِينَ ] has occurred as قَالٌ  
not as adjective for  
يُنُوبٌ [IML]

w. v.

ف ر ي

<(perf. 3 p. m. sing.) vill اقترى  
~fabricated (a lie)

assim

ف ز ز ★

(imperf. 3 p.m. sing.) acc. **يَسْتَفِيزُ**  
~maketh unsettled

< **اسْتَفِيزَا** x  
to exite, make active, deceive,  
unsettled (fear)

<< **قَرَّ يَفْرُ قَرَأ (ن)**  
to flow as blood from a  
wound, to remove, expel

**فَارَادَ أَنْ يَسْتَفِيزَهُم مِّنَ الْأَرْضِ**  
Then he besought to unsettle  
them from the land.  
[17:103]

(imperf. 3 p. plu.) x **يَسْتَفِيزُونَ**  
they unsettle thee

**وَأَن كَادُوا لَيَسْتَفِيزُونَكَ مِنَ الْأَرْضِ**  
And verily they will-nigh  
unsettle thee. [17:76]

incite! (perate. m. sing.) x **اسْتَفِيزْ**

**وَأَسْتَفِيزُ مَنْ اسْتَطَعْتَ وَهُمْ**  
And incite whom thou can  
of them. [17:64]

ف ز ع ★

(perf. 3 p.m. sing.) **فَزِعَ**  
< ~was frightend  
**فَزِعَ يَفْزَعُ فَزَعًا (س)**  
to be frightend, afraid,  
terrified

(perate. neg. m. plu.) **لَا تَفْتَرُوا**  
(you) fabricate not!

(imperf. 3 p. f. plu.) **يَفْتَرِينَ**  
they (f.) fabricate

**وَلَا يَأْتِيَنَّ بِهِمْ مِّنْ يَّفْتَرُونَهُ**  
They (f.) should not produce  
a falsehood that they  
have fabricated. [60:12]

(3 p. m. sing.) **يَفْتَرِي** pip.  
fabricated one

**مَا كَانَ حَدِيثًا يُفْتَرَى**  
It is not a discourse fabrica-  
ted. [12:111]

(Ap-der. m. sing) **مُفْتِرٍ**  
one who fabricates lies

(pis. pic. m. sing.) **مُفْتَرٍ**  
fabricated one

(ap-der. m. plu.) **مُفْتَرُونَ**  
< those who fabri-  
cate lies

(sing.) **مُفْتِرٍ** <

acc. **مُفْتَرِينَ**

(pis. pic. f. plu.) **مُفْتَرِيَّاتٍ**  
fabricated ones

(sing.) **مُفْتَرَاةٍ** <

(act. 2 pic.) acc. **فَرِيًّا**  
a thing unprecedented or  
unheard of

**قَالُوا يَا مَرْيَمُ الْقَدْ جِئْتِ شَيْئًا فَرِيًّا**  
they said : O Maryam thou  
hast brought a thing un-  
heard of. [19:27]

(perate m. plu.) اَفْسَحُوا  
make room!

(perate m. plu.) تَفَسَّحُوا  
make room!

★ ف س د

(perf. 3 p.f. sing.) فَسَدَتْ  
< ~ were corrupted  
فَسَدَ يَفْسُدُ / يَفْسِدُ وَفَسَدَ يَفْسُدُ  
فَسَادًا (ن، ض، ك)

to become corrupted, invalid  
decomposed, bad, vicious,  
wrong

(perf. 3 p.f. dual.) فَسَدَتَا  
the twain were corrupted

(perf. 3 p.m. plu.) iv اَفْسَدُوا  
< they corrupted

اَفْسَدَ اِفْسَادًا  
to corrupt, decompose

(imperf. 3 p.m. sing.) iv يَفْسِدُ  
~ will act corruptly.

that he may do el. iv يَفْسِدُ  
corruption

(imperf. 3 p.m. plu.) iv يَفْسِدُونَ  
they will act corruptly or they  
will corrupt

that they may el. iv يَفْسِدُوا  
corrupt

f.d. iv تَفْسِدُوا  
(imperf. 2 p.m. plu.)  
that ye make corruption

(perf. 3 p.f. plu.) فَرِعُوا  
they are terrified

وَلَوْ تَرَىٰ إِذْ فَرِعُوا فَقُرَّتْ

And couldst thou see the  
time when they shall be  
terrified! Then there shall  
be no escaping. [34:51]

(3 p.m. sing.) pp. ii فَرَعَ  
- عَنْ فَرَعَ  
< fright is taken off

فَرَعَ تَفْرِيمًا ii  
to take off the fright, عَنْ

< فَرَعَ - عَنْ فَرَعَ  
to be free from fear

حَتَّىٰ إِذَا فَرَجَ عَنْ قُلُوبِهِمْ قَالُوا  
مَاذَا قَالَ رَبُّكُمْ

Until when fright is taken  
off from their hearts, they  
said: what is that your  
Lord hath said? [34:23]

terror (v.n.) فَرَعٌ  
the great terror (الْأَكْبَرُ) فَرَعٌ  
(at the time of the Resurre-  
ction)

★ ف س ح

(imperf. 3 p.m. sing.) يَفْسَحُ  
< ~ makes room

فَسَحَ يَفْسَحُ فَسْحًا (ف)  
to make room or place (in  
seating capacity)

(perf. 3 p. m. plu.) **فَسَقُوا**  
they transgress

(imperf. 3 p.m. plu.) **يَفْسُقُونَ**  
they transgress

(imperf. 2 p.m. plu.) **تَفْسُقُونَ**  
ye transgress

abomination (Jid.) (v.n) **فِسْقٌ**  
transgression (LL)

(act. pic. m. sing) acc. **فَاسِقٌ / فَاسِقًا**  
transgressor

acc. { **فَاسِقُونَ / فَاسِقِينَ**  
(act. pic. m. plu.)  
transgressors  
acc. { **الْفَاسِقُونَ / الْفَاسِقِينَ**

wickedness (v.n.) **فُسُوقٌ**  
(sing.)

★ ف ش ل ★

(perf. 2 p. m. plu.) **فَشِلْتُمْ**  
you became weak-hearted  
(or) lose heart, (you flag-  
ged—Jid.)

< **فَشِلَ يَفْشِلُ فَشَلًا (س)**  
to become weak-hearted, co-  
ward, flag i.e., to grow  
spiritless or languid, be-  
come tired, to fail, to lose  
heart

حَتَّى إِذَا أَفْشَلْتُمْ وَتَوَارَعْتُمْ فِي الْأَمْرِ  
Until you became weak-hear-  
ted and disputed about the  
command (Pic.) (until you  
lost heart. (Asd.) [3:152]

(perate neg. m. plu.) **لَا تُفْسِدُوا**  
act not corruptly

(imperf. 2 p.m. plu.) epl. **لَتَنْفُسِدَنَّ**  
ye will surely cause corruption

(imperf. 1st. p. plu.) el. **لِنُفْسِدَ**  
we in order to do corruption

(v.n) acc. **الْفَسَادُ / فَسَادٌ / فَسَادًا**  
corruption

(Ap-der. m. sing.) **الْمُفْسِدُ**  
foul-dealer, corruption  
maker, one who makes  
mischief

acc. **الْمُفْسِدُونَ / الْمُفْسِدِينَ**  
the foul-dealers

acc. **مُفْسِدُونَ / مُفْسِدِينَ**  
foul-dealers

★ ف س ر ★

(v.n) ii acc. **تَفْسِيرًا**  
interpretation

to explain, ii **فَسَّرَ تَفْسِيرًا**  
interpret, discover

★ ف س ق ★

(perf. 3 p.m. sing.) **فَسَقَ**  
trespassed

**فَسَقَ يَفْسُقُ / يَفْسُقُ فُسُوقًا**  
وَ فَيْسَقًا (ض، ن)  
to trespass

(the command), transgress,  
to break the bounds of  
law, violate, to pass be-  
yond or over (limits), ex-  
ceed

ثَلَاثًا فَصَلَ طَالُوتُ بِالْجُنُودِ

Then when Talut set out  
with his army. (Pic.)

[2:249]

(perf. 3 p.f. sing.) فَصَلَتْ

departed

وَلَمَّا فَصَلَ الْكَارِوَانُ

And when caravan departed.  
[12:94]

(imperf. 3 p.m. sing.) يَفْصِلُ

~will decide ~decides

يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ

On the day of Resurrection,  
He will decide between  
you. [60:3]

(perf. 3 p.m. sing.) II فَصَّلَ

<~detailed

to divide فَصَّلَ تَفْصِيلاً

into parts, to expatiate in  
to detail, make a statement  
or speech clear, distinct

وَقَدْ فَصَّلَ لَكُمْ تَحْذِيرًا عَلَيْكُمْ

And He hath detailed unto  
you that which he hath  
forbidden you. [6:119]

(perf. 1st p., plu.) II فَصَّلْنَا

we have detailed

(imperf. 3 p.m. sing.) II يَفْصِلُ

~detailes

(imperf. 1st. plu.) II نَفْصِلُ

we detail (or) we make clear

acc. f.d. تَفْشَلَا

(imperf. 3 p. f. dual.)

they (two groups) may lose  
heart

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا

(Recall) when two parties  
from amongst you were  
about to lose heart. (Asd.)

[3:122]

acc. f.d. تَفْشَلُوا

(imperf. 2 p. plu.)

ye lose heart

وَلَا تَنَازَعُوا فَتَفْشَلُوا

And dispute not lest you lose  
heart. (fail to gain your  
target). [8:46]

ف ص ح ★

(relative) أَفْصَحُ

<more eloquent than

فَصَحُّ يَفْصَحُ فَصَاحَةً (ك)

to be eloquent

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا

And my brother Haroon, he  
is more eloquent in speech  
than I. [28:34]

ف ص ل ★

(perf. 3 p.m. sing.) فَصَّلَ

<~set out

فَصَّلَ يَفْصِلُ فَفْصَلًا (ض)

to separate, part, depart,  
decide, set out

(*pis. pic. m. sing.*) *acc.* مَفَصَّلَاتٌ  
detailed (ones)

(*pis. pic. f. plu.*) مَفَصَّلَاتٌ  
distinct, fully detailed

detailling (*v.n. ii*) تَفْصِيلًا

★ ف ص م

< ~ break, crack *v.n. vii* انْفِصَامٌ

to break (*intrans.*) انْفَصَمَ انْفِصَامًا  
without being separated,  
be much cracked

فَدَا اسْتَسْلَكَ بِالْمَرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا  
He hath grasped a firm  
handhold which hath no  
crack (in it) (*n.d.*) [2:256]

★ ف ض ح

ye disgrace تَفْضُحُونَ

فَضَحَ يَفْضُحُ فَضْحًا (ف)

to get disgraced, to make  
public one's fault

perate neg. plus لَا تَفْضُحُونِي  
pronominal فِي shortened to فِي

'do not affront me' or  
'disgrace me not'

(*assim.*)

★ ف ض ض

(*perf. 3 p.m. plu.*) *vii* انْفَضُّوا  
< they flocked (1) إِلَى

(3 *p. f. sing.*) *ii pp.* فَصَّلَتْ  
~are detailed

كِتَابٍ فَصَّلَتْ آيَاتُهُ

A Book whereof the verses  
are detailed. [41:3]

distinguishing. (1) (n.) فَصْلٌ

إِنَّهُ لَقَوْلُ فَصْلٍ

Verily it is a discourse disting-  
uishing. [86:13]

decisive (2)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ

And we vouchsafed him wis-  
dom and decisive speech.  
[38:20]

the decisive  
word

judgement (3)

هَذَا يَوْمُ الْقَضَاءِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

This the Day of Judgement  
(*i.e.*, the Day of deciding  
between what is true and  
what is false). which ye  
were wont to belie. [37:21]

(*act. pic. m. plu.*) الْقَاضِيَيْنِ  
deciders

وَهُوَ خَيْرُ الْقَاضِيَيْنِ

And He is the Best of  
Deciders. [6:57]

weaning (*v.n.*) *iii* فَصَالٌ

kin, (act. 2 *pic. f. sing.*) فَصِيلَةٌ  
family

وَلَا تَمْتَنُوا مِمَّا فُضِّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ

And long not for that where-  
with Allah hath preferred  
one of you above another.

[4:32]

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ  
بَعْضَهُمْ عَلَى بَعْضٍ

Men are in charge of women,  
because Allah hath made  
one of them to excel the  
other.

[4:34]

(perf. 1st p. sing.) ii فَضَّلْتُ

I preferred above

(perf. 1st p. plu.) ii فَضَّلْنَا

we preferred (or) made SS  
excel

(imperf. 1st p. plu.) ii نَفْضِلُ

we prefer

(3 p. m. plu.) pp. ii فَضَّلُوا

they have been given prefe-  
rence (or who are made  
superior)

(imperf. 3 p. m. sing.) v. يَفْضِلُ

makes himself superior

هَٰذَا الْإِنْسَانُ مِثْلَكُمُ وَإِنْ يَتَفَضَّلْ عَلَيْكُمْ

This is no other than a human  
being like you, he seeketh  
to make himself superior  
to you.

[23:24]

grace, (v.n. r.f.) فَضْلٌ

<abundance.

فَضْلٌ يَفْضِلُ / فَعِيلٌ يَفْضِلُ فَضْلًا (ن، س)

to remain over SS,

exceed, to excel عَلَى -

to be vii انْفَضَّ انْفِصَاصًا

broken, separated, dispersed

disperse مِنْ -

to flock, run to, إِلَى -

break away

< فَضَّ يَفِضُّ فَضًّا (ض، ر)

to break, to break into seve-  
ral pieces

وَلَمَّا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا

And when they beheld mer-  
chandise or sport, they  
flocked thereto. [62:11]

they dispersed مِنْ (2)

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

And had thou been rough,  
hardhearted they would  
have dispersed from  
around thee. [3:159]

(imperf. 3p.m.plu.) vii f.d. يَنْفَضُّوا

they dispersed

★ ★ ★ ★

silver (n.) الْفِضَّةُ / فِضَّةٌ

★ ف ض ل ★

(pip. 3 p. m. sing.) ii فَضَّلَ

<~preferred

<~caused to excel

to prefer, فَضَّلَ تَفْضِيلًا

to cause to excel, grant  
favours to one person in  
preference to another



(imperf. 3 p. m. plu.) v **يَتَفَطَّرْنَ**

< ~ get rent

to be spilt, v **تَفَطَّرَ تَفَطَّرًا**

cracked, to be broken into pieces

**تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ**

Well-nigh the heavens are rent thereat. [19:90]

(perf. 3 p. f. sing.) vii **انْفَطَرَتْ**

< ~ cleft

to be **انْفَطَرَ انْفِطَارًا**

broken, cleft

constitution (n.) **فِطْرَةٌ**

The natural constitution with which a child is created in his mother's womb. The faculty of knowing God, with which He has created mankind—whereby he is capable of accepting the religion of truth.

**فُطِرَ اللَّهُ الَّذِي فُطِرَ النَّاسُ عَلَيْهَا**

(And follow thou) the constitution of Allah according to which He hath constituted mankind. [30:30]

According to some commentators **فِطْرَةٌ** also means religion (Jalalain).

(act. pic. m. sing.) **فَاطِرٌ**

Creator (the Almighty)

crack (n.) **فُطُورٌ**

**هَلْ تَرَى مِنْ فُطُورٍ**

Beholdest Thou any crack?

[67:3]

gracious **ذُو فَضْلٍ**

grace of Allah **فَضْلُ اللَّهِ**

grace from Allah **فَضْلٌ مِنَ اللَّهِ**

preferment v.n. ii acc. **تَفْضِيلًا**

(w.v.)

★ ف م ل

(perf. 3 p.m. sing.) iv **أَفْضَى**

< ~ reached at

iv **أَفْضَى إِفْضَاءً**

to reach at, go into, to reveal a secret

**أَفْضَى بِضُكْرٍ إِلَى بَيْتٍ**

(When) one of you hath gone in unto the other. [4:21]

meta. you have gone in unto another as a husband to his wife

★ ف ط ر

(perf. 3 p.m. sing.) **فَطَرَ**

< ~ created

**فَطَرَ يَفْطُرُ فِطْرًا (ن)**

to cleave, split, create out of nothing

to break, crack **فَطَرَ فُطُورًا**

**إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ**

Verily I have set my countenance towards Him who hath created the heavens and the earth. [6:79]

(imperf. 3 p. m. sing.)  
does (or) will do. **يَفْعَلُ**

(2 p.m. sing.) juss.  
thou didst **تَفْعَلْ**

**إِنْ لَمْ تَفْعَلْ**  
If thou didst not. [5:67]

(imperf. 3 p.m. plu.) **يَفْعَلُونَ**  
they do

that they my do f.d. acc. **يَفْعَلُوا**  
ye do **تَفْعَلُوا**

that ye my do f.d. acc. **تَفْعَلُوا**  
ye didst not (juss.) **لَمْ تَفْعَلُوا**

(imperf. 1st. p. plu.) **نَفْعَلُ**  
we do

(perate. m. sing.) **أَفْعَلْ**  
(thou) do!

(perate. m. plu.) **أَفْعَلُوا**  
(ye) do!

~is done (3 p.m. sing.)pp. **فُعِلَ**

(3 p. m. sing.) pip. **يُفْعَلُ**  
~will be done

(act. pic. m. sing.) **فَاعِلٌ**  
a doer

doers (act. pic. m. plu.) **فَاعِلُونَ**  
doers acc. **فَاعِلِينَ**

the doer (ints.) **فَاعِلًا**  
(with full might) (God)

(act.pic.m.sing.) **مَفْعُولٌ** acc. **مَفْعُولًا**  
done, fulfilled

(Ap-der. m. sing.) **مُنْفَطِرٌ**  
split (one)

(assim.)

★ ف ط ظ

<rough (v.n.) **فَطَّ**

**فَطَّ يَفْطُ فِطَاطَةً وَفِطَاطًا**  
to be rough, (ف) **وَ فِطَاطًا**  
rude, tempered

**وَوَكُنْتَ فَطًّا غَلِيظَ الْقَلْبِ لَا تَنْصَوْرُ مِنْ حَوْلِكَ**  
If thou hadst been rough  
hardhearted they would  
have dispersed from  
around thee. [3:159]

★ ف ع ل

(perf. 3 p.m. sing.) **فَعَلَ**  
<~did

**فَعَلَ يَفْعَلُ فِعْلًا وَفَعَلًا (ف)**  
to do, to act, to perform  
some activity, to have an  
influence or effect

effect **فِي** - ب

(perf. 2 p.m. sing.) **فَعَلْتَ**  
thou didst

(perf. 3 p.m. plu.) **فَعَلُوا**  
they did

(perf. 3 p. f. plu.) **فَعَلْنَ**  
they (f.) did

ye did (perf. 2 p. plu.) **فَعَلْتُمْ**

we did (perf. 1st p. plu.) **فَعَلْنَا**

(act. pic. f. sing.)

< waist-breaking (calamity)

فَقَرَّ يَفْقَرُ / يَفْقَرُ فَقْرًا (ن. ض)

to dig, to break the vertebrae of the back

(act. 2 pic. m. sing.) فَقِيرًا / الْفَقِيرُ

poor (1) acc.

قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَهَنُ غَنِيٌّ

They said, verily Allah is poor and we are rich.

[3:181]

needy (2)

يَا أَيُّهَا الْمَلَأَ الْأَعْيُنَ أَنْزِلْ إِلَىَّ مِنْ خِيَرَتِكَ

My Lord! verily of the good which thou mayest send down for me I am needy.

[28:24]

<needy, poors ones (n. p.) الْفُقَرَاءُ

(sing) فَقِيرٌ

ف ق ع

(act. pic. m. sing.)

<deepest (colour)

فَقَعَ يَفْقَعُ / يَفْقَعُ فَقْعًا وَفَقْعًا (ف. ن)

to be of a

bright yellow colour

فَقْعٌ signifies both intensely yellow and intensely red. It is also applied to signify any colour free from admixture.

doing v.n.

deed (n.)

وَعَلَّمْتَ فَعَلَتَكَ الَّتِي فَعَلْتَ

And thou didst that thy deed which thou didst. (Pic.)

[26:19]

★ ★ ★ ★

(Com. a particle + فَقَدْ conjunction)

فَ قَدْ surely, verily

★ ف ق د

(imperf 3 p.m. sing.) تَفَقَّدُونَ

<ye miss

تَفَقَّدَ يَفْقُدُ فَقْدًا وَ قُدًّا (ض)

to lose, be deprived, miss

(in:perf. 1st p. plu.)

we miss

(perf. 3 p. m. sing.) v

<sought after

تَفَقَّدَ يَفْقُدُ فَقْدًا وَ قُدًّا  
to seek the lost v  
or missing object

★ ف ق ر

<destitution, poverty (v.n.)

فَقَرَ يَفْقَرُ فَقَارًا وَ قَرًّا (ك)

to become poor, needy

(imperf. 3 p.m. plu.) v  
ye consider, ponder

تَفَكَّرُوا

(imperf. 2 p. m. plu.) v.  
think over, reflect!

تَتَفَكَّرُوا

see note below

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَ  
وَفَرَادَى ثُمَّ تَتَفَكَّرُوا

Say (unto them, O  
Mohammad) I exhort you  
unto one thing only, that  
ye awake, for Allah's sake  
by twos and singly and  
then reflect. (Pic). [34:46]

Note: The imperative case  
from تَفَكَّرُوا v is تَفَكَّرْ  
not تَتَفَكَّرُوا. In this verse  
the word has accorded as  
2 p. masc. of imperfect  
tense is an accusative case,  
joining (with مُثْم of con-  
junction) أَنْ تَقُومُوا i.e.,  
that you awake them to  
think over or reflect. (Iml.  
p. 198).

(assim.)

ف ك ك ★

<freeing (v.n.)

فَكَ

فَكَ فَكَ فَكَ وَ فَكَ كَا (ن)

to separate, untie, loosen,  
(a knot etc.) to free (a  
prisoner or slave)

ف ق ه ★

(imperf. 3 p.m. plu.) يَفْقَهُونَ  
they understand

< فَيَفْقَهُ فَقْهًا (س)

to understand

(f.d.) acc. يَفْقَهُوا  
they may understand

(imperf. 2 p.m. plu.) تَفْقَهُونَ  
ye understand

(imperf. 1st. p. plu.) نَفْقَهُ  
we understand

(imperf. 3 p.m. plu.) f.d. el. v. لَيَفْقَهُونَ  
they may gain under-  
standing

to learn, v. نَفْقَهُ تَفْقَهُ <  
to gain understanding

ف ك ر ★

(perf. 3 p.m. sing.) ii فَكَرَ  
~considered

to thing of ii فَكَّرَ تَفَكَّرَ <  
reflection, consider,  
to ponder

(imperf. 3. pm. plu.) يَتَفَكَّرُونَ  
they reflect on

as R. F. تَفَكَّرَ تَفَكَّرُوا <

juss. أَوْ لَمْ يَتَفَكَّرُوا

Have they not pondered

[30:8]

فَكِينٌ : مُتَذِينَ بِالسَّخَرَةِ

(on the measure of فَرِحِينَ )

living happily { فَاكِينُونَ

enjoying acc. { فَاكِينِينَ

fruit (n.) فَاكِئَةٌ

< fruits (n. p.) فَوَاكِدُ

(sing.) فَاكِئَةٌ

★ ف ل ح

(perf. 3 p.m. sing.) iv

< prospered, is blissful

أَفْلَحَ إِفْلَاحًا

to prosper, be successful  
succeed, be blissful

(imperf. 3 p.m. sing.) iv

prosperes

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Lit. Verily the wrong-doer  
will not be prospered (or  
will not prosper.)

Cor. Verily the wrong-doer  
shall not fare well. (Jid.)

Will not be successful. (Pic.)

[6:21]

(imperf. 3 p. m. plu.) يُفْلِحُونَ

they will succeed

they will not  
succeed لَا يُفْلِحُونَ

(It is) freeing the neck. فَكَّرَقَبَةً  
[90:13]

(Ap-der. m. plu.) vii

< breakers off

to be lossend, vii أَنْفَكَ أَنْفَاكَ  
untied, to be ceased

★ ف ك ك

(imperf. 2 p.m. plu.)

< ye wonder

to wonder or v تَفَكَّرُوا  
exclaim

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَنُّوا

If We willed surely We would  
make it chaff, so that ye  
would be left wondering  
(Jid.) (or) ye would cease  
not to exclaim. (Pic.)

[56:65]

According to Raghib the verb

originated from فَاكِئَةٌ

'fruit' and فَكَاةٌ which  
mean chatting, thus تَفَكَّرُونَ

means تَعَاظُرُونَ الْمَكَاةَ

ye pursuit chatting i.e., kil-  
ling time uselessly in care-  
lessness. تَفَكَّرُونَ is in the

sense of تَعَجَّبُونَ wondering  
(Zr.)

< jesting (n. p.) acc.

(sing.) فَكِيَةٌ jester

★ ف ل ك

ships, ark, a ship (n.)

The word **الْفَلَكَ** is used for singular and plural both (Rgh.).

the orbit of a celestial (n.)  
body

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Each in an orb floating.

[21:33]

★ ف ل ن

such a one, acc. **فُلَانًا / فُلَانًا**

substituted for an unnamed or unspecified person or thing

★ ف ن د

(imperf. 2 p.m. plu.) ii **تَفْنِدُونِ**

(+ ن of pronominal)  
ye call me dotard

to call someone  
dotard

Though ye call me  
dotard. [12:94]

★ ف ن ن

< branches (n. p.)

**فَنَنْ** (sing.)

(i.e., planted with shady trees)

**الْفَلَكَ**

**فَلَكَ**

(imperf. 2 p.m. plu.) **تَفْلِحُونَ**

ye prosper, ye are successful

ye may be successful **لَمَلَكُمْ تَفْلِحُونَ**

Cor. ye may fare well  
(Jid.), that happily ye may thrive

ye will never be successful **لَنْ تَفْلِحُوا** acc.

Cor. ye will never fare well  
(Jid.)

(Ap-der. m. plu.)

blissful ones, successful  
ones

**الْمُفْلِحُونَ**

acc. **الْمُفْلِحِينَ**

★ ف ل ق

(perf. 3 p.m. sing.) vii

~become separated

< cleaving (n.)

**فَلَقَ يَفْلِقُ فَلَقًا (ض)**

to cleave, spilt, break  
meta. dawn, daybreak

كُلُّ أَعْوَدٍ بِرَبِّ الْعَلَقِ

Say thou, I seek refuge with  
the Lord of the Day-break.  
[113:1]

cleaver (act. pic. m. sing.)

إِنَّ اللَّهَ قَالِي الْحَبِّ وَالنَّوَى

Verily Allah is the Cleaver of  
the seed-grain and the  
date-stone. [6:95]

**فَالِقٌ**

فَات يَهْوُتُ قَوَاتَا (ن)

to pass, escape one (at the time of doing anything), to lose

لَيْكَلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ

That you sorrow not for that which ye missed. [3:153]

عَلَى مَا كَانَتْ

(or that hath escaped you) [57:23]

وَلَنْ يَكُنَّ مِنْكُمْ أُولَئِكَ إِلَى الْكَافِرِينَ

(Cor.) And if any of your wives have gone from you unto the disbelievers.

[60:11]

فَوَتْ escaping (v.n.)

تَفَاوَتْ disparity, oversight v.n. vi.

ف و ج ★

lit. host, group (1) (n.) فَوْجٌ  
(Cor.) crowd

هَذَا فَوْجٌ مُقْتَضِمٌ مَعَكُمْ

This is a crowd rushing in alongwith you. [38:59]  
company, host (2)

كُلَّمَا أَلْقَى فِيهَا فَوْجٌ

Whenever a (fresh) company (or host) is flung therein. [67:8]

troop (3)

يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا

The Day whereon We shall gather from every community a troop. [27:83]

(w. v.)

ف ن ي ★

(act. pic. m. sing.)

< passing away

فَتَى / فَتَى يَفْئُ قَدَامَا (ف، س)

to perish, cease to exist, waste away

(the act. pic. is فَاتِي of which  
ي is dropped, like

(بَاتِي for بَاتِي)

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everyone that is thereon will pass away.

[55:26]

ف م ★

(perf. Ist. p. plu.) ii فَعَمَّنَا

we made~understand

to make فَعَمَّنَا  
understand

<< فَعَمَّنَا فَعَمَّنَا وَ فَعَمَّنَا (س)

to understand, comprehend

فَعَمَّنَا سُلَيْمَانَ

So We made Sulaiman to understand it. [21:79]

(w. v.)

ف و ت ★

(perf. 3 p.m. sing.)

< lost, missed

فَاتَ

فَارَ يَقُوزُ فَوْزًا (ن)

to succeed, gain victory, (1)  
achieve a goal

(imperf. 1st. p. sing.) acc.

I may achieve (my goal)

acc.

الْفَوْزُ / فَوْزٌ / فَوْزًا  
achievement, gain

(act. pic. m. plu.)

successful ones

triumphant (Plc.)

achievers (Jid.)

place of safety, n.p.t.

a place of refuge

meta. security

مَفَازَةٌ is a noun.

Pattern for place or time,  
originated from فَارَ to  
'succeed' opp. 'to perish';  
thus مَفَازَةٌ in place of  
succeeding. It signifies also  
desert, wherein no person  
is afraid for~(Rgh.)

فَلَا تَصَبِّحَهُمْ بِسَازَةٍ مِنَ الْعَذَابِ

Bethink not thou that they  
shall be in security from  
the torment. [3:188]

w. v.

ف و ض ★

(imperf. 1st. p. sing.) ii

I confide

&lt; فَوْضَ تَفْوِضًا

to give full power to, to  
confide to

(n. p.) acc.

&lt; bands, groups

(sing.) فَوْجٌ

(w. v.)

ف و ر ★

(perf. 3 p.m. sing.)

&lt; ~boiled up

فَارَ يَقُوزُ فَوْرًا وَ فَوْرَانًا (ن)

to boil, boil over (pot), to  
gush forth

حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ

Until when Our decree came  
and the oven boiled over.

[11:40]

(imperf. 3 p. f. sing.)

~boiles up

&lt; rush, haste (n.)

the same root to gush forth  
meta. to run or do in haste

وَيَأْتُواكَ مِنْ تَوْرِهِمْ

They shall come unto you  
in this rush of theirs.

[3:125]

أَتَوْا مِنْ قَوْمِهِمْ ( )

means  
they came in a headlong  
manner—LL.)

(w. v.)

ف و ز ★

(perf. 3 p. m. sing.)

&lt; ~won, succeeded

فَارَ



ف و ر ★ ★

<his mouth (com.) acc. فَاَهُ

gen. فَاَهُ nom. فَاَهُ

acc. فَاَهُ like فَاَهُ

and أَخُو، أَبُو

كَبَّاسُ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاَهُ

Like one stretching out his palms to water that it may reach his mouth [13:14]

أَفْوَاهُ <mouths (n. p.) فَوَاهُ (sing.)

also فَوَاهُ and فَمُ signify mouth

وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

And ye say with your mouths of which ye had no knowledge. [24:15]

★ ★ ★ ★

(a preposition) فِي (in place) (1)

فِي points to cause or space and time

(السَّيِّئَةِ وَالطَّيِّبَةِ)

وَأَمَّا الَّذِينَ يَسْتَعْتَابُونَ

And as for those who will be glad (that day) they will be in the Garden. [11:108]

أَفْوضُ أَمْرِي إِلَى اللَّهِ

I confide my affairs unto Allah. [40:44]

(w. v.)

ف و ق ★

< ~ recovered iv, أَفَاقَ

to recover أَفَاقَ إِفَاقَةً (from illness or unconsciousness)

deferment (n.) فَوَاقَ

lit. a delay; properly the space of time between the opening and the closing of the hand in milking

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً

مَالِ الْغَايِنِ فَوَاقَ

And these wait but for one shout wherefrom there will be no deferment. [38:15]

over, above (a noun used فَوْقَ as a particle)

over you فَوْقَكُمْ (for details see LL.)

مِنْ فَوْقِ الْأَرْضِ

From above (or from the surface of) the earth. [14:26]

ف و م ★

garlic (n.) فُومٌ

(it has no verbal root)

with (7)

وَالْعِوَالِىِّ أَتَيْنَا فِيهَا

And the caravan with which  
we travelled. [12:82]

by the side of (8)

وَمَا الْحَيَوةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Whereas the life of the  
world, by the side of the  
Hereafter, is only a (pass-  
ing) enjoyment. [13:26]

concerning (9)

قُلِ اللَّهُ يُفَتِّكُنِي الْكَلَّةَ

Allah hath pronounced for  
you concerning distant  
kindred (Pic.) [4:176]

(w.&h.v.)

★ ف ي ه

(perf. 3 p. f. sing.)

فَاتَتْ

<returned

فَاءَ يَفِيءُ فَيْتَاءً (ض)

to return, change its place,  
shift (shadow)

(perf. 3 p.m. plu.)

فَاءُوا

they returned

(imperf. 3 p. f. sing.)

يَفِيءُ

~returns

(perf. 3 p.m. sing.) iv

<~gave (as spoils of war)

أَفَاءَ إِفَاءَةً < < فَفَى

spoil of war, to give  
out of the spoils

عَلَى -

In (time) (2)

فِي سِتَّةِ أَيَّامٍ [32:4]

about (3)

أَلَى اللَّهِ شَكٌّ

Is there doubt about Allah?  
[14:10]

among (4)

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ  
الْجِنِّ وَالْإِنْسِ فِي النَّارِ

(Allah) said: enter the Fire  
among the communities  
of ginn and mankind who  
have passed away before  
you. [7:38]

into (4)

وَنَفَخْتُ فِيهِ مِنْ رُوحِي

And I breathed into him of  
My spirit. [15:29]

on account of (5)

فَاتَكَلَّفُوا فِي الدِّينِ

They fought against you on  
account of the religion.

[60:9]

respecting (6)

وَلَا الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ

لَفِي شِقَاقٍ بَعِيدٍ

And verily those who differ  
respecting the Book are  
surely in cleavage wide.

[2:176]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي  
الدُّنْيَا وَالْآخِرَةِ لَمَسَكُومُ فِي مَا أَفَضْتُمْ فِيهِ  
عَذَابٌ عَظِيمٌ

Had it not been for the grace  
of Allah and His mercy  
unto you in the world and  
the Hereafter, an awful  
doom had overtaken you  
for that whereof ye mur-  
mured (*Pic.*) (or) ye have  
rushed. (*Jid.*) [24:14]

(*imperf. 2 p.m. plu.*) iv تَفِضُونَ

ye are engaged

إِذْ تُفِضُونَ فِيهِ

When ye are engaged therein.  
[10:61]

(*perate. m. plu.*) iv أَفِضُوا  
hasten, hurry (1)

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

Then hurry (or hasten) from  
the place whence the other  
people hurried. [2:199]

pour out (2)

أَفِضْ عَلَيْنَا مِنَ الْمَاءِ

Pour on us some water.

[7:50]

★ ف ي ل ★

the elephant (*n.*)

الْفِيلُ

(*imperf. 3 p.m. sing.*) v يَتَفَيَّسُ  
turns himself

يَتَفَيَّسُ الظُّلُمُ عَنْ الْيَمِينِ وَالشَّمَائِلِ

Shadows thereof turn them-  
selves on the right and  
on the left. [16:48]

(w.v.)

★ ف ي ض ★

(*imperf. 3 p. f. sing.*) تَفِضُ  
< ~ overfloweth

فَاضَ يَفِضُ فَيْضًا وَ قَيْضَانًا (ض)

to abound, flow freely, over-  
flow

تَرَى أَعْيُنُهُمْ تَفِضُ مِنَ الدَّمْعِ

Thou behold their eyes over-  
flow with tears. [5:83]

(*perf. 3 p. m. sing.*) iv أَفَاضَ  
< ~ hurried

to pour water (1)

to hasten (2)

أَفَاضَ إِفَاضَةً

(*perf. 2 p.m. plu.*) iv أَفَضْتُمْ

ye hurried (1)

(to rush thoughtlessly or  
murmuring)

وَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ

Then when ye hurry from  
Arafat remember Allah.

[2:198]

★★★

## كتاب القاف

<< قَبَحَ يَقْبَحُ قَبْأً (ف)

to render ugly,  
to remove or reject as worth-  
less

ق ب ر ★

(perf. 2 p. m. sing.) iv

<~made to be buried

to iv, أَقْبَرُ إِقْبَارًا

cause to be buried, assign a  
grave to

tomb, grave (n)

tombs, graves (n. p.)

< graves, n. p. t.

places of burying

(sing.) مَقْبَرَةٌ

ق ب س ★

viii (juss)

(imperf. 1st. p. plu.)

< we may borrow (light)

ق (a letter of the Arabic  
alphabet)

name of Surah (Chapter 50)

ق (فِينَا، بَيْنَهُمْ)، قَوَالٍ و ق ي

length. distance (n) قَابَ

ق و ب see

(proper n.) قَارُونُ

Korah of the Bible (Jid.)

A possessor of extraordinary  
wealth; as is mentioned in  
in the H.Q. Korah (28:76)  
was a very rich man proud  
of his wealth that was  
sunk by the Almighty God.

ق ب ح ★

(pic. pac. m. plu.) acc. الْمُقْبُوحِينَ  
hateful ones, loathsome ones

< قَبَحَ يَقْبَحُ قَبْأً وَ قَبْأً وَ قَبَاحَةً (ن)

to be ugly, vile

(imperf. 3 p.m. plu.)  
they tighten (4)

وَيَقْتَضُونَ أَيْدِيَهُمْ

They tighten their hands (i.e., hypocrites who abstain from spending in the cause of the religion.) [9:67]

(imperf. 3 p.f. plu.)  
they withdraw (5)

أَوَلَمْ يَرَوْا إِلَى الظُّلُمِ فَوْقَهُمْ صُدُوتٌ وَيَقْفِضُنَّ

Behold they not the birds above them, outstretching (their wings) and they (also) (them) withdraw.

[67:19]

drawing (v.n.) acc.

a handful (n) acc.

ق ب ل

(imperf. 3 p.m. sing.)

~accepts

قِيلَ يَقْبَلُ قَبُولًا وَ قَبُولًا (س)

to accept, admit, receive, agree to

(perate. neg. m. plu.)  
(you) accept not

(3 p.m. sing.) pip.

~is accepted

will not be accepted

will be accepted pip. acc.

will never be accepted

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يَقْبِضُونَ

يَقْبِضُنَّ

قَبْضًا

قَبْضَةً

يَقْبَلُ

يَقْبَلُ

يَقْبَلُ

يَقْبَلُ

يَقْبَلُ

يَقْبَلُ

يَقْبَلُ

يَقْبَلُ

يَقْبَلُ

يَقْبَلُ

يَقْبَلُ

يَقْبَلُ

أَتَقْبَسَ أَتَبَاسًا - مِنْ

to take a light from another

<< قَبَسَ يَقْبِسُ قَبَسًا (س)

to get a light or knowledge from another

أَنْظُرُونَا نَقْتَسِي مِنْ نُورِكُمْ

Wait for us that we may borrow (some) light of yours.

[57:13]

a burning stick, a brand (n.)  
(of fire)

قَبَسٌ

ق ب س

(perf. Ist p. sing.)

<I seized (1)

قَبَضَ يَقْبِضُ قَبْضًا (ض)

to seize and hold, grasp, to take with the finger tips, to take a pinch

(perf. Ist p. plu.)

we drew (2)

< قَبَضَ - إِلَى to draw

ثَوَّقْنَاهُ إِلَيْنَا فَجَاءَ إِلَيْنَا

Then We draw it towards us with an easy drawing.

[25:46]

(imperf. 3 p.m. sing.)

scants (3)

وَاللَّهُ يَقْضِي وَيَضْطُّ

And Allah scanteth and am-lifieth.

[2:245]

يَقْضِي

وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا

And the caravan with which  
we travelled hither.

[12:82]

(perate. m. sing.)

draw nigh

(act. pic. m. sing.)

&lt; accepter

from R. F. to accept

acceptance (v.n)

(Ap-der. m. plu. iv)

facing one another

(Ap-der. m. sing.) x

coming forward, over-  
peering (cloud)

the direction or point (n)  
towards which one turns  
his face (LL)

In the religious usage it means  
the direction towards  
which one turns his face  
when saying his prayers  
and the qibla is thus the  
spiritual centre of a  
people. (En., Is.)

قَبْلَ from the root قَبَلَ

'to be before' is the point  
in the direction of which  
acts of worship ought to  
be performed. (Jid.)

وَجَعَلُوا بَيْتَكَ رَبَّةً

And make your house a place  
of worship. [10:87]

(perf. 3 p.m. sing.) v

&lt; ~accepted

as R. F. v قَبِلَ قَبَلًا

(imperf. 3 p.m. sing.) v

~ accepts

~ will never (neg.) acc.  
accept

(3 p. m. sing.) pp.

~ was accepted

(3 p. m. sing.) pip juss.

~ was not accepted

(imperf. 1st p. plu.)

we accept

(perate. m. sing.)

may thou accept!

(pref. 3 p.m. sing.) iv.

&lt; ~turned forward

to turn vi أَقْبَلَ إِقْبَالًا

forward, to draw near,  
come close to SS, to ad-  
vance towards, عَلَى -

to, approach to come to إِلَى -

وَأَمَّا بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And they will advance unto  
each other mutually ques-  
tioning. [52:25]

(perf. 3 p. f. sing.) vi

she came up or drew near

(perf. 3 p. m. plu.) iv

they turned towards

(perf. 1st. p. plu.) vi

(CR) we travelled

before, formerly (a *noun* denoting time ; sometimes denotes place as well).

used as adverb, preposition, as possessor (مُصَافٍ) to pronominals and also an accusative noun

front : forepart (1) (n.)

إِنْ كَانَ قَبِيضُهُ قُدَّ مِنْ قُبُلٍ

If his shirt is rent in front.

[12:26]

facing, before eyes (2)

وَحَرَّرْنَا عَنْهُمْ كُلَّ شَيْءٍ قَبْلًا

And We had gathered together about them everything before (their) eyes (or face to face—*Jid.*). [6:111]

(direction) (1) (n.)  
towards

لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ

قَبْلَ الشَّرْقِيِّ وَالْمَغْرِبِيِّ

Virtue is not (in this) that ye turn your faces towards the east and west. [2:177]

power (2)

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُودٍ لَا قَبْلَ لَهُمْ بِهَا

Go back to them, so We shall certainly come to them with hosts which they have no power to oppose.

[27:37]

قَبْلٌ

For Muslims قَبْلَةٌ is not a turning to a point of the compass, but to a definite place, that is, كَعْبَةٌ or الْمَسْجِدُ الْحَرَامُ the sacred Mosque at Makkah.

الْقَبْلُ

قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتَرْحَمْنَا قَوْلَ تَرْضَاهَا قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Often We have seen the turning of thy face to the heaven, wherefore We shall assuredly cause thee turn thy face towards the sacred Mosque. [2:144]

acc.

قَبِيلٌ / قَبِيلًا

(act. 2 pic. m. sing.)

face to face (1)

أَوْتَانِي بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

Or thou bringest God and the angels face to face,

[17:92]

tribe (2)

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ

Verily he (Saten) beholdeth you, he and his tribe.

[7:27]

(sing) قَبِيلَةٌ < tribes n. p.

قَبَائِلُ

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

And We have made you nations and tribes that ye might know one another.

[49:13]

(perf. 2 p.m. sing.) قَتَلْتَ  
thou hast slain

I slew (perf. 1st p. sing.) قَتَلْتُ

(perf. 3 p. m. plu.) قَتَلُوا  
they slew

you slew (perf. 2 p. plu.) قَتَلْتُمْ

you slew them قَتَلْتُمُوهُمْ

(an additional و is suffixed  
before a pronominal قَمْ

with no effect in the mean-  
ing)

we slew (perf. 1st. p. plu.) قَتَلْنَا

(imperf. 3 p.m.sing.)acc. أَنْ يَقْتُلَ  
that he may kill

(imperf. 2p.m.sing.) juss. مَنْ يَقْتُلْ  
whosoever kills

(imperf. 1st. p. sing.) juss. أَقْتُلْ  
~I kill (let me~)

I surely shall kill epl. لَا أَقْتُلَنَّ

(imperf. 3 p. m. plu.) يَقْتُلُونَ  
they slay, kill

(imperf. neg. 3 p.f. plu.) لَا يَقْتُلْنَ  
they (f.) should not kill

(imperf. 2 p.m. plu.) يَقْتُلُونَ  
you slay

ثُمَّ اتَّخَذُوا آلَهُمُ اللَّاتِ وَيَعْلَمُونَ أَنَّهُمْ سَوَاءٌ

Thereafter it is ye the very  
ones who slay each other.

[2:85]

(perate. neg. m. plu.) لَا تَقْتُلُوا

slay not or do not commit  
suicide

(Due to requirement of the  
English contents *Jid*, and  
*Pic*. have rendered the  
noun قِيلَ in a verbal  
phrase as 'cannot resist'  
and 'withstand').

front (3)

بِاطْنُهُ نِيَّةُ الرَّحْمَةِ وَظَاهَرُهُ مِنْ قِيلِهِ

الْعَذَابِ

The inside whereof hath  
mercy while the outside  
whereof is in front of the  
torment. [57:13]

ق ت ر ★

(imperf. 3 p.m. plu.) juss. يَنْتَرُوا  
<They stint

قَرَّ يَنْتَرُ قَتُورًا (ن)

to be stingy, tight-fisted, nigg-  
ardly (to his own family)

they were not  
niggarely لَمْ يَنْتَرُوا

dust, darkness (n.) قَرٌّ

dust, darkness (n.) قَرَّةٌ

niggardly acc. قَتُورًا / قَتُورًا  
(by nature)

(Ap-der. m. sing.) iv, الْمُقْتَرِ  
strahtened

ق ت ل ★

(perf. 2 p.m. sing.) قَتَلَ  
slew (killed)



فُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

Perish man ! How ungrateful  
he is ! [80:17]

وَمَنْ فُتِلَ مَظْلُومًا

And whosoever is slain  
wrongfully. [17:33]

(3 p. f. sing.) pp.

she was slain

(3 p. m. plu.) pp.

they were slain

(2 p. m. plu.) pp.

ye were slain

(1st p. plu.) pp.

we were slain

is slain (3 p. m. sing.) pip.

(3 p. m. plu.) pip.

they are slain

(imperf. 3 p.m. plu.) ii

<they slay

generally as R. F. قَتَلَ تَقْتِيلًا

According to linguists the  
stem *ii* denotes something  
more than what the trilit-  
eral form does. Thus while

قَتَلَ means to slay or

kill, قَتَلَ signifies to ma-  
ssacre or to kill in a sever-  
er manner.

(imperf. 1st. p. plu.) ii

we shall slay

(3 p. m. plu.) pp ii

they were slain

وَلَا تَقْتُلُوا أَنْفُسَكُمْ

And slay not yourselves (or)  
do not commit suicide.

[4:29]

أَنْفُسَكُمْ

may be taken in  
a collective sense. The  
rendering in this case would  
be 'and slay not one an-  
other' as in verse 2:85  
above).

لَمْ يَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ

Ye slew them not but Allah  
slew them. [8:17]

(perate. m. plu.)

(o you people) slay !

slay yourselves

(i.e., do not commit suicide)  
(for the historical background  
and the detailed meaning  
of the verse *Jid-P. 2, n.*  
*224*).

(3 p.m. sing.) pp.

is slain (1)

أَكَلَمُنْ مَاتَ أَوْ قُتِلَ

If he dieth or be slain (perish  
or may be he accursed).

[3:144]

قُتِلَ الْخَوَّصُونَ

Perish the conjecturers !

[51:10]

فَقِيلَ كَيْفَ قَدَّرَ

Perish he ! How he devised !

[74:19]

(perate. m. sing.) iii (thou) fight !	قَاتِلْ
(perate. dual) iii (you twain) fight !	قَاتِلَا
(perate. plu.) iii (O you) fight !	قَاتِلُوا
(3 p.m. plu.) pp. iii they were fought	قُوتِلُوا
(2 p. m. plu.) pp. iii you were fought	قُوتِلْتُمْ
(3 p. m. plu.) pip. they are (being) fought	يُقَاتَلُونَ
(perf. 3 p.m. sing.) viii < ~fought	اُقْتَلْ
viii as iii to fight among themselves	اُقْتَبَلَا
(perf. 3 p.m. plu.) viii they fought (among them- selves)	اُقْتَبَلُوا
وَكُتِبَ عَلَيْهِمُ الْقِتَالُ And had Allah so wiled they had not fought among themselves. [2:253]	
(imperf. 3 p. m. dual) viii (the twain) fight each other, i.e., among themselves not against common enemies	يُقَاتِلَانِ
killing, slaying (v.n.) doing massacre v.n. ii acc.	قَتْلٌ
fighting v.n. iii	قَتِيلٌ / الْقِتَالُ
slain ones (n. p.)	الْقَتْلَى

(3 p.m. plu.) acc. pip. ii that they may be slain	يُقَاتَلُوا
(perf. 3 p.m. sing.) iii < ~fought (1)	قَاتَلَ
iii قَاتَلَ مُعَانِلَهُ وَ قَاتَلَ to fight, to combat, battle	
قَاتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ Hath fought with a number of godly men. [3:146]	
perish (may be (2) accursed)	
قَاتَلَهُمُ اللَّهُ أَنْ يَتُوبُوا May Allah confound them, neither are they turning away. [9:30]	
(perf. 3 p. m. plu.) iii they fought	قَاتَلُوا
قَاتَلُوا فِي الدِّينِ They fought against you on account of religion. [60:9]	
(imperf. 3 p. m. sing.) iii ~fights	يُقَاتِلُ
(imperf. 3 p. f. sing.) iii (F) fights	تُقَاتِلُ
(imperf. 3 p.m. plu.) iii they fought	يُقَاتِلُونَ
that they mayfight acc.	يُقَاتِلُوا
(imperf. 2 p.m. plu.) iii ye fight	تُقَاتِلُونَ
(imperf. neg. 2 p. plu.) iii ye wilt not fight	لَنْ تُقَاتِلُوا

قَدْ جَاءَكُمُ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Of a surety, there hath come unto you from Allah a light and and book luminous. [5:15]

(2) it is also placed before imperfect to denote :

(i) certainty of a thing, as

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ

Of surety he knoweth what ye are about. [24:64]

(ii) frequency of a thing, as

قَدْ تَرَى تَوَلَّى وَجْهَكَ فِي السَّمَاوَاتِ

We have frequently observed the turning of thy face towards the heaven. [2:144]

ق د ح

قَدَحٌ (v.n.) acc. قَدْحاً nom

<striking

قَدَحَ بِقَدَحٍ قَدْحاً (ف)

to strike fire

فَالْمُورِيَاتِ قَدْحًا

And striking off fire by dashing (their) hoofs. [100:2]

(assim)

ق د د

قُدِّ (3 p. f. sing.) pp

<~is rent

ق ث

<cucumbers (n.)

no singular

ق ح م

( perf. 3 p.m. sing.) viii

<~attempted

اَتَمَّعَ

اَتَمَّعَ اَتِمَّاعًا

rush, hurtle ( • into SS)

to break, intrude, invade, to burst, to jump, to embark boldly, to defy (hardship, danger)

فَلَا اَتَمَّعَ الْعُقَبَةَ

(Yet) he attempteth not the steep. [90:11]

(Ap-der. m. sing.) viii

one who rushes

مُقْتَحِمٌ

هَذَا قَوْجٌ مُقْتَحِمٌ

This is a crowd rushing.

[38:59]

ق د

قَدْ (a particle)

(1) it is a confirmatory particle, placed before perfect tense to make the verb definitely past perfect.

(*perf. p. m. plu.*) قَدَّرُوا  
they estimated

وَمَا قَدَّرُوا لِلَّهِ حِسٌّ قَدِيرٌ

And they estimated not Allah  
with an estimation due to  
Him. [6:91]

(*perf. 1st. p. plu.*) قَدَّرْنَا  
we decreed

فَقَدَّرْنَا فَنِعْمَ الْقَادِرُونَ

So We decreed. How ex-  
cellent are We as decreers!  
(*Jid.*) thus We arranged.  
How excellent is Our  
arranging! (*Pic.*) [77:23]

(*3 p. m. sing.*) *pp* قَدَّرَ  
was decreed (1)

فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِّرَ

So that the water met for an  
affair already decreed.  
[54:12]

is straitened (2)

وَمَنْ قُدِّرَ عَلَيْهِ رِزْقُهُ فَلَيْسَ لِمَنْ آتَاهُ اللَّهُ

And whosoever is straitened  
in his subsistence (provi-  
sion, means of life) let him  
expend of that which Allah  
hath given him. [65:7]

(*imperf. 3 p. m. sing.*) قَدِّرُ  
<straitens

or measures, limits *opp.*

يَسْطُرُ enlarges, extends

(see above the first mean-  
ing of this verb)

قَدَّ يَقْدُ قَدًّا (ن) *assim.*  
to cut or tear (lengthwise)  
into strips

she rent (*perf. 3 p. f. sing.*) قَدَّتْ  
<diverse (n) *acc.* قَدًّا

(*sing.*) قِدَّةٌ strip of board,  
company of diverse

كَطَائِفٍ وَكَا

We have been (following)  
very diverse. [72:11]

ق د ر ★

(*perf. 3 p. m. sing.*) قَدَّرَ  
<~straitened

(1) قَدَّرَ يَقْدِرُ قَدْرًا (ض)  
to straiten (the provision or  
other means), to restrict,  
determine the quantity, ex-  
tent, size of a thing, to  
measure

(2) قَدَّرَ يَقْدِرُ قُدْرَةً وَ مَقْدَرَةً  
to have power عَلَى (ض)  
over

(3) قَدَّرَ يَقْدِرُ قَدْرًا (ض)  
estimate evaluate *SS*

to decree in just measure (4)  
and with due proportion)  
(*LL*)

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَّرَ رِزْقَهُ

But whenever He trieth him  
(as) He straiteneth his  
means (of life). [89:16]

فَظَنَّ أَنْ لَنْ نَعْدِرَ عَلَيْهِ

And he imagined that We could not have power on him. [21:87]

(lit. we will not have power on him)

(perf. 3 p.m. sing.) ii قَدَّرَ

< ~measured (1)  
(ordained)

to measure ordain ii قَدَّرَ تَقْدِيرًا  
devise, dispose, decree (as R. F.), to apportion

وَقَدَّرَ فِيهَا أَقْوَامَهَا فِي أَرْبَعَةِ أَيَّامٍ

And He measured therein its substance in four days (or He ordained). [41:10]

to devise (2)

تَرْقِيلٌ كَيْفَ قَدَّرَ

Perish he, how (maliciously) he devised. [74: 20]

to dispose (3)

وَالَّذِي قَدَّرَ قَهْدِي

And who hath disposed and guided? [87:3]

to measure (4)

وَحَلَّ عَلَيَّ كُلِّ مَثَلٍ قَدْرًا تَقْدِيرًا

And who hath created everything and measured it according to a measurement? [25:2]

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

Allah enlargeth the provision for whosoever He willeth and straiteneth. (for whosoever He willeth). [13:26]

(see also 17:30, 30:17, 24:16, 29:52, 28:82)

has power over (3)

كَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يُعِدُّ عَلَى شَيْءٍ

Allah propoundeth a similitude, (there is a) bondman enslaved who hath not power over aught. [16:75]

لَنْ يَقْدِرَ  
he will never have power over

يَقْدِرُونَ  
(imperf. 3 p.m. plu.)  
they have power over

لَا يَقْدِرُونَ  
they have no (neg.) power over

تَقْدِرُوا  
(imperf. 2 p.m. plu.) (f.d.)  
< ye have power

قدِر - على  
to have power

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ  
Save those who repent before ye have power over them. [5:34]

(see also 48:21)

نَقْدِرُ  
(imperf. 1st. p. plu.)  
we have power over

لَنْ ~ (neg.)

measure (2)

قَدْ جَعَلَ اللَّهُ لِلْخَلْقِ شَيْءًا وَقَدَرًا

Allah hath set a measure for all things. [65:3]

power (3)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Verily We have sent it (i.e., the Quran) down on the night of power. [97:1]

i.e., when the Prophet received his first revelation.

(قَدْرٌ is power, honour, glory and also decree and destiny)

measure (1) (n) قَدَرٌ

وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

And We send it not down save in a measure known. [15:21]

(see for the same meaning 23: 18, 54:49 and 13:17)

ordained (2)

تَوَجَّهْتُ عَلَى قَدَرٍ مَعْلُومٍ

Then thou comest at the ordained (time), O Musa. [20:40]

(according to fate قَدَرٍ (Jid.)

< limit (3)

lit : measure, but CR

إِلَى قَدَرٍ مَعْلُومٍ

Till a limit known. [77:22]

(perf. 1st. p. plu.) ii قَدَرْنَا

we decreed (4)

إِلَّا امْرَأَتَهُ قَدَرْنَا لَا إِنِّهَا لَمِنَ الْغَابِرِينَ

Except his wife, of whom We had decreed that she should be of those who stay behind. [15:60]

(Also see 36:39 for the same meaning i.e., decree)

to apportion (5)

وَقَدَرْنَا فِيهَا السَّيْرَ

And We apportioned the journey therein. (Jid. & Pic. have rendered: We made easy) [34:18]

(perf. 3 p.m. plu.) ii قَدَرُوا

they measured

قَوَارِيرَ تَرَى مِنْ فِضَّةٍ قَدَرُوا مَوَازِينَ يَوْمَئِذٍ

(Bright as) glass (made) of silver which they (themselves) have measured to the measure. [76:16]

(imperf. 3 p.m. sing.) ii يُقَدِّرُ

~ measures

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

And Allah measureth the night and the day [73:20]

(perate. m. sing.) قَدَّرَ

(thou) measure !

estimation (1) (n) قَدْرٌ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

And they estimated Allah not in an estimation due to Him. [6:91]

disposition (1) v.n.) ii تَقْدِيرٌ

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the disposition of the  
Mighty and Knowing.

[6:96]

the measure (2)

قَدَرُوا مِقْدَارًا

They have measured to the  
measure.

[76:16]

(pic. pac. m. sing.) مَقْدُورٌ  
destined (one)(due) measure, (n.t.) مِقْدَارٌ  
measurement(Ap-der. m. sing.) viii مَقْتَدِرٌ  
powerful(Ap-der. m. plu.) viii مَقْتَدِرُونَ  
Powerful One (i.e., God)

★ ق د س

(imperf. 1st p. plu.) ii قَدَّسُ  
we sanctify< قَدَّسَ تَقْدِيسًا - ل  
to sanctify, glorify, extol the holiness,  
to hallow (Asd.)<< قَدَّسَ بَقْدُسٍ قُدْسًا (ك)  
to be pure, holyholy (n.) الْقُدْسُ  
Holy Spirit رُوحُ الْقُدْسِ

وَأَيَّدْنَاهُ بِرُوحِ الْقُدْسِ

And We aided him (Isa) with  
the Holy Spirit. [2:87]

destiny (4)

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

And the ordinance of Allah  
hath been a destiny desti-  
ned. [33:38]

means (5)

عَلَى الْوَسْطِ قَدَرُهُ وَعَلَى الضِّيقِ قَدَرُهُ

The wealthy according to his  
means, and the straitened,  
according to his means.

[2:236]

&lt; cauldrons (n. p) قُدُورٌ

(sing) قِدْرٌ

(act. pic. m. sing.) قَادِرٌ  
< able, potent, one who hath  
control of~

to have power قَدَرَ - عَلَى

(act. pic. plu.) { قَادِرُونَ  
< controllers, ables  
acc. { قَادِرِينَ

(sing.) قَادِرٌ

(act. 2 pic. m. plu.) قَادِرِينَ  
potent(قَادِرٌ and قَادِرِينَ may sig-  
nify the same possessing  
power or ability but قَادِرِينَ  
has an intensive significa-  
tion, and signifies he who  
does what he will, accord-  
ing to what we do requir-  
es, not more nor less, and  
therefore this epithet is  
applied to none but God  
(LI)

(imperf. 3 p. m. sing.)

&lt; ~comes forward

قَدَّمَ بِقَدَمٍ قُدُمًا (ن)

to come forward, to head a people

CR: he shall head i.e., he shall come forward

يَقْدُمُ رُؤُوسَهُ يَوْمَ الْقِيَامَةِ

He shall head his people on the Day of Resurrection.

[11:98]

(perf. 3 p.m. sing.) ii

&lt; ~brought (1)

قَدَّمَ تَقْدِيمًا لـ ii

to send before, prepare beforehand

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرَدَّ

عَنَّا بِأُضْعَافٍ فِي النَّارِ

They said (C.R. will say): our Lord! whosoever hath brought this upon us, unto him increase doubly the torment of the Fire.

[38:61]

~sent on (2)

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

To man will be declared on that day that which he hath sent on and left behind.

[75:13]

(perf. 3 p.f. sing.) ii قَدَّمَتْ

~sent on before

بَقْدَمٍ

i.e., the angel Gabriel who attended on the Prophet Isa (Jesus), peace be upon him,

(Note: this holy spirit of Islam has nothing to do with the Holy Ghost of Christianity, who is the third person of the Blessed Trinity).

(see also ح و ح)

holy (n.)

الْقُدُّوسُ

above, and opposed to all evil; replete with positive good

holy (pis pic. m. sing.) ii الْقُدُّوسُ

as adjective of وَادٍ valley

(pis. pic. f. sing.) ii

الْمُقَدَّسَةُ

holy

(as adjective of الْأَرْضُ, that is famine in Arabic )

ق د م ★

&lt; we came (perf. 1st p. plu.) قَدِمْنَا

قَدِمَ بِقَدَمٍ قُدُومًا وَ مَقْدَمًا (س)

to come, return, to come back from, to advance

CR: we shall come, shall turn, shall set upon

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ

And We shall set upon that which they worked.

[25:23]



لَا تَقْدِمُوا بِئِدَى اللَّهِ وَرَسُولِهِ

Be not forward in the presence of Allah and His messenger. [49:1]

(i.e.,) do not presume to give your advice in any matter before the Prophet asks you to do so)

ye offer (2)

مَا أَشْفَقْتُمْ أَنْ تُتَدَاوُوا بِئِدَى  
تَجْوِزُكُمْ صَدَقْتِ

Fear ye to offer alms before your conference? (or whispering) [58:13]

offer, ! (perate m. plu.) قَدَّمُوا  
provide beforehand

to put beforehand ل قَدَّمَ <

وَقَدْ مَوَّلَاكُمْ

And provide beforehand for your souls. [2:223]

(perf. 3 p.m. sing.) iv قَدَّمَ  
< ~ preceded (1)

to advance v. قَدَّمَ قَدَّمَ  
(reflexive of ii)

يَعُذُّرُكَ اللَّهُ مَا تَقْدِمِينَ  
وَمَا تَأْخُرُ

That Allah may forgive thee that which hath preceded of thy fault and that which may come later. [48:2]

(perf. 1st. p. sing.) ii قَدَّمْتُ  
I sent before (1)

يَقُولُ يَلُوتُ بْنُ قَدَمْتُ لِسَائِلَ

He will say. would that I had sent before for (this) life of mine. [89:24]

I proffered (2)  
to proffer ل قَدَّمَ <

وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعْدِ

(He said) I have already proffered unto you the warning. [50:28]

(perf. 3 p.m. plu.) ii قَدَّمُوا  
they sent before

(perf. 2 p.m. plu.) ii قَدَّمْتُمْ

ye have laid up  
beforehand

to put ل قَدَّمَ <  
beforehand, to bring up

يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُمْ

They (years) will devour that which ye have laid up before hand. [12:48]

to bring up

أَنْتُمْ قَدْ مَسَّوْهُ لَنَا

It is ye who have brought this upon us. [38:60]

acc. f. d. قَدَّمُوا  
(imperf. 2 p.m. plu.)

ye send forth (1)  
to come forward (2)

(perate neg. m. plu.) لَا قَدَّمُوا  
do not be forward

to follow, viii أَقْدَى أَقْدَامًا  
to imitate, copy (of deeds)  
<< قَدَا يَغْدُرُ قَدْرًا (ن)  
to taste or smell agreeably

فَهْدُهُمْ أَقْبَرُ

So follow thou their guidance. [6:90]

Note. the final ة of أَقْبَرُ is a pronoun pointing to the verbal noun هَدَى, but some commentators took this (• ha) as هَاءُ التَّكْبِيرِ or هَاءُ الْوَقْفِ which denotes a full stop). (Iml. Zr. Ik.)

(Ap-der. m. plu.) viii مُتَقِدُونَ  
followers

وَإِنَّا عَلَىٰ أَرْسِهِمْ مُتَقِدُونَ

And we are followers on their footsteps. [43:23]

ق ذ ف ★

(perf. 3 p.m. sing.) قَذَفَ

<~cast (1)

قَذَفَ يَغْدِفُ قَذْفًا (ض)

to throw (stone) etc., fling, vomit, row (a boat) to hurl, throw with violence, to throw down, overthrow

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

And cast into their hearts terror. [33:26]

go forward (2)

(imperf. 3 p.m. sing.) يَسْتَقْدِمُ

<~goes forward

(reflexive of ii)

to keep oneself forward

لِمَن شَاءَ مِنْكُمْ أَنْ يَسْتَقْدِمَ أَوْ يَتَأَخَّرَ

Whosoever of you, who shall go forward or (who) keepeth himself behind.

[74:37]

(imperf. 3 p.m. plu.) x يَسْتَقْدِمُونَ  
<they go in advance

x اسْتَقْدَمَ اسْتَقْدَامًا

to seek to get in advance

(imperf. 2 p.m. plu.) x تَسْتَقْدِمُونَ  
ye anticipate

a foot (n) قَدَمٌ

meta. sure footing. كُنْزِ صِدْقِي  
[10:2]

the feet (n. p.) الْأَقْدَامُ

old (act. 2 plc.) قَدِيمٌ  
olden times

old ones (elected plu.) الْأَقْدَمُونَ

acc. x الْمُسْتَقْدِمِينَ  
(Ap-der. m. plu.)

those who have gone before

ق د م ★

(perate. m. sing.) viii أَقْدَى

<follow

(h.v.)

ق ر أ ★

(perf. 3 p.m. sing.)

~read

&lt; قَرَأَ يَقْرَأُ (بِقُرْءٍ) قِرَاءَةً

to read (قَرَأَ، نَ)

a written thing, to recite  
with or without having  
script

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِمُؤْمِنِينَ

And he had read it unto  
them even they would not  
have been believers therein.

[26:199]

(perf. 2 p.m. sing.)

thou read

(perf. 1st. p. plu.)

we recite, we read

(imperf. 3 p.m. plu.)

they read

(imperf. 2 p.m. plu.) (el.)

that thou mayst recite/read

(imperf. 1st. p. plu.)

we read

(perate. m. sing.)

read ! (1)

Read thine book. اقْرَأْ كِتَابَكَ

[17:14]

recite ! (2)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of Thy  
Lord. [96:1]

512

(perf. 1st. p. plu.)

we threw (2)

وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِّن رَّبِّنَا الْقَوْمِ فَتَذَنُّهَا

But we were laden with bur-  
thens of the people's orna-  
ments, then we threw  
them. [20:87]

(imperf. 3 p.m. sing.)

~hurls (3)

قُلْ إِن رَّبِّي يَعْزِزُ بِالْحَقِّ

Say thou. verily my Lord  
hurleth the truth. [34:48]

meta. to utter (4)

conjectures (i.e., throw words  
without having a know-  
ledge)

(imperf. 3 p.m. plu.) يَقْذِفُونَ

meta. They utter conjecture

وَيَقْذِفُونَ بِالْغَيْبِ

They utter conjecture about  
the unseen. [34:53]

(imperf. 1st. p. plu.)

we hurl

(perate. f. sing.)

cast (thou f.) !

أَن أَقْذِفَهُ فِي التَّائِيَتِ

(Saying) cast him in the ark.  
[20:39]

(3 p.m. plu.) pip

they are darted at

وَيَقْذِفُونَ مِنْ كُلِّ جَانِبٍ

And they are darted at from  
every side. [37:8]

meta. prayer (3)

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

The recitation (i.e. prayer)  
at the dawn is ever borne  
witness to. [17:78]

(The word **قُرْآن** in the  
text means prayer, because  
it comprises recitation of  
the words of the Quran  
(LL.) also see ZR. IK.  
Bed.).

★ ق ر و

a menstruation, (or) (n.) **قُرْوَةٌ**

a state of purity from the  
menstrual discharge (the  
word has two contrary  
meanings).

★ ق ر ب

(imperf. 3 p.m. plu.) f.d. **يَقْرَبُوا**  
they approach

**قَرَبَ يَنْقَرِبُ وَ قَرَبَ يَنْقَرِبُ قُرْبًا  
وَ قُرْبَةً وَ قُرْبَانًا (س، ك)**

to be near to, to approach, to  
be near in relationship, to  
offer

they shall not approach **لَا يَنْقَرِبُوا**

(perate neg. m. dual.) **لَا تَقْرَبَا**

(O ye two) approach not !

(perate. neg. m. plu.) **لَا تَقْرَبُوا**  
approach (ye) not ! (1)

(perate. m. plu.) **اقْرَأُوا**  
read (1)

**اقْرءُوا كِتَابِي**

Read My book. [69:19]

recite (2)

**فَاقْرءُوا مَا تَشَاءُ مِنْهُ**

Recite thereof so much is  
easy. [73:20]

(3 p.m. sing.) pp. **قَرِئَ**

< ~ is recited

(imperf. 1st. p. plu.) iv **نَقْرِي**  
we make read or recite

**سَنُقْرِئُكَ فَلَا تَنْسَى**

We shall enable thee to recite  
and then thou shall not  
forget. [87:6]

v.n. acc.

**قُرْآنًا / قُرْآنًا**  
reading, reciting, (1)  
recitation

**إِنَّ عَلَيْكَ جَمْعَهُ وَقُرْآنَهُ**

Verily upon Us is the collec-  
ting thereof. [75:17]

**فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ**

Wherefore when We recite it  
follow thou the reciting  
thereof. [75:18]

(2) (prop. n.) **الْقُرْآنُ**

The Holy Qur'an

**الرَّحْمَنُ عَلَّمَ الْقُرْآنَ**

The Compassionate Hath  
taught the Quran.

[55:12]

لَعَلَّ السَّاعَةَ قَرِيبٌ

The Hour may haply be nigh.

[42:17]

kinship (n. *elative f.*) الْقُرْبَى

قُلْ لَّوْ اَسْأَلُكُمْ عَلَيْهِ اَجْرًا لَّآ اَسْأَلُكُمْ فِي الْقُرْبَى

Say thou : I ask of you no hire therefor save affection in respect of kinship.

[42:23]

an approach (n.) قُرْبَةً

(a mean by which an approach is sought)

< approaches (n. *p.*) قُرْبَاتٍ

(sing.) قُرْبَةً

relationship, kinship (n.) {

sacrifice { مَقْرَبَةً

relationship, kinship (n.) { قُرْبَانٍ

(as offer made for God) acc. قُرْبَانًا

(perf. 3 p. m. sing.) ii قَرَّبَ

&lt; ~ brought nigh (1)

to bring near, ii قَرَّبَ تَقَرُّبًا

approach, persent, to make an offering to God

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

And he got it nigh to them (before them and) said, wherefor eat ye not ?

[51:27]

to offer (2)

(perf. 2 p.m. dual.) ii قَرَّبَا

(the twain) offered

meta. to have (2)

a sexual relationship

وَلَا تَقْرُبُوهُمْ حَتَّى يَطْهَرُونَ

And go not in unto them till they are purified (i.e. from menstruation). [2:222]

ye approach (com.) لَا تَقْرُبُونِ  
me not

(لَا تَقْرُبُوا + فِي &lt; نِ)

more nigh (elative.) أَقْرَبَ

nigher unto إِلَى

nigher in relation- أَقْرَبُ زُمْرًا  
ship or affection.

nigher in affection أَقْرَبُ مَوَدَّةٍ

(elative m. plu.) { الْأَقْرَبُونَ

kins relatives acc. { الْأَقْرَبِينَ

(act. 2 pic. m. sing.) { قَرِيبٌ

near, (nigh) acc. { قَرِينًا

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And when My bondmen ask thee regarding Me, then verily I am nigh. [2:186]

(The word قَرِيبٌ is formed for masculine; the form (قَرِيبَةً) has not occurred in the Quran.

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Verily the mercy of Allah is nigh unto the well-doers.

[7:56]

those who brought nigh { **الْمُقَرَّبُونَ**  
(acc.) { **الْمُقَرَّبِينَ**

★ ق ر ح

wound (v. n.) **قَرَحٌ / الْقَرَحُ**  
<meta. hurt, sore, blow

to wound **قَرَحَ يَقْرَحُ قَرَحًا (ف)**

★ ق ر د

<apes (n. p.) { **قَرَدَةٌ**  
(sing.) { **الْقَرَدَةُ**

(assim.) ★ ق ر ر

(imperf. 3 p. f. sing.) acc. **قَرَّرَ**  
~become cool

to be or **قَرَّرَ يَقَرِّرُ قَرَارًا (ف)**  
become cool

**كَيْ تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ**  
That she might cool her eyes  
and she might not grieve.  
[20:40]

cool (eye)! (perate f. sing.) **قَرَّرِي**

**كُلْ وَاشْرَبْ وَتَقَرَّرْ عَيْنَا**  
So eat and drink thou (f.)  
and cool thine eyes. [19:26]

(perate. m. plu.) **قَرَّرْنَ**  
<(o ye ladies) stay!

**إِذْ قَرَّبْنَا**

When they (twain) offered an  
offering. [5:27]

to get SS nigh (3)

(perf. 1st p. plu.) ii **قَرَّبْنَا**  
we drew nigh

**وَقَرَّبْنَاهُ نَجِيًّا**

And We drew him nigh for  
whispering. [19:52]

(imperf. 3 p. f. sing.) **يُقَرِّبُ**  
draweth nigh

**وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالْبَاقِي**  
**تُنْفَرُ لَكُمْ عِنْدَنَا زُلْفَى**

And it is not your riches nor  
your children that shall  
draw you nigh unto Us,  
with a near approach

[34:37]

(imperf. 3 p. m. plu.) f.d. **يُقَرِّبُونَا**  
In order that they maybring  
nigh

**مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى**  
We worship them not save  
in order that may bring  
us nigh unto God in app-  
roach. [39:3]

(perf. 3 p. m. sing.) viii **اقْتَرَبَ**  
<hath/come nigh  
as R. F. **اقْتَرَبَ اقْتِرَابًا**

(perf. 3 p. f. sing.) viii **اقْتَرَبَتْ**  
hath (have) come nigh

(perate. m. sing.) viii **اقْتَرَبَ**  
be nearer !

an abode (3)

وَأَوَيْنَهُمَا إِلَىٰ رُبُوعٍ زَاتِ قَرَارٍ وَمَعِينٍ

And We sheltered the twain  
on a height: a quiet abode  
and springs. [23:50]

Abode of rest. دَارُ الْقَرَارِ  
[40:39]

refreshment (of eyes) (n.)  
or coolness

قَرَّ عَيْنِي بِكَ ذَٰلِكَ

(He will be) coolness of eye  
unto me and thee. [28:9]

(Translators of the H. Q. tend  
to render the word قَرَّةٌ  
by refreshment, comfort  
etc. to avoid the word  
coolness which is not  
understandable to the  
West where eye is warmed  
in order to get comfort.)

<glass (n. p.)

قَارُورَةٌ (sing.)

قَوَارِيرٌ مِّنْ فِضَّةٍ

(Bright as) glass made of  
silver. [76:16]

(perf. 2 p.m. plu.) iv

<ye ratified (1)

أَقْرَأَ إِقْرَارًا

to ratify عَلَى -

to agree, to affirm willingly  
and expressly, to cause to  
remain, settle

قَرَّ بِفَرْقَرَارًا (ض) - فِي

to stay permanently, be fixed  
in a place, rest quietly in,  
dwell in

وَقَرْنِي بَبُيُوتِكُنَّ

And stay in your houses.

[33:33]

Note: According to some  
commentators قَرَنَ

is derived from the root

ق ر و that means, to be  
serious, respected, i.e., stay-  
ing with respected manners  
(Jid.).

وَقَرْنِي بَبُيُوتِكُنَّ وَلَا تَبَرَّجْنَ

تَبَرُّجُ الْهَامِلِيَّةِ الْأُولَى

And stay in your houses.  
And display not yourselves  
with the display of the  
pagan past. [33:33]

قَرَارًا، الْقَرَارُ، قَرَارًا

v.n. acc. stability (1)

أُجْتُثَّتْ مِنْ تَوْتِي الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

Uprooted from upon the  
earth, and there is for it  
no stability. [14:26]

a resting place (2)

ثُمَّ جَعَلْنَاهُ نُطْقَةً فِي قَرَارٍ مَّكِينٍ

Thereafter We made him of  
a sperm in a firm resting  
place. [23:13]

(also see 40:64, 38:60)

فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

Then if it stands in its place  
then thou wilt see Me.

[7:143]

(Ap-der. m. sing.) x مُسْتَقَرًّا

that which remains firmly  
fixed or confirmed, goal,  
lasting place

an end or goal (1)

وَكَذَّبُوا وَإِذَا تَوَلَّوْا أَهْوَاءَهُمْ وَكُلَّ أَمْرٍ مُسْتَقَرًّا

And they belied and they  
followed their lusts, and  
every affair (will come to  
(its) end (or goal).

[54:3]

lasting, settled (2)

وَلَقَدْ صَبَّحَهُم بُكْرَةً عِدَابٌ مُسْتَقَرًّا

And assuredly there met  
them early in the morning  
a torment lasting (or settle-  
led).

[54:38]

settled (or) placed (3)

فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ

Then when he saw it placed  
(or settled) before him.

[27:40]

(act. pic. m. sing.) x مُسْتَقَرًّا  
resting place (1)

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

And for you on the earth  
(shall be) a resting place  
and enjoyment, for a dura-  
tion. (or season—(Jid.)

[2:36]

فَمَا أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَدُونَ

Then ye ratified (our cove-  
nant) and ye were witness-  
es.

[2:84]

(Note : The verb تَسْهَدُونَ  
is translated here as a  
noun)

to agree (2)

we agree (perf. 1st p. plu.) أَقْرَرْنَا

قَالَ أَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ  
إَصْرِي قَالُوا أَقْرَرْنَا

He said: Do ye agree and will  
ye take up My burden in  
this (matter). They said :  
We agree.

[3:81]

(Note : The perfect tense  
has been rendered in  
these verses as if it were  
imperfect tense.)

to cause to remain (3)  
or settle

(imperf. 1st p. plu.) iv  
we cause to remain

يُفَرِّقُ

وَيُفَرِّقُ فِي الْأَرْحَامِ مَا نَشَاءُ

And We cause to remain (or  
We settle) in the wombs  
that We will, an appoint-  
ed time.

[22:5]

<~kept remained x اسْتَقَرَّ  
stood firmly

to stand x. اسْتَقَرَّ اسْتِقْرَارًا  
by itself without a support



قَرَضَ يَقْرِضُ قَرْضًا (ض)

to cut, grow, nibble, turn  
aside from

CR. passes, leaves

وَلَا ذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّامِلِ

And when it setteth/passeth  
(passing or leaving) them  
by on the left. [18:17]

(perf. 3 p. m. plu.) iv  
<they lent أَقْرِضُوا

to lend iv. أَقْرِضَ إِقْرَاضًا

to cut a portion of one's  
wealth and give someone  
in order to take it back

(perf. 2 p. m. plu.) iv  
ye lent أَقْرِضْتُمْ

(imperf. 3 p. m. sing.) iv  
~ lends يَقْرِضُ

f.s. acc. iv  
(imperf. 2 p. m. plu.)  
that ye may lend تَقْرِضُوا

(perate. m. plu.) iv  
(you) lend ! أَقْرِضُوا

loan قَرْضًا acc. قَرَضَ

ق ر ط س

a parchment (n.) قَرِطَانٌ  
lit. what one writes upon

parchments (n. p.) قَرِطَانِ  
(sing.) < قَرِطَانٌ

a set time (2)

لِكُلِّ بَيِّنَاتٍ

For every announcement is a  
set-time. [6:67]

abode meta. womb (3)

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
فَنَسَفَكُمْ وَصُوَدَّعَ

And it is He who hath pro-  
duced you from one per-  
son, and thenceforth (there  
is) a abode and repository.  
[6:98]

(مُسْتَقَرٌّ means here 'womb'  
and مُسَوَّدَعٌ loins) (I.K.)

appointed term (4)

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا

And the sun runneth to its  
appointed term. [36:38]

the recourse (5)

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

Unto thy Lord that Day is  
the recourse. [75:12]

abode (6)

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا

Fellows of the Graden shall  
be on that Day in a good-  
ly abode. [25:24]

ق ر ض ★

(imperf. 3 p. f. sing.) قَرَضَ  
~ cuts

(imperf. 3 p.m. sing.) viii  
earns **يَقْتَرِفُ حَسَنَةً**

And whosoever earned a good deed. [42:23]

(imperf. 3 p.m. plu.) viii **يَقْتَرِفُونَ**  
they earn

**سَيَجْزُونَ بِمَا كَانُوا يَفْعَلُونَ**

They will be awarded that which they used to earn. [6:120]

(f.d.el.) viii **يَقْتَرِفُوا**  
(imperf. 3 p.m. plu.)

they may earn (or) they may fabricate, perpetrate (crime)

(Ap-der. m. plu.) viii **مُقْتَرِفُونَ**  
those who earn. those who fabricate, or perpetrate (crime)

**وَلْيَسْأَلُوا مَا هُمْ مُقْتَرِفُونَ**

And that they may earn what they are earning (or let them fabricate that which are they fabricators thereof.) [6:113]

★ ق ر ن

قَرَنَ see ق ر ر

<generations (n.) قَرْنٌ، قَرْنًا

lit. a century (time period)

<generations (n. p.) قُرُونٌ

(sing) قَرْنٌ

★ ق ر ع

(act. pic. f. sing) قَارِعَةٌ  
<adversity (1)

قَرَعَ يَقْرَعُ قَرَعًا (ف)

to knock, strike

**وَلَا يَزَالُ الَّذِينَ كَفَرُوا لِقَائِهِمْ بِمَا صَنَعُوا قَارِعَةً**

And an adversity ceaseth not to befall those who disbelieve, for that they did. [13:31]

striking (day) (2)

**كَذَّابَتِ شُؤْدُوْعًا بِالقَارِعَةِ**

They (tribes of Thamud and Aad) belied the striking (Day). [69:4]

**القَارِعَةُ مَا الْقَارِعَةُ وَمَا أَذْنُكَ مَا الْقَارِعَةُ**

The striking, what is the striking and what shall make thee know what the striking is? [101:1,2,3]

★ ق ر ف

<ye gained (1) viii اقْرَبْتُمْ  
(earned, acquired)

viii اقْرَفَ اقْرَافًا

to fabricate, to earn, gain, to perpetrate (a crime)

**وَأَمْوَالٌ لِقَاتِهِمْ مِمَّا**

And the riches ye have earned. [9:24]

to lead two *iv.* أَقْرَنَ إِقْرَانًا  
captives by one rope, to  
have power over or con-  
trol over them

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

Hallowed be He who hath  
subjected this unto us and  
we were not capable (fit of  
subduing) for it [43:13]

(*Ap-der. m. plu.*) *acc. viii* مُقْرِنِينَ  
<accompanying ones

to be *viii* أَقْرَنَ إِقْرَانًا  
joined, accompanied

أَوْجَاءُ مِمَّا يَتَّبِعُونَ

Nor angles come with him  
accompanying. [43:53]

ق ر ي ★

town, township (n.) قَرْيَةً

<towns, cities (n. p.) قُرَى

(sing.) قَرْيَةً

(see أَمَّ الْقُرَى for أَمَّ)

the two cities (*dual n.*) الْقَرْيَتَيْنِ  
(i.e., Mekka & Taif (IK))

ق س و ر

a lion (n.) قَسْوَرَةً

though the word قَسْوَرَةً  
signifies a lion, some com-  
mentators took it as deri-

(*act. 2 pic. m. sing.*) الْقَرِينُ / قَرِينٌ  
<mate, comrade

قَرَنَ بَقَرْنٍ قَرْنًا (ض)

to join one thing to another,  
or be together

companion *acc.* قَرِينًا

<mates, comrades, (n. p.) قُرْنَاءُ  
companions

(*sing.*) قَرِينٌ

*lit:* two-horned ذُو الْقَرْنَيْنِ

Note: According to a majority  
of the commentators, it is  
surname of Alexander the  
Great: so named from his  
expeditions to the East and  
the West. He was actually  
represented on his coins  
with two horns. Horn in  
the Bible is a symbol of  
strength and is frequently  
mentioned to signify power  
an glory. (*Jid.* <CD.P.16,  
n. 422)

*acc. (pis. pic. m. plu.) ii* مُقْرِنِينَ  
<bound together

to gain *ii* قَرَنَ تَقْرِنًا مُقْرِنِينَ  
several things together

وَرَأَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقْرَنِينَ فِي الْأَصْفَادِ

And thou wilt see the guilty  
or that Day bound toget-  
her in fetters. [14:49]

(*Ap-der. m. plu.*) *iv* مُقْرِنِينَ  
leaders and controllers-  
over animals used for rid-  
ing

★ ★ ★ ★

balance الْقِسَاسُ

وَزُكُورًا بِالْوَسْطَانِ الْمُسْتَقِيمِ  
And weigh with the right  
balance. [26:182]

★ ق س م

قَسَمْنَا (perf. 1st. plu.)  
< we apportioned

قَسَمَ يَقْسِمُ قِسْمًا (ض)  
to apportion, to divide, dis-  
tribute

(imperf. 3 p. m. plu.) يَقْسِمُونَ  
they apportion

أَمْ هُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا  
بَيْنَهُمْ مَوَدَّتَهُمْ

As if they who apportion  
their Lord's mercy! We  
have apportioned among  
them their livelihood.

[43:32]

(perf. 3 p.m. sing.) illi  
~swore unto قَاسَمَ

قَاسَمَ قِسَامًا وَ مَقَامَةً  
to swear unto

وَقَاسَمُهُمْ أَنِّي لَكُمْ آلُونَ الشَّوْجِيحِينَ  
And he swore unto them  
both, verily I am unto you  
of (your) good counsel-  
lors. [7:21]

ved from قَسَرَ i.e., to do  
something against one's  
will

★ ق س م

divines (n. p.) قَسَبِينَ

Christian priests who were re-  
garded as custodians of re-  
ligion (at the Prophet time).

★ ق س ط

(imperf. 2 p.m. plu.) iv. f.d. قَسِطُوا  
< that ye may deal justly

iv أَقْصَطَ إِقْصَاطًا  
to act or deal justly

<< قَسَطَ يَقْصِطُ قِسْطًا (ض)  
to act justly/unjustly (contra-  
ry meanings)

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا  
And if ye fear that ye may  
not deal justly. [4:3]

(perate m. plu.) iv أَقْصَطُوا  
act justly

(act. pic. m. plu.) الْقَاسِطُونَ  
thou who act unjustly  
sec above R.F.

justice (v.n.) أَقْصَطَ

more equitable (relative) أَقْصَطَ

(Ap-der. m. plu.) acc., vi الْمُقْسِطِينَ  
the equitable

(perf. 3 p.m. plu.) vi **تَقَاسَمُوا**  
 <they swear one to another

to swear vi **تَقَاسَمَ تَقَاسُمًا**  
 one to another

(fd.) acc. x **تَسْتَفْسِمُوا**  
 (imperf. 2 p.m. plu.)  
 ye seek a division

to seek x **اسْتَفْسَمَ اسْتَفْسَامًا**  
 division

**وَأَنْ تَسْتَفْسِمُوا بِالْأَزْوَاجِ**  
 And that ye seek a division  
 by means of the (divining)  
 arrows. [5:3]

oath (n) **قَسَمٌ**  
 a division, (n) **قِسْمَةٌ**  
 a divided thing

**وَيَذَرُهُمْ أَنْتَ الْمَاءَ قِسْمًا بَيْنَهُمْ**  
 And declare thou unto them  
 that water is a divided  
 (thing) between them.  
 [54:28]

division (2)  
**تِلْكَ إِذْ قُسِمَتْ هُنَا**  
 That, indeed, is a division  
 unfair. [53:22]

(time of apportioning) **الْقِسْمَةُ**  
 lit. division

**وَإِذَا حَصَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالسَّكِينِ**  
 And when kinsfolk and or-  
 phans and the needy are  
 present at the division  
 (time of apportioning the  
 heritage) [4:8]

(perf. 3 p.m. plu.) iv **أَقْسَمُوا**  
 <they swore

to swear **أَقْسَمَ إِفْسَامًا**

(perf. 2 p.m. plu.) iv **أَقْسَمْتُمْ**  
 ye swear

(imperf. 3 p.m. sing.) iv **يُقْسِمُ**  
 ~swears  
 ~will swear

(imperf. 3 p.m. dual) iv **يُقْسِمَانِ**  
 the twain swear  
 (the twain shall swear)

(imperf. 1st. p. sing.) **أَقْسِمُ**  
 I swear

**فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ**  
 No! I swear by the setting  
 of the stars. [56:75]

Note: **لَا أَقْسِمُ** does not  
 convey a negative meaning.  
 In accordance with a curi-  
 ous idiom of the language,  
 whereby an oath or exec-  
 ration seems to be regarded  
 as a virtual negation, the  
 negative particle **لَا** may  
 be omitted in denial by  
 oath, and, on the contrary,  
 be inserted in affirmation  
 (WAGL. II; p. 305 LIS).  
**لَا** is an additional particle  
 to emphasise the meaning  
 of oath and not for nega-  
 tive (Zr.).

(perate. neg. m. plu.) **لَا تَقْسِمُوا**  
 ~swear not!

## ق ص د ★

(perate. m. sing.)

&lt; be modest

قَصَدَ يَقْصِدُ قَصْدًا (ض) - فِي

to adopt a middle course

to go or proceed إِلَى -

straightaway

to aim at, to intend

وَأَقْصِدْ فِي سَبِيلِكَ

And be modest in thy bearing

(i.e., neither be fast nor too slow in the walking);

(to adopt the the "golden mean" is the theme of this verse). [31:19]

the right way, (v.n.) قَصْدٌ  
direction

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ

And upon Allah is the direction of the way. [46:9]

(act. pic. m. sing.) acc. قَاصِدًا  
moderate

(a moderate journey سَفَرًا قَاصِدًا)

(Ap-der. m. sing.) viii مَقْصِدٌ  
a keeper of the middle course

فَلَمَّا أَخَذُوهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ

Then when he delivereth them on the land, some of them keep to the middle course. [31:32]

أَقْصَدَ

(pic. pac. m. sing.)

a divided (one), (assigned)

(Ap-der. f. plu.) ii

&lt; distributors

to distribute ii قَسَمَ تَقْسِيمًا

فَالْمُقَسَّمَاتِ أَمْرًا

And (the angels) who distribute the affairs. [51:4]

(Ap-der. m. plu.) acc. viii

&lt; ~dividers

as RF أَقْسَمَ أَقْسَامًا  
to divide

(w.v.)

## ق س و ★

(perf. 3 p. f. sing.)

~hardened قَسَتْ

قَسَا يَقْسُو قَسَاوَةً وَ قَسَوَةً (ن)

to be hard, unyielding

(act. pic. m. sing.) قَاسِيَةً / الْقَاسِيَةُ  
hard, hardened (one)

hardness (v.n.) قَسَوَةٌ

## ق ش ع ر

(quard.)

(imperf. 3 p. f. sing.)

&lt; ~trembles تَقَشَّرُ

(quard.) vi أَقْشَرَ أَقْشَرَارًا

to become creep (with terror), to shudder, shiver (with fear), to tremble

< those modest قَصِيرَاتُ الظَّرْفِ

women who restrain their eyes from looking at any one save their husbands.

مِنْ قَبْلِ إِصَافَةِ الْفَاعِلِ إِلَى مَفْعُولِهِ

the object of (ابْنُ عَقِيلٍ)

the sentence is possessed by its own object.

(pic. pac. f. plu.) مَقْصُورَاتٌ  
confined (women)

حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ

Fair ones confined in tents.

[55:72]

(Ap-der. m. plu.) acc. ii مَقْصِرِينَ  
those who cut short (hair)

(assim)v.

ق ص ص ★

(perf. 3 p. m. sing.) قَصَرَ  
< ~recounted

قَصَرَ يَقْصِرُ قَصَصًا (ن)

(1) to impart, communicated, tell, narrate, recount (a story)

(2) to follow one's track

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ

Then, when he came and recounted unto him the (whole) story. [28:25]

(perf. 1st p. plu.) قَصَصْنَا  
we have recounted

(Ap-der. f. sing.) viii مَقْصِدَةٌ

a keeper of the middle course (right-doing one)

وَمِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ

Among them is a community right-doing (of the followers of middle course, who are not extremists.)

[5:66]

ق ص ر ★

acc. f. d. تَقْصِرُوا

(imperf. 2 p.m. plu.)

< ye shorten

قَصَرَ يَقْصِرُ قَصْرًا وَ قُصُورًا (ن، ض)

to shorten,  
to cut short

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

That ye shorten the prayer. [4:101]

(imperf. 3 p.m. plu.) iv يَقْصِرُونَ  
they stop short

وَأَخْوَاهُمْ يَبْذُلُونَ فِي الْفِتَنِ ثُمَّ لَا يَحْقِرُونَ

And their brethren drag them on toward error so they stop not short.

[7:202]

قَصْرٌ / الْقَصْرُ castle (n.)

< castles (n. p.) قُصُورٌ

(sing.) قَصْرٌ

(act. pic. f. plu.) قَصِيرَاتٌ  
restraining (looks)

follow! (*perate. f. sing.*)

فُتِّ

وَقَالَتْ لِأُخْتِهِ قُتِّبِهِ

And she said unto his sister,  
follow him. [28:11]

the retaliation

الْقِيَامُ

(The retaliation is not the same thing as mere revenge, as it serves, besides compensation that is the due right of a victim, a purpose of peace for the safety of others—which is lacking in a mere revenge.)

ق ص ف ★

(*act. pic. m. sing.*) *acc.* قَاصِفًا  
hurricane, gale

قَفَفَ يَقْفِفُ قَفْفًا (قَصِفًا) (ض)

to roar and resound (thunder)

فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ

Then (He) send upon you a  
gale (or hurricane) of wind.

[17:69]

ق ص م ★

(*perf. 1st p. plu.*) قَصَمْنَا

&lt; we shattered

قَصَمَ يَقْصِمُ قَصْمًا (ض)

to break in pieces. shatter,  
return one to its starting  
point(*imperf. 3 p. m. sing.*)

يَقْصُرُ

recounts

(*imperf. 3 p. m. plu.*)

يَقْصُرُونَ

they recount

(*imperf. 1st. p. plu.*)

نَقْصُرُ

We recount

لَمْ نَقْصُرْ

We recounted not

(*imperf. 1st. p. plu.*) (*epl.*)

لَنَقْصُرَنَّ

We will (certainly) recount

(*perate. m. sing.*)

اقْصُرْ

recount ! tell !

(*perate. neg. sing.*)

لَا تَقْصُرْ

recount not !

stories, narrative (1) (*v.n.*)

الْقِصَصُ

فَأَقْصَصْ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

And recount thou unto them  
narratives that they haply  
may reflect. [7:176]

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ

Assuredly in their stories is  
a lesson. [12:111]retracing. following (2)  
(tracks)see above ; another meaning  
of قَصَّ قَصًّا i.e., to follow  
or retrace the tracks

فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا

So they returned back upon  
their footsteps retracing  
[18:64]



to cut off (ض) قَصَبَ يَنْقُصُ قَصْبًا

(*assim. v.*) ق ض ض ★

< ~ falls down *acc. vii* يَنْقُصُ

*vii* أَقْصَى أَقْصَا

to fall, to fall at once,  
threaten to fall down

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانِ أَنْ يُنْقَضَ

Then the twain found there-  
in a wall, about to fall  
down. [18:77]

(*w. v.*) ق ض ي ★

(*perf. 3 p. m. sing.*) قَضَى

~decreest, (1)  
to decree

قَضَى يَقْضِي قَضًا وَ قَضَاءً

to decree, (ض) وَ قَضِيَّةً

to bring an end (*i.e.*,  
to kill - عَلَى - )

to fulfill, to perform, to  
complete, to judge, decide

وَلَمَّا أَقْضَى أَمْرًا

And he who decreeth an aff-  
air. [2:117]

*meta.* to satisfy (2)

فَلَمَّا أَقْضَى مُوسَى الْأَجَلَ

Then when Musa fulfilled the  
term. [28:29]

وَكَمْ قَوْمَانِ مِنْ قَوْمٍ مَا كَانَتْ لَكُمْ عَلَيْهِمْ

How many a community that  
dealt unjustly have We  
shattered (*Pic.*) and how  
many a city have we over-  
thrown which were doing  
wrong (*Jid.*) [21:11]

(*w. v.*) ق ص و ★

(*act. 2 pic.*)(*adj.*) *acc.* قَصِيًّا  
far off

< قَصَا يَقْصُو قُصْوًا وَ قُصُورًا (ن)

to be very distant (place), go  
far away

farthest *elative (m.)* (أَفْصَا)

وَجَاءَ رَجُلٌ مِنْ أَفْصَا الْمَدِينَةِ يَسْعَى

And there came a man from  
the farthest part of the  
city, running. [28:20]

الْمَسْجِدِ الْأَقْصَا

The farthest mosque (at Jer-  
usalem) [17:1]

further *elative (f.)* أَقْصَا

وَهُمَا عَلَى الْقَصْرِ

And they were on the further  
side (or yonder side—*Jid.*).  
[8:42]

ق ض ب ★

vegetables (*n.*) *acc.* قَنْبًا  
trefoil, clover

(*perf. 1st. p. plu.*) قَضَيْنَا  
< we decreed

قَضَى - إِلَى، عَلَى  
to decree *acc.*

(*imperf. 3 p.m. sing.*) يَقْضِي  
< ~ shall judge (1)

to judge بَيْنَ -

لَنْ يَكْ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

Verily thine Lord shall judge  
between them on the Day  
of Resurrection. [10:93]

< ~ decrees (2)

to decree, decide *acc.* ب -

وَاللَّهُ يَقْضِي بِالْحَقِّ

Allah decreeth with the truth.  
[40:20]

in order that ~ may (*el.*) لَيَقْضِي  
decree

لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا

In order that Allah may  
decree an affair (already)  
enacted (*i.e.*, decreed to  
be done.) [8:42]

to make an end (3) (*fd. el.*) لَيَقْضِي

وَيَادْعُوا إِلَى رَبِّكَ لَيَقْضِي لَكُمْ رَبُّكَ

And they will cry! O keeper!  
Let thy Lord make an end  
of us. [43:77]

to perform (4)

perform (*gen. fd.*) يَقْضِي

حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا

It was only a craving in the  
heart of Ya'qub that he  
satisfied. [12:68]

to bring an end (3)  
(*i.e.*, to kill)

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ

So Musa struck him with his  
fist, and an end of him.  
[28:15]

to fulfil (4)

to perform (5)

فَوَتَوْهُم مِّنْ قَضَىٰ عَصَاهُ

Some of them have perfor-  
med their vow. [33:23]

to decide, (6)

to give a judgement

(*perf. 2 p.m. sing.*) قَضَيْتَ  
thou decidest

(*perf. 1st. p. sing.*) قَضَيْتُ  
I fulfilled

(*perf. 3 p.m. plu.*) قَضَوْا  
they performed

(*perf. 2 p. m. plu.*) قَضَيْتُمْ  
ye performed (1)

وَلَمَّا أَقَضَيْتُمُ الصَّلَاةَ

And when ye have performed  
the prayer. [4:103]

to complete (2)

وَلَمَّا أَقَضَيْتُم مَّنَاسِكَكُمْ

Then when ye have comple-  
ted your rites. [2:200]

(3 p. f. sing.) pp. قَضَيْتَ

~ is completed

(or finished)

(3 p. m. sing.) el. pip. لَيَقْضَى

may be fulfilled (1)

ثُمَّ يَبْعَثُكُمُ فِي فِئَةٍ مِّنْكُمْ لِقَاضِيِ الْأُمُورِ فِيهَا

Then He raiseth you therein  
that there be fulfilled the  
term allotted. [6:60]

to be finished (2)

وَلَا تَعْجَلْ بِالْقُرْآنِ

مِّن قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ

And hasten thee not with the  
Qur'an before there is  
finished the revelation  
thereof. [20:114]

be decreed (3)

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ

لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا

And those who disbelieve—  
for them shall be Hell fire.  
It shall not be decreed to  
them that they should die.  
[35:36]

(pic. pac. m. sing.) acc. مَقْضِيًّا

a decided or decreed  
(thing)

ق ط ر ★

(n.) قَطْرٌ (قِطْرًا)

moten brass, copper

كَلَّا لَتَأْتِيَ قُضُ مَا أَمَرَهُ

By no means. He performed  
not that which He com-  
manded him. [80:23]

(imperf. 2 p. m. sing.) تَقْضِي

thou shalt decree

(imperf. 2 p. m. plu.) يَقْضُونَ

they decree

they decree not لَا يَقْضُونَ

(imperf. 3 p. m. plu.) el. لَيَقْضُوا

let them complete or end

ثُمَّ لَيَقْضُوا أَفْئَتَهُمْ

Thereafter let them end (or  
complete) their unkempt-  
ness. [22:29]

(perate m. sing.) اقْضِ

decree (thou)!

(perate. m. plu.) اقْضُوا

decree (you)!

(act. pic. m. sing.) قَاضٍ

one who decreeth

(or issues an ordinance)

ending (act. pic. f. sing.) الْقَاضِيَةُ

يَلَيْسَ لَهَا كَانَتِ الْقَاضِيَةُ

Oh would that it had been  
the ending. [69:27]

(3 p. m. sing.) pp. قُضِيَ

~ is decreed

~ is decided ~ - بَيَّنَّ

acc. ~ is completed

we cut off (2)  
(i. e., we destroyed)

وَقَطَعْنَا مَا بَيْنَ كَذِّبُوا بَيْنَنَا

We utterly cut off those who  
belied our signs. [7:72]

separate, sever (3)

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

And then We severed his life-  
vein. [69:46]

(imperf. 3 p. m. sing.) acc.  
that he cut off

وَيُرِيدُ اللَّهُ أَنْ يُخَيِّطَ الْحَقَّ بِالْحَقِّ

وَيَقْطَعُ دَائِرَةَ الْكَافِرِينَ

And Allah willed that He  
should cause the truth to  
triumph by His words and  
cut off the root of the  
disbelievers. [8:7]

(imperf. 3 p. m. sing.) el.  
that he may cut off, let him  
cut

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

That he may cut off a porti-  
on of those who disbelieve.  
[3:127]

let ~ cut (perate. 3 p.)

ثُمَّ لِيَقْطَعَ فَلْيَنْظُرْ

Let him cut it (the cord)  
and let him see. [22:15]

(imperf. 3 p. m. plu.)  
they sever (1)

قَطَمْنَا

liquid pitch (n.)

قَطْرَانٌ

< sides, regions (n. p.)

أَقْطَارٌ

(sing.) side

قَطْرٌ

★ ق ط ط ق

< portion (n.)

قَطْ

قَطَّ يَقُطُّ (يَقِطُّ) قَطًّا (ن ، ض)

to cut, mend (a reed pen),  
to make SS in portions

عَجِّلْ لَنَا قِطًّا

Hasten our portion. [38:16]

★ ق ط ع

(perf. 2 p. m. plu.)

قَطَمْتُمْ

< ye cut down (1)

قَطَعَ يَقْطَعُ قَطْعًا (ف)

(1) to cut, cut off,

separate, turn aside عَنِ -

(2) to cause to perish, دَائِرَةُ -  
death

(3) to carry on a الطَّرِيقِ -  
robbery on a highway

(4) to close a road السَّبِيلِ -  
in order to hurt passers  
through, to close the  
means

مَا قَطَعْتُم مِّن لِّبْنَةٍ

Whatsoever fine palms ye cut  
down. [59:5]

(*perf. 1st p. plu.*)  
meta. we divided (2)

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا

We divided them into twelve tribes (nations). [7:160]

we sundered (3)

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا

And We have sundered them in the earth as (separate) nations. [7:168]

(*acc. ii f.d.*) قَطَعُوا  
(*imperf. 2 p. m. plu.*)  
ye sever

(*epl. ii*)  
(*imperf. 1st p. sing.*)  
surely I shall cut off

(*3 p. f. sing.*) pp ii قُطِعَتْ  
is torn asunder (1)

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ  
أَوْ قُطِعَتْ بِهِ الْأَرْضُ

Had it been possible for a recital (Quran) to cause the mountains to move or the earth to be torn asunder. [13:31]

Note: The word قُرْآنًا in this verse means not proper name of the Holy Book, Therefore it is translated by 'recital' Pic. has chosen the word a lecture while Jid. used the 'Quran' with an indefinite article 'a'.

قَطَعْنَا

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And they sever that which Allah hath commanded to be joined. [2:27]

they cross (2)

وَلَا يَقْطَعُونَ وَادِيًا

And they cross not a valley. [9:121]

ye rob (*imperf. 2 p. m. plu.*) تَقْطَعُونَ

وَتَقْطَعُونَ السَّبِيلَ

And ye rob the highway. [29:29]

cut off! (*perate. m. plu.*) اِقْطَعُوا

(*3 p. m. plu.*) pp. قُطِعَ  
was cut off

(*perf. 3 p. m. sing.*) ii قُطِعَ  
< cut in pieces

to cut into ii قَطَعَ يَقْطَعُ  
pieces, to cut off entirely or into many pieces, to mangle, to tear to sever (1)

فَقَطَعَ أَمْثَالَهُمْ

So that it cut their bowls in to pieces. [47:15]

mangleth (Jid.)

teareteth Pic.)

(*perf. 3 p. m. plu.*) ii قُطِعْنَ  
they (f.) cut off

dicative of perfect tense.

(perf. 3 p. f. sing.) v **تَقَطَّعَتْ**  
severed

**وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ**

And the severed between them shall be the cords. (Jid.) [2:166]

(i.e., and all their aims collapse with them (Pic.)

(perf. 3 p.m. plu.) v **تَقَطَّعُوا**  
they have broken (into pieces, i.e., they have divided themselves)

a part (n. p.) **قِطْعٌ**

**بِقِطْعٍ مِنَ اللَّيْلِ**

~Part of the night. [15:65]

According to some commentators quoted by IK **قِطْعٌ** signifies the first part of the night.

<a part of the night (n) **قِطْعٌ**  
(towards morning)

(sing.) **قِطْعِيٌّ**

According to Rgh. that means a folk or cattle, applied to all kind of groups, plural **قِطَعٌ** made on the measure of **صِرْمَةٌ** and **فِرْقَةٌ** of which singular is **صِرْمٌ** and **فِرْقٌ** respectively.

to be cut out (2)

**قُطِّعَتْ لَهُمْ رِيَابٌ مِنْ نَارٍ**

Garments of fire will be (lit. is) cut out for them.

[22:19]

(3 p.m. sing.) pip. ii **قُطِّعَ**  
~are cut off

(perf. 3 p.m. sing.) v **تَقَطَّعَ**  
< ~become severed (1)

to cut off **تَقَطَّعَ قِطْعًا**

(perf. 1st f. sing.) acc. **تَقَطَّعَ**  
~has severed

(as R. F.) to sever or become severed

**لَقَدْ تَقَطَّعَ بَيْنَكُمْ**

Verily (the bond) is severed between you. [6:94]

to be torn to pieces (2)

**إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ**

Unless their hearts are torn to pieces. [9:110]

**تَقَطَّعَ** in this verse is taken by grammarians as (imperf 3 p. f. sing.) of which prefixed **ت** has been dropped. Thus instead of **تَقَطَّعَ** it is read **تَقَطَّعَ**

The final **عَ** (ع) **مَتْنٌ** is changed to **فَتْحَةٌ** due to the preceding **أَنْ** as in-

< قَعَدَ يَقْعُدُ قُعُودًا وَ مَعْدًا (ن)

to sit down, to remain behind

to lie in wait for ل

to remain unmoved قُعُودًا -

to desist, abstain, عَنْ -  
refrain

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ

And those who had lied unto  
Allah and his messenger  
sat (at home). [9:90]

(perf. 3 p.m. plu.) قَعَدُوا  
remained (or sat at home)

(imperf. 2 p.m. sing.) acc. تَقْعُدُ  
thou sit down

we sit, (imperf. 1st p. plu.) نَقْعُدُ

we used to sit كُنَّا نَقْعُدُ

(percle. neg. m. sing.) لَا تَقْعُدُ  
sit not (thou) !

(perate neg. m. plu.) لَا تَقْعُدُوا  
sit not (you) !

epi. لَا أَقْعُدَنَّ  
(imperf. 1st. p.m. sing.)  
verily I shall beset

قَالَ قَبَسًا لَّغْوِيَنِّي لَا تَقْعُدَنَّ لَّهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

He (Iblis) said: because Thou  
hast sent me astray, verily  
I shall beset for them Thy  
straight path (Jid.). I shall  
lurk in ambush (Pic.).

[7:16]

sit ye ! (perate. m. plu.) اَقْعُدُوا

the state of siting (I) (v.n.) قُعُودٌ  
(i.e., when they sit at)

تَقَطَّعَ مِنَ اللَّيْلِ مُظْلِمًا

pieces of darkest night.

[10:27]

tracks (Pic.) (2)

regions (Jid.)

وَفِي الْأَرْضِ قِطْعٌ مُتْتَجِرَةٌ

And in the earth are regions  
neighbouring. [13:4]

(act. pic. f. sing.) قَاطِعَةٌ  
one who decides

مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ  
I decide no case till ye are  
present with me. [27:32]

(pas. pic. m. sing.) مَقْطُوعٌ  
SS cut off, severed

(pas. pic. f. sing.) مَقْطُوعَةٌ  
out of reach

ق ط ف ★

< clusters (n. p.) قُطُوفٌ

(sing.) قِطْفٌ

ق ط م ر

date-stone (n.) قِطْمِيرٌ

ق ع د ★

(perf. 3 p.m. sing.) قَعَدَ  
~sat

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

As for women past child-bearing (age) who have no hope of marriage. [24:60]

< sitting place, *n. pt.* مَقْعَدٌ  
seatseats, sitting places *n. pt.* مَقَاعِدُ

(sing) مَقْعَدٌ &lt;

ق ع ر ★

(Ap-der. *m. sing.*) viii مُنْقَعِرٌ

&lt; uprooted one

to be vii اُنْقَعَرَا

uprooted, cut off by the root, to fall prostrate

&lt;&lt; قَعَرَ يَقْعُرُ قَعْرًا (ف)

to dig deep

ق ف ل ★

< locks (*n. p.*) أَقْفَالٌ

(sing.) قِفْلٌ

ق ف و ★

(perate. *neg. m. sing.*) لَا تَقْفُ

follow not

فَقَا يَقْفُو قَفْوًا وَ قُفُوءًا (ن)

to go after SS, to walk behind one, follow in the track of

إِذْ هُمْ عَلَيْهَا قُعُودٌ

When they sat by it [85:6]

sitting (2)

الَّذِينَ يَذْكُرُونَ اللَّهَ وِثَامًا وَ قُعُودًا

Those who remember Allah standing and sitting.

[3:191]

sitting *i.e.*, (3)

remaining behind, unmoved

إِنْ كُنْتُمْ رَاضِينَ بِالْقُعُودِ أَوَّلَ

مَرَّةٍ فَأَقْعُدُوا مَعَ الْخَالِفِينَ

Ye were content with sitting still the first time. So sit still with those who stay behind. [9:83]

(act. pic. *m. sing.*) acc. قَاعِدٌ

sitting one

acc. الْقَاعِدُونَ ، قَاعِدُونَ ، الْقَاعِدِينَ

(act. pic. *m. plu.*)

sitting ones

(act. pic. *m. sing.*) قَعِيدٌ

seated one

foundation (1) (*n. p.*) الْقَوَاعِدُ

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

And (recall when) Ibrahim and Ismail were raising the foundations of the House.

[2:127]

women who are past (2)  
child-bearing age



raised difficulties for thee.)

(Pic.) [9:48]

(imperf. 3 p. m. sing.) ii **يُغَلِّبُ**  
~turns (1)

**يُغَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ**

Allah turneth the night and  
the day (over and over)  
(i.e., maketh succeeding).

[24:44]

(a proverb) **قَلْبٌ كَفَيْهِ** (2)

lit. he turned his plams over  
i.e., he is in an extreme  
anguish or showing his  
helplessness with grief and  
embarrassment

**فَأَصْبَحَ يَغْلِبُ كَفَيْهِ عَلَى مَا أَتَقَنَ**

Then he began wringing the  
plams of his hands over  
that which he had expen-  
ded thereon. [18:42]

(imperf. 1st p. plu.)

we (shall) turn aside (1)

**وَنُغَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ**

And We shall turn aside their  
hearts and their eyesights  
[6:110]

to turn over (2)

**وَنُفَرِّقُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ**

And We turned them over on  
the right side and on the  
left side. [18:18]

(3 p. f. sing.) pip. ii

~are turned over

**وَلَا تَتَّبِعُوا مَا يَتَّبِعُونَكَ يَوْمَئِذٍ**

(O man) follow not that  
whereof thou hast no  
knowledge. [17:36]

(perf. 1st p. plu.) ii **بِ**  
we caused~to follow

**وَقَعَيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ**

And we caused Isa son of  
Maryam to follow in their  
footsteps. [5:46]

★ ق ل ب

(2 p. m. plu.) pip.

<ye will be turned

**قَلْبٌ يَغْلِبُ قَلْبًا (ض)**

to turn round, turn about,  
turn up (ward), upturn, to  
turn, face up or face down

**يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَلِلَّهِ يُقْلَبُونَ**

He punisheth whom He will,  
and showeth mercy unto  
whom He will and unto  
Him ye will be turned.

[29:21]

(perf. 3 p. m. plu.) ii

<they turned upside

as R.F. to turn, **قَلْبٌ تَغْلِيًا**

turn over, face up or  
down

**وَقَلَّبُوا إِلَيْكَ الْأُمُورَ**

And they turned the affairs  
upside down (i.e., they

وَلَنْ أَصَابَهُ وَفْتُهُ لِنَقْلَبَ عَلَى وَجْهِهِ

And if there befalleth him a trial, he turneth round on his face. [22:11]

(perf. 3 p. m. plu.) vii اُنْقَلَبُوا

they returned

فَاُنْقَلَبُوا بِرِضَا مِنَ اللَّهِ وَفَضْلٍ

They then returned with the favour from Allah and His grace. [3:174]

(perf. 2 p. m. plu.) vii اُنْقَلَبْتُمْ

<ye turned round عَلَى

اُنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

Ye turned round on your heels. [3:144]

<ye returned إِلَى

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ

They will indeed swear unto you by Allah when ye return to them. [9:95]

(imperf. 3 p. m. sing.) vii يَنْقَلِبُ

turns round

إِلَّا لِنَعْلَمَ مَنْ يَرْسُلُ الرَّسُولَ وَمَنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ

(It was) only that We might know him who followeth the messenger, from him who turneth on his heels. [2:143]

وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا

And will return to his folk in joy. [84:9]

(imperf. 3 p. m. sing.)

تَنْقَلِبُ

~ will be turned over

to be turned over < تَنْقَلِبُ تَقْلَبُ

turning (1) (v.n.)

تَقْلَبُ

قَدْ تَرَى تَقْلَبَ وَجْهَكَ فِي السَّمَاوَاتِ

We have seen the turning of thy face to heaven (i.e., looking up for a revelation). [2:144]

to go to and fro (2)

أَوْ يَأْخُذْهُمْ فِي تَقْلِبِهِمْ

Or that he (will not) take hold of them in their going to and fro. [16:46]

movement (3)

وَتَقْلِبُكَ فِي السَّاجِدِينَ

And thy movement among those who fall prostrate, [26:219]

moving to and fro (4)

لَا يُغْوِيَنَّكَ تَقْلِبُ الَّذِينَ كَفَرُوا إِلَى الْبِلَادِ

Let not beguile (or deceive) thee the moving to and fro of those who disbelieve, in the cities (or countries). [3:196]

(n. pt.) مَقْلَبٌ

the place of turmoil

(perf. 3 p. m. sing.) vii اُنْقَلَبَ

<~turned round

to be turned, vii اُنْقَلَبَ اُنْقِلَابًا

to be turned round/over/about, to return

(Note: **الْقَلَائِدُ** is plural of **قَلَادَةٌ** that means, a necklace or what is put upon the neck of an animal that is brought as offering to Makkah for sacrifice (LL). It is also applied to an animal which is made to wear a garland. The word **الْقَلَائِدُ** as a description of such animals is used to intensify respect for them because they bear a clear mark showing that they are meant to be sacrificed. The respect for them means that they should neither be hurt nor be held up aggressively (Nadwi).

<keys n. ints. **مَقَالِيدُ**

(sing.) **مَقْلَادٌ**

ق ل ع ★

(perate. f. sing.) iv. **أَقْلَعِي**

<cease!

to set sail iv **أَقْلَعُ إِقْلَاعًا**

(ship), to take off aeroplane

lit. to abstain, refrain,

give up **الإقْلَاعُ** means

**وَالْإِقْلَاعُ الْإِمْسَاكُ**

to check, to stop, to seize (Zr.)

will never return

**لَنْ يَنْقَلِبَ**

will return (juss.)

**يَنْقَلِبْ**

(imperf. 3 p. m. plu.) vii  
they would return

**يَنْقَلِبُونَ**

that they may return f.d.

**يَنْقَلِبُوا**

(imperf. 2 p. m. plu.) f.d.  
that ye may return

**تَنْقَلِبُوا**

(n.pt.) vii  
place of termoil, reverse

**مَنْقَلَبٌ**

(Ap-der. m. plu.)  
those who will be returning

**مَنْقَلِبُونَ**

heart (n.) **قَلْبٌ / الْقَلْبُ**

two hearts (n. dual) **قَلْبَيْنِ**

hearts (n. p.) **قُلُوبٌ / الْقُلُوبُ**

ق ل د ★

<lit. necklaces (n. p.) **الْقَلَائِدُ**

(sing.) **قَلَادَةٌ**

**قَلَدَ يَقْدُ قَلْدًا (ض)**

to twist, wind (one thing on another)

C.R the (victims with garlands)

**لَا تُشْعِرُوا شَعَائِرَ اللَّهِ وَلَا أَشْهُمَ**

**الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ**

Profane not the signs of Allah nor the sacred months, nor the offerings, nor the victims with garlands. [5:2]

(iv. v.)

ق ل ي ★

(*perf. 3 p.m. sing.*) قَلَى  
 ~hated  
 to hate, (ن) قَلَا يَقْلُو قَلَى (ن)  
 detest

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى

Thy Lord hath not forsaken  
 thee nor doeth He hate  
 thee. [93:3]

(*act. pic. m. plu.*) الْقَالِينَ  
 those who hate

قَالَ إِنِّي لَمَعَ لَكُمْ مِنَ الْعَالِينَ

He said: verily I am of those  
 who hate your work.

[26:168]

ق م ح ★

(*pis. pic. m. plu.*) مُقْسِمُونَ  
 < those who are stiff-necked  
 to raise the iv أَفْحَ إِفْحَامًا  
 head and refuse to drink  
 (camel)

one whose *pis. pic.* مُقْسِمٌ  
 head is forced up so that  
 he can not see

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا

فِي الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

Verily We have placed on  
 their necks shackles, which  
 is upto their chins, so that  
 their heads are forced up.

[36:8]

(assim. v.)

ق ل ل ★

(*perf. 3 p.m. sing.*) قَلَّ  
 < ~became small or little  
 قَلَّ يَقِلُّ قَلًّا وَ قَلَّةً (ض)

to be of small number or  
 quantity, be scarce, happ-  
 en rarely

مِثَاقٍ مِنْهُ أَزْكَوْ

Weather it be little or much.  
 [4:7]

(*imperf. 3 p.m. sing.*) ii  
 < ~lessened  
 ii قَلَّ يَقِلُّ تَقِيلًا

to make little, diminish,  
 lessen

(*perf. 3 p. f. sing.*) iv أَقَلَّتْ  
 < ~carried, bore,  
 to bear, iv أَقَلَّ إِقْلَالًا  
 to carry

(*act. 2 pic. m. sing.*) acc. قَلِيلٌ / قَلِيلًا  
 little, small

(*act. 2 pic. f. sing.*) قَلِيلَةٌ  
 little, small

(*act. 2 pic. m. plu.*) قَلِيلُونَ  
 little or small ones

less than (*ints.*) أَقَلَّ  
 (or much less than) ~

ق ل م ★

قَلَمٌ، الْقَلَمُ a/the, pen (n.)

&lt; pens (n.p.) أَقْلَامٌ

(sing.) قَلَمٌ

قَتَّ يَقْتُ قَتْنًا (ن) <

to be obedient fully and whole-heartedly, to be devout without failing.

وَمَنْ يَقْتُ مِنْكَ لِلَّهِ وَرَسُولِهِ

And whosoever of you shall be obedient unto Allah and His Messenger.

[33:31]

(perate. f. sing.) أَقْنَى

be obedient

يَا مَرْيَمُ اقْنُي لِلرَّبِّ

O' Maryam! be devout unto Thy Lord. [3:43]

(act. pic. m. sing.) acc. قَائِتٌ، قَائِتًا  
a devout one

acc. قَائِتُونَ / قَائِتِينَ

(act. pic. m. plu.)  
devout ones

(act. pic. f. plu.) قَائِتَاتٌ

devout or obedient (women)

ق ن ط ★

(imperf. 3. p.m. plu.) قَطَرُوا

< they despaired

(يَقْطُ) وَ قَطَطَ يَقْطُ قَطَطًا

قَطَطَ يَقْطُ (ن، ف، م)

to despair, lose courage

(imperf. 3 p.m. sing.) يَقْطُ

despairs

(imperf. 3 p.m. plu.) يَقْطُونَ

they despair

ق م ر ★

القَمَرُ / قَرَأَ the/a moon (n.)

ق م ص ★

قِمْرٌ a shirt (n.)

ق م ط ر

قَطِرْبَرٌ distressful (n.) acc.

ق م ع ★

مَقَاعٌ maces (n. ints.)

(sing.) a mace مَقْعَةٌ

as an iron rod or pillar, rod for beating on the head

< قَعَّ يَقْعُ قَعًا (ف)

to beat on the head, subdue, to tame

ق م ل ★

قُرٌّ vermin (n.)

lit. lice or small insects that infest plants, small ants, locusts without wings

ق ن ت ★

يَقْنُ juss.

(imperf. 3 p.m. sing.)  
~is/shall be, obedient

(w. v.)

★ ق ن ي

(perf. 2 p. m. sing.) iv

~preserved

to preserve أَقَامَ

to content (Pic.)

to make someone satisfied with  
a given thing (Muj. — Lis.)

وَأَنَّهُ مُوَفَّىٰ رَاقِي

And that it is He who en-  
riches and contenteth.

[53:48]

★ ق ه ر

(perate. neg. m. sing.) لَا قَهَرٌ

oppress not

&lt; قَهَرَ يَقْهَرُ قَهْرًا (ف)

to oppress, compel SS  
against his wishes, to sub-  
due, overcome, to force

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Wherefore as to the orphan,  
be thou not (unto him)  
overbearing. (Jid.) oppress  
not (Pic. & M.A.). [93:9](According to Islam the  
carelessness in regard to  
orphans is similar to their  
oppression.)

(act. pic. m. sing.)

the supreme, the master

أَقَى

(perate. neg. m. plu.)

(O you) despair not

(act. pic. m. plu.) acc.

those who despair

despairing (one) (ints.) قَرُوطٌ

★ ق ن ع

(act. pic. m. sing.)

one who is deserving charity  
but does not beg

قَعَ يَقْعُ قَاعَةً (ف)

to be content, be satisfied  
with what is within his  
approach, not looking for  
more, to beg with some  
reservation. (Rgh.) (Muj.)

الْقَانِعُ

وَأُطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ

And feed the contented and  
suppliants. [22:36]

acc. مُقْنِعِينَ &lt; iv n. d. مُقْنِي

(Ap-dcr. m. plu.)

those who raise (head)

to raise &lt; أَقْنَعَ إِقْنَاعًا

(the head)

مُطْعِمِينَ مُقْنِعِينَ رُؤُوسِهِمْ

(As they came) hurrying on  
in fear, their heads up-  
raised. [14:43]

★ ق ن و

cluster of dates (n. d.) قُرُونٌ

(sing.) قُرُونٌ، قُرُونٌ

(*Ap-der. m. sing.*) *acc. iv.*  
protector (*Muj.*)  
controller (*Jid.*)  
observer (*Ik.*)

مَقْبِلًا

ق و س ★

(*dual n.*) (*gen.*) قَوْسَيْنِ  
< two bows  
(*sing.*) قَوْسٍ

ق و ع ★

plain (*n.*) *acc.* قَاعًا  
< plains, deserts (*n. p.*) الْقَيْعَةُ  
(*sing.*) قَاعٍ  
According to same lexiconists  
قَيْعَةٌ is a synonymous to قَاعٍ

others observed it, as  
plural of قَاعٍ see (*Muj.*)

(*w.v.*) ق و ل ★

(*perf. 3 p.m. sing.*) قَالَتْ  
~said

< قَالَ يَقُولُ قَوْلًا وَمَقَالَةً (ن)  
to speak, say, to inspire, to  
indicate (this verb with all  
its form has occurred  
1730 times in the H.Q.)

(*perf. 3 p.m. dual.*) قَالَا  
the twain said

(*perf. 3 p. f. sing.*) قَالَتْ  
she (it) said

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

He is the Supreme above His  
creatures. [6:18]

(*act. pic. m. plu.*) قَاهِرُونَ  
the Masters

وَأَنَّا قَوَّيْنَاهُمُ قُهُورِنَ

(*Firawn said*) We are Mas-  
ters over them! [7:127]

the Subduer (*ints.*) الْقَهَّارُ  
(*i.e.*, the Subduer of His  
creatures by His sove-  
reign authority and power  
and the Disposer of them  
as He pleaseth, with and  
against their will.—(*Jid.*)  
(one of the Excellant names  
of Allah)

ق و ب ★

a small distance, short (*n.*) قَابٌ  
span (between the middle  
and the end of bow (*Hw.*)  
one end of a bow (*Muj.*)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

Till he was at two bows  
length off or yet nearer.  
[53:9]

ق و ت ★

< sustenances (*n. p.*) أَقْوَاتٌ  
*lit.* food (*sing*) قَوْتٌ

say not (*perate. neg.*)(*imperf. 3 p.m. dual*) (*fd.*)

that they (twain) say

يَقُولُونَ (*fd.*)(*imperf. 3 p. m. plu.*)

they will say/they say

ye say (*imperf. 2 p.m. plu.*)that ye may say *fd acc.*say ! (*perate. m. sing.*)(*perate. m. dual*)

(ye twain) say

(*perate. f. sing.*)say (thou *f.*)ye say (*perate m. plu.*)ye (*f.*) say (*perate f. plu.*)(*3 p. m. sing.*) *pp.*

is said, told (1)

CR. will be said

وَلَاذَاقِيلَ لَهُمْ لَا تُفْسِدُوا

And when it is said to them  
make no mischief. [2:11]

saying (2)

as verbal noun :

( قَوْلًا means قِيلًا )

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

And who can be more truth-  
ful than Allah in saying.

[4:122]

قِيلَ رَبِّ

And his saying : O my Lord.

[43:88]

لَا تَقُلْ

يَقُولَا

يَقُولُوا

يَقُولُونَ

يَقُولَا

قُلْ

قُولَا

قُولِي

قُولُوا

قُلْنَا

قِيلَ

(*perf. 3 p. f. dual.*)the twain (*f.*) said(*perf. 2 p. m. sing.*)

thou said

I said (*perf. 1st. p. sing.*)(Note : the forms for perfect  
tense (past tense) are to be  
translated as if they were  
of future tense when the  
contents are related to  
the hereafter.)(*perf. 3 p.m. plu.*)

they said

(*perf. 3 p. f. plu.*)they (*f.*) said(*perf. 2 p.m. plu.*)

ye said

we said (*perf. 1st. p. plu.*)(*imperf. 3 p.m. sing.*)

~ says, speaks

that he may say (*acc.*)he may say, (*juss.*)(*imperf. 3 p. m. sing.*) *epl.*verily he will have to say, he  
surely will say, he should  
say(*imper. 2 p. m. sing.*)

thou speaks

that thou may say *acc.*لَا تَقُولَنَّ with *neg. ii(epm.)*

thou shall say not

*juss.*

قَالَا

قُلْتَ

قُلْتُ

قَالُوا

قُلْنَا

قُلْ

قُولَا

قُولِي

قُولُوا

قُلْنَا

يَقُولُ

يَقُولُ

يَقُلْ

لَيَقُولَنَّ

يَقُولُ

يَقُولُ

يَقُولُ

يَقُولَنَّ

يَقُلْ



As regards its meaning, it has been used not in a good sense, and has occurred only once in the H.Q.

(act. pic. m. sing.) قَالُوا  
a speaker

speakers (n. p.) قَالِينَ

قَالُوا see ق ي ل

(w. v.)

ق و م ★

(perf. 3 p.m. sing.) قَامَ  
< ~ stood up

قَامَ يَقُومُ قَوْمًا وَ قِيَامَةً وَ قَوْمَةً  
وَ قَامَةً (ن)

to raise and stand upright,  
stand, to stop

Meta. to establish, إِلَى -  
to start doing something

(perf. 3 p.m. plu.) قَامُوا  
they stood up

(perf. 2 p.m. plu.) قُمْتُمْ - إِلَى  
ye raised up

إِذَا قُمْتُمْ إِلَى الصَّلَاةِ

When ye rise up for prayer  
(i.e., when you intend to pray). [5:6]

nom. يَقُومُ  
(imperf. 3 p.m. sing.) raises (1)  
acc. يَقُومَ

(3 p. m. sing.) pip. يُقَالُ  
is called (1)

يُقَالُ لَكَابِرِهِمُ  
He is called Ibrahim. [21:60]  
is said (2)

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ  
Naught is said unto thee  
save what was said unto  
the messengers. [41:43]

(perf. 3 p.m. sing.) v قَوَّلَ  
< ~ fabricated (lies)

تَقَوَّلَ تَقْوَلًا  
to forge v  
saying, fabricate, to spread  
rumours

to pretend عَلَا -

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ  
And if he (i.e., the holy Prop-  
het) had forged sayings  
concerning Us. [69:44]

قَوْلٌ / الْقَوْلُ  
a word, saying, (v.n.)  
warning

قَوْلًا  
command acc.

(this ward has occurred at  
52 places in the H.Q.)

الْأَقَاوِيلُ  
< words, sayings (n. p.)

(sing.) قَوْلٌ

According to some grammari-  
ans it is plural of a plural

أَقْوَالٌ جَمْعُ الْجَمْعِ  
i.e., جَمْعُ الْجَمْعِ

لِيُقِيمُوا النَّاسَ بِالْقِسْطِ

That people might observe equity. [57:25]

(imperf. 3 p.m. dual) يَقُومَانِ

(the twain stand up)  
they (twain) take placehe took (id) قَامَ مَقَامَهُ <  
his place

فَأَخْرَجَ يَقُومِينَ مَقَامَهُمَا

Then two others shall take their places (the places formerly mentioned).

[5:107]

(imperf. 2 p. f. sing.) يَقُومُ

arrives (1)

stand fast

acc. يَقُومُ

وَيَوْمَ يَقُومُ السَّاعَةُ

On the day, whereon the Hour arriveth. [30:12,14]

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ

And of His signs is that the heaven and the earth stand fast by His cammand.

[30:25]

let stand up (m.v.d.)

(the middle radical, that is, a vowel has been dropped)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ أَخْرَجَهُمْ مِنَ ظُلُمَاتٍ إِلَى نُورٍ بِإِذْنِهِ

Let a party of them stand with thee. [4:102]

(imperf. 2 p.m. sing.) acc. يَقُومُ  
thou standest (2)

لَا يَقُومُونَ إِلَّا مَا يُؤْمَرُونَ

They will not rise up save as he araiseth whom Satan hath prostrated by (his) touch. [2:275]

meta. will be set up (2)

أَيُّ يَتَحَقَّقُ وَيَحِينُ مَوْعِدُهُ (IK)

i.e., to be established and arrive at its appointed time

يَوْمَ يَقُومُ الْحِسَابُ

On the Day whereon will be set up the reckoning.

[14:41]

will stand forth (3)

وَيَوْمَ يَقُومُ الْأَشْهَادُ

On a day whereon the witnesses will stand forth.

[40:51]

(According to Ik. Zm. when the prophets will be raised up before Allah); the same meaning (stand up) is in verse 78/38 and 83/6.)

to observe ب. (4)

أَيُّ يَتَّبِعُوا الْعَدْلَ وَيُرَاعُوهُ

Ik. فِي مَعَامِلَةِ النَّاسِ  
to follow the justice and regard it in the people's affairs

to resurrect, to lift up, elevate, to set up, call into being, to fix, determine, to appoint  
(أَقَامَ الصَّلَاةَ) he established the prayer (not performed, as translated by some non-Arab lexiconists)

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

And he establisheth the prayer and giveth the zakah.  
[2:177]

(Some other translators have preferred other expressions, such as, 'observe formal worship, perform prayers etc.').

to set up right (2)

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانُ أَنْ يَنْقَضَ فَأَقَامَهُ

Then they (the twain) found therein a wall about to fall down and he set it up right.  
[18:77]

(parf. 2 p. m. sing.) iv أَقَامَتْ  
thou established

(perf. 3 p. m. plu.) iv أَقَامُوا  
they established (1)  
to follow the (2)  
teaching of SS

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ

And had they established Taurat and Injil (i.e., followed the teachings of these Books).  
[5:66]

لَسَجَدَ لِلَّهِ كُلُّ النَّاسِ يَوْمَئِذٍ  
أَدْلَى يَوْمِ آدَمَ أَنْ تَقُومَ فِيهِ

The mosque founded from the first day on piety is worthier that thou should stand therein (i.e., to raise up far the prayer, IK).

[9:108]

(imperf. 3 p. m. dual) يَقُومَانِ  
the twain will stand or take place

(imperf. 3 p. m. plu.) يَقُومُونَ  
they will stand or they will be raised up

(imperf. 2 p. m. plu.) (fd.) تَقُومُوا  
that ye may stand or observe justice

(parate. m. sing.) قُمْ  
(thou) stand up !

(perate. m. plu.) قُومُوا  
(ye) stand up

stature, (v.n.) ii تَقْوِيمٌ  
mould, formation

to set upright ii قَوْمٌ تَقْوِيمًا  
to shape, form

(perf. 3 p. m. sing.) iv أَقَامَ  
< ~ established

to establish, to أَقَامَ إِقَامَةً  
straighten, straighten out, make correct or right, put in order, to make rise or to make the dead rise,

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا

And that keep thy contenance straight toward the religion upright. [10:105]

(perate. m. plu.) iv. أَقِمُّوا

(ye) establish ! (1) الصَّلَاةُ -

follow the teachings (2) الدِّينَ -

أَنْ أَقِمُّوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

That ye establish (i.e. follow the teachings) the religion and be not divided therein. [42:13]

do perfectly (3) الْوَزْنَ -

وَأَقِمُّوا الْوَزْنَ بِالْقِسْطِ

And observe the weight with equity (i.e., weigh correctly). [55:9]

set up (4) الشَّهَادَةَ -

وَأَقِمُّوا الشَّهَادَةَ لِلَّهِ

And set up (your) testimony for Allah (i.e., declare your witness clearly). [65:2]

(perate. f. plu.) أَقِنَ

establish : الصَّلَاةُ -

(perf. 3 p.m. plu.) x اسْتَقَامُوا  
< they acted straight

to straighten x اسْتِقَامَةً  
up, to rise, get up, stand up,  
to be or to become straight

(by Torah and Injil the original ones are meant and not the so called Old/New Testaments. *Jid.*)

(perf. 2 p.m. plu.) iv  
ye established

to observe (3)

(imperf. 3 p.m. dual) iv  
they (twain) observe

وَلَنْ يَخْشُوا أَكُفْرًا كَرِيمًا

They if ye fear that the twain may not observe the bounds of Allah. [2:229]

(imperf. 3 p.m. plu.) iv يُقِيمُونَ  
they establish

that they acc. fd. iv. يُقِيمُوا  
may establish

acc. (f.d.) iv يُقِيمُوا  
(imperf. 2 p.m. plu.)  
ye establish (i.e. follow the teachings)

to assign (4)  
(weight value)

(imperf. 1st. p. plu.) iv  
meta. we will assign

فَلَا تُقِيمُوا لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا

And on the Day of Resurrection We assign no weight to them. [18:105]

(perate. m. sing.) iv  
(thou) establish (1) الصَّلَاةُ -  
keep straight (2) الدِّينَ -

مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ

Of the people of the Book  
there is a community  
steadfast. [3:113]

standing (2)

وَأَمْرَأَتُهُ قَائِمَةٌ

And his wife was standing.  
[11:71]

that arises (3)

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

And I deem not that the  
Hour will (ever) arise.  
[41:71]

(b. plu. of قَائِمٌ) قَائِمٌ  
standing (1)

فَإِنَّا لَهُمْ قِيَامٌ مُنْتَقِظُونَ

And Lo ! They will be stand-  
ing, looking on. [39:68]

to stand (v.n.) (2)  
verbal noun of قَامَ

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ

So they were not able to  
stand. [51:45]

livelihood, pro- (n.) (3)  
perty, maintenance

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ  
لَكُمْ قِيَامًا

And give not unto the weak-  
witted the wealth of  
yours which Allah made  
a stay (i.e., meant to make  
the life stand by it). [4:5]

(imperf. 3 p.m. sing.) acc. x يَسْتَقِيمُ  
keeps straight

لِمَنْ شَاءَ وَمَنْ يُكْرَهْ أَنْ يَسْتَقِيمَ

Unto whosoever of you will-  
eth to walk (or keep him-  
self) straight. [81:28]

(perate. m. sing.) x اسْتَقِمْ  
(thou) be straight or keep  
(thyself) straight

(perate. m. dual) اسْتَقِيَا  
(you twain) be straight

(perate. m. plu.) اسْتَقِيمُوا  
(ye) be straight, act straight

(pis. pic. m. sing.) (R.F.) قَائِمٌ  
one who stands standing

قَائِمًا - بِالْقِسْطِ acc.  
maintainer of equity

(act. pic. m. plu.) قَائِمُونَ  
those who stand up (firmly)

وَالَّذِينَ هُمْ بِهِ مُبْتَذَلُونَ قَائِمُونَ  
And those who stand firm in  
their testimonies. [70:33]

(act. pic. m. plu.) acc. الْقَائِمِينَ  
those who stand (i.e., in their  
prayers)

(act. pic. f. sing.) قَائِمَةٌ  
< those who act (1)  
firmly (steadfast)  
as an adjective أُمَّةٌ  
for a (nation)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

But for him who feareth the standing before his Lord there are two gardens.

[55:46]

(according to same commentators such as Qurtabi, ZR., and IK. **مَقَامٌ** signifies the dignity of divinity of Allah, thus the verse means: who dreads the divinity of Allah will be given two gardens.)

divinity (3)

عَلَى أَنْ يَرْفَعَكَ رَبُّكَ مَقَامًا مَحْمُودًا

Belike Thy Lord will raise thee up in a dignity praised.

[17:79]

standing forth, (4)  
staying

إِنْ كَانَ كَرِهَ عَلَيْكُمْ مَقَامِي

If my stay (among you) become hard upon you.

[10:71]

(v. *mim*.)

place (1)

يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَانْجِبُوا

○ inhabitants of Yathrib there is no place for you. So return. [33:13]

station. *n. pt.* (2)

source of (*n.*) (4)  
maintenance

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِبْلًا لِلنَّاسِ

Allah hath made the Ka'ba the Sacred House, a maintenance for mankind.

(IK., Zr.) [5:97]

قَوَّامُونَ <overseers (1) (*ints. n.*)  
(*sing.*) قَوَّامٌ

الرَّجُلِ الْقَوِّمُ عَلَى النَّسَمِ

Men are overseers over women.

[4:34]

maintainers (2) *acc.* قَوَّامِينَ

لَوْ كُنَّا قَوِّمِينَ بِالْوَسْطِ

Be ye maintainers of justice.

[4:135]

the sustainer (*ints.*)

الْقَيُّومُ

(who makes others sustained: one of the Excellent names of the Almighty Allah)

(*relative.*)

أَقْوَمُ

more confirmatory

a place where (1) (*n. pt.*)  
one stands

مَقَامٌ

وَالنَّحْنُ نَأْوِيَنَّ مَقَامًا مِنْهُمْ مِمَّا

And (We said) take the spot of Ibrahim for a place of prayer. [2:125]

standing place (2)

ذَلِكَ الدِّينُ الْقَيِّمُ

And that is the right religion. [9:36]

(Ap-der. f.) قَيِّمَةٌ

lasting one, eternal

فِيهَا كُتِبَ قَيِّمَةٌ

Wherein are discourses eternal. [98:3]

قِيَامًا &lt; right (n.)

دِينًا قِيَامًا لِّإِبْرَاهِيمَ حَنِيفًا

A right religion, the faith of Ibrahim the upright. [6:161]

&lt; establishment (v.n) iv إِقَامَ

iv إِقَامَةٌ

وَأَوْحَيْنَا لِلنَّبِيِّمْ فَعَلَ الْغَيْرِثِ وَإِقَامَ الصَّلَاةِ

And We revealed unto them the doing of good deeds and the establishment of prayer. [21:73]

stopping, staying v.n. الإِقَامَةُ

And day of your stopping. وَيَوْمَ إِقَامَتِكُمْ [16:80]

judgement, resurrection (n.) الْقِيَامَةُ (at 70 places)

قَوْمٌ، الْقَوْمُ (n.)

group, people (men only) (1) (at 260) places

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

Verily ill it is as an abode and as a station. [25:66]

place, abode (n. f.) مَقَامَةٌ

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ

Who hath, through His grace, lodged us in the abode of permanence. [35:35]

(Ap-der m. sing.) iv مُقِيمٌ right, lasting one

وَلَهُمْ عَذَابٌ مُّقِيمٌ

And for them is a torment lasting. [5:37]

right (2)

وَأَنَّهَا لَبَسِيلٌ مُّقِيمٌ

And it was in the right way. [15:76]

(Ap-der. m. plu.) iv الْمُقِيمِينَ / الْمُقِيمِينَ establishers

وَالضَّالِّينَ عَلَى مَا آصَابَهُمْ وَالْمُقِيمِينَ الصَّلَاةِ

And who patiently endure that which befalleth them and those who establish the prayer. [22:35]

وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ

And the establishers of the prayer and the givers of zakah. [4:162]

lasting one, right (Ap-der.) الْقَيِّمُ

&lt; beaten (2)

a straight, smooth, much walked path

أَهْنُ يَشِي سَوِيًّا عَلٰى صِرَاطٍ مُسْتَقِيمٍ  
(Is he ~ more guided) or he  
who walketh upright on a  
beaten road. [67:22]

(w. v.)

★ ق و ي

&lt; the power (1) (n.)

القوة

قَوِيَّ يَبْغُو قُوَّةً (س)

to be or become strong,  
powerful, vigorous, force-  
ful

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

That verily power belonged  
wholly unto Allah.

[2:165]

strength (2)

حُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Hold fast (with strength)  
what We have given you

[2:63]

&lt; strengths (n.p.)

القوى

(sing.) قُوَّةٌ

عَلَّمَهُ شَدِيدُ الْقُوَى

One of mighty powers hath  
taught him. [53:5]

(Ap-der. m. sing.)

strong, strengthful

acc.

قَوِيٌّ

قَوِيًّا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمٍ مِّن قَوْمٍ عَلَى  
أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَلَى  
أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

O ye who believe! let not  
(one) group scoff at (ano-  
ther) group, belike they  
may be better than they  
are, nor let (some) women  
scoff at other women, be-  
like they may be better  
than they are. [49:11]

people, group, men (2)  
including women

( قَوِيَّ i.e., قَوْمٍ )

(the *kasra* replaced the drop-  
ped ي )

يَقُولُوا إِنَّمَا أَتَيْنَاكُمْ بِقُوَّةٍ

O my people ye have verily  
wronged your souls.

[2:54]

(the word where related to  
a prophet means his pe-  
ople or nation to whom  
he was sent)

(Ap-der. m. sing.) x

right, straight, (1)

righteous, upright, well  
constituted

الْمُسْتَقِيمِ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us Thou unto the path  
straight! [1:5]



ق ي ل ★

(act. pic. m. plu.) قَالُونَ  
those who sleep at midday

قَالَ يَمِيلُ قَبْلُوكَ (م)  
to sleep in the middle of the day

فَجَاءَهُمُ الْمَوْتُ أَنَّى كَانُوا يَمِيلُونَ  
Upon them our violence came during (their) sleeping at night or (their) midday sleeping. [7:4]

the place n.p.t. acc. مَقِيلًا  
of taking rest at midday  
meta. resting place

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا  
Fellows of the garden shall be on that day in goodly abode and a goodly resting place. [25:24]

(Ap-der. m. plu.) iv الْمُتَوَلِّينَ  
< dwellers in the wilderness

(sing) مُقَوِّئٌ  
inhabitant of desert

meta. travellers

iv. أَقْوَى إِقْوَامًا <  
to stay in قَوَادٍ desert <<

(w.v.)

ق ي ض ★

(perf. Ist. p. plu.) ii قَيَّضْنَا  
< we assigned

to be destined ii قَيَّضَ قَيَّضًا  
to lead SS to

وَقَيَّضْنَا لَهُمْ قُرُونًا  
We have assigned unto them some companions. [41:25]

we assign juss. ii قَيِّضْ

★★★

## كتاب الكاف

أَلَمْ تَفْرَحْ لَكَ صَدْرَكَ

Have We not opened forth  
لَكَ for thee thy breast. [94:1]

pronominal (pronominal)  
suffix of the 2nd p. f. sing;  
means: thee and thy, as  
in case of masc. (above)

as, like (particle)

أَوْ كُظُمْتُ فِي بَحْرٍ

Or, like the darkness in a  
sea. [24:40]

It is considered as a preposi-  
tion, and governs nouns  
in the genitive; when pre-  
fixed to the noun  
it means 'like as'—the  
latter is redundant.

كَسَلِ حَبَّةٍ

Like the resemblance of a  
grain. [2:261]

★ ★ ★ ★

The 22nd letter (alphabet)  
of the Arabic alphabet.  
The first of the five begin-  
ning letters of the chapter  
19th (Maryam) pronounc-  
ed as Kaaf

pronominal (Pronominal)  
suffix of the (2 p. m. sing.)  
means (1) 'thee' when  
suffixed to a verb or pre-  
position

وَعَلَيْكَ مَا لَوْ عَيْنُكَ تَعْلَمُ

And He taught thee that  
which thou knowest not.

[4:113]

on thee, upon thee عَلَيْكَ  
for thee لَكَ  
from thee مِنْكَ

thy (2)  
(when it is suffixed to a noun)

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا

Is he who goeth groping on his face more rightly guided, or he who walketh rightly-guided? [67:22]

ك ب ت ★

(3 p. m. sing.) pp.

< ~were abased

كَبَّتْ يَكْبِتُ كَبًّا (ض)

to abase, to throw down, to restrain, to overwhelm

(3 p. m. plu.) pp.

they were abased

C.R. shall be abased

(imperf. 3 p. m. sing.) acc.

that he abase

ك ب د ★

trouble (v.n)

< كَبَدَ يَكْبُدُ كَبْدًا (ف)

to suffer pain in the liver, to face difficulty

ك، ذلِكَ ★

lit. like that كَذَلِكَ (comp.) كَذَلِكَ  
that ذلِكَ like ك

this particle may be translated according to the contents

ك أ ي ن

many, how many

كَأَيِّنْ

(always followed by مِنْ)

وَكَايِّنَ مِنْ نَبِيِّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ

And many a prophet hath fought with a number of godly men. [3:146]

(Note that the word كَايِّنْ is

a compound of ك (like)

أَيَّ (which); the noni-

tion (التَّوِينُ) is written

in a letter ن instead of

double kasara (ي) The

phrase كَايِّنَ مِنْ means such as many)

ك ب ب ★

(assim. v.)

(3 p. f. sing.) pp.

كَبَّتْ

~will be thrown down-

ward كَبَّ يَكْبُ كَبًّا (ن)

to invert, عَلَى، ل

throw one with the face to the ground, overthrow

وَمَنْ جَاءَ بِالتَّيْمَةِ فَكُنْتُ وَجْهَهُمْ فِي النَّارِ

And whosoever will bring evil, their faces shall be cast down into the fire.

[27:90]

(Ap-der. m. sing.) iv acc.  
one groping (one face)

مَكِبًّا

وَلَا تَأْكُلُوهُمَا سُرْعَاً وَهَيَّأُوا أَنْ يَكْبُرُوا

And consume it not extravagantly or hastily (for fear) that they may grow up.

[4:6]

(imperf. 2p.m.plu.)ii(el.) **اُكْبَرُوا**

<that ye may magnify

to magnify, **كَبَّرَ يَكْبُرُ يَكْبُرُ**

to say (Allah is great)

(parate. m. sing.) ii

magnify

**كَبَّرَ**

وَرَبِّكَ تُكَبِّرُ

And thine Lord, do magnify.

[74:3]

(perf. 3 p.m. plu.) iv **اُكْبَرْنَ**

<they exalted

to exalt, iv, **اُكْبَرُ اِكْبَاراً**

to deem great or formidable

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ

When they (women) saw him deem him great. [12:31]

(i.e., they were astonished at him)

(imperf. 2 p.m.sing.)v.acc.

<that thou magnifies thyself

to grow v. **تَكَبَّرَ تَكْبَرُ**

proud, magnify oneself,

to deem oneself great

فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا

For it is not for thee to behave proudly therein.

[7:13]

such as: so, similarly, likewise, like that, even so, etc.

ك ب ر ★

(perf. 3 p. f. sing.) **كَبَّرَ**

<is hard

**كَبَّرَ يَكْبُرُ كَبَرًا وَ كَبْرًا (ك)**

to became, to be hard, to be odious, to be grievous

كَبْرُ عَيْنِكَ إِعْرَاضُكُمْ

Their backsliding is hard unto thee. [6:35]

(perf. 3 p. f. sing.) **كَبَّرْتُ**

is hard or odious

كَبَرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ

Odious is the word that cometh out of their mouths. [18:5]

(imperf. 3 p. m. sing.) **يَكْبُرُ**

too hard

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ

Say thou, be ye stones or iron, or (anything) created which is too hard (to receive life) in your breasts (minds). [17:50-51]

(imperf. 3 p.m. plu.) acc. **يَكْبُرُوا**

that they may grow up

< **كَبَرُ يَكْبُرُ كَبَرًا وَ مَكْبَرًا (س)**

to be of an advanced age, full grown up

he who hath taken in hand  
to magnify it (*Sale., Rod.*)

who took upon himself the  
main part (*M.A.*)

old age (n.) **الْكِبَرُ**

وَأَصَابَهُ الْكِبَرُ

And the old age befell him.

[2:266]

(act. 2 pic.m. sing.) **كَبِيرٌ / الْكَبِيرُ**

old one (1) **كَبِيرٌ / الْكَبِيرُ**

وَأَبُونَا شَيْخٌ كَبِيرٌ

And our father is a very old  
man.

[28:23]

great (2)

قُلْ فِعْلًا كَبِيرٌ

Say, in both is a great sin.

[2:219]

grievous (3)

قُلْ قَاتِلْ فِيهِ كَبِيرٌ

Say, fighting therein in grie-  
vous.

[2:217]

chief (4)

إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ

Verily he is your chief who  
hath taught you magic.

[20:71]

big (one) (5)

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ

He said: rather he hath done  
it, this big one of them,  
so question them. [21:63]

(imperf. 3 p.m. plu.) v **يَسْتَكْبِرُونَ**  
they magnify themselves

(perf. 3 p.m. sing.) x **اسْتَكْبَرَ**  
~was proud

to be x **اسْتَكْبَرَ اسْتِكْبَارًا** <  
much proud of himself

(perf. 3 p.m. sing.) x **اسْتَكْبَرْتَ**  
thou wast proud

(perf. 3 p. m. plu.) x **اسْتَكْبَرُوا**  
they were proud

(juss) x **يَسْتَكْبِرْ**  
(imperf. 3 p.m. sing.)  
~is proud

(imperf. 3 p.m. plu.) x **يَسْتَكْبِرُونَ**  
they are proud

(imperf. 2 p.m. plu.) x **تَسْتَكْبِرُونَ**  
ye are proud

greatness (1) (n.) **كِبَرٌ**

إِنْ فِي صُدُورِهِمْ إِلَّا كِبَرٌ

There is naught in their bre-  
asts save greatness i.e., the  
quest of greatness (*Jid.*).

[40:56]

leading part (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

And as for him among them  
who took upon himself the  
leading part thereof, he  
shall have a grievous tor-  
ment. [24:11]

تَوَلَّى كِبْرَهُ who undertook the  
bulk of it (*Jid.*)

who had the greater share  
therein (Pic.)

greater than (1) (*elative*) أَكْبَرُ  
(used for good and evil alike)

وَلَا تُجْزَى الْآخِرَةُ أَكْبَرُ  
And surely the reward of the  
Hereafter is greater (*i.e.*,  
than anything else).  
[16:41]

وَأَخْرَجَ أَهْلَهُ مِنْهُ الْأَكْبَرُ  
اللَّهُ وَالْفِتْنَةُ الْأَكْبَرُ مِنَ الْقَتْلِ  
And to expel its people  
thence is a greater (trans-  
gression) with Allah; for  
persecution is worse than  
killing. [2:217]  
(used for masculine and femi-  
nine alike) as,

وَمَا يُرِيدُ مِنْ آيَةِ الْآلِ الْأَكْبَرُ مِنْ أُخْتِهَا  
And every token that We  
showed them was greater  
than its sister. [43:48]

greatest, highest in (2)  
estimation and rank

وَلَذِكْرُ اللَّهِ أَكْبَرُ  
And surely the remembrance  
of Allah is the greatest.  
[29:45]

الْأَكْبَرُ (*elative*)  
the great  
<geat ones (*n.p.*) أَكْبَرُ  
(*sing.*) أَكْبَرُ

الْكُبْرَى  
<the great (*elative f.*)  
femine of

elder (6)

قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَن  
The eldest of them said:  
know ye not that. [12:80]

<great ones (*n.p.*) كِبَرَاءُ  
(*sing.*) كَبِيرٌ

إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاتَنَا  
Verily we obeyed our chiefs  
and great ones. [33:67]

(*act. pic. f. sing.*) كِبَرَةٌ  
hard (1)

وَاللَّهُ الْكَبِيرُ إِلَّا عَلَى الْخَاشِعِينَ  
And verily it is hard except  
unto the meek. [2:45]

big, great (2)

وَلَا تُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً  
Not spend they any spending  
small or great (little or  
big). [9:121]

كِبَارٌ great (things) (*n.p.*) كِبَرَةٌ

إِنْ تَجْتَنِبُوا كِبَارَ مَا تُنْهَوْنَ عَنْهُ نَذْرُكُمْ عَلَيْكُمْ  
If ye avoid the great (things)  
which ye are forbidden  
We will remit from you  
your evil deeds. [4:31]

mighty (*ints.*) *acc.* كِبَارًا

وَمَكْرُوا مَكْرًا كَبِيرًا  
And they have plotted a  
mighty plot. [71:22]

وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

And seek that which Allah hath prescribed for you (or ordained for you).

[2:187]

قُلْ لَنْ يُصِيبَكَ آلامًا كَتَبَ اللَّهُ لَنَا

Say thou: naught shall befall us save that which Allah hath ordained for us.

[9:51]

(In the same sense كَتَب has occurred in verses 5:23, 6:12, 54; 58:21-22, 59.3)

(perf. 3 p. f. sing.) كَتَبَتْ

wrote, have written

قَوْلِ الَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe then unto them for that which their hands have written.

[2:79]

(perf. 2 p. m. sing.) كَتَبْتَ

thou prescribed

(perf. 1st p. plu.) كَتَبْنَا

We prescribed (1)

وَكَتَبْنَا لَهُمْ فِيهَا آتَ الْفَسَنِ بِالْفُتُوحِ

And We prescribed unto them therein, a life for a life~.

[5:45]

we wrote (2)

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ

And We wrote for him in the tablets.

[7:145]

(n.p.) (relative) أَكْبَرُ

< the greatest one

(sing) أَكْبَرُ

as أَكْبَرُ for masc.

greatness (n.) الْكِبَرِيَاءُ

(Ap-der. m. plu.) acc. v

the arrogant

(the stiffnecked)

acc. مُسْتَكْبِرِينَ nom.

(Ap-der. m. plu.) x

the arrogant (stiff-necked)

glorifying (v.n.) ii

(act of saying: Allah is the greatest أَفْهَأَكْبَرُ )

stiff-neckedness (v.n.) x

(quard.)

ك ب ك ب

(perf. 3 p. m. sing.) pp.

< they were hurled

كَبَّ بِكَبٍّ كَبًّا (ن)

same as (above)

ك ت ب ★

(perf. 3 p. m. sing.) كَتَبَ

< ~ prescribed

~ordained

كَتَبَ بِكَتَبٍ كِتَابًا وَ كِتَابَةً (ن)

to write, note, record,  
to prescribe, ordain, destine

that ye write down *acc.*

وَلَا تَصْنَعُوا إِن تَكْتُبُوا صَغِيرًا أَوْ كَبِيرًا

And be not averse to writing down the contract whether it be small or great.

[2:282]

(*perate. m. sing.*) تَكْتُبُوا

ordain thou!

أَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

And ordain for us in this world that which is good and in the hereafter (that which is good). [7:156]

record (or enroll). (2)

فَاكْتُبْنَا مَعَ الشُّهُودِ

Enroll us among those who witness. [3:53]

(*perate. m. plu.*) اَكْتُبْ

write down!

إِذَا تَدَانَا مِنْ بَيْنَيْنِ إِلَى آخِلٍ مُسَعًى فَاكْتُبُوهُ

When ye contract a debt for a fixed term, record it in writing. [2:282]

(3 *p. m. sing.*) *pp.* اَكْتُبُوا

was prescribed, (1)

was ordained

كُتِبَ عَلَيْكُمُ الْقِصَاصُ

Retaliation is prescribed for you. [2:178]

كُتِبَ عَلَيْكُمُ الصِّيَامُ

Fasting is prescribed for you. [2:183]

(*imperf. 3 p. m. sing.*) *el.* should write (1)

*acc.*

that he may write

(*imperf. 2 p. m. sing.*) records (2)

وَاللَّهُ يَكْتُبُ لَكُمْ

And Allah recordeth what they plan by night. [4:81]

(*imperf. 3 p. m. plu.*) يَكْتُبُونَ they write (1)

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe unto those who write out the book with their hands. (also see 52/41, they write down). [2:79]

they record (2)

إِنْ رُسُلَنَا يَكْتُبُونَ مَا تَكُونُونَ

Our messengers record that which ye plot. [10:21] (also see 43:80)

(*imperf. 1st. p. sing.*) اَكْتُبْ

I shall ordain

سَأَكْتُبُ لِلَّذِينَ يَتَّقُونَ

I shall ordain it for those who ward off evil. [7:156]

(*imperf. 1st p. plu.*) نَكْتُبْ

we record

وَنَكْتُبُ مَا قَدَّمُوا

We record that which they sent before. [36:12]



those who seek a writing,  
write it for them if ye  
know in them any good.

[24:33]

(as a technical word **مُكَاتَبَةٌ**  
means: to allow a slave to  
get himself free from bond-  
age on paying a certain  
amount as agreed upon)

(act. pic. m. sing.) { **كَاتِبٌ**  
a writer, scribe  
acc. { **كَاتِبًا**

(act. pic. m. plu.) { **كَاتِبُونَ**  
writers

writers, scribes acc. { **كَاتِبِينَ**

a book i.e., (1) (v.n.) (n.) **كِتَابٌ**  
the Holy Quran

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ رَبِّهِمْ

And when there came unto  
them a Book from before  
Allah (i.e., the Holy  
Quran). [2:89]

كِتَابٌ أُحْكِمَتْ آيَاتُهُ

(This is) a Book the verses  
whereof are guarded.

[11:1]

Decree, ordinance (2)

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

And those who are akin are  
nearer one to another in  
the ordinance (or decree)  
of Allah. [8:75]

is recorded (1)

وَلَا يَتَاَلَوْنَ مِنْ عَدُوٍّ وَلَا  
لَا يَكْتَسِبُ لَهُمْ بِهِ عَمَلٌ صَالِحٌ

Nor gain they from the ene-  
my a gain, but a good deed  
is recorded for them.

[9:120]

(3 p. f. sing.) **يُكْتَبُ** **pip.**  
will be recorded

سُكِّنَتْ شَهَادَتُهُمْ

Their testimony will be re-  
corded. [43:19]

(perf. 3 p.m. sing.) **اُكْتُبَ**  
~ has got written

اُكْتُبَ اِكْتِابًا  
to be written

وَقَالُوا اسَاطِيرُ الْأَوَّلِينَ اُكْتُبَهَا

And they say; stories of the  
ancients, which he has got  
written so they are dicta-  
ted unto him (*Jid.*) which  
he hath had written down.  
(Pic.) [25:5]

write! (perate m. plu.) **اُكْتُبُوا**

to write **اُكْتُبُوا**  
a contract

وَالَّذِينَ يَتَّبِعُونَ الْكِتَابَ يَمْلِكُ

أَيْمَانُكُمْ فَكُلُوا مِنْهُم مِمَّا حَرَّمَ

And from among those whom  
your right hand possess,

وَكُتِبَ مُسْطُورٍ

And a scripture inscribed.

[52:2]

the Book (1) (*n. prop.*) الْكِتَابُ  
(i.e., Holy Quran)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

This Book thereof is no  
doubt.

[2:2]

Taurat (2)

يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ

O Yahya hold fast the scrip-  
ture.

[19:12]

the scripture in (3)  
general, all teachings  
revealed to a prophet

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ

The one who had some  
knowledge of the scripture  
said.

[27:40]

recorder (4)

(Also reference is made to  
'recorder of decrees' or'preserved  
tablets' by the word كِتَابُ  
as:

وَمَا تَسْطُرْنَ دَوَابَّ إِلَّا فِي ظُلْمٍ

الْأَرْضِ وَلَا تَكُنَّ إِلَّا فِي كِتَابٍ مُبِينٍ

Not a leaf falleth but He  
knoweth it, nor a seed-  
grain groweth in the dark-  
ness of the earth, nor  
aught of fresh or dry but  
is in a book luminous.

[6:59]

write (3)

لَوْلَا كُتِبَ مِنَ اللَّهِ سَبَقٌ لَكُمْ فِيهَا

أَخَذْتُمْ عَذَابٌ عَظِيمٌ

Were it not that writ had  
already gone forth from  
Allah, there would surely  
have touched you a mighty  
torment for that ye took.

[8:68]

prescribed time (4)

لِكُلِّ أَجَلٍ كِتَابٌ

For everything there is a  
prescribed time.

[13:38]

record (5)

وَكُنَّا كِتَابٌ يُخَاطَبُ بِالْحَقِّ

And with Us is record which  
speaketh the truth.

[23:62]

letter (6)

قَالَتْ يَا أَيُّهَا الْمَلَأَى الْإِنْفِ إِلَى كِتَابٍ كَرِيمٍ

She said; O chieftains, lo!  
there hath been thrown  
unto me a noble letter.

[27:29]

a term, (7)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ

إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا

No soul can ever die except  
by Allah's leave and at a  
term appointed.

[3:145]

scripture (8)

has a prefixed term of emphasis **لَا مَ التَّوَكُّدِ** that has nothing to do with (*el.*) which means 'in order to' or 'that he may.' The difference, for a learner, is that the former term is vocalized with *fatha* and the latter with *kasra*. For details see LLQ.)

(*imperf. 3 p.m. plu.*) **يَكْتُمْنَ** *acc.*  
that they hide

(*imperf. 2 p.m. plu.*) **تَكْتُمُونَ**  
ye hide

that ye may hide *acc.* **تَكْتُمُوا**  
(*imperf. 1st. p. plu.*) **نَكْتُمُ**  
we (shall) hide

we shall not hide **وَلَا نَكْتُمُ**

★ ك ت ب ★

(*act. 2 pic. m. sing.*) **كَيْبٌ**  
sand-heap

< **كَبَّ يَكْبُبُ كَبًّا (ن، ض)**  
to heap up, gather

★ ك ت ر ★

(*perf. 3 p.m. sing.*) **كَثُرَ**  
~was much

< **كَثُرَ يَكْثُرُ كَثْرَةً (ك)**  
to surpass in number or quantity, be much, many, numerous, increase, multiply

• + ي + كِتَاب *com.* كِتَابَةٌ

my record

(the final • of كِتَابَةٌ is just for rhym)

people (*com.*) **أَمَلُ الْكِتَابِ**  
of the scriptures (The Jews and Christians)

the original **أَمُّ الْكِتَابِ**  
scripture the eternal fountain-head of all Divine decrees and revelations *i.e.*, preserved tablets.

scriptures (*n. p.*) **كُتُبٌ**

written (*pis. pic. m. sing.*) **مَكْتُوبًا**

★ ك ت م ★

(*perf. 3 p.m. sing.*) **كَمَّ**  
~hidest

< **كَمَّ يَكْمُمُ كَمًّا وَكِتْمَانًا (ن)**  
to conceal, hide, restrain one's anger

وَمَنْ أَظْلَمُ مِمَّنْ لَّمْ يَشْهَدْ عِنْدَ اللَّهِ

And who is more unjust than he who hideth a testimony that is with him. [2:140]

(*imperf. 3 p. m. sing.*) **يَكْمُمُ**  
hides

(*imperf. 3 p. m. plu.*) **يَكْتُمُونَ**  
they hide

(In the verse 2/146 **لَيَكْتُمُونَ**)

rivalry, vying in (v.n.) iv  
respect of (riches)

the emulous desire of النَّكَارَةُ  
abundance, (Jid.) or rivalry in  
worldly increase (Pic.)

(ints.) n.

< abundance of good

(lit. a large quantity of prosper-  
ity (as a proper name  
a certain river in paradise)

★ ك د ح

< toiling (v.n) acc.

كَدَحَ بَكَدَحَ كَدَمًا (ف)

to toil for one's family, to  
exert oneself, make every  
effort to carry out a thing  
or reach a person

one (act. pic. m. sing.)  
who is toiling

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا

تَمَلُّوْهُ

O man! verily thou art toil-  
ing to thy Lord a (Painful)  
toiling and art about to  
meet him. [84:6]

★ ك د ر

(perf. 3 p. f. sing.) vii  
~fell

< أَنْكَدَرَ أَنْكَدَارًا  
shoot out (as a star)

تَكَارَرٌ

وَمَا لَكُمْ مِنْ شَيْءٍ كَثُرَ

Whether it be little or much.

[4:7]

(perf. 3 p. f. sing.) كَثُرَتْ

~was numerous

وَلَنْ نُّعْزِي عَنْكَ شَيْئًا وَلَوْ كَثُرَتْ

And your host will avail you  
naught however numerous  
it be. [8:19]

multitude (1) (n.v.) كَثْرَةٌ

(big in number)

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ

And on the day of Hunain  
when ye exalted your mul-  
titude. [9:25]

planty (2)

(big in the quantity)

وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَيْثِ

Even though the plenty of  
evil attract thee. [5:100]

(act. 2 pic. m. sing.) كَثِيرٌ

many, much, plenty

(act. 2 pic. f. sing.) كَثِيرَةٌ

very much

(this word is most often used  
as an adjective that has to  
agree with the preceding  
noun in number and gen-  
der. For details see LLQ.)

more than, much (elative) أَكْثَرُ  
mostly, most of

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

And who is a greater wrong-  
doer than he who fabri-  
cateth a lie against Allah.

[39:32]

(perf. 3 p. f. sing.) كَذَبَتْ  
she lied

(perf. 3 p. m. plu.) كَذَبُوا  
they lied against

(imperf. 3 p. m. plu.) يَكْذِبُونَ  
they lie

كَانُوا يَكْذِبُونَ

They have been lying. [2:10]

ye lie (imperf. 2 p. m. plu.) تَكْذِبُونَ

(3 p. m. plu.) pp. كَذِبُوا  
thy were denied  
they were given lie

(perf. 3 p. m. sing.) ii كَذَّبَ  
< ~gave the lie to  
~denied

to give the lie كَذَّبَ بِكَذِبٍ  
to SS, to deny, to refute, to  
disbelieve, to accuse of  
lying

(perf. 3 p. f. sing.) ii كَذَّبَتْ  
denied, gave the lie to

(this from, (3 p. f. sing.) re-  
fers to a plural such as  
community, nation, or  
people, as a general rule;  
a feminine singular verb  
when placed before a noun  
works for plural as well as  
for a singular)

<< كَدَّرَ بِكَدَرٍ كَدْرًا (ض)

to be muddy

وَإِذَا النُّجُومُ انْكَدَرَتْ

And when the stars will fall.

[81:2]

(according to some commen-  
tators, 'when stars will be  
muddy').

(v., v.)

ك د ي ★

أَكْدَى ~stopped iv

أَكْدَى إِكْدَامًا ix

to stop hand, to be niggardly

<< كَدَّى بِكَدَى كِدَامًا (ض)

to restrain

ك ذ ب ★

(perf. 3 p. m. sing.) كَذَّبَ

~lied

< كَذَّبَ بِكَذِبٍ كَذِبًا وَكَذِبًا

وَكَذِبَةً وَكَذِبًا وَكَدَامًا (ض)

to lie, say what is not a fact,

fabricate a lie عَلَى - ~fab-

ricated a lie against SS, عَلَى -

to relate a lie to SS

مَا كَذَّبَ الْقَوْمَ مَا رَأَى

The heart lied not in that  
which he saw. [53:11]

lie (2)

مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا

Who is the great wrong-doer  
than he who fabricateth a  
lie concerning Allah.

[7:37]

falsehood (3)

سَمْعُونَ لِلْكَذِبِ

Listeners for the sake of  
falsehood. [5:41]

a liar (act. pic. m. sing.) كَاذِبٌ

denier (acc.) كَاذِبًا

(act. pic. m. plu.) (nom.) كَاذِبُونَ  
liars

acc. الْكَاذِبِينَ nom.  
the liars, deniers

a denier (act. pic. f. sing.) كَاذِمَةٌ

a liar (n. ints.) { كَذَّابٌ  
الْكَذَّابُ

denying, giving the (v.n.) كِذَابٌ  
lie to SS

denial (v.n.) ii مَكْذُوبٌ

that which is (pact. pic.) مَكْذُوبٌ  
falsified

beliers (Ap-der. m. plu.) الْمَكْذُوبُونَ

(Ap-der. m. plu.) ii acc. { الْمَكْذُوبِينَ  
deniers مَكْذُوبِينَ

(perf. 2 p.m. sing.) ii كَذَّبَتْ

thou didst deny

(perf. 3 p. m. plu.) ii كَذَّبُوا

they denied

(perf. 2 p. m. plu.) ii كَذَّبْتُمْ

ye denied

(com.) ii كَذَّبُونِ

they denied me كَذَّبُونِي

(the pronominal ي is short-  
ened)

(perf. 1st. p. plu.) ii كَذَبْنَا

we denied

(imperf. 3 p.m. sing.) ii مَكْذِبٌ

~denies

(imperf. 3 p. m. dual) ii مَكْذِبَانِ

ye (twain) deny

(imperf. 3 p.m. plu.) ii مَكْذِبُونَ

they deny

they deny me (com.) مَكْذِبُونِي

(imperf. 2 p. m. plu.) ii مَكْذِبُونَ

ye deny

that ye may deny acc. ii مَكْذِبُوا

Or if ye deny—  
[29:18] إِنَّ مَكْذِبُوا

(imperf. 1st p. plu.) ii مَكْذِبُ

we deny

(3 p.m. sing.) pp. ii كَذَّبَ

~is/were/denied

(3 p. f. sing.) pp. ii كَذَّبَتْ

were denied

false (1) (n.) كِذْبٌ / الْكِذْبُ

وَجَاءُوا عَلَى قَبِيلِهِ بِدَمٍ كَذِبٍ

And they came with false  
blood on his shirt. [12:18]

## ★ ك ر س

throne (n.) كُرْسِيٌّ  
(when related to God)

وَبِيعَ كُرْسِيُّهُ السَّمُوتُ وَالْأَرْضُ

His Throne (of Majesty)  
comprehendeth the hea-  
vens and the earth.

[2:255]

(Note : كُرْسِيٌّ signifies a  
chair or a seat but when  
related to God means :  
His seat or throne, or Do-  
minion, Power and Know-  
ledge

a seat, a chair (2)

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَ كُرْسِيِّهِ جَسَداً  
ثُمَّ أَنَابَ

And assuredly We tried  
Sulaiman, and set upon  
his chair a mere body,  
thereafter he was penitent.  
[38:34]

## ★ ك ر م

كَرَّمْتَ (perf. 2 p.m. sing.) ii  
thou honoured

< كَرَّمَ بِكَرْمٍ كَرَمًا وَكَرَامَةً (ك)

to be superior to another in  
generosity, to be high-  
minded, beneficent, noble,  
illustrious

## ★ ك ر ب

كَرَبٌ، الْكَرْبُ <grieve, (v.n.)  
calamity, pain, disaster

كَرَبَ بِكَرْبٍ كَرْبًا (ن)

to grieve, afflict, overburden,  
to twist a rope

## ★ ك ر ر

كَرَّرَ < a return (1) (n.)

كَرَّرَ بِكَرْرٍ كُرُورًا (ن) (assim. v)

to return to, to return  
successively, to run  
against, to repeat

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرْنَا فَتَنَآهُمْ

And those who had followed  
shall say, would that for  
us were a return, then  
would we quit ourselves  
of them. [2:167]

return of victory (2)

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

Thereafter We gave you a re-  
turn of victory over them.  
[17:6]

act of repeating (3)

repeating (twice) (n. dual) كَرَّتَيْنِ

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ

And repeat thy look twice.  
[67:4]

A noble angel. **مَلَكٌ كَرِيمٌ**  
[12:31]

كُنْزٌ كَرِيمٌ  
Worthy of respect <an honourable letter. [27:29]

رَسُولٌ كَرِيمٌ  
A noble Messenger. [44:17]

إِنَّهُ أَقْرَبُ نَزْوِيٍّ  
This is indeed a holy Recitation (the Quran).  
[56:77]

أَجْرٌ كَرِيمٌ  
Kind reward.  
[57:11]

زَوْجٌ كَرِيمٌ  
Fruitful kind (or pair.) [26:7]

مَقَارٍ كَرِيمَةٍ  
A fair place (estate). [26:58]

أَنْتَ الْعَزِيزُ الْكَرِيمُ  
Thou wast the Mighty, the Noble. [44:59]

رَبُّ الْعَرْشِ الْكَرِيمِ  
The Lord of throne of grace.  
[23:116]

رَبِّكَ الْكَرِيمِ  
The Lord, the Bountiful.  
[82:6]

رِزْقًا كَرِيمًا  
Rich provishon. [33:31]

قَوْلًا كَرِيمًا  
A respectful speech, gracious word. [17:23]

(perf. 1st p. plu.) ii  
~we honoured

(perf. 3 p. m. sing.) iv  
~hath honoured

أَكْرَمَ إِكْرَامًا  
to exalt, ii  
to honour above others

أَكْرَمَني (com.) + فِي  
honoured me فِي has  
been shortened to نِ

(imperf. 2 p. m. plu.)  
ye honour

لَا تُكْرِمُونِ  
ye honour not

أَكْرَمَني (perate. f. sing.)  
honour or give due respect

أَلَيْسَ مَثْوًى

Make (thou f.) his dwelling  
honourable. [12:21]

كَرِيمٌ / الْكَرِيمُ (act. 2 pic.)  
honourable,

كَرِيمًا  
generous, kind, benefi- acc.  
cent, gracious, agreeable

Note: This word has occurred as adjective to God, the Prophet, the Gabriel, the Book, the place of reward, the Throne of Majesty, and Provision: According to the contents and its place in a phrase the renderings of the word have been chosen to suit the contents as they are illustrated below.



## ★ ك ر م

(perf. 3 p. f. sing.) كَرِهَ

~dislikest

~wast averse,

~detestest

كَرِهَ يَكْرَهُ كَرَاهًا وَكَرَاهَةً (س)

&lt;to feel aversion to,

to dislike, to be averse  
from, to loathe, abhor,  
to detest

(perf. 3 p. m. plu.) كَرِهُوا

they detested

(perf. 2 p. m. plu.) كَرِهْتُمْ

ye detested

(imperf. 3 p. m. plu.) يَكْرَهُونَ

they detest

(imperf. 2 p. m. plu.) acc. تَكْرَهُوا

ye abhor

عَمَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ

Belike ye abhor a thing  
whereas it is good for you.

[2:216]

(perf. 3 p. m. sing.) ii كَرِهَ

made hateful

(perf. 2 p. m. sing.) iv أَكْرَهْتَ

thou forced, thou compelled

(imperf. 2 p. m. sing.) iv تَكْرِهْ

thou compel

(perate. neg. m. plu.) لَا تَكْرِهُوا

do not force!

(imperf. 3 p. m. sing.) يَكْرِهْ

forces

A noble entrance. مُدْخَلًا كَرِيمًا [4:31]

&lt;nobles (n. p.) acc. كِرَامًا

(sing.)

They pass by مَرُورًا كِرَامًا  
dignity. [25:72]Noble and right- كِرَامٌ بَرَرَةٌ  
eous. [80:16]

كِرَامًا كَاتِبِينَ

Gracious and recording.

[82:11]

(1) (elative.) الْأَكْرَمُ

the Most Bounteous.

إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read : And thy Lord is  
Most Bounteous. [96:3]

the noblest (2)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Lo ! The noblest of you is  
in the sight of Allah, the  
best in conduct (Pic.).

[49:13]

glorious v.n. iv الْإِكْرَامُ

(Ap-der. m. sing.) iv

a giver of honour مَكْرَمٌ

(pis. pic. m. plu.) iv { مَكْرُمُونَ

honoured ones

acc. { الْمُكْرَمِينَ

(pis. pic. f. sing.) ii مَكْرَمَةٌ

honoured ones

(used as adjective of a plural  
noun حُفَّتْ : leaves, writs)

used to denote acquiring a good thing, or a bad (evil) or both, according to the contents the word will be rendered.

كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ

Every man is a pledge for that which he hath earned. [52:21]

بَلْ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ

Yea ! whosoever earneth evil and his sin hath encompassed him. [2:81]

(perf. 3 p.m. dual.)

they (twain) earned (or did the evil)

(perf. 3 p.m. plu.)

they earned

(perf. 2 p.m. plu.)

ye earned (good things)

انْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

Expend out of the good things which ye have earned. [2:267]

(imperf. 3 p.m. sing.)

earneth

(imperf. 3 p.f. sing.)

<earneth

(imperf. 3 p.m. plu.)

they earn

(imperf. 2 p.m. plu.)

ye earn

وَلَا تَنْهَرُوا قَوْلَكُمْ عَلَى الْبَنَاتِ اِنْ اَدْنَتْ تَحْضُنَا

لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْنِ

وَإِنْ اَنَّهُ مِنْ بَعْدِ اِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

Force not your slave-girls to whoredom and if one forced them, then (unto them), after their compulsion, Allah will be forgiving; Merciful. [24:33]

compulsion (v.n.) iv اِكْرَاهَ

لَا اِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion. [2:256]

(3 p.m. sing.) pp. il

~was forced to

كَارِهُونَ loath (act. pic. m. plu.)

(act. pic. m. plu.) acc. كَارِهِينَ those who dislike (a thing)

acc. مَكْرُوهٌ مَكْرُومًا

(pact. pic. m. sing.) acc. hateful

ك س ب \*

(perf. 3 p.m. sing.) كَسَبَ

<~earned

كَسَبَ يَكْسِبُ كَسْبًا (ض)

to earn, gain, gether riches  
earn living, acquire, earn knowledge

The verb كَسَبَ and its derived form of viii اِكْتَسَبَ is

كَفَّةً (n.) has two forms of the plural: كِفْتٌ (as in verse 52/44 and كِيفٌ as in other verses.

أَوْ تُسْقِطَ السَّمَاءَ كَمَا رَعِمْتَ عَلَيْنَا كِيفًا  
Or thou causest the heaven to fall upon us as thou assertest ~ in pieces.  
[17:92]

fragment (2)

فَأَسْقِطْ عَلَيْنَا كِسَافًا  
So cause thou a fragment of the heaven to fall upon us.  
[26:187]

(see also verse 34/9, and 30:48)

ك س ل

كُسَالَى < idlers (1) (n.p.)  
كَيْلٌ يَكْسِلُ كَسَالًا (س)  
to be lazy, idle (predicate) > خَيْرٌ لِّمَنْدَا (م)

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى  
And they come not to worship save as idlers. [9:54]

< languidly (acc. adj.) (2)  
حَالٌ لِّعَامُوا

وَلِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالًا  
When they stand up for prayer they perform it languidly. [4:142]

(imperf. 3 p. f. sing.) viii اِكْتَسَبَ  
< ~ earned

as R.F. viii اِكْتَسَبَ اِكْتِسَابًا  
(perf. 3 p. f. sing.) viii اِكْتَسَبْتَ  
earned

(perf. 3 p. m. plu.) viii اِكْتَسَبُوا  
they earned

(perf. 3 p. m. plu.) viii اِكْتَسَبْنَ  
they (f.) earned

ك س د

كَسَادٌ < slackening (v.n.)  
كَدَّ يَكْدُ كَسَادًا وَكُسُودًا (ن)  
to sell badly, to be dull (market), stagnant

ك س ف

كِفَاً (n.p.) acc.  
< pieces, fragment  
(see the following verse)

وَلَن يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا  
يَقُولُوا سَحَابٌ مَّرْكُومٌ

And if they see a fragment of the heaven falling down they would say: (it is only) clouds piled up. [52:44]

< pieces (1) (n.p.) acc. كِسْفًا  
(sing.) كِسْفَةً

## ك ش ف

(*perf. 3 p.m. sing.*) كَشَفَ  
< ~removed (1)

كَشَفَ يَكْشِفُ كَشْفًا (ض)  
to pull away, to remove, take عن

off, to open up lay  
open, to base

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكَ  
Then when he removeth the  
distress from you. [16:54]

(*perf. 3 p.f. sing.*) كَشَفَتْ  
~bared (2)

وَكَشَفَتْ عَنْ سَاقَيْهَا  
And she bared her legs.  
[27:44]

(*perf. 1st p. plu.*) كَشَفْنَا  
we removed (1)  
(distress, torment)

فَكَشَفْنَا مَا بِهِ مِنْ ضِرٍّ  
And We removed that which  
was with him of the hurt  
(or distress). [21:84]

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ  
Then when We removed from  
them the torment. [43:50]  
removal of the veil (2)

نَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ  
Then We have removed off  
from thee thy covering so  
thy sight is today piercing.  
[50:22]

## ك س و

(*perf. 1st p. plu.*) (w.v.) كَسَوْنَا  
< we clothed

كَسَا يَكْسُو كِسْوًا (ن)  
to cloth, dress

فَكَسَوْنَا الْوُجُوهَ لَحْمًا  
We clothed the bones with  
flesh. [23:14]

اَكْسُوا (perate. m. plu.)  
clothe !

وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا  
And clothe them and say to  
them a gentle saying. [4:5]

كِسْوَةٌ  
clothing, dress (n.)

## ك ش ط

(*3 p. f. sing.*) pp. كَشِطَتْ  
~is stripped

كَشَطَ يَكْشِطُ كَشْطًا (ن)  
to take off (the cover, veil),  
remove, strip, scrape, skin

وَإِذَا السَّمَاءُ كُشِطَتْ  
And when the heaven shall  
be stripped. [81:11]

[as the skin is plucked off a  
slaughtered sheep, or, the  
phrase may mean, and  
when the heaven shall be  
removed from its place, as  
a roof is removed from its  
place.]

## ك ظ م ★

acc. كَاطِمِينَ / الْكَاطِمِينَ

&lt; (act. pic. m. plu.)

كَظَمَ يَكْظِمُ كَظْمًا (ض)

- (1) to shut (a door), dam a water source, suppress one's anger, one who restrains

كَاطِمٌ his anger

- (2) to choke, to tight or fill something with a check

the repressors (1)

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

And (those who are) the repressors of rage and the pardoners of men. [3:134]

choking (2)

إِذَا الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ

When the hearts will be in the throats choking.

[40:18]

(the phrase is of *hal* for الْقُلُوبُ )

(act. 2 pic.)

one filled with sorrow (1) or anger, a suppressing condition

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَاطِمٌ

And his eyes were whitened with the sorrow that he was suppressed. [12:84]

wroth inwardly (2)

(imperf. 3 p.m. sing.)

يَكْشِفُ

~ will remove (hurt, distress, torment etc.)

(3 p.m. sing.) pip.

يُكْشَفُ

will be bared

يَوْمَ يُكْشَفُ عَنْ سَاقٍ

The Day whereon the shank will be bared. [68:42]

[i.e., some very special form of divine manifestation will take place. (IK.)]

The expression 'uncovering the shank' has also another meaning, and is indicative of grievous and terrible calamity, thus it is said: war has uncovered its shank, when it is meant to express the fury and rage of battle:

كَشَفَتِ الْحَزْبُ عَنْ سَاقِيهَا

and one says of a man when difficulty or calamity befalls him

كَشَفَ عَنْ سَاقِهِ

which means he prepared himself for difficulty. (LL.)

(act. pic. m. sing.)

كَاشَفَ

a removers (of torment)

كَاشَفُونَ &lt;n.d.

removers كَاشِفَةٌ

remover (act. pic. f. sing.)

(act. pic. f. plu.) كَاشِفَاتُ

removers (of distress)

كَعَبَ يَكْعَبُ (يَكْعَبُ) كَعُوبًا (ف، ض)

to become prominent, have swelling

adj. كَوَاعِبُ

&lt; full breasted (girls)

(having swelling breasts) كَعَابُ

★ ك ف ه ★

&lt; co-aqual (v.n.) acc. كَفُؤًا

(plu. أَكْفَاءُ)

to be equal, vi  
alike تَكَافَأَ تَكَافُؤًا

★ ك ف ت ★

&lt; a receptacle (v.n.) acc. كِفَاتًا

كَفَتَ يَكْفِتُ كِفَاتًا (ض)

to gather, to add to

A place in which a thing is drawn together, or comprehended and collected or congregated. Thus the meaning of the verse is :

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا

Have we not made the earth a place which comprehends (the living and the dead) ? [77:25]

★ ك ف ر ★

(perf. 3 p.m. sing.) كَفَرَ

&lt; ~disbelieved (1)

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ

وَجْهُهُ سُودًا ۖ وَهُوَ كَاطِمٌ

And when one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. [16:58]

(pact. pic. m. sing.) مَكْظُومٌ

one oppressed with silent sorrow, despair

★ ك ع ب ★

< (two ankles (dual, n.) كَعَيْنِ  
(sing.) كَعْبٌ

&lt; lit: the square, (prop. n.) الْكَعْبَةُ

or cubic, a swelled one or one become prominent. Signifies the sacred house, building in the centre of the sacred Mosque in Makka, said to be so because of its square or cubic form, or because of its high and its square form. (LL.)

A massive stone building, oblong in size, 55 ft. in length, 45 in breadth, and with height a little above the length, standing in the middle of open parallelogram of about 500 ft. by 530 ft. known as the sacred Mosque and having a door 7 ft. from the ground (Jid).

denied ungratefully (2)

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا  
رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا  
اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And Allah propoundeth a similitude: a town which was secure and at rest, to which came provision thereof plentifully from every place then it ungratefully denied the favours of Allah wherefore Allah made it taste the extreme of hunger and fear because of that which they were wont to perform.

[16:112]

كَفَرْتَ (perf. 2 p. m. sing.)  
thou disbelieved

كَفَرْتُ (perf. 1st. p. sing.)  
I rejected, refused

إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ

Verily I disbelieve in your having associated me afore (Jid.) I disbelieved in that which ye before ascribed to me (Pic.). [14:22]

[According to Tabri, Muj.]  
the word كَفَرْتُ means here: I have already refused or reject your belief in me as a partner to Allah.]

كَفَرَ يَكْفُرُ كُفْرًا (ن)

to deny, hide, over, to disbelieve, to renounce, deny  
ب - reject, (opposite of belief)

فِيهِمْ مَنْ آمَنَ وَفِيهِمْ مَنْ كَفَرَ

Among themselves is he who believed and among themselves is he who disbelieved.  
[2:253]

< was, or became (2)  
ungrateful

كَفَرَ يَكْفُرُ كُفْرًا وَ كُفْرَانًا (ن)

to be ungrateful, negligent, (opposite of thankfulness)

وَمَنْ شَكَرْنَا أَشْكُرْ لِنَفْسِهِ وَمَنْ كَفَرَ  
فَإِنِّي رَبِّي غَفِيرٌ كُفْرًا

Whosoever giveth thanks he only giveth thanks for the (good of) his own soul: and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Absolute in independence, Bountiful. [27:40]

كَفَرْتُ (perf. 3 p. f. sing.)  
disbelieved (1)

فَأَمَنَّا طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ  
وَكَفَرَتْ طَائِفَةٌ

And a party of the children of Israel believed while a party disbelieved. [61:14]

(*pip. neg. 3 p.m. plu.*) لَنْ يَكْفُرُوا (هـ)  
they will not be  
denied (reward thereof)

(*elative w.*) مَا أَكْفَرَهُ  
how ungrateful he is !

(the verb of wonder) أَفْعَالُ التَّعَجُّبِ  
is formed on the measure of  
أَفْعَلْ iv (with a prefixed  
hamza from any adjective

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

Perish man ! how ungrateful  
is he! [80:17]

ungratefulness, v.n. الْكُفْرُ / كُفْرٌ

disbelief, denial acc. كُفْرًا

[Note : where the word  
كَفَرَ is used intransitive  
to another object, it means :  
disbelief in Allah or  
his messenger (P.O.H.)]

rejecter, (*act. pic. m. sing.*) كَافِرٌ  
one who refuses to believe,  
man of disbelief

(*act. pic. f. sing.*) كَافِرَةٌ  
disbelieving group (*adj.*)

(*solid plu.*) acc. كَافِرُونَ / كَافِرِينَ  
those who have no belief  
in Allah and His messenger

(*act. pic. f. sing.*) كَافِرَةٌ  
a disbeliever (group)

(*act. pic. f. plu.*) الْكَوَافِرُ  
disbeliever women

(*b. p. of* كَافِرَةٌ)

(*perf. 2 p.m. plu.*) كَفَرْتُمْ  
ye disbelieved  
~denied

(*perf. 3 p.m. plu.*) كَفَرُوا  
they disbelieved  
~denied

(*perf. 1st. p. plu.*) كَفَرْنَا  
we disbelieved  
~denied

(*imperf. 3 p. m. sing.*) يَكْفُرُ  
disbelieveth

(*imperf. 3 p.m. plu.*) يَكْفُرُونَ  
they disbelieve

(*imperf. 3 p.m. plu.*) acc. يَكْفُرُوا  
that they disbelieve

(*imperf. 2nd. p.m. plu.*) تَكْفُرُونَ  
ye disbelieve

(*imperf. 2nd p.m. plu.*) acc. تَكْفُرُوا  
they ye (may) disbelieve

(*imperf. 1st. p. plu.*) نَكْفُرُ  
we disbelieve

(*perate m. sing.*) اكْفُرْ  
(thou) disbelieve !

(*perate. m. plu.*) اكْفُرُوا  
(you) disbelieve !

(*perate. neg.*) لَا تَكْفُرْ  
deny not !

(*pp. 3 p.m. sing.*) كُفِرَ  
~was denied rejected  
(who was subject to disbelief)

(*pip. 3 p.m. sing.*) مَكْفُرٌ  
~is rejected  
being rejected or denied ب -



- most ingrate (*ints.*) كَفَّارٌ  
 impious *acc.* كَفَّارًا  
 (Note): it is *ints.* of كَافِرٌ or كَفَرٌ  
 (*perf.* 3 *p.m.* *sing.*) كَفَّرَ  
 < ~expiated  
 to cover over, *ii* كَفَّرَ تَغْفِيرًا  
 to expiate one's (crime) عَنْ  
 (*perf.* 1st. *n.* *plu.*) *ii* كَفَّرْنَا  
 we expiated  
 (*imperf.* 3 *p.m.* *sing.*) *juss ii* يَكْفُرْ  
 will expiate  
 (*imperf.* 1st *p.* *sing.*) *epl. ii* لَا كَفَّرَنِّي  
 surely I shall expiate  
 (*imperf.* 1st *p.* *plu.*) *juss ii* نَكْفُرْ  
 we shall expiate  
 (*imperf.* 1st. *p.* *plu.*) *epl. ii* لَنَكْفُرَنَّ  
 surely we shall expiate  
 (*perate.* *m.* *sing.*) *ii* كَفِّرْ  
 (thou may) expiate!  
 expiation (*ints.* of كَفَرٌ) كَفَّارَةٌ  
 (The word is derived from كَفَّرَ in its original sense *i.e.*, to remove, hide *etc.*, as an expiation removes the sin and is an act of merit on one's part.)  
 (see *Mjj.*)  
 rejection (*v. n.*) كُفْرَانٌ  
 camphor, (*n.*) *acc.* كَافُورًا

- infidelity, denial (*v.n.*) *acc.* كُفُورًا  
 disbelief, rejection  
 ingrate, (*ints.*) { كُفُورٌ  
 thankless *acc.* { كُفُورًا  
 dis- (1) (*b. p.* of كَافِرٌ ) { كُفْرًا  
 believers infidels { الْكُفْرَانُ  
*acc.* { كُفْرًا

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ الْكَافِرَاتِ جَهَنَّمَ

غُلِيظِينَ فِيهَا

Allah hath promised the hypocritical men and hypocritical women and unto the (open) infidels Hell-fire wherein they shall be abiders. [9:68]

disbelievers. (*b. plu*) الْكُفْرَةُ  
 husbandmen (2)

كَمَثَلِ غَيْثٍ آتَيْتِ الْكُفَّارَ بَنَاتُهُ

As the likeness of (vegetation after) rain whereof the growth pleaseth the husbandmen. [57:20]

(This is the only verse in which كُفْرًا is used in the sense of 'husbandmen' *i.e.*, those who hide seeds under the ground according to the original meaning of the root form. Some commentators think that here too the word gives the general signification *i.e.*, disbeliever. (*Mjj.*)

كَفَلَ يَكْفُلُ كِفَالَةً (ن)  
guardian of, take care of,  
to be responsible for, to  
stand security or bail for

(imperf. 3 p.m. plu.) يَكْفُلُونَ  
they (may) take care of

(perf. 3 p. m. sing.) ii كَفَلَ  
< ~ made SS to take care of

to make ii كَفَلَ تَكْفِيلًا  
some one guardian, care  
or take care of

(perate. m. sing.) iv أَكْفَلَ  
< make SS guardian i.e.,  
entrust, give

to make iv أَكْفَلَ إِكْفَالًا  
someone or apppoint a guar-  
dian or entrust some one  
with something

وَلِي نَمَجَةٍ وَاحِدَةٍ فَقَالَ أَكْفَلْنِيهَا  
And I have one ewe and he  
saith, enturst it to me.

[38:23]

(كَفَلْنِيهَا) the word has dou-  
ble accusative في me and ها it)

(act. 2. pic.) acc. كَفَلَ كِفَالًا  
surity

وَقَدْ جَعَلَهُمُ اللَّهُ عَلَيْكُمْ كَفِيلًا  
And surely ye have appointed  
Allah a surity upon you.  
[16:91]

(the literal meaning of كَفِيلٌ  
is one who takes responsi-  
bility for someone or some

ك ف ف

كَفَّ (perf. 3 p.m. sing.) (v. assim)  
< ~ withheld

كَفَّ يَكْفُفُ كَفًّا (ن)  
to withhold

to avert, turn off from عَنْ -  
prevent, cease

(v. assim) كَفَفْتُ  
(perf. 1st. p. sing.)

I restrained, turned off

(v. assim. acc.) يَكْفُفُ  
(imperf. 3 p.m. sing.)  
will withhold

(v. assim. v) يَكْفُفُونَ  
(imperf. 3 p. m. plu.)  
they will not turn off

(v. assim.) acc. يَكْفُفُوا  
(imperf. 3 p.m. plu.)  
(neg.) they (may not) restrain

Both of (n.d.-daul n.) كَفَيْهِ  
(two palms)

plam—sing. كَفَّيْ  
(كَفَيْتَنِي — n.d. كَفَيْتَنِي)

÷ — كَفَيْتَنِي  
wholly act. pic. acc. كَانَتْ  
(with additional ة )

ك ف ل

(imper. 3 p. m. sing.) يَكْفُلْ  
< ~ taketh charge of  
taketh charge of

Sometimes the first object takes ب, as above; sometimes both objects are drawn together.)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

We were to suffice thee against mockers. [15:95]

(Note. As frequently observed, (for purposes of explaining it), verb formed for perfect tense is translated as if it was for imperfect tense and vice versa. Thus كَفَيْنَاكَ is translated as we will suffice thee.)

(imperf. 3 p.m. sing.) (w.v.)  
will be sufficient

فَيَكْفِيكَهُمُ اللَّهُ

Allah suffices thee against them. [2:137]

ف + س + يَكْفِي + ك + مُ

i.e. the word فَيَكْفِيكَهُمُ

preceded by two letters and followed by two pronominals.

will not be acc.  
sufficient ?

was not يَكْفِي لَمْ jiss.f.d.  
sufficient

أَوَلَمْ يَكْفِكَ رَبُّكَ

Doth not they Lord suffice ?  
[41:53]

thing, or who stands bail or surity for someone but in this verse from the Holy Quran the word means surity as the content refers to those who had sworn by his name.)

responsibility, a portion (n.) كِفْلٌ

two portions (dual n.) كِفْلَيْنِ

the name of (prop. n.) ذُو الْكِفْلِ  
an apostle

(Prophet Ezekiel of the Bible noted for his splendid vision and literary imagery. Very little is known of his personal history. see Jid. P. XVII n. 188 and P. XXIII n. 411.)

ك ف ي ★

(perf. 3 p.m. sing.) كَفَى

< ~sufficed

كَفَى يَكْفِي كِفَايَةً (ض)

to be enough, sufficient, SS is sufficient كَفَاهُ for him to meet all his requirements, to protect, to defend

كَمَلِ اللَّهُ حَسْبًا

Sufficient is Allah as a reckoner. [4:6]

(perf. 1st. p. plu.) (w.v.) كَفَيْنَا  
we suffice

(Note : The verb is used with double accusatives.

to compel SS, ii كَلَّفَ يَكْلِفُ <

to what is beyond one's  
might, to tax

<< كَلَّفَ يَكْلِفُ كَلَّفًا (س) - ب

to be zealous, to take pains

(imperf. Ist. p.m. plu.) ii مُكَلِّفٌ  
we burden or tax

(pip. 3 p. m. sing.) ii مُكَلِّفٌ  
~is tasked

(Note: The subject of this verb  
is 'soul' نَفْسُ feminine)

(Ap-der. m. plu.) acc. v المتكلفين  
<affecters

يَكْلِفُ يَكْلِفُ  
to take anything  
as difficult or troublesome

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

Nor am I of the affecters.  
i.e., nor am I led by nature  
or habit to practise deceit  
and falsehood. [38:86]

ك ل ل \*

< one who has (1) v.n.  
no direct heirs

كَلَّ يَكُلُّ كَلَالَةً (مض)  
to lose father and child (Mjj.)

(act. pic. m. sing.) f.d. كَافٍ  
defender, sufficient, protector

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His  
bondman? [39:36]

ك ل ا \*

(imperf. 3 p.m. sing.) h.v. يَكُولُ  
~guards

كَلَّا يَكَلَّا كَلًّا (ف)  
to keep guard

ك ل ب \*

the dog (n.) الْكَلْبُ

(Ap-der. m. plu.) ii acc. مُكَلِّبِينَ  
<those who train dogs or  
other animals for hunting  
(sing.) مُكَلِّبٌ

ك ل ح \*

(act. pic. m. plu.) كَالِهُونَ

<those who grin their teeth  
with pain and agony, grin-  
ning ones

كَالَحَ يَكْلَحُ كَلْوَاحًا (ف)  
to look austere, frown, grin,  
severe looking  
(sing.) كَالِحٌ

ك ل ف \*

(imperf. 3 p.m. sing.) ii يَكْلِفُ  
~tasks

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

And unto each Allah hath  
promised good. [4:95]

entirely, totally, كُلٌّ، كُلٌّ، كُلٌّ  
all, everyone, each one,  
whole

(This particle is used with a  
complement either expressed or understood (مَعْدَرٌ))

and then is translated all,  
the whole, each, everyone;  
when the complement is

understood it takes *tanween*

as كُلٌّ and كُلًّا (see

above) and governs alike  
the singular and plural. It  
is most often used as

*mudaf* to take the follow-

ing nouns in *genitive* such

as كُلٌّ مِمَّنْ، كُلٌّ أَوْ  
لِكُلِّ شَيْءٍ لِكُلِّ أَجَلٍ  
to denote, 'every' and  
'entirely'.

whensoever, as (*com.*) كُلًّا مَّا / كُلًّا

often as, so often as كُلًّا مَّا

ك ل ا

nay but or but (*particle*)

nay !

كَلَّا سَوْفَ تَعْلَمُونَ

Nay, but ye will come to  
know. [102:3]

وَلَنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً وَكَانَتْ  
أَوَاحِدٌ فَلِكُلٍّ وَاحِدٌ مِّنْهُمَا الشُّدُسُ

And a man or a woman hath  
no direct heirs but hath a  
brother, and a sister, each  
of the twain will have a  
sixth. [4:12]

one without (2)

father or child

قُلِ اللَّهُ يُفَتِّحُ لَكَ الْكَلَّةَ

Say thou : Allah pronoun-  
ceth you in the matter of  
one without father or child.

[4:176]

(Note : According to Tabri  
the word كَلَّةً in this verse  
could be explained with  
both significances.)

one who depends on (*n.*) كُلٌّ  
others for his livelihood,  
a burden, weariness

وَهُوَ كُلٌّ عَلَى مَوْلَاةٍ

Ank he is a weariness unto  
his master. [16:76]

each (*particle*) كُلٌّ

(or a substantive noun:—*Lis.*)

كُلٌّ يَجْعَلُ لِرَاجِلٍ شَيْئًا

Each (one) runneth to an app-  
ointed goal. [13:2]

each *acc.* كُلٌّ

(*perf. 3 p. f. sing.*) v  
~uttered a word  
كَلَّمَ تَكَلَّمَ <  
to utter  
a word, to speak  
(without mentioning an accusative)

(*imperf. 3 p.m. sing.*) v  
~speaketh, uttereth a word  
تَكَلَّمَ  
(*imperf. 1st. p. sing.*) v  
we speak  
(*imperf. 3 p.m. plu.*) v  
they speak  
تَكَلَّمُوا  
<an act of (v.n.) ii  
speaking (see above) كَلَّمَ  
a word (1) (n.) كَلَمًا

وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ لَمَّا جَاءَهُمْ  
And a party of them used

to listen to the word of  
Allah then used to change  
it. [2:75]

speaking (2)

قَالَ يٰمُوسَى اِنِّى اصْطَفَيْتَكَ  
عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِى

He said: O Musa! I have  
preferred thee above man-  
kind by My messages and  
by My speaking (unto  
thee). [7:144]

كَلِمَةً <a word (n.) كَلِمَاتُ

(*plu.*) see below

ثُمَّ لَا سَوْفَ تَعْلَمُونَ

Nay, but ye will come to  
know. [102:4]

ك ل م ★

(*perf. 3 p.m. sing.*) ii  
~spoke  
كَلَّمَ يَكَلِّمُ تَكَلَّمَ <  
to speak to  
(*trans*: to pronominals or  
nouns as  
كَلَّمَ اللَّهُ مُوسَى، كَلَّمَهُ، كَلَّمَهُمْ  
(i.e., a double accusative)

(*perf. 3 p.m. sing.*) ii  
speaks  
يَكَلِّمُهُ، يَكَلِّمُهُمْ، يَكَلِّمَانِ  
he speaketh to him, speaks  
to them, or to me respec-  
tively

(*imperf. 2 p.m. sing.*) ii acc.  
that thou speak تَكَلَّمْ

أَلَا تَكَلِّمُوا النَّاسَ

That thou shall not speak to  
mankind. [3:41]

I shall speak acc. ii  
I shall not speak acc. كَلَّمْتُ لَنْ أَكَلِّمَ  
(*pp. 3 p.m. sing.*) ii  
is/are spoken with كَلِّمَ

أَوْ كَلِّمُوا بِهِ الْمَوْتَى

The dead could be spoken  
to. [13:31]

in the sense of (5)  
an order, knowledge, His  
will, *meta*. Christ

إِنَّمَا السَّيِّدُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ

The Messiah 'Isa, son of  
Maryam, is but an apostle  
of Allah, and his word!  
(i.e., born out of his word).

[4:171]

(generally where **كَلِمَةً** is used  
its translation with 'word'  
is preferable)

According to some commen-  
tators **كَلِمَةُ التَّقْوَى** means

the saying: **لَا إِلَهَ إِلَّا اللَّهُ**

in absolute cases it may be  
taken in the sense of His  
might, will, and determina-  
tion.

words (1) (*n. p.*) **كَلِمَاتٍ**

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam learnt from his  
Lord (certain) words.

[2:37]

ordinance (2).

لَا مُبَدِّلَ لِكَلِمَاتِهِ

None can change His words  
(‘words’ mean His comm-  
ands and ordinances).  
(*Tabri*). [6:115]

< words (*b. plu*)

(*sing.*) **كَلِمَةً**

كَلَّا إِنَّهَا كَلِمَةٌ مَوْثِقَاتُهَا

Nay! it is but a word that  
he utters. [23:100]

(saying in the sense of (2)  
a formula)

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَجُذْءٍ

طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Behold thou not how Allah  
hath propounded the simi-  
litude of the clean word, it  
is like a clean tree, its root  
firmly fixed and its bran-  
ches (reaching) unto hea-  
ven. [14:24]

in the sense of a (3)  
‘decree’ or ‘the sentence’

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ

أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ

Is he, then, on whom is justi-  
fied the decree of the  
torment—will thou rescue  
him who is in the fire?

[39:19]

in the sense of an (4)  
agreement

قُلْ يَا أَهْلَ الْكِتَابِ تَمَالَوْا إِلَى كَلِمَةٍ

سَوَاءٍ بَيْنَنَا وَبَيْنَكُمُ

Say: O people of the script-  
ure! come to an agreement  
between us and you.

[3:64]

الكَلِمِ

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً

How many a community that  
dealt unjustly have We  
shattered, [21:11]

as, even as, (*praticle*) كَا  
just as

كَمَا أَخْرَجَ أَبُو بَكْرٍ

As he caused your (first)  
parents to go forth. [7:27]

affixed pronouns of  
2. p. plu. (see LLQ.) كَمْ، كَمَا

ك م م ★

< the sheath or (*n. p.*) أَكَامٌ  
spathe in which the flower  
of a fruit is enveloped

(sing.) كَمْ

وَمَا تَخْرُجُ مِنْ شَعْرَةٍ مِنْ أَكَامِهَا

And no fruits burst forth  
from their sheaths. [41:47]

ك م ه ★

الْأَنَّهُ the blind one from birth

< كَيْهَ يَكْمَهُ (س)

to be blind from birth

ك ن د ★

< very ingrate (*elative*) كَنُودٌ  
(by nature)

★ ★ ★ ★

both of two/ (*particle*) كِنَا  
the twain (*f.*)

both of two/the twain (*m.*) كَلَا

★ ك م ل ★

(*imperf. 3 p. m. sing.*) أَكْمَلْتُ  
I completed

< أَكْمَلْ إِكْمَالًا to iv  
finish, complete,

(*imperf. 2 p. m. plu.*) acc. لَتَكْمِلُوا  
you, in order, to complete

(*act. pic. m. dual.*) كَامِلَيْنِ  
entire, two full, two complete  
ones

(*act. pic. f. sing.*) كَامِلَةً  
entire, a full

★ ★ ك م ★

an interrogative  
conjunctive particle { كَمْ  
how long,  
how many

(followed by مِنْ with the  
genitive):

قُلْ كَذَلِكَ يَبْدُو لِلْأَنْفُسِ كَذِبًا

He will say: how long tarried  
ye in the earth counting  
by years? [23:112]



hide themselves in his ray  
(John Penrice)

ك ن ن ★

(*assim*)  
(*perf. 3 p. m. plu.*) *iv*  
<ye conceal

كَنَّا يَكْنُو كَنَّا وَ كَنُونَا (ن)

to cover

conceal, *iv* أَكْنُو إِكْنَانًا

keep secret, *ix* أَكْنُو

to keep concealed in mind/  
heart

(*imperf. 3 p. m. sing.*) *iv* (*assim*) يَكْنُو  
hideth

مَا يَكْنُو صُدُورُهُمْ

(He knoweth) what their hearts conceal. [27:74]

<a covering (*n. p.*) أَكْنَانٌ

cover (*sing.*) كَنْ

such as a shelter, veil etc. أَكْنَةٌ

a covered one (*pact. pic.*) مَكْنُونٌ  
or a concealed one

ك ه ل ★

الكهف (n.) the cave

ك ه ل ★

كَهْلًا (*acc. (n.)*) <manhood

< كَنَدَ يَكْنُدُ كَنُودًا (ن)

to be ungrateful

relative كَانِدٌ *act. pic.*  
very ingrate by his nature

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Verily man is unto his Lord  
ungrateful. [100:6]

ك ن ز ★

(*perf. 2 p. m. plu.*) كَنَزْتُمْ  
<ye treasured

كَنَزَ يَكْنِزُ كَنْزًا (ض)

to bury in the ground, collect  
and store up, to treasure

(*imperf. 3 p. m. plu.*) يَكْنِزُونَ  
they treasure

(*imperf. 2 p. m. plu.*) تَكْنِزُونَ  
ye treasure

treasure (*v.n.*) كَنْزٌ

ك ن س ★

<those which hide (*n. p.*) الْكَسَّسُ  
themselves (stars)

(*sing.*) كَانِسٌ

<< كَسَرَ يَكْسِرُ كَسْرًا (ض)

to hide behind the haunt (gazelles) (*MJJ.*)

(a name applied to the stars,  
and especially those planets  
which, from their proximity  
to the sun, occasionally

## ك و د ★

(perf. 3 p.m. sing.) w.v. كَادَ  
 <~became nigh, was about to do

Used as an adverb, thus always attached to another verb, denoting: was on the point of e.g. كَادَ يَفْعَلُ  
 he was on the point of doing.

R.F. كَادَ يَكَادُ كَوْدًا (ف)  
 to be well nigh.  
 in Jussive becomes

يَكْدُ and so on.

الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فِرْعَوْنَ مِنْهُ

And those who followed him in the hour of distress after the hearts of a part of them had well-nigh swerved aside. [9:117]

(perf. 3 p.m. sing.) (w.v.) كَادَتْ  
 she had well-nigh ~

(perf. 2 p. m. sing.) كَدْتَ  
 thou hadst well-nigh

(imperf. 3 p. m. sing.) w.v. يَكَادُ  
 has well-nigh

has not well-nigh juss. w.v. يَكْدُ

لَوْ يَكْدُ يَرَاهَا

He hardly can see it. [24:40]

to be of mature age from الْكَهْلُ  
 30 to 60 (Mujj) from 30 to 50 (John.) years old  
 ones are كَهْلٌ plu. كَهْلٌ

## ك ه ن ★

(act. pic. m. sing.) كَاهِنٌ  
 < soothsayer

كَهْنٌ يَكْمُنُ كِهَانَةً (ك)  
 to be priest or soothsayer, to foretell

## ★ ★ ★ ★

Initial letters of Sura كَهْيَمُز  
 Maryam (19th Sura)

## ك ك ب ★

a star (n.) كَوْكَبٌ  
 acc. كَوْكَبًا

< stars (n. p.) الْكَوَاكِبُ  
 (sing.) كَوْكَبٌ

## ك و ب ★

< cups (n. p.) أَكْوَابٌ

a cup (sing.) كُؤْبٌ  
 without a handle (Muj.)  
 beakers (Pic.)  
 goblets (Jid.)

~used with a direct accusative of the predicate, to be something

~with a following perfect to mean: past perfect

~with a following imperfect denotes duration in the past, or progressive past, (الْإِسْتِمْرَارُ) which may be translated in English by 'used to' 'would~'

to belong to ل -

to be qualified for ل مِنْ -

with a following subjunctive مَا كَانَ لِ means ; he was not worthy of~

was, were (1)

(in case the predicate is a collective noun.)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind were one community. [2:213]

وَسَأَلُوهُمُ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ

Ask them of the township that was by the sea. [7:163]

used to (2)

وَقَدْ كَانَ يُوقِظُ النَّاسَ  
يَسْمَعُونَ كَلِمَ اللَّهِ فَيُتَوَكَّرُونَ

A party of them used to listen to the word of Allah, then (used to) change it.

[2:75]

(imperf. 3 p. f. sing.) w v. يَكَادُونَ

<~are well-nigh

used for

(imperf. 3 p. m. plu.) w.v. يَكَادُونَ

they hardly (can) they are well-nigh~not (Jid.)

ك و ر ★

(imperf. 3 p.m. sing.) ii يَكْوَرُ

<~rolls

to roll up, كَوَّرَ يَكْوَرُ يَكْوَرُ

يَكْوَرُ اللَّيْلُ عَلَى النَّهَارِ وَيَكْوَرُ النَّهَارُ عَلَى اللَّيْلِ

He rolleth the night around the day and rolleth the day around the night.

[39:5]

(pp. 3 p. f. sing.) ii كَوَّرَتْ

shall be wound round (the sun)

('Sun' is a feminine word in Arabic)

ك و ن ★

(perf. 3 p. m. sing.)

<~was, existed  
happend, occurred,  
took place

كَانَ

(perf. 3 p. f. sing.)

(a supporting verb of weak verbs group

كَانَتْ

كَانَ يَكُونُ كَوْنًا (ن)

to be, to exist, to happen, to occur, to take place

shall be (5)

أَلَيْسَ يَوْمَئِذٍ لِلْحَقِّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى  
الْكَافِرِينَ عَذَابًا

The dominion on that Day shall be true (dominion), of the Compassionate and it shall be a hard day upon the infidels. [25:26]

Caution! It is not a general rule of the grammar that its derived form should denote the meaning of future tense. It is a Quranic way of expression in case of the Hereafter, the Paradise, the Hell etc., to indicate that what will happen in the Hereafter is a fact beyond doubt, and is as true as a happening of the past that cannot be denied. It is also to be noted that it is not so only in the case of كَانَ but other verbs too are used in past tense for showing surity of the Hereafter.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ  
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

Verily those who believe and do righteous work, unto them shall be gardens of Paradise for an entertainment. [18:107]

وَضَعَّ عَنْهُمْ إِصْرَهُمْ وَ  
الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

And he relieveth them of their burden and the fetters that they used to have on them. [7:157]  
is (3)

قُلْ مَنْ كَانَ عَدُوًّا لِلْأَنْبِيَاءِ فَإِنَّهُ عَدُوًّا  
لِلَّهِ وَالَّذِينَ آمَنُوا  
Say : who is an enemy to Jibrael (Gabriel) : for he it is who hath revealed to thy heart. [2:97]

وَكَانَتْ أُمْرَأَتِي عَاقِرًا

Since my wife is barren [19:5]  
is (as an eternal) (4)  
fact, habitual, for ever

فَقُلْتُ اسْتَغْفِرُوا رَبِّي إِنَّهُ كَانَ غَفَّارًا  
And I said : ask forgiveness of your Lord. Verily He is ever Most Forgiving. [71:10]

وَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ  
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say then : The truth is come and falsehood is vanished, verily the falsehood is ever vanishing. [17:81]

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ

كِتَابًا مَوْفُورًا

Verily the prayer is prescribed unto believers at definite time. [4:103]

(imperf. 3 p. f. dual) w.v.  
the twain (f.) were

كَانَا

(pref. 2 p.m. sing.) w.v.  
thou wert

كُنْتَ

(perf. 1st p. sing.) (w.v.)  
I was/I am

كُنْتُ

(perf. 2 p. m plu.) w.v.  
you are

كُنْتُمْ

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best community.  
[3:110]

(perf. 3 p. f. plu.) w.v.  
they (f.) were/are

كُنَّ

(perf. 2 p. f. plu.) (w.v.)  
you (f.) were/are

كُنْتُنَّ

(perf. 1st p. plu.) (w.v.)  
we were/are

كُنَّا

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا

We are not tormentors until  
We have raised an apostle  
or We have not been  
tormentors. (The word

كُنَّا reveals the sense of  
custom or habit i.e., it is  
not our way of dealing to  
catch people of their sins  
unless We send a warner  
to them.) (refer to verse  
8:67) above. [17:15]

(perf. 3 p. m. plu.) w.v.  
they (m.) were/are,  
they used to

كَانُوا

become (6)

أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

He (iblis) demurred through  
pride and so became a  
disbeliever. [2:34]

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And when heaven will be  
rent asunder and will  
become rosy like unto red  
hide. [55:37]

worthy of suit, (7)  
qualified for

the verb after كَانَ in  
this case will have a ل  
in subjunctive imperfect

مَا كَانَ لِإِبْنِي أَنْ يَكُونَ لَهُ أَسْرَىٰ

It is not for any prophet to  
have captives. [8:67]

is (for completing a (8)  
sentence without having a  
predicate)

وَإِنْ كَانَ دُؤُورُهُ فَنَظَرًا إِلَىٰ مَيْمَرَةٍ

And if the debtor is in  
straitened circumstances,  
then (let there be) post-  
ponement to (the time of)  
ease. [2:280]

(perf. 3 p.m. dual.) (w.v.)  
the twain were/are

كَانَا

(perf. 3 p. f. sing.) w.v.  
is/was/will be (see above  
examples)

كَانَتْ

(imperf. 3 p.m. dual) juss. **يَكُونَا**  
both are/were, both will be

if both be not ~ **إِنْ لَمْ يَكُونَا**

(imperf. 3 p.m. plu.) **يَكُونُونَ**  
they will be

**كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ  
عَلَيْهِمْ ضِدًّا**

Nay, but they will deny their  
worship of them and will  
be (will become) oppo-  
nents unto them. [19:82]

(imperf. 3 p.m. plu.) acc. **يَكُونُوا**  
(that) they are~to be

**رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ**

They are content to be with  
those who stay behind.

[9:93]

(3 p.m. plu.) epl. **لَيَكُونَنَّ**  
they certainly shall be

**وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ  
لَيَكُونُنَّ أَهْدَى مِنْ أَهْدَى الْأُمَمِ**

And they swore by Allah,  
their most binding oath,  
that if a warner came unto  
them they would be more  
tractable than any of the  
nations. [35:42]

acc. { **يَكُونُ**  
(1) (imperf. 2 p.m. sing.)  
acc. { **يَكُونَنَّ**  
(2) (imperf. 2 p.m. sing.)

(imperf. 3 p.m. sing.) nom. **يَكُونُ**  
~is,

~he has been, acc. **يَكُونُ**  
that he may be, in order to be

(com.) **لَيَكُونَنَّ**

ل + أَنْ + لَا = لَيَلَّا

lest, (there) should be

(a particle **أَنَّى**) com. **أَنَّى يَكُونُ**

how (there) can be

~surely shall be **لَيَكُونَنَّ**

**وَلَكِنْ لَمْ يَفْعَلْ مَا أُمِّرَ**

**لَيَسْجَنَ وَلَيَكُونَنَّ مِنَ الضَّعِيفِينَ**

And if he doth not what I  
command him, he shall  
surely be imprisoned and  
he shall surely be of the  
degraded. [12:32]

(3 p. f. sing.) juss. **يَكُنْ**

لم يكن **يَكُنْ**  
was not

**ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِ الْمَسْجِدِ الْحَرَامِ**

That is for one whose family  
was not (dwelt not) near  
the sacred Mosque. [2:196]

would be **يَكُنْ**

a form of **يَكُونُ** in jussive

two final letters **و** and **ن** are

dropped while in the above

form of jussive **يَكُنْ** only

"و" was dropped.

**لَإِنْ يَتُوبُوا إِلَيْكَ خَيْرٌ أَلَهُمْ**

If they repent it would be  
better for them. [9:74]

- same as above *juss.* **يَكُونُ**  
(only 'و' dropped)
- (two letters *juss.* **تَكُ**  
dropped)
- neg. emp.* **يَكُونَنَّ**  
should/be not thou **لَا يَكُونَنَّ**
- acc.* **يَكُونَا**  
(*imperf. 2 p.m. dual, f.d.*)  
you (twain) will be
- (*imperf. 2 p.m. plu.*) *nom.* **يَكُونُونَ**  
ye will be, become
- f.d. acc.* **يَكُونُوا**  
(*imperf. 2 p.m. plu.*) *n.d.*  
that ye may be
- (*imperf. 1st. p. sing.*) *acc.* **أَكُونُ**  
that I am/I may be
- I was not— *—juss.* **لَمْ أَكُنْ**
- I was not— — **لَمْ أَكُ**
- (*imperf. 1st plu.*) *acc.* **يَكُونُوا**  
we are/we were/that we may  
be/become
- (*1st p. plu.*) *juss.* **نَكُنْ**  
so/then we become
- (*1st p. plu.*) *juss.* **نَكُ**  
then/so/and/we are
- we were not **لَمْ نَكُنْ**
- we were not **لَمْ نَكُ**
- (*1st p. plu.*) *epi.* **لَنَكُونَنَّ**  
we shall be
- (*perate. m. sing.*) **كُنْ**  
be ! (thou *m.*)

~may be, might be, will be  
(nominative : 3 p. f. sing.)

رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عَيْدًا

Our Lord ! Send down unto  
us some food from the  
heaven that it may be  
unto us an occasion of  
joy. [5:114]

(*nom. 3 p.m. sing.*—will be)

فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ

Ye shall know whose will be  
the (happy) end of the  
abode. [6:135]

(3 p.m. sing. acc.—to be)

أَيُّوَادٍ أَحَدُكُمْ لِيَكُونَ لَهُ جَنَّةٌ

Would any of you like to be  
for him a garden [2:266]

(2 p. m. sing. nom—thou art  
in or~occupied with)

وَمَا تَكُونُ فِي شَأٍ

إِلَّا أَكُنَّا عَلَيْكُمْ شُهُودًا

Thou art not (engaged) in  
any business....But we are  
witnesses over you. [10:61]

(2 p.m. sing. acc.—thou be-  
come, thou be)

لَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بَيِّنَاتِ اللَّهِ

فَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And be not thou of those  
who belie Allah's signs lest  
thou be of the losers.

[10:95]

place (2)

وَلَوْ نَشَاءُ لَمُكَدِّمُوا عَلَىٰ مَكَانَتِهِمْ

And had We willed, We verily  
could have fixed them in  
their place. [36:67]

ك و ي ★

(pip. 3 p. f. sing) w.v.

&lt;~will be branded

كُوتِي يَكُوتِي كَيْتَا (ض)

to burn, to sear, to cauterize,  
to brand

ك ي ★ ★

so that, (prticle)

in order to, in order that

كَيْ تُسَبِّحَكَ كَثِيرًا

So that we may glorify Thee  
much. [20:33]

(com. part.) كَيْ لَا

in order not to

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ وَبَيْنَ السُّكَّانِ

So that it become not a  
commodity between rich  
among you. [59:7]

(com. part.) كَيْ لَا

lest, in order not to

لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ

That you sorrow not for  
that which you missed.

[3:153]

(perate. f. sing.)

be ! thou (f.)

be ! you (perate m. plu.)

side, place (1) n. p. t.

وَجَاءَهُمُ الْوُجُوحُ مِنْ كُلِّ مَكَانٍ

And the wave cometh unto  
them from every side  
(place). [10:22]

وَاذْكُرْ أَنْ الْإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

And (remember) when We  
prepared for Ibrahim  
the place of the Holy  
House. [22:26]

abode, plight (2)

أُولَٰئِكَ سَاءَ مَكَانًا

Such are in worse plight in  
abode. [5:60]

status. الْمَرْثَلَةُ (Mjj.) &lt;

keep your place (an idio-  
matic expression)

According to Bedawi it is an  
accusative of verb ellipsis

أَرِمْوْا 'remain in'

place, way, (n. p. t.)  
condition (Mjj.)

with an additional ة )

way (1)

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَايِلٌ

O my people go on acting in  
your way verily I am  
going to act (in my way).

[6:135]



اِنَّهُمْ يَكِيدُونَ كَيْدًا

وَ اَكِيدُ كَيْدًا

Lo ! they plot a plot (aga-  
inst thee O Mohammad)  
and I plot against them.  
(Pic.) [86:15-16]

(Ist. p. sing.) epl.

I shall circumvent

وَاللّٰهُ لَكُمۡدِينٌ اَصۡنَاۡمُكُمۡ

And By Allah, I shall circum-  
vent your idols [21:57]

(com.) كِيدُوْنَ

(perate. m. plu.) كِيدُوْا

do plot against

(shortened from كِيْن )

me— كِيدُوْا + فِيْ (com.) كِيدُوْنِيْ

plot against me

a plot acc. كَيْدٌ / الْكَيْدُ / كَيْدًا

(act. pic. m. plu.) الْمَكِيدُوْنَ

(plu. of w.v. كَيْدٌ )

those who are subjected to a  
conspiracy or a plot

اَمْ يُرِيدُوْنَ كَيْدًا فَالَّذِيْنَ كَفَرُوْا هُمُ الْمَكِيدُوْنَ

Do they seek to (lay) a plot?

Then those who disbelieve  
—it is they who shall be  
plotted against. [52:42]

ك ي ف ★

how (particle) كَيْفَ

It is an interrogative particle  
employed to inquire

so that not (com. part.) يَكِيْلًا

لِي لَا يَعْلَمَ بَعْدَ عَلْمِنَا شَيْئًا

So that he knoweth nothing  
after (having had) know-  
ledge. [17:70]

ك ي د ★

(perf. Ist. p. plu.) w.v. كَيْدًا

&lt; we contrived

كَادَ يَكِيْدُ كَيْدًا (ض) (to plot)  
to contrive لِ —

Note : When related to Allah,  
the verb means : he con-  
trived, arranged, manag-  
ed etc. When the verb  
refers to disbelievers and  
their conspiracy it signifies:  
to plot against. Often this  
verb is repeated to say: that  
they did harm to Islam or  
they plotted against Islam  
but Allah persisted their  
acts in the same way as  
they followed.

كَذٰلِكَ كَيْدَ الْيُوسُفَ

Thus we contrived Yusuf.

[12:76]

(imperf. 3 p.m. plu.) w.v. يَكِيدُوْنَ  
they plot

(imperf. Ist. p. sing.) w.v. اَكِيْدُ  
I plot

(perf. 2 p. m. plu.) w.v.  
ye measured

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ

And give full measure when  
ye measure. [17:35]

(perf. 3 p. m. plu.) w.v. viii  
< they take by measure

اِكْتَالًا اِكْتَالًا  
to receive viii  
by measure from

(1st. p. plu.) w.v. viii juss  
we get measure

measuring v.n., w.v.

مُنْعَمًا الْكَيْلَ فَأَرْسِلْ مَعَنَا كَلْبًا

The measuring (of corn) hath  
been denied us, where-  
fore send thou with us our  
brother that (in result) we  
get (our) measure. [12:63]

the vessel in which (n.p.t.)  
things are measured

a camel's load

كَيْلَ بَعِيرٍ

ك ي ن

(perf. 3 p. m. plu.) w.v. x  
< they humbled themselves

to humiliate x  
oneself

<< كَانْ يَكِينُ كَيْبًا (ض)

to humble SS,  
to submit, resign

وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا

Neither did they weakened  
nor were they humbled.

[3:146]

كَلِمَةً

quality of a thing, or its  
condition, or to question  
about the manner in which  
an action has taken or  
may take place.

In the Holy Quran it is often  
used as an exclamatory  
particle to show wonder  
implying a negative sense.

how ! (exclamatory) (1)

وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ تُنْشِئُهَا ثُمَّ تَكْسُوهُنَّ لَحْمًا

And look thou at the bones :  
how We make them stand  
up and clothe them with  
flesh. [2:259]

how ? (2)

(implying negative sense)

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ

How Allah shall guide a  
people who disbelieved  
after their belief ? [3:86]

ك ي ل

(perf. 3 p. m. plu.) w.v.  
they measured

< كَالْ يَكِيلُ كَيْلًا وَ مَكَالًا

to measure,  
to weigh, (ض)  
to compare by measuring

وَإِذَا كَالُوا هُمْ أَوْ ذَرَرْتُمْ يُخْسِرُونَ

And (who) when they mea-  
sure unto them or weigh  
for them, (they) diminish.

[83:3]

## كتاب اللام

would have (2)  
(apodosis of a conditional  
sentence introduced by

لَوْ or لَوْلَا )

لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

If thy Lord had wished, He  
would have (verily) made  
mankind one nation.

[11:118]

لَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمُ بَعْضًا  
لَفَسَدَتِ الْأَرْضُ

If Allah had not repelled  
some men by others the  
earth would have been  
corrupted. [2:251]

(correlative of an oath particle)

تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا

By Allah, Allah hath prefer-  
red thee above us. [12:91]

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لَ verily, truly, (1)  
indeed, surely  
(an intensifying particle)

Note: the pronunciation of ل  
vocalized with *fatha*.

before the predicate of إِنَّ

مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا الْأَنْحُورَ لِيَأْكُلُوا

We never sent before thee a  
messenger but indeed they  
ate food. [25:20]

(or)

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

Verily my Lord is certainly  
the hearer of prayer.

[14:39]

before a subject

لَا أَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

Surely ye are more awful in  
their breasts than Allah.

[59:13]

جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا

He had made for you pairs of yourselves. [42:11]

because of (4)

لِيُتَمَكَّنَ قُرَيْشٌ

For the taming of Qureysh. [106:1]

for the purpose of (5)

(occurs after كَانَ preceded by negative particle)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ

It is not (the purpose) of Allah to leave you in your present state. [3:179]

to become (6)

فَاتَّخَذَ الْوَلَدُ لِرَافِعٍ لِّمَنْ عَدُوٌّ وَاحِدٌ

And the family of Firawn took him up, that he might become for them an enemy and a sorrow. [28:8]

let (do) (7)

(the ل of imperative)

لِيَتَّقِيَ دُوسَعًا مِّنْ سَعَةِ

Let him, who hath abundance, spend of his abundance. [65:7]

(to) (8)

(i.e., as a substitute for إِلَى )

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Because thy Lord inspired her. (i.e., revealed to her) [99:5]

by (3)

(a particle of oath)

لَعَنَّاكَ إِنَّهُمْ لَكُنْ سَكْرَتِهِمْ يَعْمَهُونَ

By thy life (O Mohammad) they moved blindly in the frenzy of the approaching death. [15:72]

indeed, certainly (4)

(introducing a conditional particle)

لَئِنْ أَخْرِجُوا لَا يَخْرُجُوا مَعَهُمْ

Certainly if they are driven out they go not with them. [59:12]

(a preposition)

(denoting possession)

لِلْمَلَائِكَةِ < to, for, (1)

يَلْبِسُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. [2:284]

لِإِسْنِخَانٍ <deserving (2)

وَلِلَّهِ الْوَزْدَةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

And might deserveth to Allah and to His messenger and the believers. [63:8]

in favour of i.e., making (3) owner (Mjzi.) <

do not. (2)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

And slay not the life Allah  
hath made sacred save in  
the course of justice.

[6:151]

★ ل أ ك

&lt; the/an angel (n.) مَلَكٌ / الْمَلَكُ

لَاكَ بِكَ تَكَ (ف)

to send a message (not a  
regular verb)

مَلَكًا

two angles dual. (n.) acc. مَلَكَينِ

angles (n.p.) الْمَلَائِكَةُ

ل أ ل أ

the pearl (n.) acc. اللُّؤْلُؤُ / لُؤْلُؤًا

★ ل ب ب

(n.p.)

الْأَبَابُ

< the hearts, understanding,  
insight, intellectthe heart, (sing.) لُبٌّ  
insight etc.

★ ل ب ث

(perf. 3 p.m. sing.) لَبِثَ

&lt; remained stayed (1)

in (9)

(as a substitute for فِي or place)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

And We shall set balance of  
justice for (i. e., on) the  
Day of Judgement.

[21:47]

on (10)

(substituting for عَلَى )

يَخْرُجُونَ لِلدُّعَاءِ سَاجِدًا

They fall down prostrate on  
their faces adoring.

[17/107]

of, about (11)

(substituting for عَنْ )

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ

أَسِحْرٌ هَذَا

Musa said : Speak ye (so)  
of the Truth when it hath  
come to you ? Is this  
magic?

[10:77]

★ ★ ل ا

not, no (1)

(particle for negative)

لَا النَّفْسُ يَتَّبِعُ لَهَا مَنْ تَدْرِكُ الْقَمَرَ وَلَا

الْيَلُ سَابِقُ الْفَجْرِ

It is not for the sun to over-  
take the moon, nor doth  
the night outstrip the day.

[36:40]

يَقُولُ أَهْلَكَ مَا أَكْبَدَا

He saith. I have destroyed  
vast wealth. [90:6]

<a dense crowd (n.) acc. **لَبَدَا**  
that which is (sing.) **لَبْدَةً**  
close packed like a lion's  
mane

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُوا عَلَيْهِ لَبَدًا  
And when the bondman of  
Allah stood calling upon  
Him, they well nigh pressed  
on him, stiffling. [72:19]

ل ب س ★

(*imperf. 3 p.m. plu.*) **يَلْبَسُونَ**  
<they will wear

لَبَسَ يَلْبَسُ لَبْسًا وَكَبُوسًا (س)  
to wear, to put on a garment

وَيَلْبَسُونَ ثِيَابًا خَضْرَاءَ  
And they will wear green  
robs. [18:31]

(*perf. 1st p. plu.*) **لَبَسْنَا - عَلَا**  
<we made obscured  
لَبَسَ يَلْبَسُ لَبْسًا (ض)  
to dress, cover, envelop, to  
obscure, to confound

(*imperf. 3 p.m. sing.*) acc. **يَلْبِسُ**  
confounds

أَوْ لَيْسَ كُفْرًا  
Or confound you by factions.  
[6:65]

فَلَبَّثَ فِي السِّجْنِ بِضْعَ سِنِينَ

So he (Yusuf) stayed in  
prison for some years.  
[12:42]

delayed not **مَا لَبَّثَ أَنْ جَاءَ** (2)

فَمَا لَبَّثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ  
So he delayed not to bring a  
roasted calf. [11:69]

(*perf. 2 p. m. sing.*) **لَبَّثَ**  
thou stayed

(*perf. 2 p. m. plu.*) **لَبَّثُمْ**  
ye stayed

(*perf. 3 p.m. plu.*) **لَبَّثُوا**  
they stayed

(*imperf. 3 p. m. plu.*) **يَلْبَثُونَ**  
they delay

they delayed *juss.* **يَلْبَثُوا**  
they delayed not **لَمْ يَلْبَثُوا**

(*act. pic. m. plu.*) **لَا يَلْبِثِينَ**  
those who are staying

(*perf. 3 p.m. plu.*) **تَلَبَّثُوا**  
<they delayed

as R.F. **تَلَبَّثَ تَلَبَّثًا**

ل ب د ★

<much, vast (n.) acc. **لَبَدًا**  
**لَبَدَ يَلْبُدُ لُبُودًا (ن)**  
to stick, adhere, to mat  
together, to stick together,  
to become felted

doubt, dubiety (v.n.) لَبَسَ

بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

And they are in dubiety regarding a new creation.

[50:15]

ل ب ن ★

milk (n.) لَبَنٌ

acc. لَبْنًا

ل ج أ ★

(n.p.t.) الْمَلْجَأُ

< the place of refuge

لَجَّ لَبِجًا لِّجْوًا (ف)

to take refuge. retreat, shelter

ل ج ج ★

(assim. v.) لَجَّوْا

(perf. 3 p.m. sing.)

< they persisted

لَجَّ يَلِجُ لَجًّا (ض)

to exceed the limit, to persist

a pool (n.) acc. لَجَّةٌ

very deep (sea) n. (adj.) لَجِيٌّ

ل ح د ★

(imperf. 3 p.m. plu.) iv يَلْحَدُونَ

< they profane (1)

1. to deviate iv اَلْحَدَ اِلْحَادًا

(imperf. 3 p.m. plu.)  
they obscure

acc.

يَلْسُونُ

يَلْسُوا

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا  
عَلَيْهِمْ مَا يَلْسُونُ

Had We appointed an angel  
(as Our messenger) We  
assuredly had made him  
(as) a man (that he might  
speak to them) and (thus)  
obscure for them (the  
truth) they (now) obscure.  
(Pic) [6:9]

Caution: Both the verbs have  
the same trilateral root  
ل ب س; the only difference  
between these two  
occurs in vowelizing as in:

to wear لَبَسَ يَلْبَسُ

to obscure لَبَسَ يَلْسُ

(imperf. 2 p.m. plu.)

ye wear

تَلْبَسُونَ

وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا

And derive the ornament that  
ye wear [35:12]

(imperf. 2 p.m. plu.)

ye make obscure/confound

تَلْسُونَ

لَوْ تَلْسُونُ الْحَقَّ بِالْبَاطِلِ

Why confound ye truth with  
falsehood. [3:71]

covering, (n.)  
garment, dress

لِبَاسٌ / لَبُؤْسٌ

لَحِقَ يَلْحَقُ لَحَاقًا (س)

to catch up, to reach,

overtake ب -

they have not لَمْ يَلْحَقُوا

reached (or) they have not overtaken

(perf. 2 p. m. plu.) iv

&lt;ye joined

to attach affix اَلْحَقَّ اِلْحَاقًا

(perf. 1st p. plu.) iv

we cause to join

(perate. m. sing.) iv

make join

make me join اَلْحَقْنِي

ل ح م \*

flesh (n.) لَحْمٌ

flesh acc. لَحْمًا

(sing.) لَحْمٌ &lt;fleshes لَحُومٌ

ل ح ن \*

<The mode of speech, (n.) لَحْنٌ  
oblique pronunciation. الْقَوْلُ -

to speak with a لَحْنًا (س) لَحْنًا

mode showing speaker's inner feeling contrary to the obvious meaning of the word

Note: The word is used in the H. Q. in this meaning

from that which is lawful

and right to incline اِلَى -

to put to a perverted فِى -

use, to act profanely

وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ

And leave alone those who profane His names. [7:180]

they incline اِلَى

لِسَانُ الَّذِي يُلْحِدُونَ لِلَّهِ اَعَجَبٌ

The speech of him unto whom they incline is foreign. [16:103]

profanity (v.n) iv اِلْحَادٌ

<place of (n.p.t.) viii اِلْتَجَادٌ  
refugeto take refuge, viii اِلْتَجَادَ اِلْتِجَادًا  
shelter

ل ح ف \*

(v.n.) iv. acc. اِلْحَاقًا

&lt;(with) importunity

to persist, اَلْحَفَّ اِلْحَاقًا  
demand with importunity.<< لَحَفَ يَلْحَفُ لِحَافًا (س)  
to cover with a cloak

ل ح ق \*

(imperf. 3 p.m. plu.) (juss.) يَلْحَقُوا

&lt;they reach



## ل د ي ★

(a particle for place or preposition) at, near, presence, from.

This particle of place (that is called by some grammarians as preposition) has usage as **لَدُنْ** does; but the latter requires no preceeding particle **مِنْ** thus:

at the door **لَدَى الْبَابِ**

in our presence **لَدَيْنَا**

with him **لَدَيْهِ**

with them **لَدَيْهِمْ**

my presence **لَدَى**

## ل ذ ذ ★

(*assim v*)

(*imperf. 3 p. m. sing.*)

< ~ find sweet

to be sweet, **لَذَّ يَلْذُ لَذَآذًا (ن)**,  
delicious, delightful, pleasant, gratify the senses

**وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ**

And therein is all that souls desire and eyes find sweet.  
[43:71]

delicious (n.) **لَذَّةٌ**

but there are other significances of the word which may be seen in dictionaries.

## ل ح ي ★

beard (n.) **يَلْبَتَةُ**

**لَا تَأْخُذْ بِلِحْيَتِي**

Hold me not by my beard.

[20:94]

## ل د د ★

most contentious (*elevate.*) **لَدَّ**

**وَهُوَ الَّذِي يُضَاهِمُ**

He is the most contentious of adversaries. [2:204]

contentious *acc.* **لَدَّا**

## ل د ن ★

from presence (a particle of place or preposition) **لَدُنْ**

always preceeded by **مِنْ** <

from **مِنْ لَدُنْ**

from thy presence **مِنْ لَدُنْكَ**

from our presence **مِنْ لَدُنَّا**

from his presence **مِنْ لَدُنْهُ**

from me **مِنْ لَدُنِّي**

*interrogative particle*

**verb**

**пропону**

= 1.5

written combined  
as one word.

★ ل س ن

**a tongue (1) (n.)**

(as a vocal instrument)

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

Stir not thy tongue herewith  
to hasten it [75:16]

language (2)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ  
لِيُبَيِّنَ لَهُمْ

**And We never sent a messenger save with the language of his folk, that he might make (the message) clear. [14:4]**

speech (3)

وَإِخِي هُرُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ

**My brother Haroon (Aaron) is more eloquent than me in speech, therefore, send him with me. [28:34]**

★ ب ز ل

(act. pic. m. sing.)

<plastic sticking (*Pic.*)

كَرَبَ يَلْبُزُ لُبُزًا (س)  
to stick, adhere, to be fixed firmly

★ م ز ل

(perf. 3 p.m. sing.) iv

$\sim$  kept fixed

< الزم iv إلزاماً

to keep fixed, to join, to  
associate

to cling, (س) لَزِمَ لَزِمًا  
adhere, belong, attend

وَالْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ

He kept them fixed on the  
way of piety. [48:26]

(*perf. 1st p. plu.*) *iv*

we have fastened

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ

And every man We have festened his action round his neck. [17:13]

(*imperf. 1st p. plu.*) *iv*

we make adhere

أَنْزَلْنَاهُمْ مَكُوهًا وَأَنْزَلْنَا لَهُمْ كِرْهُونَ

Shall We make you adhere to  
it while ye are averse  
thereof. [11:28]

flame (n.) لَظَى  
(fire of the Hell)

ل ع ب ★

(imperf. 1st p. plu.) تَلْعَبُ  
< we jest (1)  
(opp. to be serious)

لَعِبَ يَلْعَبُ لَعِبًا (س)  
to disport, droll (baby),  
to play, to jest, pastime  
(in an unserious thing)

(3 p.m. sing.) juss. يَلْعَبُ  
~(may) play

(imperf. 3 p. m. plu.) يَلْعَبُونَ  
they jest

they may jest (juss.) يَلْعَبُوا  
(i.e., leave them jesting)

play, playing (n.) لَعِبٌ

(act. pic. m. plu.) acc. لَاعِينَ  
those who play

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِيَعْبُدُنَا

And We created not the  
heaven and the earth and  
all that is between them  
in play. [21:16]

ل ع ل ل

perhaps, may be, (particle) لَعَلَّ  
it is hoped, to be haply

According to the grammarians  
the word is termed as a  
'resemble verb' like أَنَّ

renown (4)

(when it is possessed by صِدْقٌ)

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا أَلْسِنًا  
صِدْقٍ عَلَيْهِمْ

And We gave them Our me-  
rcy and assigned to them  
a high and true renown.

[19:50]

< tongues (n. p.) أَلْسِنَةٌ

(sing.) لِسَانٌ

(Note : In plural case this  
word is used only in the  
meaning of tongues.)

ل ط ف ★

(و) اِسْتَلْفَفَ (parate. 3 p.m. sing.) v

< let him be courteous

تَلَفَّتَ تَلَفُفًا  
to be polite and courteous

<< تَلَفَّتْ يَلْفُفُ لَفَافَةً (ك)  
to be delicate, dainty, grace-  
ful

اللطيف  
one of the attributive  
names of Allāh: The Subtle

subtle acc. لَطِيفًا

ل ظ ي ★

(imperf. 3 p. f. sing.) w.v. v. تَلْفَى  
< ~ flamed, blazed

to blaze, fiercely v. تَلْفَى

<< لَظَى يَلْظَى لَظًى (س)  
to blaze

(*imperf. 1st p. plu.*)  
we curse

نَلْنٰ

(*perate m. sing.*)  
may Thou (Our Lord) !  
curse (*i.e.*, deprive (them)  
of Thy mercy)

اَلَنْ

(*3 p.m. sing.*) *pp.*  
was cursed

لَعِنَ

(*2 p. m. plu.*) *pp.*  
they have been cursed

لَعِنُوا

curse (*n.*) *acc.*

لَعْنًا / لَعْنًا

curse (*n.*)  
(used as if possessed to الله  
as Allah's curse  
or لَعْنِي my curse)

لَعْنَةً

(*act. pic. m. plu.*)  
<those who curse  
(*sing.*) لَاعِنٌ

الْاَعِثُونَ

(*pact. pic. m. plu.*) *acc.*  
accursed ones

مَلْعُونِينَ

(*pact. pic. f. sing.*)  
an accursed one (*f.*)

الْمَلْعُونَةُ

لَعْنَتْ see ع ن ت

لَعْنَتْ

ل غ ب ★

<weariness (*v.n.*)  
لَفَبَ يَلْفَبُ لَفْبًا وَ لَفْبًا (ف)  
to be greatly fatigued

لَفُوبٌ

ل غ و ★

(*perate. m. plu.*)  
drown the hearing

اَلْفَوْ

used by affixed pronoun as

لَعَلَّكُمْ، لَعَلَّكَ، لَعَلَّ، لَعَلَّه

in other cases

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

What can convey (the know-  
ledge) unto thee ! It may  
be that the Hour is nigh.

[33:63]

(Note: A number of com-  
mentators have observed  
that the particle لَعَلَّ in  
this verse is a substitute  
for مَنْ *i.e.*, an interroga-  
tive particle, thus the  
meaning of the verse is:  
what can make you know  
that the hour is nigh ?  
In this case 'what makes  
you know ?' مَا يُدْرِيكَ  
is an answer (*Mjj.*)

ل ع ن ★

(*perf. 3 p.m. sing.*)  
<~has cursed

لَعَنَ

to curse (ف) لَعَنَ لَعْنًا  
down, execrate, to deprive  
one of His mercy

(*perf. 3 p. f. sing.*)  
hath cursed  
(*i.e.*, a group, nation etc.)

لَعْنَتْ

(*perf. 1st p. plu.*)  
we cursed

لَعْنَا

(*imperf. 3 p.m. sing.*)  
~curses

يَلْعَنُ

to turn *viii*, **الْفَتَّ النَّفَا**  
around  
to look back

ل ف ح ★

(*imperf. 3 p. f. sing.*) **تَلَفَّتْ**  
< ~ burns  
**لَفَّ يَلْفُفُ لَفًّا (ف)**  
to burn, scorch

ل ف ظ ★

(*imperf. 3 p. m. sing.*) **يَلْفِظُ**  
< ~ uttereth  
**لَفَّظَ يَلْفِظُ لَفْظًا (ض)**  
to cast forth, to utter

ل ف ف ف ★

(*perf. 3 p. f. sing.*) *viii* **الْفَتَّ**  
< ~ heaped  
**الْفَتَّ النَّفَا** - *viii*, *b*  
to be heaped, to be joined  
(one thing to another)

**وَالْتَفَّتِ السَّائِي بِالسَّائِي**  
And agony is heaped on  
agony. [75:29]

< thick foliage, (*n.p.*) *acc.* **الْفَا**  
densely growing trees  
(*sing.*) **لَفَّ**  
winding, coiling, wrapping,  
enfolding

**لَيْفِي يَلْفِي لَفًى وَ لَاغِيَةً وَ مَلْعَاةً (س)**  
to talk nonsense, to make  
mistakes consciously or  
unconsciously

**لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْعَوَافِيَهُ**  
Heed not this Quran, and  
drown the hearing of it.  
[41:26]

unconsciously spoken (*n.*) **الْفَو**  
word, unintentional  
uttered word (*Rgh.*)

idle talk, (*n.*) *acc.* **لَفْوًا**  
nonsense speech  
(*n. act. pic. f. sing.*) **لَاغِيَةً**  
idle speech

ل ف ت ★

**لَفَا، أَلْفَى** see **ل ف ي**  
(*imperf. 2 p. m. sing.*) *acc.* **تَلَفَّتَ**  
that thou pervert  
**لَمَتَ يَلْمِتُ لَمْتًا وَ لَفْتَةً (ض)**  
to turn aside, pervert

**قَالُوا أَجِئْتَ لَتَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا**  
They said: hast thou come  
unto us to pervert us from  
that (faith) in which we  
found our fathers. [10:78]

in order to **ل** **لِيَلْفِتَنَا**  
pervert **تَلَفَّتَ**  
us **نَا**

(*3p.m.sing.*) *juss. neg.* **(لَا) يَلْفِتُ**  
< let not one turn round

to impregnate لَحَّحَ  
(the female palm tree)

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً

And We send the winds fertilising, and cause water to descend from the sky.

[15:22]

★ ل ق ط

(perf. 3 p.m. sing.) viii القطَّ  
 < picked up, took up

لَقَطَ يَلْقُطُ لِقْطًا (ن)  
to pick up from the ground

to take up, viii **الْتَقَطَ**  
to pick up

(*imperf. 3 p.m. sing.*) viii يَتَّخِذُ  
will pick up, will take up

★ ل ق م

(perf. 3 p.m. sing.) viii  
 < ~ swallowed

to viii التَّمَّ التَّامًا  
swallow a mouthful.

<< لَقَمَ يَلْقُمُ لَقْمًا (ن)  
to clog up, to obstruct

✱ ✱ ✱ ✱

the name of the (p. n.)  
thirty-first chapter of  
the Holy Quran

'Luqman' was a sage. His wisdom is celebrated by

acc. لَفِيفًا / لَفِيفٌ  
(act 2 pic. m. sing.)  
gathered, assembled, crowd

★ ل ف ی

(perf. 3 p.m. dual)(w.v.)iv      أُنْفَا

vi أَنْفُ الْفَاءِ

<< لَفَا يَلْقَوُاْ لَفَوًّا (ن) R.F.,  
to find

(perf. 3 p. m. plu.) w.v. iv  
they found

(perf. 1st p. plu.)(w.v.) iv      أَلْفَيْنَا

★ ل ق ب

titles, nicknames (*n. p.*)      الْأَلْقَابُ  
(*sing.*)      لَقَبٌ

★ ل ق ح

<fertilising (n. p.)  
(b. p. of لَوَائِح )

لَقَحَتْ (الأنثى) تَلْقَحُ لِقَاحًا وَلَقْعًا (ف)  
become pregnant.

the winds are described as pregnant by way of resemblance as they bear drops of water and carry it to a place where it rains (Mij.)

we found (2)

لَقَدْ نَجَّيْنَا مِنْ سَفَرِنَا هَذَا نَصَبًا

Verily we have found fatigue  
in this our journey.

[18:62]

(imperf. 3 p.m. sing.) w.v.  
will find

(he will find it يَلْقَاهُ )

will incur (3) f.d. juss w.v.

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And whosoever shall do this  
shall incur the meed (Jid.)  
shall commit a crime (Mjj.)  
shall pay the penalty (Pic.).

[25:68]

f.d. acc. w.v.  
(imperf. 2 p.m. plu.)

<ye met

before ye met it قَبْلَ أَنْ تَلْقَوْهُ

(imperf. 3 p.m. plu.) w.v.  
they shall meet

(act. pic. m. sing.) w.v.

<meeter, founder, one  
who will meet

possessed to pronoun لَاقِبَةٌ

(perf. 3 p.m. sing.) w.v. ii  
<caused to receive

to make ii, لَقِيَ تَلْقِيَةً

SS to receive, or meet, to  
shed over, cast upon

وَلَقَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

And shall cause them to  
meet. [76:11]

Arabs. He was known  
even in the Jahiliyah period  
as a sage. Luqman is the  
name of two, if not three,  
persons famous in Arabian  
traditions. The first was  
of the family of Ad. The  
name of the second Luqman  
called 'Luqman the sage'  
occurs in the Quran...  
According to Masudi he  
was a Nubian freedman  
who lived in the time of  
David (Jid.) EBr, XIV. p.  
487.

ل ق ي ★

(perf. 3 p.m. dual.) w.v.  
they (twain) met (1) لَقِيَا

لَقِيَ يَلْقَى لِقَاءً وَ لِقَاءً (س)  
to meet, to come across, to  
experience, undergo, suffer,  
endure

(perf. 3 p.m. plu.) w.v.  
they met, faced, came across لَقَوْا

وَالَّذِينَ آمَنُوا وَالَّذِينَ آمَنُوا

When they meet with those  
who believe, they say: we  
believe. [2:14]

(perf. 2 p.m. plu.) w.v.  
ye met لَقِيتُمْ

(when ye meet إِذَا لَقِيتُمْ )

(perf. 1st. p. plu.) w.v.  
we met لَقِينَا

(*pref. 3 p.m. sing.*) w.v. iv.  
flung down (1)

فَالْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

Then he flung down his staff  
and lo! it was a serpent  
manifest. [7:107]

has cast (2)

وَالْقَىٰ فِي الْأَرْضِ دَوَاسِيَّ أَنْ تَبِيدَ بِكُمْ

And He hath cast into the  
earth firm hills that it  
quake not with you.

[16:15]

offered (3)

وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ كَسَتْ مُؤْمِنًا

And say not unto one who  
offereth you peace! thou  
art not a believer. [4:94]

cast forth (suggestions), (4)  
proposed

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا

إِذَا اسْمَعَىٰ أَلْقَىٰ الشَّيْطَانُ فِي أُمْنِيَّتِهِ

And We have sent before thee  
no apostle or prophet but  
when he read the Satan  
cast forth (suggestion) in  
respect of his reading i.e.,  
in the mind of his unbelieving  
hearers (*Jid.*). [22:52]

Never sent We a messenger or  
a prophet before thee but  
when he recited (the message)  
Satan proposed (opposition)  
in respect of that

أَلْقَىٰ

(2 p. m. sing.) pip.w.v. ii  
thou art receiving,  
thou art gifted

وَإِنَّكَ لَطَقَىٰ الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

And verily thou art gifted  
with (or thou art receiving)  
the Quran from the  
presence of One Wise,  
Aware. [27:6]

(3 p. m. sing.) pp. w.v. ii  
is granted, gifted, blessed by  
*lit*: it is shed upon

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا

But none is granted it save  
those who are steadfast.  
[41:35]

(3 p. m. plu.) pip. w.v. ii  
*lit.* they will be made receiving  
i.e., they will meet

(*imperf. 3 p. m. plu. jacc. w.v. iii*)  
they meet

فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ

الَّذِي فِيهِ يُصْعَقُونَ

Then let them be till they  
meet their day, in which  
they will be thunder-  
stricken. [52:45]

meeting v.n. iii لِقَاءٌ

(This verbal noun لَاقَى) لَاقَى

from stem iii has occurred  
as antecedented to the  
name of Allah, رَبِّهِ or to  
يَوْمَهُم or to a pronoun as  
(لِقَائِهِ and لِقَاءَنَا)



(perf. 1st p. sing.) w.v. iv **أَلْقَيْتُ**  
I endued, I cast

وَأَلْقَيْتُ عَلَيْكَ عَجْنَةً رَتَقِي

I cast on the love from Me  
(Jid.). I endued thee with  
love from Me (Pic.).

[20:39]

(perf. 1st p. plu.) w.v. iv **أَلْقَيْنَا**  
we cast (1)

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ

وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ

And We have cast among  
them enmity and hatred  
till the Day of resurrec-  
tion. [5:64]

we set up (2)

وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً ثُمَّ أَنَابَ

And We set up upon his  
throne a (mere) body, then  
did he repent. [38:34]

we placed (3)

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ

And the earth have We spread  
out and placed therein  
firm hills (Pic.) (Jid. cast  
thereon) [15:19]

(imperf. 1st p. sing.) w.v. iv **سَأَلْتِي**  
I will throw

w.v. iv acc.

(imperf. 2 p.m. sing.) **تَلْقَى**

(that thou) throw

(imperf. 2 p.m. plu.) w.v. iv **تَلْقَوْنَ**  
ye give

which he recited thereof.  
(Pic.)

gave (5)

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ  
أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Lo! therein verily is a remin-  
der for him who hath a  
heart, or giveth ear with  
full intelligence. [50:37]

tendered (6)

يَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ

وَلَوْ أَلْقَى مَعَاذِيرَهُ

Oh, but man is a telling wit-  
ness against himself,  
although he tenders his  
excuses. [75:14,15.]

(perf. 3 p. f. sing.) w.v. iv **أَلْقَتْ**  
has cast forth

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

And (the earth) shall cast-  
forth that which is therein  
and shall become empty.  
[84:4]

(perf. 3 p. m. plu.) w.v. iv **أَلْقَوْا**  
they threw

(perate. m. sing.) w.v. iv **أَلْقَا**  
throw

قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ

He said: throw! and when  
they threw they cast a  
spell upon the people's  
eyes. [7:116]

(3 p. m. sing.) pp. iv, w.v.  
is thrown

were flung (1)

وَالَّذِي تَخْرِقُ سَجْدِينَ

And the magicians flung prostrate. [7:120]

is thrown (2) إِلَى <

إِنِّي أَلْقَيْتُ إِلَيْكَ كِتَابًا كَرِيمًا

There hath been thrown unto me a noble letter. [27:29]

set upon (3) عَلَى <

تَلَوْنَا إِلَيْكَ عَلَيْهِمْ أَسْجُودًا مِّنْ ذَهَبٍ

Why, then have the armlets of gold not been set upon him. [43:53]

(3 p.m. plu.) pp. iv, w.v.  
they are flung

(3 p.m. sing.) pip. iv, w.v.  
~ is thrown down

(2 p. m. sing.) pip. iv, w.v.  
thou will be thrown down  
or will be cast (into~)

(perf. 3 p.m. sing.) v, w.v.  
received (1)

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam received from his Lord words (of revelation). [2:37]

(imperf. 2 p.m. plu.) v, w.v.  
<ye publish (2)

one of two مَاءً from  
is dropped تَسْقُطُونَ

أَلْقَى

تُلْقُونَ إِلَيْهِمُ الْمَوَدَّةَ

Ye give them friendship.

[60:1]

iv, w.v. juss.

(3 p. m. sing.)

لَيْقِي (لَيْقِيهِ)

let throw

فَتُلْقِيهِمُ الْبُيُوتُ التَّلَاحِلَ

Then the river shall throw him on the bank. [20:39]

(imperf. 3 p.m. sing.) iv, w.v.  
proposes, casts

يُلْقِي

(imperf. 3 p.m. plu.) iv, w.v.  
they throw

يُلْقُونَ

w.v. acc.

(imperf. 3 p.m. plu.) iv,  
they offer

يُلْقُوا

(imperf. 1st. p. plu.) iv, w.v.  
we cast

نَلْقَى

we shall cast سَلْقَى

(perate. m. sing.) iv, w.v.  
cast ! throw (thou) !

أَلْقِ

(perate. m. duel) iv, w.v.  
throw (you twain) !

أَلْقِيَا

(perate. m. plu.) iv, w.v.  
cast (you) !

أَلْقُوا

iv, w.v.

(perate. neg. m. plu.)

<cast not (O you men)

< ب

(perate. f. sing.) iv, w.v.  
cast (thou f.) !

أَلْقِي

فَالْقَيْوُفَ فِي الْبُيُوتِ

Then cast him in the river.

[28:7]

(Ap-der m. sing.) iii, w.v.  
lit. one who meets

(Ap-der. m. plu.) f.d. iii, w.v.  
those who meet

< acc. مَلَاقِي

مَلَاقَوْهُ، مَلَايِهِ، مَلَايِكُمْ

i.e., antecedent to pronouns

[According to the Arabic  
phrase, if مَلَاقِي is used, it is transla-  
ted as 'should have to meet']

(Ap-der. m. plu.) iv, w.v.  
casters

acc.

(Ap-der. f. plu.) iv, w.v.  
those (f.) who bring down

(Ap-der. m. dual.) v, w.v.  
the two receivers

★ ل م ح

< a twinkling v.n.

لَمَحَ بَلَعًا لَهَا (ف)

to shine, gleam, sparkle (star  
or lighting)

★ ل م ز

(imperf. 3 p. m. sing.)

< ~ defames (or) traduce

لَمْ يَلِزْ لَمْزًا (ض)

a sign with the eye, to  
traduce, to defame (back-  
biting etc.)

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

When ye were publishing it  
(or) when ye welcomed it  
with your tongues.

[24:15]

(imperf. 3 p.m. sing.) v, w.v.  
receives يَتَلَقَّى

إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيمِينَ

When the two receivers rece-  
ive (him) seated on the  
right hand and on the left.

[50:17]

(imperf. 3 p. f. sing.) v, w.v.  
~ meet, will meet تَتَلَقَّى

لَا يَحْزَنُهُمُ الْفَرَقُ الْأَكْبَرُ وَسَتَلْقَاهُمْ أُنْمَلِكَةً

The Supreme Horror will not  
grieve them, and the angels  
will meet them. [21:103]

(perf. 3 p.m. sing.) viii, w.v.  
< ~ met التَّلَاقُ

to meet viii التَّلَاقُ التَّعَادُ  
face to face

(perf. 3 p. f. dual.) viii, w.v.  
(the twain) met التَّفَقَّاهَا

(perf. 2 p.m. plu.) viii, w.v.  
ye met التَّقَبُّمُ

viii, w.v.  
يَلْتَقِيَانِ

(imperf. 3 p.m. dual)  
(the twain) meet

towards n.w.v. يَلْتَقَا

meeting v.n. iii, w.v. التَّلَاقُ

the Day of meeting يَوْمُ التَّلَاقِ

(Note: the literary meaning of **يَأْكُلُونَ** is ye eat; **أَكَلًا** eating; **أَتًا** altogether; but the real sense of the verse is that which is given above)

unwilled offence (n.)

that is near, hence small faults, as those which are nearer to sins

not (a particle)

Always proceeds imperfect tense to denote the negative meaning of a perfect (past tense) and takes the following form of imperfect in genitive, (see details in LLQ or any grammar's book).

when, after that, (a particle) used when speaking of past events, also used as

إِنْ كُلُّ نَفْسٍ لَّنَّاءٍ عَلَيْهَا حَافِظٌ

No human soul but hath a guardian over it. [86:4]

★ ★ ★ ★

not, by no means (a particle) (governs imperfect in the subjunctive case with future significance)

★ ل ه ب

the flame (n.)

لَمْ

لَمْ

لَمَّا

لَنْ

اللَّهَبُ

(imperf. 3 p.m. plu.) يَلِيزُونَ  
they defame or traduce

(perate. neg. m. plu.) لَا تَلِيزُوا  
(O men) defame not!

لَمَزَةٌ traducers (b. plu.)

★ ل م س

(perf. 3 p.m. plu.) لَمَسُوا  
<they touched

لَمَسَ بِلَيْسٍ لَمَّا (ض)  
to touch, feel, iii, seek, enquire after

فَكَسَوْهُ بِأَيْدِيهِمْ

They could feel it with their hands. [6:7]

(perf. 1st. p. plu.) لَمَّسْنَا  
we touched or we sought

(perf. 2 p. m. plu.) لَمَسْتُمْ  
ye have touched

(i.e., have had sexual intercourse)

(perate. m. plu.) viii لَتَمِسُوا  
seek (you)

★ ل م م

لَمَّا <greedily (v.n.) acc. لَمَّ يَلْمُ لَأ (ن)  
to gather, collect, amass

وَتَأْكُلُونَ الْفَرَكَاتِ أَكْلًا لَمًّا

And ye devour heritages with devouring greed. [89:19]

iv, w.v.

تلهى - عن

(imperf. 3 p. f. sing.)

distracts, beguiles

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

Men whom neither merchandise nor sale beguileth from remembrance of Allah.

[24:37]

w.v. juss.

يُله

(imperf. 3 p. m. sing.) iv,

let (SS) beguile

وَرَهُمْ يَأْكُلُوا وَيَسْتَعْبِدُوا لِيَوْمِهِمُ الْأَمَلُ

Let them eat and enjoy life, and let (false) hope beguile them.

[15:3]

(perf. 3 p. m. sing.) v, w.v.

distracted

تلهى

a plaything, toy, (v.n.)

sport, amusement

لهو

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لُحُوبٌ وَأَلْهَوُا

Naught is the life of the world save a pastime and sport.

[6:32]

pastime of discourse

لهو الحديث

(act. pic. f. sing.)

preoccupied

لايه

ل و ت

no longer (an indeclinable verb or particle)

لَا ت

وَلَا تَحِثُّنَ مَتَانِصَ

It was no longer the time for escape.

[38:3]

ل ه ث

(imperf. 3 p. m. sing.) juss.

~pants

يلهث

&lt; لَهَتْ يَلْهَثُ لَهًا وَ لَهًا وَ لَهًا (ف)

to thirst, to let

the tongue hang out from  
thirst, weariness, fatigue

ل ه م

(perf. 3 p. m. sing.) iv,

&lt; ~inspired

ألهم

to inspire iv, ألهم إلهامًا

&lt; لِمَ يَلْهَمُ لَهْمًا (س، ح)

to swallow

ل ه و

(perf. 3 p. m. sing.) w.v. ألهى (ألها)

&lt; ~distracted, diverted from

to distract iv, ألهى إلهامًا

&lt; لَهَا يَلْهُوَ لَهْوًا (ن)

to play (amusements), pastime

الْتِمَاحُ الْكَاثِرُ

Rivalry in wordly increase  
distracteth you. [102:1]

w.v. juss.

لَا تله

(imperf. 3 p. f. sing.) iv,

let not distract

لَا + تله + تَمْ = لَا تَلْهِيْكُمْ

let not distract you

scorching the skin **لَوَاحَةً لِّلْبَشَرِ**  
(*Jid.*)

It shrivellet the man (*Pic.*)

(Note **بَشَرٌ** signifies man and skin both.)

ل و ذ ★

<hiding them- (*v.n.*) *acc.* **لَوْأَذًا**  
selves slipping away  
privately, act of flying  
for refuge

to take, **لَاذَ يَلْجُؤُا لَوْأَذًا (ن)**  
refuge in surrounding, to  
seek refuge one with another

ل و م ★

(*perf. 2 p.m. plu.*) *w.v.* **لَمَنَّا**  
<ye (*f.*) blamed

to blame **لَا مَ يَلُومُ لَوْمًا (ن)**  
someone for some thing

ye blamed me **لَمَنَّا**

(*imperf. 3 p.m. plu.*) *iv, w.v.* **يَلْتَاؤُمُونَ**  
<they blame each other (self-  
reproaching)

self-blaming, *vi.* **تَلَاؤَمَ**  
blame each other

(*perate. m. plu.*) *w.v.* **لَوْمُوا**  
blame (you)!

(*perate. neg. m. plu.*) *w.v.* **لَا تَلُومُوا**  
blame not (O you)!

blame me not **لَا تَلُومُونِي**  
blame (*n.*) **لَوْمَةٌ**

name of an idol of (*p.n.*) **الْأَلَاتِ**  
the pagan Arabs (details  
may be seen in the *Tafsir*  
*Majidi* P. 27, n. 153)

ل و ★ ★

if (*particle*) **لَوْ**  
(used to introduce a condi-  
tional sentence, see *LLQ*)

ل و ح ★

a tablet (*n.*) **لَوْحٌ**

**بَلْ مَوْكُرَاتٍ مَّجِيدَاتٍ فِي لَوْحٍ مَّحْفُوظٍ**

Aye! it is a recitation glori-  
ous (inscribed) in a tablet  
preserved. *i.e.*, guarded  
from every sort of altera-  
tion or corruption.

[85:22]

**لَوْحٌ مَّحْفُوظٌ** is the depository  
of all the Divine decrees,  
willed events, ordained by  
God (*Jid.*)

tablets (*n.p.*) **الْأَلْوَاِحُ**

<most (*ints. f.*) **لَوَاحَةً**

scorching one

**لَا حَ يَلْوُحُ لَوْمًا (ن)**  
to change and blacken  
**لَا حَتَّ الشَّمْسُ بَشَرَةً**

the sun changed his skin by  
burning heat

and paid no heed to any-  
one (*Pic.*), and recall what  
time ye were climbing (the  
hill) (or running off) and  
would not look back (*Jid.*).

[3:153]

(*imperf. 2 p.m. plu.*) *acc.* تَلَوْنَا  
ye turn back

(*imperf. 3 p.m. plu.*) ب يَلُؤْنَ  
they twist, pervert

يَلُونِ السِّتْرَ الْكِتَابِ

They pervert the book with  
their tongues. [3:78]

distorting, twisting (*v.n. acc.*) بَا

لَيَا السِّتْرَ

Distorting with their tongues.  
[4:46]

ل ي ت ★

(*imperf. 3 p.m. sing.*) *v.w. juss.* يَلِفُ  
< ~diminishes

to deminish لَات يَلِفُ لَنَا (ض)

وَأَن تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِفُ لَكُمْ  
أَحَدٌ مِنَ الْمُشْرِكِينَ

And if ye obey Allah and  
His messenger He shall not  
diminish from you aught.

[49:14]

(a particle of desire) لَبْتَ ، يَا لَبْتَ

I wish, would that, would  
to God !

(*act. pic. m. sing.*) لَامٌ

one who blames others

blaming/accus- (ints. f.) اللَّوَامَةُ  
ing one (soul)

(*pact. pic. m. sing.*) مَلُومٌ  
blamed one

*pis. pic. iv.* مَلِيمٌ  
< one who deserves blame  
to be worthy *iv.* آلَامُ الْإِمَّةِ  
of blame

(*pact. pic. m. plu.*) مَلُومِينَ  
blamed ones

ل و ن ★

colour (*n.*) لَوْنٌ

no verbal root

< colours (*n. p.*) أَلْوَانٌ  
(*sing.*) لَوْنٌ

ل و ي ★

(*perf. 3 p.m. plu.*) لَوَّا  
they avert, turn back  
they avert or

they turn back their heads  
(faces)

تَلَوْنُ (تَلَوْنٌ) *w.v.*  
(*imperf. 2 p.m. plu.*)  
ye look back

لَوَّى يَلْوِي بَا (ض)  
to twist, pervert, turn back  
ye look (لَا تَلَوْنَ)  
not back

إِذْ تَصِيدُونَ وَلَا تَلَوْنَ عَلَى أَحَدٍ  
When ye climbed (the hill)

they are not (f.) لَسْنَ

I am not لَنْتُ

thou are not لَنْتَ

ye are not لَنْتُمْ

ye (f.) are not لَنْتُنَّ

★ ل ي ل

night (n.) لَيْلٌ

the time starting from sun-  
set to the dawnnight (n. with additional) لَيْلَةٌ (تَا)  
(as a unit)nights with f.d. (n.p.) { لَيَالٍ  
(n.p.) { لَيَالٍ

★ ل ي ن

(perf. 2 p.m. sing.) w.v. لَنْتَ  
<thou wast lenientلَاَنْ يَلِينُ لَنَا وَ لَبَانًا (ض)  
to soften, to make tender,  
lenient(imperf. 3 p. f. sing.) w.v. يَلِينُ  
become soft(perf. 1st p. plu.) iv, w.v. اَلْنَا  
we softened

gentle, soft v.n. w.v. لَيِّنًا

palm tree (n.) لَيْتَةً

It is one of those particles  
which like اَنَّ require the  
following noun to be an  
accusative. It takes the  
affixed pronouns as :would that I لَيْتَنِي (لَيْتَ + فِي)   
يَلَيْتَنِي كُنْتُ غُزُوبًا

Would that I were dust.

[78:40]

would that we لَيْتَنَا (لَيْتَ + نَا)

would that it لَيْتَهَا (لَيْتَ + هَا)  
(i.e., death)

يَلَيْتَهَا كَانَتْ الْقَاضِيَةَ

Would that it had been the  
ending i.e., would that  
death had made an end of  
me altogether, and would  
not have brought me to  
this new world. [69:27]

★ ل ي س

(indeclinable verb) لَيْسَ

&lt; ~ is not

It is termed by some modern  
grammarians as 'verb', not  
to be. What resembles this  
'verb' to a regular one is  
that it accepts pronouns of  
perfect, affixed as لَيْسَ  
'thou art not,' and so on.(com.) اَوْ لَيْسَ + وَ لَيْسَ  
is not he

it (f.) is not لَيْسَتْ

they are not (for a group) لَيْسُوا



## كتاب الميم

pronoun :

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْكُونٍ

Thou art not through the  
grace of thy Lord, a mad  
man. [68:2]

(c) when placed before a  
demonstrative noun :

This is not a  
human being. مَا هَذَا بَشَرًا  
[12:31]

Note: مَا is used as a nega-  
tive particle before the  
perfect tense only among  
verbal forms.

an interrogative particle (2)

(a) when placed before a  
demonstrative pronoun :

مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا غُفُونَ

What are these images unto  
which ye are cleaving ?

[21:52]

for مَا after

preposition - عَنْ -

عَمَّا يَسْأَلُونَ

Of what they ask one another.  
[78:1]

or after preposition - لِ -

لِمَ أَذِنْتَ لَهُمْ

Why didst Thou permit  
them. [9:43]

a negative particle (1)

(a) when placed before the  
perfect :

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى

Your companion hath not  
gone astray nor he erred.  
[53:2]

(b) when placed before a

them thou didst tell: I cannot find whereon to mount you. [9:92]

(c) how! to express wonder:

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How constant are they in their strife to reach the Fire! (Pic.) How enduring must they be of the Fire (Jid.). [2:175]

ماء (see) water (n.) م و •

مَاءٌ see أ و ب

مَاجُوجُ (p. n.)

a tribe of barbarians from the borders of Caspian Sea.

Holy Quran mentions Yagog and Magog as both are descendants of Japet son of Noh.

م أ ي ★

one hundred (c. numb.) مِائَةٌ

two hundred (c. numb.) مِائَتَيْنِ

مَأْوًى see أ و ي

مَأْرَبٌ see أ ر ب

مَاعُونٌ see م ع ن

م ت ★ ★

مُتَشَابِهٌ see ش ب •

(b) when placed before a verb:

مَا مَعَكَ أَنْ تَسْجُدَ

What hindereth thee from falling prostrate? [38:75]

(c) followed by ذَا to become مَآذًا

مَا ذَا أَرَادَ اللَّهُ بِهِذَا امْتِلًا

What Allah intendeth by this similitude? [2:26]

conjunctive pronoun (3)

(a) what, whatsoever, as, as much as, as far as:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَادُمْتُ فِيهِمْ

I was a witness of them (as far as) I dwelt among them. [5:117]

(b) that which:

إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ

If they cease that which is past will be forgiven them. [8:38]

(c) what:

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Allah is Seer of what ye do. [8:72]

(d) when:

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ

مَا أُحْمِلُهُمْ عَلَيْهِ

Nor unto those whom, when they came to thee (asking) that thou shouldst mount

(imperf. 1st p. plu.) ii  
we will comfort

(imperf. 3 p. m. sing.) juss. ii  
he will cause to enjoy

(perate. m. plu.)  
provide (you)!

وَمَتَّوْهُمْ

And provide for them.

[2:236]

(2 p. m. plu.) pip.  
ye will be given comfort

(3 p. m. plu.) pip.  
they will be given comfort

(perf. 3 p. m. sing.) v  
<he contenteth himself

to content himself v

In Islamic terminology

signifies a category of Haj in which a pilgrim combines Umra with Haj in the season of Haj.

مَنْ تَمَتَّعَ بِالصَّلَاةِ إِلَى الْحَجِّ

Then whosoever contenteth (lit. didst content himself) with the visit to the pilgrimage (Pic.) whosoever combineth Umra with the Haj (pilgrimage). [2:196]

(imperf. 3 p. m. plu.)  
they enjoy themselves

(imperf. 3 p. m. plu.) acc.

(perate. m. sing.) v  
enjoy (they life)

مُتَرْفٍ see ر ف

مُتَجَرِّأً see ح و ز

مُتَبَرِّئاً see ت ب ر

م ت ع ★

(perf. 1st p. sing.) ii

<I gave comfort,~  
let enjoy life

to make life ii  
comfortable for someone,  
cause to enjoy, give ease,  
make a provision with a  
long life

Note: The verbal noun from 2nd stem **تَمَتَّعَ** is not in use. The verbal noun from R. F. **مَتَاعاً** 'enjoyment' is used in a sentence requiring an absolute object e.g. **يَتَمَتَّعُ مَتَاعاً** 'he will cause you enjoy an enjoyment.'

(perf. 2 p. m. sing.) ii  
thou didst give ease

(perf. 1st p. plu.) ii  
we caused enjoyment

(imperf. 1st p. sing.) juss. ii  
I will content  
or I will give comfort

إِنْ كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا زَيِّنْهَا

فَتَأْتَلِزْنَ بِأَمْتِعَتِكُنَّ

If ye desire the world's life and its adornment, come I will content you. [33:28]

to appear in likeness  
of someone other than  
himself

<< مَثَلٌ يَمْثِلُ مَثُولًا (ن)

to resemble, to be or to look  
like someone, bear a like-  
ness, to irritate

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

We sent unto her Our spirit  
and he took unto her the  
form of a human being  
sound (*Jid.*) he assumed  
for her the likeness of a  
perfect man (*Pic.*). [19:17]

similar, of the kind, (n.)  
resemblance, similarity,  
similitude, likeness, equivalent

مِثْلَانِ *com.* *f.d.* مِثْلٌ + هَا  
two equivalents

مِثْلَيْنِ *com.* *f.d.* مِثْلَانِ + هُمَا  
two equivalents of them

<parable, (n.)  
likeness, similitude

أَمْثَالٌ (plu.)

similitudes (n. p.)

<examples (n.p.)

مَثَلَةٌ (sing.)

a requital or punishment  
that could be shown or re-  
ferred to as exemplary

وَقَدْ خَلَّتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ

While examples have already  
gone forth afore them.

[13:6]

تَمَتَّعُوا (perate. m. plu.) v  
enjoy (yourselves)

اِسْتَمْتَعْتَ (perf. 3 p.m. sing.) x  
<~didst enjoy

اِسْتَمْتَعْتُ اِسْتِمْتَاعًا  
to enjoy, x  
savour, relish

اِسْتَمْتَعْتُمْ (perf. 2 p.m. plu.) x  
ye enjoyed

اِسْتَمْتَعْتُمْ (perf. 3 p.m. plu.) x  
they enjoyed

فَاسْتَمْتَعُوا بِمَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ

Thus they enjoyed their lot  
awhile, so ye enjoyed your  
lot awhile. [9:69]

مَتَاعًا (n.) مَتَاعٌ / المَتَاعُ acc.  
comfort, ease, enjoyment,  
provision

أَمْتِعَةٌ <baggage (n.p.)  
(sing) مَتَاعٌ

م ت ن ★

مَتِينٌ (act. 2 pic. m. sing.)  
<firm, strong, solid

مَنْ يَمُنْ مَتَانَةً (ن)  
to be firm, strong, solid

م ت ع ★

مَتَى (interrogative particle)  
at what time? when?

م ث ل ★

تَمَثَّلَ (perf. 3 p.m. sing.) v  
<~assumed the likeness

enjoy security for their persons, possessions and religious practices.

★ م ح ص

(*imperf. 3 p.m. sing.*) *ii. el.* لِيُطَهِّرَ  
(in order to) purify

to clean *ii. تَمْحِصاً* <  
of what is impure or extraneous, purify

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ  
And that Allah may purge those who believe and destroy the infidels. [3:141]

★ م ح ق

(*imperf. 2 p.m. sing.*) يَمْحَقُ  
<destroyeth

مَحَقٌ يَمْحَقُ مَحَقًا (ف)  
the blot out, efface, annihilate, destroy  
*opp. increase, devolve (Mjj.)*

blighteth (1)  
يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ  
Allah obliterate the usury and increaseth the alms.

[2:276]

destroyeth (2)

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ  
And that Allah may purify those who believe and destroy the infidels. [3:141]

<superior (*relative f.*) الْمُثَلِّ

feminine of أَمْتَلُ (*relative*)

*lit.* closer to perfection, coming nearer the ideal, ideal, *meta.* superior, ideal

وَيَذْهَبَ بِطَرِيقَتِكُمُ الْمُثَلِّ

And to go away with your superior way. [20:63]

<images (*n.p.*) التَّمَاثِيلُ  
(*sing.*) مَثَالٌ

★ م ج د

(*act. 2 pl. m. sing.*) يَجِدُّ  
glorious, great, illustrious

<جَمْدٌ يَجْمَدُ جَمْدًا (ن)  
to be great, illustrious, eminent, glorious, magnified

رَحِمَتْ اللَّهُ ذُرِّيَّتَهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ  
إِنَّهُ حَمِيدٌ مَجِيدٌ

Mercy of Allah and His blessing be upon you, O people of the house. Verily He is Praiseworthy, Glorious. [11:73]

★ م ج س

الْمَجْرُسُ (*n.*)

*i.e.*, the followers of Zoroaster. In Islamic law they are classed with the people of the book, and on payment of Jizya can thoroughly

(imperf. 3 p.m. sing.) w.v. **يَمْحُو**  
abolishes

fd., juss. w.v. **يَمَحْ**  
(imperf. 3 p.m. sing.)  
abolishes

★ م خ ر ★

< ploughing (n.p.) acc. **مَوَاطِرَ**  
(sing.) **مَاطِرَةٌ**

<< **عَمَرَ يَمْحَرُ عَمْرًا (ف)**  
to plough

★ م خ ض ★

(v.n.) **الْمَخَاضُ**  
< pangs of childbirth

**عَفَضَتِ (الْمَرْأَةُ) تَمَضُّ عَضًا (ف)**  
to suffer pangs of childbirth

★ م د د ★

(perf. 3 p.m. sing.) assim. **مَدَّ**  
< hath stretched, didst spread out

to spread, (ن) **يَمُدُّ مَدًّا**  
extend, stretch, prolong

**وَهُوَ الَّذِي مَدَّ الْأَرْضَ**  
And it is He who spread out  
the earth [13:3]

(perf. 1st. p. plu.) assim. **مَدَدْنَا**  
we have spread

★ ل ح م ★

(v.n.) **الْجِدَالُ**

< wrath (Pic.) prowess (Jid.)  
i.e., strength

**عَمِلَ يَمْحِلُ عَمَالًا وَحِمَالًا (ف)**  
to plot against:

when related to Allah means His deep planning and rejection of plots made by men (Mjj.)

★ م ح ن ★

(perf. 3 p.m. sing.) viii **أَمْتَحَنَ**  
< hath proven, disposed

**أَمْتَحَنَ أَمْتِحَانًا**  
to try, examine

<< **عَمَّنْ يَمْتَحِنُ عَمْنًا (ف)**  
to try, test, prove, examine

(perate. m. plu.) viii **أَمْتَحُونَا**  
examine (you)

Then examine  
them (f.).  
[60:10]

★ م ح و ★

(perf. 1st. p. plu.) w.v. **نَحْوًا**  
< we didst disappear, blot  
out

to efface, (ن) **يَمْحُو مَحْوًا**  
blot out, to disappear

extended (2)

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا

And I appointed for him  
wealth extended. [74:12]

(perf. 3 p.m. sing.) *assm. iv* أَمَدًا  
<~hath aided

to help, *iv.* أَمَدًا إِمْدَادًا

assist, aid - هـ، پ -

(perf. 1st. p. plu.) *assm. iv* أَمَدْنَا  
we have aided

*assm. iv. acc.* يُمِدُّ  
(imperf. 3 p. f. sing.)

~aideth  
that he helps

he will aid *assm. iv, juss.* يُمِدُّ

we aid *assm. iv,* يُمِدُّ

(Ap-der. m. sing.) *iv.* يُمِدُّ  
one who helps or approach-  
es with aid

outstretched, *pis. pic. f. ii* مُمَدَّدَةٌ  
stretched forth

aid, help (n.) *acc.* مَدَدًا

term (n.) مُدَّةٌ

فَأَتُوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ

Fulfil their treaty to them  
till their term. [9:4]

ink *acc.* مِدَادًا

★ م د ن

*lit.* the town, the city (n.) الْمَدِينَةُ  
the word has been applied

*assm. v*

يَمْدُدْ

(imperf. 3 p.m. sing.)

halps, extends  
meta. leaves

*el. assm. juss.*

فَلْيَمْدُدْ

(imperf. 3 p.m. sing.)

<may prolong

prolong مَدَّ - لَهْ

(imperf. 3 p.m. plu.) *assm.* يَمْدُدُونَ  
<they plunge further

to strengthen, مَدَّ - فِيْ

they plunge further: where  
this verb takes فِيْ as a  
direct object, it signifies  
an evil (Mjj.)

(imperf. 1st. p. plu.) *assm. v* نَمْدُدْ  
we will prolong

(perate. neg.) *emp.* لَا مَدَّنْ - إِلَى  
<strain not towards

strain مَدَّ

towards إِلَى -

لَا تَسُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْتَهُمْ آثَرًا جَاءَتْهُمْ  
Strain not thine eyes towards  
that which We cause some  
wedded pairs among them  
to enjoy. [15:88]

(3 p. f. sing.) *pp. assm.* مَدَّتْ  
is spread out

(act. pic. m. sing.) مَمْدُودٌ

spread one (1)

And spreading وَظِلِّ مَسْدُودٍ  
shade [56:30]

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

And as far the wall, it belonged to two orphan boys in the town. [18:82]

the city of Thamud (5)

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ

And there were nine of a group in the city. [27:48]

(Wherever **الْمَدِينَةُ** in absolute case is used it means the city of Holy Prophet; and should not be translated as a city or town, but should to be taken as a proper noun; in other places it signifies a city or town).

< cities, towns *n. p.* **الْمَدَائِنُ**  
(*sing.*) **الْمَدِينَةُ**

(i.e., cities of Egypt.)

Madyan (*prop. n.*) **مَدْيَن**  
Now known as Maghair Shu'aib, the city was situated on the Red sea coast of Arabia, south east of Mount Sinai. Madyan was a station on the pilgrim rout from Egypt to Makkah the second beyond Aila.

★ م ر ا

(*act. 2 pic. m. sing.*) *acc.* **مَرِيئًا**

< easy of digestion, wholesome, salutary.

for the following in the H.Q. :

the city of the (1)

Holy Prophet (peace be on him).

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

They say, surely if we return to Madina the mightier shall drive out the meaner (also see 9:101, 120; 33:60) [63:8]

The capital of Egypt (2) in Fir'awns time

إِنَّ هَذَا لَكُرْسُورٌ فِي الْمَدِينَةِ

This is a plot ye have plotted in the city. [7:123]

also see 12:30, the capital of Egypt in the era of Aziz (Potiphar of the Bible. *lit.* the exalted rank (*Jid.*) the name of the city Egypt referred to elsewhere. (*Mjj.*)

Sodom **سُودُومَ** (3)

one of the cities where Lot's people inhabited

وَجَاءَ أَهْلُ الْمَدِينَةِ يَتَّبِعُهُ

And there came the people of the city rejoicing.

[15:67]

the town wherein (4)

a treasure belonging to two boys was buried



فَقَمْنِي أَمْرِي

They are in an affair confused. [50:5]

fire (act. pic. m. sing.) مَارِجٌ

م ر ج ن

coral stone (n.) الْمَرْجَانُ

م ر ح ★

(imperf. 2 p. m. plu.) تَمَرَحُونَ

<ye are joyful

مَرَحَ يَمْرَحُ مَرَحًا فَهُوَ مَرِجٌ

to be joyful, extremely glad, caught by false pride

وَبِمَا كُنْتُمْ تَسْتَكْبِرُونَ

And because ye are petulant. (Pic.) ye had been strutting. (Jid.) [40:75]

(act. pic. m. sing.) acc. x مَرَحًا stultingly

م ر د ★

(perf. 3 p. f. plu.) مَرَدُوا

<they became accustomed, inured

مَرَدَ يَمْرُدُ مَرُودًا (ن) - عَلَا

to be accustomed (in general, the word is used for evil)

مَرَدَ الْإِنْسَانُ أَوْ الشَّيْطَانُ فَهُوَ مَارِدٌ

become obstinately rebellious

مَرَأً بَمَرَأٍ مَرَأً (ف)

to be wholesome (food)

man (n.) الْمَرْءُ

a man nom. امْرَأٌ

gen. امْرِئٍ

acc. امْرَأَةً

<wife, a woman امْرَأَةٌ

my wife امْرَأَتِي

his wife امْرَأَتُهُ

thy wife امْرَأَتُكَ

a woman امْرَأَةٌ

two women امْرَأَتَانِ / امْرَأَتَيْنِ

plural (women) النِّسَاءُ

م ر ج ★

(perf. 3 p. m. sing.) مَرَجَ

~hath loosed

مَرَجَ يَمْرُجُ مَرْجًا (ن) - الدَّابَّةُ

to send cattle to posture, to let loose

مَرَجَ الْبَحْرَيْنِ يَلْتَمِثَانِ

He hath loosed the two seas. [55:19]

(act. 2 pic. m. sing.) مَرِجٌ

<confused

مَرِجَ يَمْرُجُ مَرِجًا (ف، س)

to be uncertain, in doubt, unsettled

مَرَّتْ - يَمُرُّ *assim v*

(*perf. 3 p.m. sing.*)

~passed with

فَلَمَّا تَغَشَّاهَا حَمَلٌ خَفِيفٌ كُنَّزَتْ بِهِ

And when he covered her she bore a light burden, and she passed with it.

[7:189]

(i.e., she moved with it unnoticed; sat, stood, worked usually. According to some commentators such as Ibn 'Abbas (quoted by Zamakhshari) preferred another recitation which suggests that the word is derived from مَرَضَ "doubt, suspicion." Therefore, the verse may be translated as :

اِسْتَمَرَّتْ بِهِ i.e. قَرَّتْ بِهِ

"then she continued with it or was suspected of pregnancy".)

مَرُّوا - يَمُرُّونَ *assim v*

(*perf. 3 p.m. plu.*)

they passed by

يَمُرُّونَ - عَلَى *assim v*

(*imperf. 2 p.m. plu.*)

ye passed by

يَمُرُّونَ - عَلَى *assim v*

(*imperf. 3 p.m. plu.*)

they pass by

يَمُرُّونَ - عَلَى *assim v*  
~passed

passing by v. n. مَرَّ

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى الْيَقَاقِ

(And so are) some of the people of Madinah; they have become accustomed to hypocrisy. [9:101]

froward (*act. pic. m. sing.*)

(*pact. 2 pic. m. sing.*)

rebellious

(*pic. pas. m. sing.*) ii

rendered smooth, floored

قَالَ إِنَّهُ صَرَّحَ مُرَدُّوا مِنْ قَوَارِيرَ

He said: Verily it is a place evenly floored (rendered smooth) with glasses. [27:44]

م ر ر ★

(*perf. 3 p.m. sing.*) *assim v*  
didst pass

مَرَّ يَمُرُّ مَرًّا أَوْ مَرُّوْرًا

to pass, move, pass on, pass

by, on, عَلَى -

pass with بِ -

فَلَمَّا كَشَفْنَا عَنْهُ غُضْرَةَ مَرْكَانَ

لَوْبِدَاغَا إِلَى غُضْرَةِ قَسَّةَ

Then when We removed his harm from him he passed on as though he had never called Us for the harm that touched him. [10:12]

passed by (2)

أَوْكَالَ الَّذِي مَرَّ عَلَى قَرْيَةٍ

Or, the like unto him who passed by a town. [2:259]

**الْمَرَّةُ** means strong of make  
(body of a creature); wise-  
ness, comprehension : the  
word is driven from **إِمْرَأَةٌ**  
entwining and twisting of  
a cable

★ م ر ض

I sicken (*perf. 1st. p. sing.*) **مَرِضْتُ**

**مَرِضَ يَمْرَضُ مَرَضًا (س) فَهُوَ مَرِيضٌ**

to be or become sick, to fall ill

(*act. 2 pic. m. sing.*) **الْمَرِيضُ**  
a sick man

sick men (*b. p. of مَرِيضٌ*)

disease (*n.*) **مَرَضٌ**

ailment, illness *acc.* **مَرَضًا**

★ م ر ي

*w.v. iii* **يُمَارُونَ**

(*imperf. 3 p. m. plu.*)

< they dispute  
*meta.* they debate

to dispute **مَارَى يُمَارِي مَرَاءً**  
concerning a thing

Lo! verily those who debate  
(*lit.* dispute) concerning  
the Hour are in error far  
astray. [48:18]

**وَيَسْتَزِيرُ السَّحَابَ**

It passeth as passing away of  
clouds. [27:88]

(*relative m. assim.*) **أَمْرٌ**

< most bitter

**مَرٌّ يَمْرُ (يَمْرُ) مَرَارَةٌ (ن، ف)**

**فَهُوَ مَرٌّ**

to be bitter *opp.* sweet

*relative* **أَمْرٌ** *i.e.*, extremely  
bitter, unswallowable

**بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ**

Aye! The Hour is their  
appointed term and the  
Hour shall be far more  
grievous and for more  
bitter. [54:46]

(*Ap-der. m. sing.*) **مُسْتَمِرٌّ**  
continuous

once, one time (*n.*) **مَرَّةً**

first time **أَوَّلَ مَرَّةٍ**

twice *n. dual.* **مَرَّتَانِ**

*acc.* **مَرَّتَيْنِ**

repeatedly (*n. plu.*) **مَرَّاتٍ**

(more than two) times

three times **ثَلَاثَ مَرَّاتٍ**

< strong of make, (*n.*) **مَرَّةً**  
vigorous

**الْمَرَّةُ : قُوَّةُ الْخَلْقِ وَشِدَّةُ،**

**وَ الْمَرَّةُ: حِصَافَةٌ**

**الْعَقْلُ وَإِحْكَامُهُ، وَقَدْ جَاءَ**

**هَذَا مِنْ إِمْرَارِ الْخَبْلِ (Mjj./Lis.)**

## ★ م ذ ج

admixture v.n. iii مَزَاجٌ

وَمِزَاجُهُ مِنْ تَسْنِيمٍ

And admixture thereof (will be) of Tasnim. [83:27]

كَانَ مِزَاجُهَا كَافُورًا

The admixture is (like) Camphor. [76:5]

## ★ م ذ ق

(perf. 1st p. plu.) ii مَرَقْنَا

<we dispersed

to disperse, ii مَرَقَ تَمَرِيْقًا scatter

(2 p. m. plu.) pp. ii مَرَقْتُمْ  
ye were dispersed or scattered

(v. mim.) n.p.t. ii مَرَقٌ

<dispersion or time or place of dispersion

According to some commentators the form مَرَقٌ is a noun for place and time but generally it is taken as a verbal noun with initial mim called "masdar mimi."

## ★ م ذ ن

rain cloud (n.) الْمَزْنُ

## ★ م س ح

<wipe (perate. m. plu.) امْسَحُوا

(imperf. 2 p. m. plu.) w.v. iii تَمَارَوْنَ  
ye dispute

اَفْتَسِرُّوْنَهُ عَلٰى مَا يَرٰى

Will ye, therefore, dispute with him concerning that which he hath seen?

[53:12]

(perate. neg. m. sing.) w.v. iii لَا تُمَارَ  
dispute not!

dispute (n.) مِرَاهٌ

(perf. 3 p.m. plu.) w.v. vi تَمَارَوْا  
<they doubted

to doubt vi تَمَارَى تَمَارِيًا

(imperf. 2 p.m. sing.) w.v. vi تَمَارَى  
thou wilt doubt

فَبِأَيِّ آلَاءِ رَبِّكَ تَسْتَأْرَى

Which of Thy Lord's benefits wilt thou doubt? [53:55]

(imperf. 3 p.m. plu.) w.v. viii يَمْتَرُونَ  
<they doubt

to doubt viii اَمْتَارَ

(imperf. 2 p.m. plu.) w.v. viii تَمْتَرُونَ  
ye doubt

w.v. viii, el. لَا تَمْتَرَنَّ  
(perate. neg. m. sing.)  
dubitate not!

w.v. viii, acc. الْمُتَمَرِّينَ  
(Ap-der. m. plu.)  
those who are in doubt

doubt (n.) مَرَبَةٌ

★ م س د

مَسَدٌ <a twisted fibre (n.)

مَسَدٌ يَمَسُدُ مَسَدًا (ن)

to twist a fibre of a cord

pac. pic : مَسَدٌ، مَسَدٌ

فِي جِيدِهَا حَبْلٌ ثَمِينٌ مَسَدٍ

On her neck shall be a cord  
of twisted fibre. [111:5]

★ م س س

مَسَّ (perf. 3 p.m. sing.) assim.

~touched (1)

مَسَّ يَمَسُّ مَسًّا وَ مَيْسًا (ن)

to touch, to pass hand on a  
thing without having any-  
thing in between. This verb  
has been used to signify :  
to befall, to punish, to be  
affected with damage,  
harm, hurt or for sexual  
touch.

وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ

And they said : tribulation  
and prosperity touched  
our fathers. [7:95]

(meta.) befallen (2)

إِنْ يَنْسَخْ قُرْآنٌ مِّنَ الْقُرْآنِ فَحَقٌّ مُّثْلُهُ

If there hath befallen you a  
sore, like thereunto hath  
already befallen (that)  
people. [3:140]

مَسَحَ يَمْسَحُ مَسْحًا (ف)

to pass the hand on anything  
in order to wipe it

مَسَحًا wiping v.n. acc.

فَطَفِقَ مَسْحًا بِالذُّوْقِ وَالْأَعْنَاقِ

And he set about slashing  
(with his sword their)  
legs and necks. [38:33]

(Note : the literary meaning  
of the word is as mention-  
ed above. In translation  
the explanatory sense or a  
figurative expression is  
given).

Messiah, the surname (p.n.) الْمَسِيحُ  
of Jesus, a title of honour,  
lit. the anointed. Notice  
that the Quran fully con-  
cedes the Messiahship of  
Jesus, but not his sonship  
or Godhood etc. (Jid.)

★ م س خ

مَسَخًا (perf. 1st. p. plu.)

<we transformed

مَسَخَ يَمْسَخُ مَسْخًا (ف)

to transform or change the  
shape of a face or body  
to an ugly one

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ

And if We willed surely We  
should transform them in  
their place. [36:67]

وَالَّذِينَ يُسْكُونُ بِأَكْبَابِهِمْ

And those who hold fast by the Book. [7:170]

(perf. 3 p. m. sing.) iv **أَمْسَكَ**  
withhold

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

Who is that (can) provide for you, should He withhold His provision?

[67:21]

(perf. 2 p. m. plu.) iv, el. **لَأَمْسَكَنَّ**  
ye would refrain

(perf. 3 p. f. plu.) iv **أَمْسَنَ**  
they (f.) withheld

(imperf. 3 p. m. sing.) iv **يُمْسِكُ**  
~withholds

(perate. m. sing.) iv. **أَمْسِكَ**  
keep, withhold

أَمْسِكَ عَلَيْكَ زَوْجَكَ

Keep thy wife to thyself (i.e., divorce her not). [33:37]

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

This is Our gift so bestow thou or withhold, without an account. [38:39]

(perate. m. plu.) iv **أَمْسِكُوا**  
retain, keep (ye)

(perate. neg. m. plu.) **لَا تُمْسِكُوا**  
keep not, retain not

retaining. **إِمْسَاكَ**

(Ap-der. m. sing.) iv **تُمْسِكُ**  
withholder

(perf. 3 p. f. sing.) assim. v **مَسَّتْ**  
~touched

assim. v **يَمَسُّ**  
(imperf. 3 p. m. sing.)  
~touches

will touch or befall juss. **يَمَسَّنْ**  
didst not touch **لَمْ يَمَسَّنْ**

assim. v. **تَمَسَّ**  
(imperf. 3 p. f. sing.)  
~toucheth, befalleth

will touch or befall juss. **تَمَسَّنْ**  
didst not touch **لَمْ تَمَسَّنْ**

surely will befall epl. **لَيَمَسَّنَّ**

surely will befall you **لَيَمَسَّنَّكُمْ**

touch (v.n.) **الْمَسُّ**

touch (v.n.) iii **مَسَّ**

(imperf. 3 p. m. dual) vi. **يَمَسَّانِ**  
<the twain touch each other (in the conjugal life)

vi. **تَمَسَّ بَيْنَهُمَا**  
to touch each other  
meta. sexual touching

★ ك س م

(imperf. 3 p. m. plu.) ill **يُمْسِكُونَ**  
<they hold fast

to hold ii **تُمْسِكُ**  
fast, to act without failing what (is) instructed or to refrain

(imperf. 2 p.m. plu.) w.v.  
ye walk

تَمْشُونَ

(perate. m. plu.) w.v.  
walk! (O ye)

امْشُوا

walk, walking (v.n) w.v.

مَشَى

one who (m. sing). ints.  
walks purposely for some-  
thing (in evil sense)

مَشَاءَ

مَتَاذِمْ مَشَاوِيرِ

A defamer, spreader abroad  
of slander. [68:11]

م ص ر ★

prop. noun (1)

مِصْرَ

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَ لِقَوْمِكَ مِصْرَ  
مِصْرًا

And We revealed unto Musa  
and his brother: inhabit  
houses for your people in  
Misr. (Misr is the Arabic  
form of Mizrain, the old  
name for the country of  
Egypt. 'To the Semites the  
country was known as  
Mizrain' (Jid.) [10:87]  
(in the above verse Misr is a  
proper noun)

a common noun, a city (2)

لَا يَبْطِئُ مِصْرًا فَإِنَّ لَكُمْ تِلْكَ الْمَدِينَةَ

Get ye down into a city as  
verily there is for you that  
which ye ask for. [2:61]

(Ap-der. f. plu.) iv  
withholder

مُتَكِّتَاتٌ

(perf. 3 p.m. sing.) x  
withheld, ~ grasped

اِسْتَمْسَكَ

(perate. m. sing.) x  
hold fast!

اِسْتَمْسِكْ

musk (n.)

مِسْكٌ

م س ي ★

(imperf. 2 p. m. plu.) iv  
<ye enter the night

تَمْشُونَ

to enter  
the night

أَمْسَى إِمْسَاءً

evening (n.)

مَسَاءٌ <<

م ش ج ★

<mixtures (n.p.)

إِمْتِجَاعٌ

to mix up (ض)

م ش ي ★

(perf. 3 p.m. plu.) w.v.  
<they walk

مَشَوْا

مَشَى يَمْشِي مَشًى (ض)

to walk, to go, proceed

(imperf. 3 p.m. sing.) w.v.  
~ walks

يَمْشِي

(imperf. 3 p. f. sing.) w.v.  
(she) walks

تَمْشِي

(imperf. 3 p.m. plu.) w.v.  
they walk

يَمْشُونَ

rain (n.) { مَطَرٌ  
acc. مَطْرًا

م ط ي ★

(imperf. 3 p.m. sing.) w.v. v يَتَمَطَّى

< ~ conceiteth

to be conceited v. تَمَطَّى

to stretch, to boast, to ride

<< مَطْلَى يَمَطَّى مَطْلًا (س)

to be extended

م ع ★ ★

with, together (preposition) مَعَ

with, simultaneously with,  
accompanied by, in  
the company of, with

you مَعَهُ with him مَعَكُمْ

with Allah مَعَ اللَّهِ

with her مَعَهَا

and so on

م ع ن ★

< goats (n. p.) الْمَرْءُ

(sing.) مَاعِزٌ a goat

but الْمَرْءُ is common to he

or she, single or plural of  
goats (Lis.)

م ع ن ★

(n. act. 2 pic.) مَعِينٌ

running water

م ض غ ★

lump of flesh, (n.) مُضْغَةٌ

a morsel of flesh,

anything chewed mouthfully

مَضَغٌ يَمَضَغُ مَضْغًا (ن، ف)

to masticate, chew

م ض ي ★

(perf. 3 p.m. sing.) w.v. مَضَى

< ~ gone forth

مَضَى يَمْضِي مَضِيًّا (ض)

to go away, leave, depart, to  
make off, decamp, expire

(perf. 3 p. f. sing.) w.v. مَضَتْ  
gone forth, passed away

(imperf. 1 st. p. sing.) w.v. acc. أَمْضِي  
I shall go on

(perate. m. plu.) v.w. اَمْضُوا  
pass! (ye)

passing away, (v.n) w.v. مُضِيًّا  
to go away

م ط ر ★

(perf. 1st. p. plu.) iv اَمْطَرْنَا  
we rained

(3 p. f. sing.) pp. iv اَمْطَرَتْ  
~ was rained

(perate. m. sing.) iv اَمْطَرَ  
rain down!

(Ap-der. m. sing.) iv نَمِطَرُ  
rain bringer



(act. pic. m. plu.) { مَكِينُونَ  
those who bide  
acc. { مَكِينِينَ

م ك ر ★

(perf. 3 p.m. sing.) مَكَرَ  
<~plotted (1)

to plot, مَكَرَ يَمْكُرُ مَكْرًا (ن)  
to be cunning, to plan a  
scheme

تَدْمَكِرُوا الَّذِينَ مِنْ قَبْلِهِمْ

Surely there plotted those  
before them. [13:42]

schemed (2)

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ مِنَ الْمَكْرِيْنَ

And they (disbelievers)  
schemed and Allah  
schemed (against them);  
and Allah is the best of  
schemers (Pic.) And they  
plotted (to put him, i.e.,  
Jesus to death) and Allah  
plotted (to frustrate their  
plot) and Allah is the best  
of plotters. [3:54]

(perf. 3 p.m. plu.) مَكَرُوا  
they plotted or they schemed

(perf. 2 p.m. plu.) مَكَرْتُمْ  
ye plotted

إِنَّ هَذَا لَمَكْرٌ مَكْرُونٌ

Verily this is a plot ye have  
plotted. [7:123]

common necessities, (n.) مَاعُونٌ  
small kindnesses

م ع ي ★

<entrails (n p.) أَمْعَاءُ

(sing.) الْمِئِى

entrails, intestine, bowel

م ق ت ★

<abhorrence (v.n.) مَقْتٌ

مَقَتَ يَمُقْتُ مَقْتًا (ن)

to hate, detest, abhor

م ك ث ★

(perf. 3 p. m. sing.) w.v. مَكَثَ

<~remained

مَكَثَ يَمْكُثُ مَكْثًا وَ مَكُونًا (ن)

to abide, dwell, remain, wait  
(in a place)

فَكَثَّكَ عَزْرَ بَعِيدٍ

He was not long in coming.

[27:22]

(imperf. 3 p. m. sing.) يَمْكُثُ

~lasts, remains

bide!, (perate. 2 p.m. plu.) اَمْكُثُوا

wait (in this place)

مَكَثٌ

اِنْتَقِرَاهُ عَلَى النَّاسِ عَلَى مَكْثٍ

That thou mayest recite unto  
mankind with delay (i.e.,  
with slow deliberation).

[17:106]

(act. 2 pic. m. sing.) **مَكَّنَ**  
 < established one  
 to have **يَمَكِّنُ مَكَانَةً (ك)**  
 power with, **عِنْدَ** -  
 to be strong, powerful  
 meta. to be influential  
 (perf. 3 p.m. sing.) ii **مَكَّنَ**  
 < ~hath established  
 to strengthen, **يَمَكِّنَا**  
 consolidate, establish firmly

قَالَ مَا مَكَّنِي فِيهِ رَبِّي خَيْرٌ

He said better is that wherein  
 my Lord hath established  
 me. [18:95]

(Note: the real form of the  
 word was supposed to be  
**مَكَّنَى** i.e., **مَكَّنَ + فِي** but  
 the rule of assimilation has  
 worked to join double  
 nouns).

(perf. 1st. p. plu.) ii **مَكَّنَّا**  
 we have established

ii e.p.l. **يَمَكِّنَنَّ**  
 (imperf. 3 p.m. plu.)  
 he shall surely establish

(perf. 3 p.m. sing.) iv **أَمَكَّنَ**  
 < ~gave power  
 to have iv, **أَمَكَّنَا**  
 or to give power **مِنْ** -  
 (tras. and intras.)

فَقَدْ خَانَ اللَّهَ مِنْ قَبْلُ فَأَمَكَّنَ بِهِ  
 They betrayed Allah before,  
 and He gave (thee) power  
 over them. [8:71]

(perf. 1st. p. plu.) **مَكَّرْنَا**  
 we plotted

(imperf. 3 p.m. sing.) **يَمَكِّرُ**  
 plots

(imperf. 3 p.m. plu.) **يَمَكِّرُونَ**  
 they plot

(imperf. 3 p.m. plu.) el. **لِيَمَكِّرُوا**  
 in order to plot

plot (1) (n.) **مَكْرٌ**

إِنَّ هَذَا لَمَكْرٌ مَكْرُونٌ

Verily this is a plot ye have  
 plotted. [7:123]

contrivance (2)

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Are then they secure against  
 the contrivance of Allah?  
 And none feeleth secure  
 against the contrivance of  
 Allah except the people  
 who are losers. [7:99]

cunning (talks) (3)  
 or sly (talk)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ

Then when she heard their  
 cunning (talk) she sent for  
 them. [12:31]

plotters (act. pic. m. plu.) **الْمَاكِرِينَ**

م ك ن ★

الْمَكَانُ see م ك و ن

الْمَكَاةُ see م ك و ن

full (n.) h.v.

مَلَأَ

earthful gold مَلَأَ الْأَرْضَ ذَهَبًا

<chiefs, leaders (n. p.)  
(no singular from this root.)

According to *Lisanul Arab*

and Raghib the word مَلَأَ

signifies fulness, therefore, the leader or chief fill the eyes of people with awe and their hearts with attraction, consequently

V.I.Ps. are called مَلَأَ  
angels مَلَأَ الْأَعْلَى

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مَلَأَتْ مِنْهُمُ الْأَرْضَ

Bethinkest thou not of the chiefs (or leaders) of Israel after Musa. [2:246]

other usages of the words antecedent to pronoun:

his chiefs مَلَأَهُمْ / مَلَأَ

their chiefs مَلَأَهُمْ

or big men

مَلَأَ see م ل و

م ل ح ★

saltish, salt (n.) مَلَحَ

م ل ق ★

<falling to poverty (v.n.) iv مَلَأَقَ

م ك و ★

<whistling acc. مَكَامًا

to whistle مَكَامًا مَكَوًا (ن)

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا امْتِنَانًا وَتَصْدِيقًا

And their worship at the Holy House is naught but whistling and hand-clapping

[8:35]

م ل ا ★

(3 p.m. sing.) pp. h.v. مَلِئَتْ

<~was filled

مَلَأَ مَلَأَ مَلَأَ وَ مَلَأَ (ف)

to fill, fill up SS with SS,

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا

لَكُنْتَ مِنْهُمْ رُجْبًا

If thou hadst observed them thou wouldst have surely turned away from them in fright and wouldst have surely been filled with awe of them. [18:18]

(act. pic. m. plu.) h.v. مَلِئُونَ

fillers, those who fill

epl. h.v. لَمَلَأَ

(imperf. Ist. p. plu.)

I surely shall fill

(perf. 2 p. f. sing.) h.v. vii امْتَلَأَتْ  
didst thou filled

Art thou filled? هَلْ امْتَلَأْتَ [50:30]

(parate. 3 p. m. sing.)

has power (3)

فَمَنْ يَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا

For who hath any power to prevail for you with Allah? [48:11]

(imperf. 3 p. f. sing.)

she ruleth (4)

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

I found a woman ruling over them, and she hath been given (a bandance) of things. [27:23]

(imperf. 2 p. m. sing.)

thou wilt avail (5)

وَمَنْ يُرِيدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا

He whom Allah doometh unto temptation, thou (by thy efforts) wilt avail him naught against Allah. [5:41]

(imperf. 2 p. m. plu.) تَمْلِكُونَ

ye possess, own

(imperf. 3 p. m. plu.) يَمْلِكُونَ

they possess, own

(act. pic. m. sing.)

master, owner, sovereign

Owner of the Day of the <sup>يَوْمِ الدِّينِ</sup> Judgement. [1:3]

يَمْلِكُ

to become iv poor

<< مَلَقَ يَمْلُقُ مَلَقًا (س)

to flatter

م ل ك ★

(perf. 3 p. f. sing.) مَلَكْتَ

~ has possessed (1)

مَلَكَ يَمْلِكُ مَلَكًا وَ مَلَكًا وَ مَلَكَةً وَ مَلَكَةً (ض)

to possess

to reign or rule over عَلَى -

to have power, to be capable of, able to obtain, can do or avail

مَا مَلَكَتْ أَيْمَانُكُمْ

What your right hands possess. [4:3]

(meta. that your right hands possess or possessed by the right hand, as in other verses means boundmen or bondwomen)

Caution: It is not slave in English sense.

(perf. 2 p. m. plu.) مَلَكْتُمْ

ye held (2)

أَوْ مَا مَلَكَتْكُمْ قُلُوبُكُمْ

Or whereof ye hold the keys. [24:61]

مَالِكٌ

أَوْ لَا يَسْتَطِيعُ أَنْ يُدَلِّلَ هُوَ بِالْعَدْلِ

Or unable himself to dictate,  
then let his guardian dic-  
tate justly. [2:282]

faith (or) religion (n.) مِلَّةٌ

وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ الْأَمْنِ سَوَّاهُ نَفْسَهُ

And who shall be averse from  
the Faith of Ibrahim, save  
one who befooleth his soul  
(Jid.) And who forsaketh  
the religion of Abraham  
save him who befooleth  
himself (Pic.) [2:130]

الْمِلَّةُ بِالْكَسْرِ : الشَّرِيعَةُ أَوِ الدِّينُ،

قَبْلَ الْمِلَّةِ وَالطَّرِيقَةُ سَوَاءٌ، هِيَ

إِسْمٌ مِنْ أَمَلَيْتُ الْكِتَابَ، ثُمَّ قِيلَتْ

إِلَى أَصُولِ الشَّرَائِعِ بِإِغْتِبَارِ أَنَّهَا

يُمْلِيهَا النَّبِيُّ، وَقَدْ تُطْلَقُ عَلَى الْبَاطِلِ

كَالْكُفْرِ مِلَّةً وَاحِدَةً، وَ لَا

تُضَافُ إِلَى اللَّهِ وَلَا

إِلَى أَحَادِ الْأُمَمَةِ.

(أَقْرَبُ الْمَوَارِدِ)

Millah: (vocalized with the  
initial kasra) 'ordi-  
nance of a religion, or

owners (act. pic. m. plu.) مَا يَكُونُ

(pic. pac. m. sing.) acc. مَمْلُوكًا / مَمْلُوكٌ  
enslaved

dominion (n.) مُلْكٌ / مُلْكًا / مُلْكَةٌ

king (n.) مَلِكٌ / مَلِكًا

< kings (n. p.) الْمُلُوكُ

(sing.) مَلِكٌ

mighty king (Allah) (ints.) مَلِكٌ

< angel (n.) مَلَكٌ

(the root ل أ ك is  
here repeated for beginners

< angels (n. p.) الْمَلَائِكَةُ

(sing.) مَلَكٌ

★ م ل ل

assim. iv يَمْلِكُ

(imperf. 3 p.m. sing.)

< ~dictate

to dictate أَمَلَّ إِمْلَاءً

<< أَمَلَّ إِمْلَاءً

(Note: in the latter the third  
radical (ي) is changed by  
(ل) Thus it would be-  
come assimilated. The  
rule is termed قَلْبٌ. See  
Lisan)

should dictate assim. iv, el. فَلْيَمْلِكْ

(perf. Ist. p. sing.) w.v. iv  
I tolerated or gave rein

وَكَايْنِ مِنْ قَرْيَةٍ أَسْلَيْتُ لَهَا  
وَهِيَ ظَالِمَةٌ لِنَفْسِهَا فَتَذَرُهَا

And how many a city did I  
gave rein (or I tolerated)  
while it wronged (itself).  
Then took hold of it.  
[22:48]

(imperf. Ist. p. sing.) w.v. iv  
I give respite

وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

And I give them rein (i.e., I  
give them a respite), verily  
My contrivance is firm.  
[7:183]

(imperf. Ist. p. plu.) w.v.  
we respite

a long while v.n. R.F.

وَاهْجُرُونِي مَرْيَا

And depart from some for  
ever so long (or for a long  
while). [19:46]

م ل ي

(3 p. f. sing.) pip. w.v. iv  
~ is dictated

to dictate أَمْلَى إِعْلَامًا

م ن

يَمَّ | يَمَّا for (particle) مِنْ + مَا

مَاتَ see م و ت

religion as applied to a  
way' regardless of its origi-  
nal root. It may be derived  
from 'أَمْلَيْتُ الْكِتَابَ' I  
dictated a book' as the  
basic teachings of a religi-  
on is dictated by a prophet.  
The word is applicable to  
to false faith or religion  
too as الْكَفَرُ مِلَّةٌ وَاحِدَةٌ :  
the infidelity is one religi-  
on or one faith. But it  
is not to be antecedented to  
Allah or the name of a  
certain religious communi-  
ty (Aqrabulmowarid).

م ل و \*

(perf. 3 p. m. sing.) w.v. iv  
gave rein to (1)

(false) hopes

to march مَلَاحَ يَمْلُؤُ مَلَوًا (ن)  
a quick step

iv مَلَّ ii وَأَمَّلَا

to prolong (one's life) give  
rein to, give false hopes.  
When related to Allah, it  
means: He indulged, to-  
lerated, gave enough time  
to repent, to give a respite

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ

The devil hath embellished  
(this apostasy) for them  
and hath given them (false  
hopes) or rein. [47:25]  
to tolerate, (2)  
to indulge, to respite

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا

And of the fruits of the date-  
palm and grapes whence  
ye derive strong drinks.

[16:67]

a composition (2)

وَمِنْ الْإِبِلِ اثْنَيْنِ وَمِنْ الْبَقَرِ اثْنَيْنِ

And if the camels twain and  
of the oxen twain.[6:144]

for explanation (3)

قُلْعُ لِنَارِكَ يُخْرِجُ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِنْ بَقْلِهَا وَ

وَنَابِهَا وَنُومِهَا وَعَدَسِهَا وَبَصِلِهَا

So call upon Thy Lord for  
us that He bring forth for  
us of that which the earth  
groweth—of its herbs and  
its cucumbers and its corn  
and its lantils and its  
onions. [2:61]

to indicate commence- (4)  
ment of: (A) time

مِنْ قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَصُومُونَ

رَبَّائِكُمْ مِنَ الظُّلُمَةِ

Before the prayer of dawn,  
and when ye lay aside  
your raiment for the heat  
of the noon. [24:58]

(B) place

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ  
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

Glorified be He Who carried  
His servant by night from  
the Iviolable Mosque to

مُتَحِنَةً see م ح ن

مُتَزِينَ see م ر ي

مُتَدِّ see م د د

مِنْ + مِنْ for مِّن

(an indeclinable conjunctive  
pronoun)  
he, she, they, who, whosoever  
(interrogative) who (1)

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا

And who doth greater wrong  
than he who inventeth a  
lie concerning Allah.[6:21]

who (2)

(conjunctive pronoun)

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And of the dwellers of the  
desert is one who believeth  
in Allah and the last Day.  
[9:99]

whosoever (3)

وَمَنْ يَقْنُتْ مِنكُنْ لِلَّهِ وَرَسُولِهِ

And whosoever of you is sub-  
missive unto Allah and  
His messenger. [33:31]

whoso (4)

(in a conditional mood)

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ يَنَاقِلْنِ يُقْبَلْ مِنْهُ

And whoso seeketh as religi-  
on other than Islam, it  
will not be accepted from  
him. [3:85]

a preposition signifies:

an origin of a thing (1)

مِنْ

with the meaning (9)

of فِي in

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

And in the night-time hymn  
His praise, and after the  
(prescribed) prostrations.

[50:40]

any (10)

وَمَا مِنْ دَالٍ إِلَّا اللَّهُ

There is not any God save  
Allah. [3:62]

in the sense of عَلَى (11)

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ كُوفَرٍ

Nay, but if ye persevere, and  
keep away from evil, and  
(the enemy) attack you  
on their sudden. [3:125]  
on (alternate) (12)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَافٍ

Or have their hands and feet  
on alternate sides cut off.

[5:33]

according to (13)

لَسَوْفَ نُنْزِلُ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْهِكُمْ

Lodge them where ye dwell,  
according to your wealth.

[65:6]

with the meaning (14)

of عَنْ (instead of, rather than)

أَرْضَيْتُمْ بِالنَّحْوَةِ الَّذِينَ يَأْمُرُونَ الْأَعْرَافَ

Take ye pleasure in the life  
of the earth rather than  
(or instead of) the Here-  
after ! [9:38]

the far distant Mosque  
the neighbourhood where-  
of We have blessed. [17:1]

out of (5)

وَمِنَ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of Musa's folk there is  
a community who lead  
with truth and establish  
justice therewith (i.e. out  
of Musa's folk). [7:159]

than (when following (6)

a comparative)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ

And who is better in speech  
than him who summoneth  
unto Allah. [41:33]

because of, (7)

by reason of

وَمِنْ تَحَمُّلِهِ جَعَلَ لَكُمْ الَّيْلَ وَالنَّهَارَ

Because of His mercy He  
appointed for you night and  
day. [28:73]

(Note : The verse may be  
rendered : of His mercy.)

some of or among (8)

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ

بِقِطَارٍ يُؤَدِّي إِلَيْكَ

Among the people of the  
Scripture there is he who,  
if thou trust him with a  
weight of treasure, will  
return it to thee. (3:75)



to defend (2)

(imperf. 3 p. f. sing.)

defends

دَفَعُوا

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُ مِنْ دُونِنَا

Have they gods who defend them beside Us. ? [21:43]

to protect (3)

(imperf. 1st p. plu.) juss.

we protect

نَمْنَعُ

قَالُوا لَئِنْ لَمْ تَنْتَهِ عَنْ عِبَادَتِكُمْ وَإِسْتَعْمَارِكُمُ الْمُؤْمِنِينَ

They said: Had we not mastery upon you, and did we not protect you from the believers !

[4:141]

to deny (4)

denied (3 p.m. sing.) pp.

مُنِعَ

قَالُوا يَا أَبَانَا نَبِيٌّ وَإِنَّا لَكُلِّ

O our Father ! The measure is denied us. [12:63]

protector (act. pic. f. sing.) مَانِعَةٌ

begrudging ints. acc. مَنُوعٌ / مَنُوعًا

hinder (n) ints. مَنَاعٌ

(pic. pac. f. sing.) مَنُوعَةٌ  
forbidden

ن ن ن

مَنْ - عَلَى

(perf. 3 p. m. sing.)

<showed grace

to emphasize the (15)

sense of connection (but in negative case)

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

And whoso doth that hath no connection with Allah.

[3:28]

ن ن م see مَنْ

ن ن م see الْمَنْعُونَ

ن و ص see مَنَاصُ

ن ه ي see مَنَعَهَا

ن س أ see مَنَسَاةٌ

ن ش أ see مَنَشَاتٌ

ن ن ع \*

(perf. 3 p.m. sing.) مَنَعَ

<~prevented

to refuse مَنَعَ يَمْنَعُ مَنَافٍ (ف)

one some thing, to prohibit, interdict, to prevent

to prevent (1)

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ

أَنْ يُذَكَّرَ فِيهَا بِاسْمِهِ

And who is more unjust than he who preventeth mosques of Allah that His name be mentioned therein. [2:114]

(pic. pas. m. sing.) مَنَّ

<unceasing

(see above note on the meaning of مِّنْ )

time, fortune (*n.*)      الْمَنْزُونُ

رَبُّ الدَّهْرِ رَبُّ الْمُنُونِ

and رَبُّ الرَّمَانِ signify the accidents or evil accidents or the times that diquiet or disturb the minds or hearts (LL.)

manḥa (n.)      المَنَى

a kind of dew, a sweetish liquid (*Jid.*)

☆ ن ی

(imperf. 2 p.m. plu.) w.v. iv      مِمَّنْ

< ye emit

أَمْ يَكْفُرُونَ بِمَا آمَنُوا

to shed (blood), to emit sperm

**Note :** The modification of *the imperfect* has its final **ی** changed by **و** in

plurals, thus the conjugation will go as :

يُمْنِي، يُمْنِي، يُمْنُون، يُمْنُون،  
أَمْنِي، أَمْنِي

(3 p. m. sing.) *pip.* w.v. iv  
~is emitted

$\sim$  is emitted

(2 p. f. sing.) *pip.* w.v. iv.  
 ~js emitted

$\sim$  is emitted

sperm (n.)

مَنْ مِّنْ مَّنَّا وَ مِنِّیْ

to recount to one the benefits shown in order to reproach him, reproach one for benefits received. (The origin of مَنَّ is to cut off as will be observed below from the word مَنَعَ

According to *Rgh.* the graces cut off the needs as one who receives benefits from somewhere is no more a needy. Thus a kindness, grace or benefit cuts off the hunger).

(perf. 1st. p. plu.) assim.

we have shown the grace

(*imperf. 2 p.m. sing.*) *assim.*  
thou art showing grace

thou art showing grace

*assim. y*

(imperf. 3 p.m. sing.)

~ shows grace

*assim.* v

(imperf. 3 p.m. plu.)

they show grace

(*imperf. 1st p. plu.*) *acc.*  
we show grace

we show grace

(*perate. neg. m. plu.*)  
show no grace

**show no grace**

(conditional phrase) juss.  
bestow not favour

bestow not favour

(perate, m. sing.)

bestow thou

showing a grace or  
laying an obligation

*acc.*

here, according to commentators, such as, Razi, Tabri, Zamakhshari and others the words signify 'he recited' and 'recitation' respectively.

(*perf. 3 p.m. plu.*) w.v. v **تَمَنَّوْا**  
they wished

w.v. v **تَتَمَنَّوْنَ**  
(*imperf. 2 p.m. plu.*)  
<ye wish

**تَمَنَّوْنَ** is for **تَمَنَّوْنَ** the cluster of two compelled to drop first of them)

(*imperf. 3 p.m. plu.*) w.v., v **يَتَمَنَّوْنَ**  
they wish

they will **لَا يَتَمَنَّوْنَ**  
never wish

(*perate. m. plu.*) w.v. v **تَمَنُّوْا**  
long, yearn

recitation (1) **أَمْنِيَّةٌ**  
a wish, longing, wishing (2)

< wishes (*n.p.*) **أَمَانِي**

(*sing.*) **أَمْنِيَّةٌ**

Manat

(an old Arabian goddess) **مَنَاةٌ**

★ م ه د

(*imperf. 3 p.m. plu.*) **يَهْتَدُونَ**

<they prepare,  
~make provision

(*imperf. 3 p.m. sing.*) w.v. li.

<~stirs up desire

to awaken **تَمَنِّيَةً**

the desire, give reason to hope, make someone wish

**يَعِدُهُمْ وَيَمَنِّيهِمْ**

The Satan) promiseth them and stirreth. [4:120]

w.v. ii, elp.

(*imperf. 1st. p. sing.*)

I shall fill~desire

**وَلَا أَضِلُّهُمْ وَلَا أَتَمَنِّيهِمْ**

And surely I shall lead them astray and shall fill then with vain desire. [4:119]

(*perf. 3 p. m. sing.*) w.v. v  
<~recited

to wish, raise v **تَمَنَّى مَنبَأًا**  
hope, to read or recite

**وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ**

Never sent We a messenger or a prophet before thee but when he recited (the message) Satan cast forth (suggestions in the minds of unbelieving hearts) in respect of his recitations. [22:52]

Note: Literary meaning of

**تَمَنَّى** is 'he wished' and **أَمْنِيَّةٌ** means 'a wish' but

**يَمْنِي**

**لَأَمْنِيَنَّ**

**تَمَنَّى**

(perate. m. sing.) iv  
respice gently

the dregs of oil (n.)

م م م ا

whatever (particle)

م م ن \*

(act. 2 pic. m. sing.)  
despised (1)

مَنْ يَمْنُ مَهْمَةً (ك)  
to be despised, be enfeebled,  
debilitated

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ  
Then he made his seed from  
a draught of despised  
fluid. [32:8]

i.e., belong to a race (2)  
that is looked down upon

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ  
Aye! I am better than this  
one who is despicable.  
[43:52]

ignominious (3)  
i.e., one who is looked down  
upon for his bad habits

وَلَا تُطِيعْ كُلَّ سَآءٍ مِّنْهُنَّ  
And obey not thou any  
swearer ignominious.  
[68:10]

<< مَهَّدَ يَمَهِّدُ مَهْدًا (ف)

to extend, unfold, stretch  
out, make level, plain,  
prepare

(act. pic. m. plu.)  
spreaders

مَهَّدْتُ (imperf. 1st p. sing.) ii  
I made smooth

يُمَيِّدُ (v.n. ii, acc.)  
preparation, making smooth

المَهْدُ (1)  
cradle (1)

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ  
And he will speak unto  
mankind in his cradle.  
[3:46]

bed (2)  
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا  
Who hath appointed the  
earth as a bed. [43:10]

المَهَادُ / مَهَادًا (n. acc.)  
expanse, rest-  
ing place, that which lies  
spread out

م م ل \*

مَلَّ (perate. m. sing.) ii  
< respice thou

مَلَّ يَمَلُّ (ii) مَلَّ يَمَلُّ (iv)  
(1) to accord or allow  
delay, defer, put off

(2) to deal gently iv  
<< مَلَّ يَمَلُّ مَلًّا وَ مَهْلَةً (ف)  
to act slowly, patiently

did not die *لَمْ يَمُتْ juss.* *يَمُتْ*

w.v. el. (neg.) *لَا يَمُوتُونَ*

(imperf. 2 p. m. plu.)

ye should (not) die

(imperf. 2 p. m. plu.) w.v. *يَمُوتُونَ*  
they die

acc. w.v. *يَمُوتُونَ*

(imperf. 2 p. m. plu.) w.v. *يَمُوتُونَ*  
ye die

acc. w.v. *يَمُوتُوا*

(imperf. 1st p. sing.) w.v. *أَمُوتُ*  
I die

(imperf. 1st p. plu.) w.v. *نَمُوتُ*  
we die

(perate. m. plu.) w.v. *مُوتُوا*  
die! (ye)

the death (v.n.) *الْمَوْتُ*

death (n.) *الْمَوْتَةُ*

the ending and additional

indicates the unit of  
an action, that is

termed *إِسْمُ الْمَوْتِ*

dead one (n.) acc. *مَيِّتٌ / مَيِّتًا*

dead ones n. p. *أَمْوَاتٌ / الْمَوْتَى*

lifeless, dead (n.) *الْمَيِّتُ*

lifelessness n. p. *مَيِّتُونَ*  
or dead ones

acc. *مَيِّتِينَ*

death (v. mim.) *الْمَيَاتُ*

م و ت ★

(perf. 3 p. m. sing.) w.v. *مَاتَ*

< died

*مَاتَ يَمُوتُ مَوْتًا (ن)*

to die, expire

*مَيِّتٌ، مَيِّتٌ (2 p.)*

*مَيِّتٌ (1st p.)*

*أَفَأُرِيكُمْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ*

Will it be that when he  
dieth or is slain ye will  
turn back on your heels?

[3:144]

(perf. 3 p. m. plu.) w.v. *مَاتُوا*  
they died

(perf. 2 p. m. plu.) w.v. *مَيِّتُمْ*  
ye died

when ye have died *إِذَا مَيِّتُمْ*

(perf. 1st p. sing.) w.v. *مَيِّتُ*  
I died

*قَالَتْ يَلَيْتَنِي مَيِّتٌ قَبْلَ هَذَا*

Would that I had died  
before this. [19:23]

we died (perf. 1st p. plu.) *مَيِّتْنَا*

when we are dead *إِذَا مَيِّتْنَا*

(imperf. 3 p. m. sing.) w.v. *يَمُوتُ*  
dies

(imperf. 3 p. m. sing.) juss. *يَمُتْ*  
he dies

acc. w.v. *يَمُوتُ*  
dies (imperf 3 p. f. sing.)

shaking (v.n., w.v.) مَوْرًا

★ م و ل ★

substance, riches, (n.) acc. الْمَالُ / مَالًا  
wealth

مال + ي + و com. مَالِيَّةٌ  
interjective

مَا أَغْنَى عَنِّي مَالِيَّةٌ

My riches have availed me  
not. [69:28]

substance, riches, (n.p.) أَمْوَالٌ  
wealths

★ م و و ★

water (n.) acc. مَاءٌ مَاءً

★ م ي د ★

(imperf. 3 p. f. sing.) w.v. يَمِينُ  
< ~ moves away

مَادَ يَمِينُ مَبْدَأً (ض)  
shaken, moved, agitated,  
to spread (cloth or table  
with food)

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِرِمٍ  
We have placed in the earth  
(firm) mountains lest it  
should move away with  
them. [21:31]

(n. act. pic. f. sing.) مَائِدَةٌ  
the table spread, a table with  
food upon it  
meta. food

dead animals (n.) الْمَيْتَةُ

i.e. those which have not been  
slaughtered in the manner  
prescribed by the Islamic  
law.

(perf. 3 p.m. sing.) w.v., iv  
أَمَاتَ  
caused to die

(perf. 2 p.m. sing.) w.v., iv  
أَمَتَ  
thou made die

w.v., vi.  
(imperf. 3 p. m. sing.)  
يُمِيتُ  
causes the death

w.v., iv  
(imperf. 1st. p. sing.)  
أُمِيتُ  
I cause the death

w.v., iv  
(imperf. 1st. p. plu.)  
يُمِيتُ  
we cause the death

★ م و ج ★

(imperf. 3 p.m. sing.) w.v. يَمْوُجُ  
< ~ surges

مَاجَ يَمْوُجُ مَوْجًا (ن)  
to be agitated, troubled,  
swell, surge, (the sea  
or a crowd)

a billow (n.) الْمَوْجُ

★ م و ر ★

(imperf. 3 p.m. sing.) w.v. يَمْوَرُ  
< ~ will shake

مَارَ يَمْوَرُ مَوْرًا (ن)  
to move  
from side to side, to shake

## ★ م ي ل

فَيَمِيلُونَ - عَلٍ w.v. acc.  
(imperf. 3 p.m. plu.)

they may attack

< مَالٌ يَمِيلُ مَبَلًا (ض)

be adverse to

lit. they may be adverse to  
meta. to swoop down

وَالَّذِينَ كَفَرُوا أَتَوَفَّيْنَاهُمْ عَنْ آسَلِحِهِمْ وَآمَتَتِهِمْ  
فَيَمِيلُونَ عَلَيْهِمْ غِيْلَةً وَآجِدَةً

Fain would those who disbelieve that ye neglected your arms and your baggage so that they might swoop down upon you at one swoop (*Jid*). [4:102]

That they may attack you once for all (*Pic*). [4:102]

Note : swoop to, drop or descend suddenly as a bird pounces on its prey, to take or seize it suddenly (*Funk*)

لَا يَمِيلُوا w.v. (perate. neg. m. plu.)  
turn not

مَبَلًا / الْمَبَلُ turning v.n., w.v.

مَبَلَةٌ turning, (n.)

attacking, swooping,

to turn (1)

فَلَا تَتَّبِعُوا كَلَّ السَّيْلِ

But turn not altogether.

[4:129]

## ★ م ي ر

نَمِيرٌ (imperf. 1st. f. plu.) w.v.  
< we shall get provision

مَا رَ يَمِيرُ مِيرًا (ض)

to supply food or provision

(Zr.) مِيرَةٌ is food; the verb is derived from the noun to supply with

## ★ م ي ز

مَيِّزٌ acc.  
(imperf. 3 p.m. sing.) w.v.  
< discriminates

مَا زَ يَمِيْزُ مِيْزًا (ض)

to detect, distinguish, to discriminate

حَتَّى يَمِيْزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Until he hath discriminated the impure from the pure.

[3:179]

مَيِّزٌ (imperf. 2 p.f. sing.) w.v., v  
< bursts

مَيِّزٌ مَمَرًا to be separated v,

مَيِّزٌ مِنَ الْغَيْظِ to burst  
with rage (LL)

اِمْتَاَزُوا (perate m. plu.) viii  
< separate yourselves

اِمْتَاَزَ اِمْتَاَرًا to be separated, distinguished

“میل” in this verse means:  
to go astray. Consequently  
*Pic.* has followed their  
commentary though the lit-  
erary meaning of the word  
is to incline and therefore  
*Jid.* has rendered the above  
verse as following :

And those that follow lusts,  
intend that ye shall incline  
a mighty incline.

to go astray (2)

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ  
أَنْ تَمِيلُوا مِيلًا عَظِيمًا

But those who follow vain  
desires would have you go  
astray tremendously.

[4:27]

(Note: According to a number  
of commentators the word

★★★



## کتاب النون

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Verily we are Allah's and  
verily unto Him we are  
returners. [2:156]

or **إِنَّا** as a statement

وَأَنَّا لَمَّا نَقَعْدُ وَنَهْمَاءَ عَدِلْتَمَم

And we were wont to sit  
on seats therein to listen.  
[72:9]

or **إِنَّا**

وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ

And bear thou witness that  
we are Muslims. [5:111]

نَادَتْ see ن د ا

ن ا ی ★

(perf. 3 p. m. sing.) h.v.

< ~turned away

نَاي

initial letter of the (a letter)  
68th Sura "Al-Qalam"

read as 'Noon' meaning 'a  
fish' ذَا النُّونِ 'the man of  
the fish'; name of the Pro-  
phet Yunus (Jonah).

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا

And Zunnun when departed  
in anger. [21:87]

our, us (pronoun)

(it is an indeclinable affixed  
pronoun meaning 'our'  
when following a noun  
e.g. كِتَابُنَا 'our book' and  
'us' when following a verb  
as e.g. أَطْعَمَنَا 'he fed us'

or preposition مِنَّا 'from us'.

When affixed to the particle  
**إِنَّا** or **أَنَّ** it is read  
'verily we'

ن

نَا

إِنَّا

(*pref 1st. p. sing.*) نَبَّأْتُ  
I declared, announced, acquainted

(*imperf. 3 p.m. sing.*) يَنْبِئُ  
declares

(*imperf. 1st p. sing.*) أَنْبِئُ  
I declare

I shall acquaint thee سَأَنْبِئُكَ

(*imperf. 1st p. plu.*) ii نُنَبِّئُ  
we declare

that we declare *acc.* نُنَبِّئُهُمْ

(*imperf. 2 p. sing.*) ii تُنَبِّئُ  
thou declares

(*imperf. 2 p.m. plu.*) ii تُنَبِّئُونَ  
ye declare

(*el. 2 p. m. sing.*) ii لَتَنْبِئَنَّ  
surely thou will declare

(*el. 1st. p. plu.*) ii لَنُنَبِّئَنَّ  
we surely shall declare

(*pip. 3 p.m. sing.*) *gen.* يُنَبِّأُ  
~ hath been told

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى  
Hath he not been told of that  
which is in the writs of  
Musa (Moses). [53:36]

(*pip. 3 p.m. sing.*) *h.v, nom. ii* يَنْبِئُ  
~ will be declared

(*el. pip. 2 p. m. plu.*) *h.v. ii* لَتَنْبِئَنَّ  
you shall surely be  
apprised (informed)

(*perate. 2 p.m. sing.*) *h.v. ii* نَبِّئْ  
declare thou!

نَأَى يَنْأَى نَأْيًا (ف)

to retire, turn away,  
to go far away - عَن -

(*imperf. 2 p.m. plu.*) *h.v.* يَنْأَوْنَ  
they go far away

ن ب أ ★

(*perf. 3 p. f. sing.*) ii نَبَّأَ  
< declared (1)

iv, نَبَّأَ ii, وَ أَنْبَأَ  
to announce, declare, - ب -  
acquaint, inform

<< نَبَّأَ يَنْبَأُ نَبَأًا وَ بُرُوءًا (ف)  
to be high

قَدْ بَيَّنَّا لِلَّهِ مِنْ أَنْبَاءِكُمْ  
Allah hath already declared  
unto us some tidings of  
you. [9:94]

acquainted, (2)  
apprised

فَلَمَّا بَيَّنَّاهُهَا لَهَا قَالَتْ مَنْ  
أَنْبَأَكَ هَذَا قَالَ بَيَّنَّانِي الْعَالِمُ الْحَكِيمُ  
Then, when he had apprised  
her of it, she said, who  
hath acquainted thee there-  
with. He said, the Knower,  
the Aware hath acquainted  
me. [66:3]

(*perf. 3 p. f. sing.*) نَبَّأَتْ  
she declared, acquainted

(i.e., the Day of Resurrection

نَبَأٌ is not only tidings but also signifies 'an announcement' of great utility from which results either knowledge or a predominance of opinion, and true (LL).

prophecy (4)

لِكُلِّ نَبَأٍ مَّسْفُورٌ

For every tiding is a set time (i.e., for what a prophecy is made). [6:67]

truth (5)

وَلَتَلْمِزَنَّ نَبَأَهُ بَعْدَ حِينٍ

And ye shall surely come to know thereof after a season. [38:88]

tales, stories, tidings (n.p.)  
news, prophecies, announcements

أَنْبَاءٌ

a/the Prophet النَّبِيُّ acc. نَبِيًّا

their prophet نَبِيَّهُمْ

(nom.) n. p.

the prophets acc.

(b. plu.)

the prophethood (n.)

النَّبِيُّونَ

النَّبِيِّينَ

الْأَنْبِيَاءُ

النَّبُوءَةُ

ن ب ت ★

(perf. 3 p. f. sing.)

تَبَتُّ

<~grows

declare thou unto them

نَبِّئْهُمْ

(perate. 2 p.m. plu.) h.v. ii

نَبِّئُوا

declare ye

declare ye unto me نَبِّئُونِي

(perf. 3 p.m. sing.) h.v. iv

أَنْبَأَ

declared informed

(perate. 2 m. sing.) h.v. iv

أَنْبَأَ

tell! inform! (thou),

declare! (thou)

tell them, أَنْبِئْهُمْ

inform them

(perate. 2 p.m. plu.) h.v., iv

أَنْبِئُوا

declare! (you)

(O you) make~ أَنْبِئُونِي

known to me

(imperf. 3 p.m. plu.) h.v. x

يَسْتَسْئِلُونَ

they ask (inquire, question)

a tale, story (1) (v.n.)

نَبَأٌ

وَأَنْتَلِّ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ

And recite unto them with truth the tale of the two sons of Adam. [5:27]

tiding (2)

قُلْ هُوَ نَبَأٌ عَظِيمٌ

Say thou: It is a tremendous tiding. [38:67]

announcement (3)

عَمَّا يَتَسَاءَلُونَ عَنِ النَّبَأِ الْعَظِيمِ

Whereof they question one another? (It is) of the mighty announcement.

[78:1-2]

## ن ب ذ ★

نَذَرَ (perf. 3 p.m. sing.)  
~threw, fling

نَذَرَ يَنْذِرُ نَذَارًا (ض)  
to throw or fling (things)  
before or behind oneself,  
give up, to cast off

نَذَرُوا قُرْآنَ الَّذِينَ آمَنُوا الْكِتَابَ كَمَا  
اللَّهُ وَرَأَوْهُمْ

A party of those who have  
received the Scripture (book)  
fling the Scripture of  
Allah behind their backs.  
(i.e., they neglected the  
commandment and did  
not follow them). [2:101]

نَذَرُوا (perf. 3 p. m. plu.)  
they threw, fling

نَذَرْتُ (perf. 1st. p. sing.)  
I threw, cast away

نَذَرْنَا (perf. 1st. p. plu.)  
we threw, cast away

انْذَرْتُ (perate. 2 p.m. sing.)  
throw !

كُنْذَرْتُ (pp. 3 p. m. sing.)  
had been cast

لَنُذِرَنَّ بِالْعَرَاءِ

He surely had been cast into  
the wilderness. [68:49]

لَيُنْذَرَنَّ (el. pip. m. sing.)  
he shall surely be cast

نَبَتَ يَنْبُتُ نَبَاتًا وَ نَبَاتًا (ن) - ب -

to produce (a tree), to grow,  
sprout (plant)

أَنْبَتَ (perf. 3 p. m. sing.) iv  
~made grow

أَنْبَتَ إِنْبَاتًا  
to make grow, iv  
to cause to grow

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا

And Allah hath caused you  
to grow from the earth as  
a growth. [71:17]

وَأَنْبَتَهَا نَبَاتًا طَيِّبًا

And He made her grow up  
with a goodly growth.  
[3:37]

أَنْبَتَتْ (pref. 3 p.m. sing.) iv  
groweth

أَنْبَتْنَا (perf. 1st p. plu.) iv  
we have caused to spring up

يُنْبِتُ (imperf. 3 p.m. sing.) iv  
grows

تُنْبِتُ (imperf. 3 p.m. sing.) iv  
it, that grows

تُنْبِتُونَا (n.d. acc. iv)  
(imperf. 2 p. m. plu.)  
that ye cause to grow

نَبَاتٌ / نَبَاتًا (n.) acc. iv  
growth, herbage

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتًا بِأَمْرِ رَبِّهِ

And a good land, its herbage  
cometh forth by the com-  
mand of its Lord. [8:57]

نَجَّ يَنْجِي نَجَاءً وَ نُبُوءًا (ض، ف)

to spring, gush or flow out  
(water)

فountains (n. p.) بَنَائِعُ

★ ن ت ق

(perf. 1st p. plu.) نَتَقْنَا

&lt; we shook over

to shake, مَوَّ يَنْقُ نَقًّا (ن)

pull, raise up, spread out  
or over

★ ن ث ر

(perf. 3 p. f. plu.) viii اُنْتَرَتْ

&lt; ~scattered

نَزَرَ يَنْزِرُ نَزْرًا (ض، ن)

to disperse, scatter, disseminate

scattered (act. pic. m. sing.) مَنُورًا

★ ن ج د

(dual. n. gen.) التَّجْدَيْنِ

&lt; two highways

(i.e. good and evil)

the highland (n.) التَّجْدُ

★ ن ج س

&lt; impure one (n.) نَجَسٌ

نَجَسَ يَنْجَسُ نَجَسًا وَ نَجَسًا (س)

to defile, pollute.

to become polluted, unclean

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ

By no means! He shall  
surely be cast into the  
crushing fire. [104:4](perf. 3 p. f. sing.) viii اُنْتُبَذْتُ  
she retired

★ ن ب ز

(prate. neg. m. plu.) vi (لَا) تَنَابَرُوا

< ~do not call one  
another in insulting mannerto call names, بَرَّ يَبْرُ بَرًّا (ض)  
to upbraidto call one another vi تَنَابَرُوا  
by nickname in order to  
insult him

لَا تَنَابَرُوا بِالْأَلْقَابِ

Do not call one another by  
nickname. [49:11]

★ ن ب ط

(imperf. 3 p. m. plu.) x. يَسْتَنْبِطُونَ

&lt; they discover, think out

نَبَطَ يَنْبِطُ نَبْطًا وَ نُبُوءًا (ض)

to gush or flow out (water)

&lt; &lt; اِسْتَنْبَطَ

(something), discover

★ ن ب ع

< a fountain, a spring (n.) يَنْبُوءًا  
of water

## ن ج م ★

< the stars, collectively (1) (n.) النَجْمُ

نَجْمٌ يَنْجُمُ نَجْمًا (ن)

to appear, rise

وَعَلَيْتِ بِالنَّجُومِ يَهْتَدُونَ

And (also) landmarks as by the stars they are guided.

[16:16]

a star (2)

وَالنَّجْمُ إِذَا هَوَىٰ

By the star when it setteth.

[53:1]

(according to some commentators the word النَجْمُ here too means stars, collectively as a noun النَجْمُ)

stars (n. p.) النَجْمُ

herbs (3)

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

And the herbs and the trees do obeisance.

[55:6]

## ن ج و ★

(perf. 3 p. m. sing.) w.v. نَجَّى  
< ~ was saved

نَجَّى يَنْجُو نَجْوًا وَ نَجَامًا وَ نَجَاةً (ن)

(1) to be saved, delivered.

rescued, escape, go free. - مِنْ

## ★ ★ ★ ★

Injil (Gospel) (n.) الْإِنْجِيلُ

(Injil, which is referred to in the Quran, is not at all identical with the new Testament or even Four Gospels of the Christian Church. Injil, according to the teachings of Islam, was a Book sent down on Jusus (on whom be peace) and not a collection of reports and stories (about him) compiled at dubious dates by unknown persons—undesigned and unforeseen in the apostolic age (*Jid.* quoting *EBr.* III, p. 513).

The New Testament, according to the Christian belief, far from being the revealed Word of God, was or is a 'Book' destined for publication and multiplication... Sentences may have been abbreviated or expressions changed. It was similar to the Gospels, when the first collection of saying of Jusus or the first narrative of his deeds was set down in writing; the next who copied it might feel inclined to enlarge it or to change any detail according to the form in which he had heard it, without any bad intention.

(perf. 1st p. plu.) iv, w.v.  
we delivered

(imperf. 3 p.m. sing.) iv, w.v.  
delivers

he delivereth him يُنَجِّيه

(imperf. 3 p. f. sing.) iv, w.v.  
~ delivers

(imperf. 1st p. plu.) vi, w.v.  
we deliver

iv, w.v.  
(imperf. 1st p. plu.) f.d.  
we deliver

(perf. 2 p. m. plu.) iii, w.v.  
< ye whisper

to whisper, iii نَاجِيَ مُنَاجَاةً  
to confide a secret to

إِذَا نَاجَيْتُمُ الرَّسُولَ

When ye go to wishper with  
the apostle. [58:13]

(pref. 2 p. m. plu.) vi, w.v. نَتَاجَبُكُمْ  
ye whisper together

(imperf. 3 p.m. plu.) iv, w.v. يَتَنَاجَوْنَ  
they whisper together

(perate m. plu.) vi, w.v. تَنَاجَوْا  
ye (should) whisper!

vi, w.v. لَا تَتَنَاجَوْا  
(perate neg. m. plu.)  
ye (should not) whisper  
or do not whisper

(act. pic. m. sing.) w.v.  
one who is saved (f.d.)

deliverance (v.n.) w.v.

أَنْجَيْنَا

يُنَجِّي

تُنَجِّي

نُنَجِّي

نَجَّ

نَاجِيَةً

نَتَاجَبُكُمْ

يَتَنَاجَوْنَ

تَنَاجَوْا

لَا تَتَنَاجَوْا

نَاجٍ

النَّجَاةُ

iii نَحَا يَنْجُو نَحْوًا وَ نَحْوِي وَ نَاجِي

to confide a secret to مُنَاجَاةً

(perf. 2 p. m. sing.) نَحَوْتَ  
thou hast escaped

~ delivered ii, w.v.  
(The verb نَحَى is written with  
when affixed to a pro-  
noun as نَحَاكَ، نَحَانَا، نَحَانَاكُمْ)

(perf. 1st p. plu.) ii, w.v.  
we delivered

(imperf. 3 p.m. sing.) ii, w.v.  
delivers

(imperf. 1st p. plu.) ii, w.v.  
we deliver, we shall deliver

(imperf. 1st p. plu.) el. ii, w.v.  
we shall surely deliver

(perate. m. sing.) ii w.v.  
deliver ! affixed to a  
pronoun as :

deliver me نَحْنِي

deliver us نَحْنَا

(pp. 3 p. m. sing.) ii, w.v.  
was delivered

(perf. 3 p. m. sing.) iv, w.v.  
delivered

affixed to a pronoun as :  
delivered us أَنْجَانَا

~you أَنْجَاكُمْ  
and so on

(pref. 2 p.m. sing.) iv, w.v.  
thou delivered أَنْجَيْتَ

وَكَا نُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ  
And they were hewing out  
houses from mountains  
(feeling) secure. [15:82]

ن ح ر ★

(perate 2 p. m. sing.)  
<(thou) sacrifice!  
نَحَرَ يَنْحَرُ نَحْرًا وَتَنْحَارُ (ف)  
to slaughter, sacrifice (an animal), to injure the jugular  
vein

ن ح س ★

<calamity (v.n.) (sing.) neg. نَحْسٌ  
نَحْسٌ يَنْحَسُّ نَحْسًا / نَحْسٌ مُحْسَاةٌ  
to be unlucky, (س، ك)  
inauspicious, fatal, of evil  
men

inauspicious (n.p.) نَحْسَاتٌ  
smoke (n.) نَحَاسٌ  
(smoke without flame that  
rises high and of which  
heat is weak).

ن ح ل ★

the bee (n.) نَحْلٌ  
<a gift (v.n.)  
نَحَلَ يَنْحَلُ نَحْلًا (ف)  
to make a gift, dower a  
women, make a wedding  
gift

(act. pic.) acc. w.v.  
the act of counselling  
together

counselling (v.n.) w.v.  
(in secret) النَّجْوَى

(Ap-der. m. plu.) w.v, n.d.  
deliverers مُنَجِّو

إِنَّا مُنَجِّوْكَ

Verily We are to deliver thee.  
[29:33]

ن ح ب ★

<a vow (v.n.) نَجَبٌ

نَجَبٌ يَنْجُبُ نَجْبًا (ض)  
to weep, to cry, to vow

قَضَى نَجْبَهُ

He hath fulfilled his vow.  
(i.e., by offering up his  
life for Allah's cause—a  
metaphorical usage, mean-  
ing courted death). [33:23]

ن ح ت ★

(imperf. 2 p. m. plu.) تَنْحِتُونَ  
<ye hew

نَحَتَ يَنْحِتُ / نَحَتُ / نَحَتَ يَنْحِتُ  
نَحْتًا (ن، ض، س)  
to cut, hew,  
carve (stone, etc.) shape,  
work (wood), emaciate

(imperf. 3 p.m. plu.) يَنْحِتُونَ  
they hew



to flee (*assim.*) مَدَّ يَدَهُ نَدَاً (ض)

to run away (a camel)

(one who can run away from God's command and establish his own sovereignty against God's order  
*mata. idols (Lis. etc.)*)

ن د م ★

نَادِمِينَ (act. pic. plu.)

(sing.) نَادِمٌ < remorseful

<< نَدِمَ يَنْدُمُ نَدَمًا وَنَدَامَةً (س)

to regret as a result of a sinful act

(According to *Lis.*, *I.Q.* 'A sinful act may be followed by either of two painful feelings; one is called remorse but in that there is no merit. The other is known as repentance التَّوْبَةُ. Thus النَّدَمُ is not repentance as translated by some authors.)

ن د ي ★

نَادَى (perf. 3 p.m. sing.) iii, w.v

< ~called out (1)

نَادَى يُنَادِي مُنَادَاً

to call it with another in a assembly

(Note: *R.F.* is not used in this meaning.)

(synonymous with

meaning a free gift (*I.Q.*)

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

And give unto women their dowries as a free gift.

[4:4]

(It should not be confused with the 'price of bride' as customary in the ancient world.)

ن خ ر ★

نَخْرَةً < crumbled (*n. sing.*)

decayed (bones)

نَخْرَ يَنْخَرُ نَخْرًا (س)

to be rotten, decayed, carcass, (bone, wood)

ن خ ل ★

النَّخْلَةُ < the palm-tree (*n.*)

(*plu.*) نَخِيلٌ، نَخْلٌ as below

النَّخْلُ palm trees, (*n. p.*)

also, date-palms, acc.

date-stone

نَخِيلٌ date-palms

ن د د ★

أَنْدَادًا compeers, like, equal, (*n. p.*) match

يَنْدِي (sing.)

(*perf. 1st p. plu.*) w.v. ii  
we cried unto

نَادَيْنَا

(*imperf. 3 p.m. sing.*) w.v. ii  
calls

يُنَادِي

when referred to the w.v. (يُنَادِي)  
hereafter it means 'will call'

(*perate. plu.*) ii, w.v.  
cry unto

نَادُوا

(*pp. 3 p.m. sing.*) w.v. ii  
was cried unto

تُودِي

(*pp. 3 p.m. plu.*) w.v. ii  
they were cried unto

تُودُوا

referring to the hereafter 'they  
shall be cried unto'

(*pi p. 3 p.m. plu.*) w.v. ii  
they will be cried unto

يُنَادُونَ

(*perf. 3 p. m. plu.*) w.v. vi  
they cried out unto each other

تَنَادَوْا

(*Ap-der m. sing.*) w.v. (يُنَادِي)  
a/the caller

acc. w.v. مُنَادِيًا

a call, a cry (v.n.) w.v. يَدَاءٌ

assembly (n. p.) w.v. نَادِي

يَدِيًا

company (n. p.) acc. w.v.  
fellows of an assembly

يَدِيًا

mutual calling (v.n.) w.v. iv

التَّادِي

يَوْمَ التَّادِي

The day of the hereafter when  
men will cry unto each  
other. [40:32]

وَنَادَى نُوحٌ ابْنَهُ

And Nuh called out his son.  
[11:42]

cried (2)

إِذْ نَادَى رَبَّهُ يَدًّا خَفِيًّا

(Recall) what time he cried  
unto his Lord with a secret  
cry. [19:3]

When referred to the here-  
after the perfect tense  
takes the meaning of a  
future tense e.g.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ

And the fellows of the  
Garden shall cry unto the  
fellows of the fire. [7:44]

(com.) نَادَى + نَا = نَادَانَا  
he cried upon us

نَادَانَا

(com.) نَادَى + هَا = نَادَاهَا

نَادَاهَا

(com.) نَادَى + مُمَا = نَادَاهُمَا

نَادَاهُمَا

(*perf. 3 p. f. sing.*) w.v. ii  
~called to

نَادَتْ

(*perf. 3 p.m. plu.*) w.v. ii  
they cried

نَادُوا

(*perf. 3 p.m. plu.*) w.v. ii  
ye called for

نَادَيْتُمْ

when ye call for إِذْ نَادَيْتُمْ

(perf. 1st. p. sing.) **أَنْذَرْتُ**  
I warned

(perf. 1st. p. plu.) **أَنْذَرْنَا**  
we have warned

(imperf. 3 p.m. sing.) **يُنْذِرُ**  
warns

it may/in order to *el. iv.* **لِيُنْذِرَ**  
warn

(imperf. 3 p. m. plu.) **يُنْذِرُونَ**  
they warn

they may/in *el. iv* **لِيُنْذِرُوا**  
order to warn

thou may/in *el. iv* **تُنْذِرُ**  
order to warn

ye warn *juss. iv* **تُنْذِرُوا**

**أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ**

Whether thou warnest them  
or warnest them not. [2:6]

(perate. m. sing.) **أَنْذِرْ**  
thou warn!

(perate. m. plu.) **أَنْذِرُوا**  
you warn!

(pp. 3 p.m. plu.) **أَنْذِرُوا**  
they had been warned

(pip. 3 p. m. plu.) **لِيُنْذِرُوا**  
they might be warned (or)  
they in order to be warned

(pip. 3 p. m. plu.) **يُنْذِرُونَ**  
they are warned

When they are **إِذَا مَا يُنْذِرُونَ**  
warned. [21:45]

warning (v.n.) *acc. iv* **نَذْرًا**

★ ن ذ ر

(perf. 1st. p. sing.) **نَذَرْتُ**  
<I vowed  
**نَذَرْتُ بِنَذْرٍ أَنْذَرْتُ وَنَذَرْتُ**

(ن، ض)  
to dedicate,  
consecrate to God, to  
make a vow

(perf. 2 p. m. plu.) **نَذَرْتُمْ**  
ye took vow of ~

a vow (v. n.) **نَذْرًا**

vows (n. p.) **نَذَرٍ**

**فَوَلِّقُوا أَنْفُسَهُمْ وَلِيُؤْتُوا نَذْرَهُمْ**

Thereafter let them end their  
unkemptness and fulfil  
their vows. [22:29]

(Note : vow is also an obliga-  
tion imposed by self-will  
or through religious order.  
(Zry.)

(perf. 3 p.m. sing.) **أَنْذَرْتُ**  
< ~warned

to warn, *iv* **أَنْذَرْتُ إِذَا**

call attention to, show the  
danger to to come. R F. is  
not used in this sense, but  
the verbal nouns resembling  
the forms of triliteral  
have occurred in the H.Q.  
such as **نَذْرًا** below.

(perf. 2 p.m. sing.) **أَنْذَرْتَ**  
thou warned

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضٌ لِلنَّظِيرِينَ

And he drew forth his hand,  
when lo! it was white unto  
the beholders. [7:108]

(perf. 1st. p. plu.)

we extract

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ

And We shall extract whatso-  
ever of rancour there may  
be in their breasts. [7:43]

we (shall) take (2)  
out

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا

And We shall take out from  
every community a wit-  
ness. [28:75]

withdraw (3)

وَلَكِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ  
إِنَّهُ لَكَنُفُوسٌ كَفُورٌ

And if We cause man to taste  
mercy from Us and there-  
after withdraw it from  
him, verily he is despair-  
ing, blaspheming. [11:9]

(imperf. 3 p.m. sing.)

divests, strips off

كَمَا أَخْرَجَ آبَاؤُكُمْ

مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

As he drove forth your  
parents from the Garden,  
divesting the twains of  
their garment. [7:27]

نَذِيرٌ (ي) my warning (dropped ي)

warner (1) (act. 2 pic.)

نَذِيرٌ

فَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ ذُنُوبِكُمْ

Surely hath come to you a  
bearer of glad tidings and  
a warner. [5:19]

warning (2)

ي of pronoun is dropped  
in the following verse

فَسَتَمْلَكُونَ كَيْفَ تَذِيرُونَ

Ye shall know what (wise or  
what terrible) was My  
warning. [67:17]

warner (Ap-der. sing.) iv

مُنْذِرٌ

(Ap-der. m. plu.) nom. iv  
warners

مُنْذِرُونَ

(Ap-der. m. plu.) acc. iv

مُنْذِرِينَ

(pis. pic. m. plu.) acc. iv  
those who were warned

مُنْذَرِينَ

نَزَادٌ see ذ و د

نَزَادٌ

ن ز ع ★

(perf. 3 p.m. sing.)

نَزَعَ

~drew forth

ii نَزَعَ يَنْزِعُ نَزَعًا (ض) وَ نَزَعَ  
to draw forth, take away, to  
pluck out, bring out,  
snatch away, remove, strip  
off, tears off

they snatch (2)  
(from one another)

يَتَنَازَعُونَ فِيهَا كَأْسًا

they will therein snatch from  
one another a cup. [52:23]

eager (n.) *ints.* رَاَعَا  
eager to roast رَاَعَا الشَّوَى  
draggers (act. pic. f. plu.) النَّازِعَاتِ  
i.e., who drag forth soul from  
the bodies according to the  
orders given to them by  
Allah. *meta.* angels

ن ز ع ★

(perf. 3 p. m. sing.) نَزَعَ  
< ~made strife  
نَزَعَ يَنْزِعُ نَزَاعًا (ف)

to incite to evil,  
to foment discord between,  
to make strife, to slander,  
sow dissensions

(imperf. 3 p. m. plu.) يَنْزِعُ  
sows discord

إِذَا الشَّيْطَانُ يَنْزِعُ بَيْنَهُمْ

The devil soweth discord  
among them. [17:53]

(imperf. 3 p. m. sing.) *e.n.* يَنْزِعُ  
~ prompt  
with بَيِّنَاتٍ to prompt

وَلَا تَأْتِيكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ

And if a slander from  
Satan wound prompt  
thee, then seek refuge in  
Allah. [7:200]

(imperf. 3 p. m. sing.) تَنْزِعُ  
thou takest away

we surely *e.p.l* لَنْزِعَ  
draw (aside)

iii, *e.m.p.* يَنْزِعُونَ  
(imperf. 3 p. m. plu.)  
they (should) dispute

نَازِعٌ مُنَازَعَةٌ وَنِزَاعًا  
to dispute, fight, quarrel

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ  
فَلْيَمِزْ لِكُلِّ أُمَّةٍ فِي الرِّسَالَةِ

Unto every community We  
have appointed a rite which  
they perform, let them not  
therefore dispute with thee.

[22:67]

(perf. 3 p. m. plu.) *vi* تَنَازَعُوا  
< they disputed (or)  
they debated each other

to quarrel, *vi* تَنَازَعُوا  
fight each other

(perf. 2 p. m. plu.) تَنَازَعْتُمْ  
ye disputed

(perate. neg. plu.) لَا تَنَازَعُوا  
do not dispute  
each other

(imperf. 3 p. m. plu.) يَتَنَازَعُونَ  
they dispute (1)

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ

(Recall) what time they were  
disputing among themsel-  
ves regarding their  
offering. [18:21]

send down (2)

وَوَرَّكُنَا عَلَيْكَ كِتَابًا

And had We sent down a  
Book [6:7]to revel in slow (3)  
deliberation (piecemeal)وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ  
عَلَى مَكَّةٍ وَنَزَّلْنَاهُ تَنْزِيلًاAnd this is a recitation which  
We have made distinct  
that thou mayest recite it  
unto mankind with delay  
an We have reveled it at  
intervals. [17:106](imperf. 3 p.m. sing.) ii, acc.  
that has sent down(imperf. 3 p. m. sing.) ii  
sends down(imperf. 2 p.m. sing.) ii, acc.  
that they may send down(imperf. 1st. p. plu.) ii  
we send downdid not (juss) ii  
send down(pp. 3 p. m. sing.) ii  
~was sent down

has been reveled - عَلَى -

(pp. 3 p. f. sing.)  
was reveled(pip. 3 p.m. sing.)  
is being reveled

slander, prompting (v.n.)

نَزَعَ

★ ن ز ف

(pip. 3 p. f. plu.) يُنْزَفُونَ

&lt;they are made mad

نَزَفَ يَنْزِفُ نَزْفًا (ض)

to entirely exhaust or be ex-  
hausted (as well)

نُزِفَ يَنْزِفُ نَزْفًا (ض)

iv. أَرْزَفَ إِرْزَافًا

to lose one's senses, be  
made drunk, be silenced in  
argument(imperf. 3 p.m. plu.) iv لَا يُنْزَفُونَ  
they will (not)  
be senseless (drunk)

★ ن ز ل

(perf. 3 p.m. sing.) نَزَلَ

~has come down

&lt; نَزَلَ يَنْزِلُ نُزُولًا وَ مَنَزِلًا (ض)

to descend, to come down

(imperf. 3 p. m. sing.) يَنْزِلُ

~descends

(perf. 3 p.m. sing.) ii نَزَلَتْ

&lt;~has sent down

نَزَلَتْ تَنْزِيلًا  
to send down, ii  
to revel(perf. 1st. p. plu.) ii نَزَلْنَا  
we have reveled (1)

نَزَّلْنَا عَلَى عَبْدِنَا

We have reveled unto Our  
bondman. [2:23]

(Note: the form **نَزَّلَ** is of a feminine singular but is used for plural as a group)

(imperf. p. f. sing.) v **نَزَّلَ**

comes down (the initial ت of) imperfect tense is dropped for easy pronunciation which is called **تَخْفِيفٌ**

(imperf. 3 p.m. sing.) v **يُنَزِّلُ**  
comes down

that which is (n.)

prepared for a guest, acc.  
entertainment, an abode,  
food or a drink

one descent (n. unity)

**وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ**

And assuredly he saw him  
at another descent [53:13]

**وَالنَّزْلَ: الْمَرَّةُ مِنَ النَّزُولِ وَتَقُولُ  
فَعَلْتَ ذَلِكَ نَزْلَةً أَيْ مَرَّةً**  
MJQ.

i.e., **نَزْلَةً** is a noun of unity  
from **نَزَلَ** it also denotes  
the meaning of 'once'

(n. pt. plu.) acc.  
stations, mansions

(sing.) **مَنْزِلٌ**

(Ap-der. m. sing.) ii  
a sender down

to be reveled or **أَنْ يُنَزَّلَ**  
revelation to be sent down  
(to him)

(the Quran) v.n. ii  
the revelation

reveling (v.n. ii.) acc.

(perf. 3 p.m. sing.) iv  
~sent down

(perf. 1st. p. sing.) iv  
I sent down

(perf. 2 p.m. plu.) iv  
ye sent down

(perf. 1st. p. plu.) iv  
we sent down

(imperf. 1st p. sing.) iv  
I shall send down (with  
س of future tense)

(perate. m. sing.) iv  
send down !

(pp. 3 p.m. sing.) iv  
what is sent down or  
reveled

(pp.. 3 p. f. sing.) iv  
that is reveled or sent down  
(in plural or feminine  
singular)

(perf. 3 p. f. sing.) v  
brought down

**وَمَا تَأْتِيهِمُ السَّاطِينُ**

And satans have not brought  
down. [26:210]

(imperf. 3 p. f. sing.) v  
they shall come down

نَسَا نَسْأَ نَسْأَ وَنَسِياً (ف)

to delay (h.v) وَأَنَسَا

postponement of a sacred month to another month was an invention of the idolatrous Arabs, whereby they avoided keeping a sacred month, when it suited not their convenience, by keeping a profane month in its stead, transferring, for example, the observance of Muharram to the succeeding month of Safar (Baid-wai).

a staff n. inst. h.v مَسَاة

ن س ب ★

نَسَباً &lt; kinship v.n., acc.

نَسَبَ يَنْسِبُ نَسَباً وَنَسَبَةً (ض)

to give or ask one's genealogy

to attribute, ascribe to - إِلَى -

&lt; relationship n. p. أَنْسَابٌ or kinships

(sing.) نَسَبٌ

ن س خ ★

(imperf. 3 p.m. sing.) يَنْسَخُ

&lt; abolishes

نَسَخَ يَنْسَخُ نَسْخاً (ف)

to rule out, abrogate, to copy

(pis. pic. m. sing.) ii

what has been revealed or sent (down)

(Ap-der. m. plu.) iv, nom.

who causes to descend, (1) send down, make to come down

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ  
وَجُزْءٍ مِنَ السَّمَاءِ

Verily We are about to bring down upon the inhabitants of the city a scourge from the Heaven. [29:34]

(Ap-der. m. plu.) iv, acc.

a receiver of guests, (2) those who provide hospitality

الَّذِينَ يُؤْتُونَ فِي الْكَيْلِ وَاتَّخَذُوا لِمَنْزِلَتِهِمْ

Behold ye not that I give full measure and that I am the best of entertainers.

[12:59]

(pis. pic. m. sing.)

landing place

وَقُلْ رَبِّ أُنْزِلْنِي مُنْزَلاً مُبَارَكاً

And say thou: my Lord cause me to land at a landing blest.

[23:29]

(pis. pic. m. plu.)

those who are sent down

ن س أ ★

&lt; postponement (v.n.) h.v.

النَّاسِ  
661



## ن س ك ★

&lt; a rite (n.) نُسْكٌ

(slaughtering an animal  
by way of sacrifice)

نَسَكَ بِنُسْكَ نُسْكَاً وَ مَنَسْكَاً (ن)

to lead a devout life, to be  
pious

(act. pic. m. plu./pron. n.d.) نَائِكُوهُ

performers of it

( نَائِكُونَ + هُ )

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسْكَاً هُوَ نَائِكُوهُ

Unto every community We  
have appointed a rite (a  
certain way of sacrificing)  
which they perform.[22:67]

a ritual (v. min.) acc. مَنَسْكَاً

(rite of sacrifice)

(n. pl. plu.) مَنَائِكُ

places for sacrifice in per-  
forming Haj, generally,  
rites and ceremonies of Haj.)

## ن س ل ★

(imperf. 3 p.m. plu.) يَنْسِلُونَ

&lt; they hasten out

نَسْلَ يَنْسِلُ نَسْلاً (ن)

to beget, be fruitful in pro-  
geny

&lt; نَسْلَ يَنْسِلُ نَسْلاً (ن)

to hasten

النَّسْلُ

the cattle (v.n.)

(imperf. Ist. p. plu) (juss.)

we abolish

نَسَخَ

(imperf. Ist. p. plu) x

we transcribe

نَتَسَخُّ

we used to transcribe كُنَّا نَتَسَخُّ

inscription (n.) نُسْخَةٌ

وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ

And in the inscription thereon  
was guidance and mercy.

[7:154]

## ★ ★ ★ ★

Nasr. (p.n.) acc. نَسْرًا

Nasr, the vulture god, was  
an idol of the Himyarites.  
The vulture worship of the  
Arab is attested by the  
Syriac doctrine of Addai.  
(Jid.)

## ★ ان س ف

(imperf. p.m. sing.) يَنْسِفُ

&lt; ~will scatter

نَسَفَ يَنْسِفُ نَسْفاً (ض)

to uproot, reduce to power,  
to scatter

(imperf. Ist. p. plu.) epl. لَنَنْسِفَنَّ

we shall surely scatter

(pp. 3 p. f. sing.) نُسِفَتْ

reduced to powder

(v.n.) acc. نَسْفاً

the act of scattering or  
reducing to powder

(imperf. 3 p.m. sing.) w.v.  
~ forgets

(imperf. 2 p.m. sing.) w.v.  
thou forget

(imperf. 2 p.m. plu.) w.v.  
ye forget

(perate, neg. m. sing.) f.d.w.v.  
thou forget not

(perate, neg. p. plu.) w.v.  
ye forget not

(imperf. 1st. p. plu.) w.v.  
we forget

we forget them نَسَاكُمْ

we forget you نَسَاكُمْ

(pip. 2 p.m. sing.) تَنْسَى

thou art forgotten أَنْسَا (كَمْ) w.v. vi

(perf. 3 p. m. plu.)

they caused (you to) forget أَنْسَا (نِه) w.v. iv

(perf. 3 p. m. sing.) he made (me to) forget (it)

the word is a compound one أَنْسَا + فِي + هِ

he made forget ÷ me + it

he made him أَنْسَاهُ to forget

he made (them) أَنْسَاهُمْ to forget

we cause (it) to be forgotten نُنْسِي (هَا) w.v. iv

(imperf. 1st. p. plu.)

we cause (it) to be forgotten

(imperf. 2 p.m. sing.)

causes to forget

يَنْسَى

تَنْسَى

تَنْسُونَ

لَا تَنْسَ

لَا تَنْسُوا

نَنْسَى

تُنْسَى

أَنْسَا (كَمْ)

أَنْسَا (نِه)

نُنْسِي (هَا)

يُنْسِيَنَّ

وَيُهْلِكُ الْحَرْثَ وَالنَّسْلَ

He destroys the crops and  
the cattle. [2:205]

progeny (2)

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

Then He made his progeny  
from an extract of water  
base. [32:8]

ن س و ★

women (n. p.) نِسْوَةٌ

(there is no singular of this  
word from the root)

women (n. p.) النِّسَاءُ

ن س ي ★

(perf. 3 p.m. sing.) w.v.  
~has forgotten نَسِيَ

(perf. 3 p.m. dual.) w.v.  
they (twain) forgot نَسِيَا

(perf. 3 p.m. plu.) w.v.  
they forgot نَسَوْا

(perf. 2 p.m. sing.) w.v.  
thou forgot نَسَيْتَ

(perf. 1st. p. sing.) w.v.  
I forgot نَسَيْتُ

(perf. 2 p.m. plu.) w.v.  
ye forgot نَسَيْتُمْ

(perf. 1st. p. plu.) w.v.  
we forgot نَسَيْنَا

(Ap-der. m. plu.) iv, h.v. **الْمُنشُونَ**  
grower

(pis. pic. f. plu.) iv, h.v. **الْمُنشَاتُ**  
elevated sails

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ  
His are the ships with elevated  
sails upon the sea like  
mountains. [55:24]

ن ش ر ★

(pp. 3 p. f. sing.) **نُشِرَتْ**  
<is/are laid upon

**نَشَرَ يَنْشُرُ نَشْراً وَنُشُوراً (ن)**  
to spread out, to resuscitate,  
bring back to life, to be  
extended, lay open, to  
unfold

(imperf. 3 p. m. sing.) **يَنْشُرُ**  
~will spread

(perf. 3 p.m. sing.) iv **أَنْشَرَ**  
brought to life

لَمَّا إِذَا أَشَاءَ أَنْشَرَهُ

Then, when He will, He  
brought him again to life.  
[80:22]

(perf. Ist. p. plu.) iv **أَنْشَرْنَا**  
we brought (into life)

(imperf. 3 p.m. plu.) iv **يَنْشُرُونَ**  
they raise the dead

أَمْ اخْتَلَفُوا إِلَٰهَةً مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ  
Or have they chosen gods  
from the earth who raise  
the dead. (i.e. who bring  
to life.) [21:21]

caused thee to forget **يُنْسِينَاكَ**

forgotten one (v.n.) w.v. acc. **نَسِيًّا**

pic. pac. w.v. acc. **مَنْسِيًّا**  
~become forgotten (lost in  
oblivion)

(act. pic.) w.v. acc. **نَسِيًّا**  
forgetting

ن ش أ ★

(act. pic. f. sing.) h.v. **نَاشِئَةً**  
<rising (in the meaning of  
a verbal noun)

**نَشَأَ يَنْشَأُ نَشْأً وَنُشُوءًا**  
وَنَشْأَةً (ف، ك)

to grow up (child), live,  
originate, rise, to create

to be brought up **نُشِقَ وَأُنْشِقَ**

growth **النَّشْأَةُ**

(pip. 3 p.m. plu.), ii h.v. **يَنْشَأُ**  
~is bred up

(perf. 3 p.m. sing.) iv, h.v. **أَنْشَأَ**  
produced

(perf. 2 p.m. plu.) iv, h.v. **أَنْشَأْتُمْ**  
ye made to grow

(perf. Ist. p.m. plu.) iv, h.v. **أَنْشَأْنَا**  
we created

(imperf. 3 p.m. sing.) iv, h.v. **يُنْشِئُ**  
~raises

(imperf. Ist. p. plu.) iv, h.v. **نُنْشِئُ**  
we raise, bring

creation (v.n.) iv, h.v. acc. **إِنْشَاءً**

نَشَرَ يَنْشُرُ نَشُورًا (ن، ض)

to hate, rebel against

## ن ش ط ★

النَّاطِطَاتُ (act. pic. f. plu.)

&lt; releasers (f.)

نَشَطَ يَنْشُطُ نَشَاطًا (ن)

to go out from a place,  
(draw up a bucket at one  
pull)to act of drawing النَّشَطُ  
up quickly and easily

releasing v.n. acc. نَشَاطًا

وَالنَّشِطَاتِ نَشَاطًا

By the angels who release  
(souls of believers) with  
(gentle) release or by  
those who gently draw out  
the souls of the believers.

[79:2]

## ن ص ب ★

نُصِبَتْ (pp. 3 p. f. sing.)

< (they are) fixed, firm,  
rooted, set up.(1) نَصَبَ يَنْصُبُ نَصْبًا (ن، ض)  
to fix (a plant, tree, stone)  
in the soil, to raise, estab-  
lish(2) نَصَبَ يَنْصُبُ نَصْبًا (س)  
to use diligence, to be instant,  
to toil, labour(imperf. 2 p.m. plu.) vill  
ye spreading (yourselves)فَانْتَشَرُوا + com. vill  
(perate. m. plu.)

disperse

(act. pic. f. plu.) النَّاشِرَاتُ  
spreading ones

وَالنَّاشِرَاتِ نَشْرًا

By the spreading (winds.)

[77:3]

spreading (v.n.) acc. نَشْرًا  
the resurrection (v.n.) نُشُورًا(pact. pic. m. sing.) {  
unfolded مَنُشُورٌ

(act. pic.) acc. مَنُشُورًا

(pis. pact. f. sing.) ii مَنُشْرَةً  
spread open< (pis. pact. m. plu.) acc. iv مُمْشِرِينَ  
brought up (or) are/  
will be raised(pis. pact. m. sing.) vill مُمْشِرٌ  
that which spreads itself out

## ن ش ز ★

&lt; rise up (perate. m. plu.) اَنْشُرُوا

نَشَرَ يَنْشُرُ نَشْرًا (ن)

to be high, lifted up, rise up

(imperf. 1st. p. plu.) iv نَنْشُرُ  
we make stand up< refractoriness (v.n.) نُشُورٌ  
aversion of husband and wife  
to each other

a stone used by the (3)  
pagan Arabs on which  
they made sacrifices, the  
altars, idols

وَمَا ذُبِحَ عَلَى النُّصُبِ

And that hath been slaught-  
ered on the idols (or the  
altars.) [5:3]

<idols, images or (n. p.) أَنْصَابٌ  
statues

(sing.) نُصْبٌ أَوْ نِصَابٌ (Lis.)

نُصْبٌ plu of أَنْصَابٌ

نُصْبٌ is generally translated  
as idols. The commentator  
Daryabadi observed that  
it was 'atar', a sacred stone  
where pagans used to offer  
slaughters

(act. 2 pic. m. sing.) نَصِيبٌ

a part, portion

ن ص ت ★

(perate. m. plu.) iv أَنْصِتُوا

<keep quiet in order  
to listen

نَصَتَ يَنْصِتُ نَصَاتًا (ض)

وَأَنْصَتَ إِنْصَاتًا

to keep quiet in order to  
listen to, hear

ن ص ح ★

(perf. 3 p. m. plu.) فَخَرُوا

<they wished well,  
they were sincere

وَالِ الْجِبَالِ كَيْفَ نَصِبَتْ

(Look they not)~and at  
the mountains how they  
are fixed firm. [88:19]

(perate. m. sing.) أَنْصَبَ  
toil, labour!

وَإِذَا قَرَعْتَ فَالْصَّبَّ

And when thou has finished  
(thy preaching still)  
labour hard, (or) toil (in  
prayer). [94:7]

labour, toil n.v. nom. {

acc. {

نَصَبٌ

نَصَابٌ

نَاصِبَةٌ

(act. pic. f. sing.)

toiling, worn (i.e., fatigued  
by the most unavailing  
labour)

calamity (n.)

نُصْبٌ

إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِي

الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

When he cried unto his Lord:  
verily the Satan hath tou-  
ched me with affliction  
(or calamity) and suffering.  
[38:41]

<standards (1) (n. p.) النُّصُبُ

a goal (sing.) نِصَابٌ

كَأَنَّهُمْ إِلَىٰ نِصَابٍ يُوفُضُونَ

As they are racing to a goal.  
[70:43]

(perf. 1st p. plu.) **نَصَرْنَا**  
we delivered (1)

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
And We delivered him from  
the people who denied Our  
signs. [21:77]

we helped (2)

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ  
And We helped them so that  
they became the victors.  
[37:116]

(imperf. 3 p.m. sing.) nom. **يَنْصُرُ**  
will/would save or deliver

فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا  
But who would save us from  
wrath of Allah should it  
reach us. [40:29]

(imperf. 3 p.m. sing.) acc. **يَنْصُرُ**  
they may succour

(conditional phrase) gen. **يَنْصُرُهُ**  
if~helps

(imperf. 3 p.m. plu.) **يَنْصُرُونَ**  
they succour

f.d., acc. **تَنْصُرُوا**  
(imperf. 2 p. m. plu.)  
ye aid (the religion)

(imperf. 3 p.m. sing.) emp. **لَيَنْصُرَنَّ**  
surely he will succour

(perate 2 p. m. sing.) **انْصُرْ**  
make~triumph **عَلَى** -

فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ  
So make us triumph over  
the disbelieving people.  
[2:286]

**صَحَّ يَنْصَحُ نَصْحًا (ف) - ل -**

(1) to be pure, unmixed, to  
act sincerely

(2) to give sincere advice, to  
counsel

(perf. 1st p. sing.) **نَحَضْتُ**  
I counselled sincerely

(imperf. 1st p. sing.) **أَنْصَحُ**  
I sincerely counsel

(act. pic. m. sing.) **نَاصِحٌ**  
good counsellor

(act. pic. m. plu) **نَاصِحُونَ**  
well wishers

(act. pic. m. plu) acc. **النَّاصِحِينَ**  
good counsellors

true and acc. **نُصُوحًا**  
sincere (repentance)

ن ص ر ★

(perf. 3 p.m. sing.) **نَصَرَ**  
~succoured

**نَصَرَ يَنْصُرُ نَصْرًا (ن)**  
to assist, aid, succour, protect  
to cause one **عَلَى، مِنْ -**  
to conquer an enemy, render  
victorious, deliver or succour

a faithful **نَصَرَ الْمُؤْمِنُ اللَّهَ**  
aided Allah  
meta. i.e., his religion

(perf. 3 p. m. plu.) **نَصَرُوا**  
they succoured

فَأَدْخِلُوا نَارَهُ فَذَلِكُمُ  
لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارٌ

Then they were made to enter a fire, then they found not for themselves besides Allah (any) helpers. [71:25]

### Ansar (2)

وَالَّذِينَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ  
And the first ones among Muhajirs (emigrants) and Ansar (their helpers). [9:100]

أَنْصَارٌ *lit.* 'helpers' or 'auxileries,' is an honorary distinction applied to those of the inhabitants of Madina Munawwarah who were first to extend assistance to the Holy prophet (peace be upon him) and who gave a hearty welcome to the emigrants, fraternized with them and defended the Holy prophet with their money and lives.

(*com.* أَنْصَارِي ) أَنْصَارِي  
my helpers

(*imperf.* 2 p. m. plu.) *vi* تَنْصَرُونَ  
ye succour one another

مَا لَكُمْ لَا تَنْصَرُونَ

What aileth you that ye succour not one another?

[37:25]

(*perate.* 2 p. m. plu.) أَنْصَرُوا  
(you) succour

(*pip.* 3 p.m. plu.) يَنْصَرُونَ  
they shall be succoured

(*pip.* 2 p.m. plu.) تُنصَرُونَ  
you shall be succoured

(*v.n.*) النَّصْرُ | نَصْرًا | نَصْرًا  
help, aid, succour

helper (*act. pic. m. sing.*) نَاصِرٌ

أَهْلَكَهُمْ فَلَا نَاصِرَ لَهُمْ  
We destroyed them and there was no helper of theirs. [47:13]

protector *acc.* نَاصِرًا

فَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا  
Then they shall know who were weaker in protectors. [72:24]

helpers (*act. pic. m. plu.*) نَاصِرِينَ

(*pact. pic. m. sing.*) *acc.* مَنْصُورًا  
~ is succoured

(*pact. pic. m. plu.*) الْمَنْصُورُونَ  
~ are succoured

(*act.* 2 pic. m. sing.) نَصِيرٌ  
< a strong helper

نَصِيرٌ is an intensive form of نَاصِرٌ

its plural is أَنْصَارٌ

(*b. p. of* نَصِيرٌ) أَنْصَارٌ  
helpers (1)

## ن ص و ★

forlock (n.) النَّاصِيَةُ / نَاصِيَةٌ

<forelockes (n. p.) النَّوَاصِيُ

نَاصِيَةٌ (sing.)

نَصَاً يَنْصُوْ نَصْواً (ن)

to seize one by the forelock

## ن ض ج ★

(perf 3 p. f. sing.) نَضِجَتْ

<~cooked

نَجَجَ يَنْضِجُ نَضْجاً (س)

done, cooked, to be thoroughly burnt and whose sensibility has been dead

## ن ض خ ★

(relative n. dual) نَضَّاخَتَانِ

gushing forth (fountains)

نَضَخَ يَنْضِخُ نَضْخاً (ف)

to sprinkle water on, irrigate, gush out, (spring)

## ن ض د ★

(act. 2 pic. m. sing.) نَضِدٌ

<piled one over another, ranged

نَضَدَ يَنْضِذُ نَضْداً (ض)

to pile up one over the other (carpets, cushions, goods etc.)

(perf. 3 p.m. sing.) VIII أَتَصَرَّ

<vindicated himself

to avenge VIII أَتَصَارَأْ

oneself, vindicate or deliver oneself

(perf. 3 p.m. plu.) VIII أَتَصَرَّوْا

they vindicated themselves

(imperf. 3 p. m. plu.) VIII يَنْتَصِرُوْنَ

they vindicate themselves

(imperf. 2 p.m. dual.) VIII تَنْتَصِرَانِ

you (twain) defend themselves

(perate. m. sing.) VIII أَنتَصِرُ

(I beg thee to) vindicate (me)

(Ap-der. m. sing.) X مُنْتَصِرٌ

one who is able to defend himself

(Ap-der. m. plu.) acc. مُنْتَصِرِينَ

those who are able to defend themselves

(perf. 3 p.m. sing.) X اسْتَصَرَّ

~asked for aid or succour

(perf. 3 p.m. plu.) X اسْتَصَرَّوْا

they asked for aid or succour

a Christian (n.) acc. نَصْرَانِيَّ / نَصْرَانِيَّةً

<Christians (n. p.) النَّصَارَى

(sing.) نَصْرَانِيٌّ

## ن ص ف ★

<the half (n.) نِصْفٌ

نَصَفَ يَنْصُفُ نَصْفاً (ن)

to reach half its portion



## ن ط ق

(imperf. 1st p.m. sing.)

~speaks

نَطَقَ يَنْطِقُ نَطْقًا (ض)

to speak, utter, articulate  
sounds

(imperf. 3 p.m. plu.) يَنْطِقُونَ

they speak

(imperf. 2 p.m. plu.) تَنْطِقُونَ

ye speak

(perf. 3 p. m. sing.) iv أَنْطَقَ

~caused to speak

(v.n. mim.) مَنطِقٌ

diction, language

يَا أَيُّهَا النَّاسُ عَلِّمُوا مَنطِقَ الطَّيْرِ

O people verily we have been  
taught the diction of birds.

[27:16]

## ن ظ ر

(perf. 3 p. m. sing.) نَظَرَ

~looked

saw إِلَى -

glanced فِي -

&lt; نَظَرَ يَنْظُرُ نَظْرًا وَ مَنظَرًا (ن)

to see, look at, إِلَى وَ فِي -

to gaze, observe, behold,  
consider, listen to, be pat-  
ient towards, to wait, to  
look to

(pact. pic. m. sing.) مَنضُودٌ

ranged one over the other

وَزَلَّجَ مَنضُودٌ

And plantains laden with  
fruit. [56:28]

## ن ض ر

بَرَّاءَةٌ (n.)

brightness (n.)

نَضْرًا يَنْضَرُ وَ نَضْرًا

to be (ن، س) نَضْرًا وَ نَضْرًا

soft, beautiful

نَاضِرَةٌ (act. pic. f. sing.)

shining

## ن ط ح

(act. 2 pic. f. sing.) النَّطِيجَةُ

< the gored (by the horns  
of an animal)

نَطَحَ يَنْطَحُ نَطْحًا (ف)

to butt with the horns, gore  
(according to 'Ibne Aqil')

ة is not feminine form, it

is a sign of changing form  
an adjective to nominative

## ن ط ف

&lt; a drop (semen) (n.) نَطْفَةٌ

نَافَتْ يَنْفُتُ وَ يَنْفُتُ نَفْثًا (ن، ض)

to flow softly,

trickle gently (water), pour  
out (a liquid)

(imperf. 3 p. f. sing.) juss.

&lt;should look to

form of 3 p. f. is used for

نفس that is feminine

وَلْيَنْظُرْ نَفْسٌ مِّمَّا مَتَّعْتُمْ بِهَا

And let every soul look to  
that which it sendeth on  
before for the morrow.

[59:18]

(imperf. 1st p. m. plu.)

ye looked on

وَأَعْرَضَ عَنِ قَوْمِهِمْ وَأَنَّهُمْ يَنْظُرُونَ

And drowned Firawn's folk  
while ye looked on (i.e.,  
in your sight). [2:50]

(imperf. 1st p. sing.) juss.

I look at

قَالَ رَبِّ ارْنِ أَنْظُرْ لِيكَ

He said. My Lord show me  
(thyself) that I may gaze  
upon thee. [7:143]

(imperf. 1st p. plu.) juss.

we in order to see

(perate. m. sing.)

look at! (1)

فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ  
Look at thy food and drink,  
they have not rotten.

[2:259]

look (think over) (2)

فَانْظُرْ مَاذَا تَعْرَى

So look what thinkest thou!

[37:102]

لَنْظُرُ

وَلَمَّا مَاتُوا نُزِلَتْ سُورَةٌ أَنْظُرْ بَعْضُهُمْ إِلَى بَعْضٍ

And whenever a Surah is  
sent down they look at  
each other. [9:127]

(imperf. 3 p. m. sing.)

looks (at) (1)

لَا يَنْظُرُ (n.g.)  
~shall not look at

وَلَا يَنْظُرُ إِلَيْهِمْ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ

Nor Allah shall speak to  
them or look at them.

[3:77].

to find out (2)

فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا

Let him find out which is  
the best food. [18:19]

to wait (3)

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً

And those wait but for one  
shout. [38:15]

(imperf. 3 p. m. plu.)

they wait for

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ

Will they wait until Allah  
comes to them [2:210]

(juss.) f.d.

(imperf. 3 p. m. plu.)

they consider

أَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

Have they not considered  
the governance of the  
heaven and the earth.

[7:185]

انْظُرْ

وَإِنْ كَانَ دُوعَسْرَةً فَنَظَرَةً إِلَىٰ مَسْرَةٍ

And if one (the debtor) be  
in difficulties then let there  
be a deferment until easi-  
ness. [2:280]

(act. pic. f. sing.) نَظَرَةٌ

lit.: observer

(one who waits and sees)

(perate. neg. 2 p.m. plu.) iv لَا تَنْظُرُوا  
do not respite

لَا تَنْظُرُونَ لَا تَنْظُرُوا نَ + فِي (neg.)  
respite me not (com.)

(perate. 2 p. sing.) أَنْظِرْ  
respite!

respite me! أَنْظِرْنِي

(pip. 3 p.m. plu.) iv يَنْظُرُونَ  
they will be respited

(pis. pic. m. plu.) مَنْظُرُونَ  
respited ones

(pis. pic. m. plu.) acc. مُنْظَرِينَ

(imperf. 3 p.m. sing.) viii يَنْظُرُ  
~waits (waiting)

(parate. m. sing.) viii اَنْتَظِرْ  
wait!

(perate. m. plu.) viii اَنْتَظِرُوا  
(O you) wait

(Ap-der. m. plu.) viii مُنْتَظِرُونَ  
those who are awaiting

(Ap-der. m. plu.) acc. viii مُنْتَظَرِينَ  
those who are awaiting

look upon (3)

لَا تَقُولُوا أَرْعَا وَقُولُوا انْظُرُوا

Say not, 'listen to us' but  
say, 'look upon us' [2:104]

(perate. 2 p. m. plu.) اَنْظُرُوا  
(O you) behold! (4)

فَاَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفَرِينَ  
And behold what was the  
end of those who rejected  
truth! [3:137]

wait for (5)

اَنْظُرُونَا نَقْتَسِمَ مِنْ نُورِكُمْ

Wait for us that we may  
borrow some of light.

[57:13]

(perate. 2 p. f. sing.) اَنْظُرِي  
consider!

فَاَنْظُرِي مَاذَا تَأْمُرِينَ

So consider what thou wilt  
command. [27:33]

the look (v.n.) نَظَرٌ

يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ  
They look at thee with the  
look of one swooning into  
death. [47:20]

a glance (n.) نَظْرَةٌ

مَنْظَرٌ نَظْرَةً فِي النُّجُومِ

The he glanced a glance  
on the stars. [37:88]

a deferment, (n.) فِطْرَةٌ  
a delay, a respite

(perf. 2 p. m. sing.) iv أَنْعَمْتَ  
thou hast bestowed  
(thy) grace

(perf. 1st p. plu.) iv أَنْعَمْنَا  
we have favoured

favour (v.n) نِعْمَةٌ

<favours (n. p.) نِعَمٌ

(sing.) نِعْمَةٌ

<favours (p.b.) أَنْعَمَ

(sing.) نِعْمَةٌ

favour (n.) نِعْمَاءُ

(act. pic. m. sing.) نِعْمًا acc. النِّعَمُ  
delight

(garden of delight) جَنَّاتُ النِّعَمِ

<cattle (n.) أَنْعَامٌ وَنُحُورٌ

(plu.)

cattle <cattle (n.p.) أَنْعَامٌ

an irregular verb called verb  
of praise فَعَلَ الْمَدْحَ that  
means "to be excellent,"  
thus نِعْمَ الْمَوْلَى means "He  
is the Excellent Master."

how excellent a reward

how excellent نِعْمَ الثَّوَابُ

(are we) who spread it  
(the earth) out فَنِعْمَ الْمَاهِدُونَ

verily how excellent نِعْمَ الْجَبِينُونَ

(or gracious) were those  
who answered (i.e., we  
returned a gracious an-  
swer).

ن ع ج ★

ewe (n.) نَجَبَةٌ

<ewes (n.p.) نَجَاجٌ  
(sing.) نَجَبَةٌ

ن ع س ★

slumber (n.) { النَّعَاسُ  
acc. { نَعَاسًا

ن ع ل ★

thy shoes نَعْلَيْكَ

f. d. (n. dual) نَعْلَيْنِ  
(com.) نَعْلٌ + وَ = نَعْلَيْكَ

ن ع م ★

<delights, ease, (n.) نِعْمَةٌ  
comforts

نَعْمَ يَنْعَمُ وَ نَعِيمٌ يَنْعَمُ نِعْمَةً (ف، س)  
to live in ease, in comfort,  
lead a pleasant life

owners of ease أَوْلَى النَّعْمَةِ

(act. pic. f. sing.) نَاعِمَةٌ  
delighted one

(perf. 3 p. m. sing.) ii نَعَّمَ  
~made prosperous

(perf. 3 p. m. sing.) iv أَنْعَمَ  
has favoured with grace, عَلَى -  
has blessed

تَفَحَّ بِنَفْحٍ نَفْحًا وَنَفْحَانًا (ف)

to spread its odour (perfume),  
blow (wind)

Note: indicates to the  
noun, thus means : a single  
breath

★ ن ف خ ★

(perf. 3 p. m. sing.)

< ~breathed

تَفَحَّ بِنَفْحٍ نَفْحًا (ن)

to blow with the mouth

(perf. 1st. p. sing.)

I breathed

(perf. 1st. p. plu.)

we breathed

(imperf. 2 p. m. sing.)

thou breathe

(imperf. 1st. p. sing.)

I breathe (I blow)

blow ! (perate m. plu.)

(pp. 3 p.m. sing.)

~was/will be blown

(pip. 3 p. m. sing.)

~will be blown

a single breath or (n.)  
blow

★ ن ف د ★

(perf. 3 p. m. sing.)

~exhausted

the sea would  
have exhausted

لَفِدَ الْبَحْرُ

how excel-  
lent is that

نِعْمًا (نِعْمَ مَا - نِعِمَّ مَا)

إِنَّ اللَّهَ لَنِعَمًا يُعْطِيكُمْ

How excellent is the admoni-  
tion that He gives you.

[4:58]

yea, yes (n.) نَعَمْ

★ ن غ ض ★

< (thus) they will  
shake, wag

نَعَضَ نَضَضٌ نَضًا وَنُغْضًا (ض)

to move, be shaken,  
shake

to shake الرَّأْسُ

the head in wonder or scorn

فَيَنْعَضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ

Then they will wag their  
heads at thee and say :  
when it will be ? [17:51]

★ ن ف ث ★

(ent. f. plu.) النِّفَاثَاتُ

< blower women

نَفَثَ بِنَفْثٍ نَفْثًا (ن، ض)

to blow in or on a thing  
(juggler, sorcerer), (with  
object) to spit out of  
the mouth

★ ن ف ح ★

< a breath (n.) نَفْثَةٌ

قَرَّ يَنْفِرُ / يَنْفِرُ قُرُورًا (ن، ض)

to grow wild, restive, runaway,  
be frightend, through  
fright, to go, march forth  
to war or to any cause

(imperf. 3 p.m. plu.) f.d. el. يَنْفِرُوا  
to march forth

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً

And it is not for the believers  
to march forth all to-  
gether. [9:122]

(perate m. plu.) يَنْفِرُوا  
march forth !

(imperf. 2 p.m. plu.) (f.d.) يَنْفِرُوا  
ye march forth

the act of running (v.n.) { يَنْفِرُ  
away  
or being a fugitive, acc. قُرُورًا  
concourse

(act. 2 pic. m. sing.) acc. يَنْفِرًا  
a company or number of  
men dealing with others  
as in war

وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

We supported you with riches  
and children and We made  
you a numerous concourse.  
[17:6]

people, a company of (n.) قَرَّ  
men not exceeding ten nor  
less then three

(Ap-der. f. sing.) x مُسْتَفِيرَةً  
one who takes to flight,  
fugitive

يَفْدَ يَنْفَدُ نَفَادًا (س)

to be spent, consumed, exha-  
usted

exhausted (perf. 3 p.f. sing.) يَفْدَتْ

Could not be مَأْ يَفْدَتْ  
exhausted [31:27]

(imperf. 3 p. f. sing.) acc. يَفْدُ  
~(they) exhaust

f. sing. used for plural

(imperf. 3 p. m. sing.) يَفْدُ  
~exhausts or will be  
exhausted

ceasing (v.n.) نَفَادًا

ن ف ذ ★

(imperf. 2 p. m. plu.) تَفْدُونَ  
< ye pass out of ~

تَفْدَ يَنْفَدُ تَفْدًا وَ تَفَادًا (ن)  
to penetrate, to pass, go  
beyond

(acc. f.d.) تَفْدُوا  
(imperf. 2 p.m. plu.)  
that ye pass out of

(perate. m. plu.) اَتَفْدُوا  
go beyond !

ن ف ر ★

(perf. 3 p. m. sing.) قَرَّ  
< ~marched forth

وَمَا أَصَابَكُمْ مِنْ سَيْتَةٍ مِنْ نَفْسِكُمْ

And whatever of ill befalleth thee it is from thyself.

[4:79]

soul, in the sense (4)

of One's inner desire or feeling

مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ

الْأَلْحَابَةِ إِنَّ نَفْسَ يَعْقُوبَ تَضْمًا

It availed them not against Allah at all, it was only a craving in the soul of Ya'qub that he satisfied.

[12:68]

willingly (5)

(Note : When used as adverb it means willingly)

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا

And if of themselves they give up aught thereof to you.

[4:4]

<souls, (n. p.) النَّفْسُ / الْأَنْفُسُ

persons, selves, souls as one's inner desire or feelings

(sing.) نَفْسٌ

(perf. 3 p.m. sing.) v نَفَسَ

breathed

وَالصُّبْحُ إِذَا تَنَفَّسَ

And the dawn as it breathes away (the darkness).

[81:18]

ن ف س ★

A soul, a living (1) (n.) f. نَفْسٌ  
soul

وَأَتَوَا يَوْمَ آلِ الْعَقُوبِ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ

And fear a Day (or guard yourselves against a Day) when no soul will in aught avail another nor will intercession be accepted from it.

[2:48]

a person (2)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

O mankind! Fear your Lord who created you from a single person

[4:1]

self (3)

(Note : the word نَفْسٌ and its plural forms نَفْسٌ and أَنْفُسٌ are used to denote the reflective meaning. Thus

أَنْفُسُهُمْ، نَفْسُهُ

and the rest mean himself, themselves, itself, etc.

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَكْبَارُ الْأَشْيَاءِ

Nor I exculpate myself Lo ! the (human) soul enjoineth unto evil.

[12:53]

## ن ف ق ★

نَقْعًا (n.) *acc.* نَقْعٌ  
place from where there is  
an other exit

نَقْعٌ يَنْقُ نَقْعًا (ن)  
consumed, hidden, ex-  
hausted, spent

وَأَنْ كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ  
أَنْ يَبْعِيَ نَقْعَانِ الْأَرْضِ

And if their backsliding is  
hard upon thee, then seek  
out, if Thou canst, a hole  
(*jerboa*) in the earth.

[6:35]

نَقْعًا (n.) *expenditure*

(*perf. 3 p. m. plu.*) *iii* نَقَعُوا  
<~played the hypocrite

نَاقِقٌ يَنَاقِقُ نَاقِقًا  
its hole where are many  
entrances (*jerboa*) and hence  
to be a hypocrite in religi-  
on means, professing to  
believe first one thing and  
then another

(*Ap-der. m. plu.*) *iii* } الْمُنَاقِقُونَ  
(*Ap-der. m. plu.*) *acc. iii* } الْمُنَاقِقِينَ  
those who are hypocrite

(*Ap-der. m. plu.*) *iii* الْمُنَاقِقَاتُ  
hypocrite

hypocrisy (*v. n.*) *iii* النِّفَاقُ

(*perf. 3 p. m. sing.*) *vi* لِيَتَنَافَسَ  
let~aspire, long for

(*Ap-der. m. plu.*) *vi* الْمُتَنَافِسُونَ  
aspires

## ن ف ش ★

(*perf. 3 p. f. sing.*) نَفَثَ  
<~pastured

نَفَسَ يَنْفُسُ نَفْسًا (ن)  
to pick or pull into pieces  
(cotton or wool) with  
fingers, to flatter, pester,

(*act. pic. m. sing.*) انْفَثَرُشُ  
carded one

## ن ف ع ★

(*perf. 3 p. m. sing.*) نَفَعَ  
<~profited

نَفَعَ يَنْفَعُ نَفْعًا (ف)  
to profit, to be useful

(*perf. 3 p. f. sing.*) نَفَعَتْ  
~profited

(*imperf. 3 p. m. sing.*) يَنْفَعُ  
~profits

(*imperf. 3 p. f. sing.*) تَنْفَعُ  
~will profit

(will not profit) لَا تَنْفَعُ

(*imperf. 3 p. m. plu.*) يَنْفَعُونَ  
they profit

مَنَافِعُ <benefits (*n. p.*)  
(*sing.*) مَنَفْعَةٌ

نَفَعَ (benefit) (*v. n.*)



وَمِنَ اللَّيْلِ فَجَهَّدْ بِهِ نَافِلَةً لَّكَ

And of the night, keep the vigil therein as (an act of) supererogation for thee.

[17:79]

grandson (2)

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً

And we bestowed upon him Is-haq and Ya'qub as a grandson.

[21:72]

<spoils or war (n. p.)

الْأَنْفَالِ

(sing.) booty

قُلْ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ

They ask thee concerning the spoils of war, say thou: the spoils of war are at the disposal of Allah and the Apostle.

[8:1]

ن ف ي ★

(pip. 3 p.m. plu.) w.v.

<they are expelled, they will be expelled

تَقَى بَيْنَهُمْ نَهْيًا (ض)

away, to expel, cast out

ن ق ب ★

piercing (v. n.)

قَبَّ acc.

digging through (a wall)

(act. 2 pic. m. sing.)

قَبِيْ

warden, captain

678

in the act of (v.n.) iii acc.  
hypocrisy

نَفَاقًا

(perf. 3 p.m. sing.) iv

<~ has expended

أَنفَقَ

to consume, iv. أَنفَقَ إِفْثَاكًا  
to expend

(perf. 2 p. m. sing.) iv

thou hath expended

أَنفَقْتَ

(perf. 3 p. m. plu.) iv

they have expended

أَنفَقُوا

(pref. 2 p. m. plu.) iv

ye have expended

أَنفَقْتُمْ

(imperf. 3 p. sing.) iv

~expends

تَنفِقُ

(imperf. 3 p.m. plu.) iv

ye expend

تَنفِقُونَ

(imperf. 2 p.m. plu.) iv, acc.

that ye expend

تَنفِقُوا

expend (prate. m. plu.) iv

أَتَفِقُوا

expending (v.n.)

الْإِفْثَاكَ

(Ap-der. m. plu.)

those who expend

الْمُنْفِقِينَ

ن ف ل ★

(act. pic. f. sing.)

نَافِلَةٌ

<A supererogatory deed (1)

قَلَّ يَنْقُلُ قَلًّا (ن)

to give one a gift or present, give booty taken from the enemy, to do, or give over and above what is commanded or a gift over and above what is asked

## ن ق ر ★

(pp. 3 p.m. sing.)

< ~ was blown or  
~ was sounded

قَرَّ يَنْقُرُ قَرًّا (ن)

to strike, injure one

الناقورُ (n.) the trumpet

(act. pic. m. sing.)

a groove in a a date-stone

قَرِئًا (acc. in the smallest  
matter)

## ن ق ص ★

(imperf. 2 p. f. sing.)

&lt; ~ diminishes, consumes

نَقَصَ يَنْقُصُ نَقْصًا وَنَقْصَانًا (ن)

to diminish decrease, run  
lowthey (كُم - f. d.) f. juss. يَنْقُصُوا  
are diminishing (you)they abated nothing  
of your right لَمْ يَنْقُصُوا

(imperf. 1st. p. plu.)

we reduce

نَقَصَ يَنْقُصُ  
~ is diminished

abate! (perate m. sing.) انْقُصْ

(perate. reg. m. plu.)

give not short لَا تَنْقُصُوا

(perf. 3 p. m. plu.) ii

&lt; they overrun (in the land)

رَنَّ فِي الْأَرْضِ

over the land, to pass or  
wander through

## ن ق ذ ★

(perf. 3 p. m. sing.) iv

&lt; ~ delivered

أَقْدَ إِقْدَادًا

to deliver, iv  
save, rescue from

(imperf. 2 p.m. sing.) iv

thou rescue تُقِذُّ

أَكَاثَتِ شَيْءٌ مِّنْ فِي النَّارِ

Canst thou (O Muhammad)  
rescue him who is in the  
fire. [39:19]

(imperf. 3 p. m. plu.) iv

they deliver, save يَنْقِذُونَ

(pip. 3 p. m. plu.) iv

they will be delivered (or  
saved) يَنْقِذُونَ

وَلَا هُمْ يُنْقِذُونَ

And they will not be saved.  
[36:43](imperf. 3 p.m. plu.) x, f. d. يَسْتَقِذُّوْنَ  
they can rescue

وَلَنْ يَسْلُبَهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَقِذُّوهُ مِنْهُ

And if the fly took something  
from them, they could  
not rescue it from him.

[22:73]

قَمَّ يَقْمُ / يَقِمُّ يَقْمُ قَمًّا  
(ض، س) وَأَنْتَمَ - مِنْ وَعَلَى

to avenge oneself upon,  
punish, chastise, accuse,  
to develop hate

وَمَا تَقْسُوا مِنْهُمْ إِلَّا أَنْ  
يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they persecuted them  
for naught save that they  
believed in Allah, the  
Mighty, the Praiseworthy.  
[85:8]  
they avenged (2)

وَمَا تَقْتُلُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ  
And they avenged not except  
for (this) that Allah and  
His Messenger had enriched  
them. [9:74]

(imperf. 2 p.m. sing.) تَقِمُّ  
thou takest vengeance

(imperf. 2 p.m. plu.) تَقِمُونَ  
ye take vengeance

(perf. 1st. p. plu.) اتَّقَمْنَا  
we took vengeance

(imperf. 3 p. m. sing.) يَتَقِمُّ  
will take retribution

retribution (v.n.) اِتِّقَامٌ

(Ap-der. m. plu.) يَتَقِمُونَ  
avenger

ن ك ب ★

(act. pic. m. plu.) لَنَّا كِبُونَ  
< certainly they are deviators

(pact. pic. m. sing.) مَقْمُوسٌ  
diminished

diminution (v.n.) قَصٌّ

ن ق ض ★

(perf. 3 p. f. sing.) قَضَتْ  
< ~ broke,  
(~ unravelled)

قَضَّ يَقْضُ قَضًا (ن)  
to pull down, demolish (a  
house), break, (a contract),  
undo a thing, violate (a  
treaty), to unravel or  
untwist.

(imperf. 3 p. m. plu.) يَقْضُونَ  
they violate

(perate neg. m. plu.) لَا تَقْضُوا  
do not violate !

breaking (v.n.) قَضٌ

(perf. 3 p. m. sing.) iv أَنْقَضَ  
~ weighed down

ن ق ع ★

< dust (n.) acc. قَمًّا

قَمَعَ يَقْعُ قَمًّا (ف)  
to soak, macerate,

ن ق م ★

(perf. 3 p. m. plu.) قَمَّوْا  
< they persecuted (1)

only the contract of marriage.

(perf. 2 p.m. plu.) **نَكَحْتُمْ**  
ye married

(imperf. 3 p.m. sing.) **يُنكِحُ**  
marries

to marry **أَنْ يَنْكِحَ** juss. **يَنْكِحِ**

(imperf. 2 p. f. plu.) **يَنْكِحْنَ**  
that they (women) marry

(perate. 2 p.m. plu.) **وَأَنْكِحُوا**  
marry! (O you men)

(perate. neg. m. plu.) **لَا تَنْكِحُوا**  
marry not (O you men)

(imperf. 1st p. plu.) **أَنْكِحَ**  
I give in marriage

(perate. neg. m. plu.) **لَا تَنْكِحُوا**  
(O you men) give not in marriage

(perate. m. plu.) **أَنْكِحُوا**  
give in marriage

(imperf. 3 p.m. sing.) **يَسْتَنْكِحُ**  
~wish to marry

marriage (v.n.) acc. **النِّكَاحُ / نِكَاحًا**

**الَّذِينَ لَا يَجِدُونَ لِنَفْسِهِمْ**

Those who find no means to marry. [24:33]

ن ك د ★

(odd act. pic.) acc. **نَكِدًا**  
niggardly, evil, scantily

**نَكَبَ يَنْكُبُ نَكْبًا وَنَكْبًا (ن) - عَنْ**

to go aside or swerve from

<shoulders (n. p.) **مَنَاكِبُهَا**  
(a tract of country).

(sing.) shoulder **مَنْكَبٌ**

ن ك ث ★

(perf. 2 p.m. sing.) **نَكَثَ**  
<~broke (oath)

**نَكَثَ يَنْكُثُ نَكَثًا (ن)**

to break (a promise), violate (a treaty), untwist (a cord), unravel

(perf. 3 p. m. plu.) **نَكَثُوا**  
they broke (their oath)

(imperf. 3 p.m. sing.) **يَنْكُثُ**  
~breaks (covenant)

(imperf. 3 p. m. plu.) **يَنْكُثُونَ**  
they break (the covenant)

the untwisted stands (n. p.) **أَنْكَاثًا**  
of a rope

ن ك ح ★

(perf. 3 p. m. sing.) **نَكَحَ**  
<~married

**نَكَحَ يَنْكِحُ نِكَاحًا (ن)**

to marry, contract a marriage  
(According to lexiconology the word **نِكَاحٌ** means the sexual relation but in the Quranic glossary it denotes

مَا لَكُمْ مِنْ مَلْجَأٍ تُوَمِّدُونَ  
مِنْ كِبَرِهِ

You will have no place of refuge that Day nor there will be for you any denying (of your guilt). [42:47]

wrath (2)

فَأَمْلَيْتُ

لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ  
I gave rein to the infidels then I look hold of them, so how hath been My wrath. [22:44]

مُنْكَرُونَ (Ap-der. m. plu.)  
those who do not recognize

denier (Ap-der. f. sing.) مُنْكَرَةٌ  
stranger (pis. pic. m. plu.) مُنْكَرُونَ  
(unknown)

الْمُنْكَرُ (pis. pic. m. sing.)  
what is strange to the (1)  
human nature, false

يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
They command that which is reputable and prohibit that which is disreputable. [3:104]

reputable (opp.) الْمَعْرُوفُ  
disreputable

(pis. pic. m. sing.) acc. مُنْكَرًا  
disputable (2)

إِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ  
Verily they utter a saying disputable. [58:2]

< نَكِدَ يَنْكُدُ نَكْدًا (س)

to be hard, painful, to refuse what is asked, niggardly, having little water (with) little and scattered sowing (farm)

ن ك ر ★

نَكَرَ (perf. 3 p.m. sing.)  
< ~disliked (1)

نَكَرَ يُنْكَرُ مَنْكَرًا وَنَكِيرًا (س)  
to be ignorant, not to recognise, not to know, dislike, refuse to acknowledge

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ  
And when he beheld that their hand reached it not, he disliked them (or felt mistrust of them). [11:70]

(relative. m. sing.) انْكَرَ  
most disagreeable

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ  
Verily the most disagreeable of voices is the voice of the ass. (Y. Ali) abominable (Jid.) harshest (Pic.) [31:19]

meta. awful (v.n.) مُنْكَرٌ  
painful acc. مُنْكَرًا  
(lit. what is unbearable)

denier (1) (act. 2 pic. v.n.) يُنْكَرُ  
(one who denies the fact)

(imperf. 2 p. m. plu.) تَنكِمُونَ  
ye turn back

لَتَنْتُمُ عَلَى أَعْقَابِكُمْ تَنكِمُونَ

Ye used to turn back on  
your heels. [23:66]

ن ك ف

(perf. 3 p. m. plu.) x اسْتَكْفَرُوا  
<~disdained

نَكَتَ بِنَكَتٍ نَكْمًا (ن) - عَلَى  
to refuse, reject, abstain from

to be proud, اسْتَكْفَأَ اسْتِكْفَاءً  
disdain  
(will not) disdain

ن ك ل

<chastising (v.n. ii) acc. تَنكِيلًا

تَكْلَ بِنَكْلٍ تَكَالًا (ض) - ب، عَن، مِن  
to chastise

to punish, ii تَنكِيلًا  
to bring calamity upon

تَكَالٍ is as تَنكِيلٍ such as

تَسْلِيمٍ is as تَكْلَامٍ

heavy fetters (n.p.) acc. أَتْكَالًا

deterrent (I) (n.) acc. تَكَالًا

فَجَعَلْنَاهَا لَكُمُ آيَةً لِّتَذَكَّرُوا مَا خَلَقْتُمْ

And We made it a deterrent  
unto those of their day  
and those after them.

[2:66]

ن ك س

(pp. 3 p.m. plu.) تَنكِسُوا

<they were made  
upside down

تَنكِسُ يَنْكِسُ نَكْسًا (ن)  
to upset, turn upside down

(act. pic. m. plu.) f.d. تَاكِسُوا  
those who turn upside down

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ تَاكِسُوا رُءُوسَهُمْ عِندَ  
رَبِّهِمْ

Couldst thou but see when  
the culprits shall hang  
their heads before their  
Lord. [32:12]

(imperf. 1st p. plu.) ii, juss. نُنَكِّرُ  
reverse

وَمَنْ يُعِزَّهُ اللَّهُ فِي الْخَلْقِ

And whosoever We grant  
long life, We reverse him  
in creation. [36:68]

ن ك ص

(pref. 3 p. m. sing.) نَكَصَ

<~retreated

نَكَصَ يَنْكُصُ / يَنْكُصُ نَكْصًا (ن، ض)  
to fall back, retreat,  
withdraw from, desist

نَكَصَ عَلَىٰ عَقِبَيْهِ

He retreated upon his two  
heels. [8:48]

## &lt; تَبِعَ يَتَّبِعُ تَبِيعًا (ف)

to trace, follow (a way), to  
make clear, to be clear

ن . ر . ★

(perate neg. m. sing.) تَنْهَرُ (لَا)

<do not browbeat, do not  
chide

to flow تَهْرُ بِهْرُهُ (ف)  
to cause (a stream) to flow,  
to repulse

river (n.) النَّهْرُ / التَّهْرُ

rivers n.p. acc. أَنْهَارًا

a day from dawn to dusk (n.) النَّهَارُ

ن . ه . ي . ★

(perf. 3 p. m. sing.) (w.v.) تَهَى  
~restrained (1)

(w.v.) تَهَى يَنْهَى تَهْيًا (ف)

to prevent, عَنْ -  
forbid, prohibit, to make  
one to stop from SS

وَأَنفَاصًا خَافَ مَقَامَ

رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى

But as far him who feared to  
stand before his Lord and  
restrained his soul from  
lust. [79:40]

نَكَالٌ (2) punishment

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى

Wherefore Allah laid hold  
of him with the punish-  
ment of the Hereafter and  
of the present. [79:25]

ن . م . ر . ق

<cushions (n.p.) مَارِقٌ  
word of non-Arabic origin

ن . م . ل . ★

an ant (n. generic.) عَمَلَةٌ

ants (n.p.) عَمَلٌ

<fingers (n.p.) أَمَامِلُ  
(sing.) أَمَلَةٌ

ن . م . م . ★

(act. pic. m. sing.) يَمِينٌ  
<calumay, slander

to spread تَمَّ يَمِينٌ تَمًّا (ض)

to make mischief تَمَّ - بَيْنَ  
between

ن . ه . ج . ★

way of life, (v.n.) acc. مَنَاجَا  
a plain road, manner of  
acting

(imperf. 2 p. m. sing.) w.v.  
thou forbidest

تَنْهَى

أَتَنْهَىٰ أَنْ تَعْبُدُوا مَا يَعْْبُدُ آبَاؤُنَا

Dost thou forbid us to wor-  
ship what our fathers wor-  
shipped. [11:62]

(imperf. 2 p.m. plu.) w.v.  
ye prevent

تَنْهَوْنَ

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

Ye command that which is  
reputable and prevent that  
which is disreputable.  
[3:110]

(imperf. 1st. p. plu.) w.v.  
they prevent

يَنْهَوْنَ

(perate. m. sing.) w.v. (و) أَنَّهُ  
prevent thou !

(pp. 3 p.m. plu.) w.v.  
they were prevented, prohibi-  
ted

نُهِوا

(pp. 1st. p. sing) w.v.  
I was prevented

نُهِيتُ

(pip. 2 p. m. plu.) (w.v.)  
ye are prohibited

تَنْهَوْنَ

(act. pic. m. plu.) (w.v.)  
preventers

النَّاهُونَ

(perf. 3 p.m. sing.) viii, w.v.  
refrained

اتَّقَى

(perf. 3 p.m. plu.) viii, w.v.  
they refrained

اتَّقَوْا

If they refrain. فَإِنْ اسْتَمْتَحُوا  
[2:2192]

forbade (2)

وَمَا تَنْهَىٰ عَنْهُ فَأَنْتَهُمَا

And whatsoever he forbid-  
deth, abstain (from it).  
[59:7]

(perf. 3 p. m. plu.) (w.v.)  
they forbade

نَهَوْا

(perf. 1st. p. sing.) (w.v.)  
I forbade

أَنْهَى

Note : when attached to a  
pronoun, the final ي is  
replaced by اَلْف e.g. أَنَّهُمْ

f.d. w.v.

(imperf. 1st p. sing. juss.)  
I forbid

أَنْهَ

أَلَمْ أَنْهَكَ

Did not I forbid you two.  
[7:22]

f.d. w.v

(imperf. 1st p. plu.)  
we forbid

نَهْنَهْ

Forbade we  
not thee?  
[15:70]

أَوَلَمْ تَنْهَكَ

(imperf. 3 p.m. sing.) w.v.  
~ forbids

يَنْهَى

(imperf. 3 p. f. sing.)  
~ prevents

تَنْهَى

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Verily the prayer preventeth  
(men) from indecency and  
what is disreputable.  
[29:45]



&lt;boundary (2)

beyond which there is no passing

عِنْدَ سِدْرَةِ الْمُنْتَهَى

Nigh unto the lote-tree at the boundary. [53:14]

&lt;understanding n.p.

الْهَى

(sing.) مُبْتَدِئَةً

(what forbids a man to go beyond the moral limit or do something unreasonable)

(Ap-der. m. plu.) viii, w.v.

مَنْهَوْنَ

those who desist

(imperf. 3 p.m. plu.) vi, w.v.

يَنْهَوْنَ

they forbid each other

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوْا

They were not to desist from the evil they committed.

[5:79]

ن و ا \*

(imperf. 3 p. f. sing.) h.w.v.

تَوَّءَ

~weighs down

لَا يَتَوَّءُ تَوَّءًا وَ تَوَّءًا (ن)

to get up with hardship, to weigh down

لَإِنْ مَفَاتِيحُ لَسْتَوْنَ بِالْعَصْبَةِ أُولَى الْقُوَّةِ

Whereof the keys would have weighed down a band of strong men. [28:76]

w.v. juss.

تَنْتَهُ

(imperf. 2 p. m. sing.)

thou refrained

لَئِنْ لَمْ تَنْتَهُ

If thou refrainest not.

[19:46]

w.v. juss.

يَنْتَهُ

(imperf. 3 p.m. sing.)

refrained

لَئِنْ لَمْ يَنْتَهُ الْمُنْفِقُونَ

If the hypocrites refrain not.

[33:60]

w.v. juss.

يَنْهَوْا

(imperf. 3 p.m. plu.)

they refrained

لَمْ يَنْهَوْا

(imperf. 3 p. m. plu.) w.v.

يَنْهَوْنَ

they refrain

w.v. juss.

تَنْهَوْا

(imperf. 2 p. m. plu.)

ye refrain

وَلَا تَنْهَوْا فَمَا هُوَ خَيْرٌ لَّكُمْ

And if ye refrain it will be better for you. [8:19]

(perate. m. plu.)

اَنْهَوْا

refrain ! desist !

(n.tp.) w.v.

مَنْهَى

a terminus, limit (1)

إِلَى رَبِّكَ مَنَّتْهَا

Upto thy Lord is the limit thereof. [79:44]

the evolution of heat *acc.*  
and light by combustion

فَأَصَابَهُمْ أَهْوَاءُ نَارٍ فَخَسَرْتَهُمْ

And that a whirlwind where-  
in is fire should then smite  
it, so that it is all con-  
sumed. [2:266]

*meta.* evil or fire, that (2)  
is, to lead to the Fire of  
the Hereafter

أُولَئِكَ سَاءَ مَا يَحْكُمُونَ فِي بُطُونِهِمْ إِلَّا النَّارُ

These are they who eat in  
their bellies naught but  
fire. [2:174]

the fire (3)

(the Hell of the Hereafter)

فَاتَّقُوا النَّارَ الَّتِي يُدْعَىٰ بِهَا النَّاسُ وَالْحِجَارَةُ

Then dread the fire the  
fuel whereof is men and  
stones. [2:24]

Note: Fire is used in the  
Quran for the actual fire,  
the burning flame of this  
world and for that of the  
Hell. The latter is a  
general one.

النُّورُ، نُورٌ

the light, a light (*n.*)  
this word is used in several  
senses:

that form of radiant (1)  
energy which stimulates  
the organs of the sight

نَارًا

★ ن و ب

(*perf.* 3. *p.m. sing.*) *iv*, w.v. أَنَابَ  
<~returned in repentance

*iv* أَنَابَ مَنِيبٌ إِيَّائِهِ  
to repent and turn to God.

(*perf.* 3. *p.m. plu.*) *iv*, w.v. أَنَابُوا  
they returned in repentance

(*perf.* 1st *p. plu.*) *iv*, w.v. أَنَبْنَا  
we returned in repentance

(*imperf.* 1st *p. sing.*) *iv*, w.v. أَنَيْبُ  
I return in repentance

(*imperf.* 3. *p.m. sing.*) *iv*, w.v. مَنِيبٌ  
~returns in repentance

(*perate. m. plu.*) *iv*, w.v. أَنَيْبُوا  
return (O you men) in repen-  
tance

(*Ap-der. m. sing.*) *iv*, w.v. مَنِيبٌ  
one who returns in repen-  
tance

*acc. iv*, w.v. مَنِيبِينَ  
(*Ap-der. m. plu.*)  
those who return in repen-  
tance

★ ن و ر

نَارٌ، النَّارُ <fire (1) (*n.*)

نَارَ بَنُورٍ نُّورًا وَ نَارًا (ن)

وَ أَنَارَ *iv* وَ تَنَوَّرَ ٧

وَ اسْتَنَارَ  
sparkle, emit light or fire

## Prophet's mission (5)

وَيَأْتِي اللَّهَ إِلَّا أَنْ يُسَوِّدَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

And Allah refuseth to do otherwise than perfect His light. [9:32]

Note: النُّورُ is singular, the plural from is **أَنْوَارٌ** and **نِيرَانٌ** but the Quran always mentions only singular form while **ظُلُمَاتٌ** (darknesses) is used always in plural. This indicates that the source of light or guidance is only one but the source of falsehood and the means to go astary are countless.

★ ن و س

النَّاسُ men, people (n.)

(Note: The word is a collective noun; some grammarians have regarded it as a plural of **إِنْسَانٌ** (mankind) see **أ ن س**)

★ ن و ش

التَّائُوْشُ < the act of v.n. vi taking or receiving, reception

to return iv تَأَوَّشَ تَأَوُّشًا from a far point

فَلَمَّا أَصَابَتْ مَادِحَوهٗ  
ذَهَبَ اللَّهُ نُورِهِمْ

Then when hath lit up that which is around him Allah taketh away their light. [2:17]

faith, belief, (2)  
inner satisfaction  
opp. darknesses

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Allah is the Patron of those who believe. He bringeth them forth from darknesses to the light. [2:257]

wisdom, divine (3)  
knowledge, clear signs that remove doubt and lead to the faith

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

We sent down the Taurat wherein was guidance and light. [5:44]

the Divine Book, (4)  
the source of guidance

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّنَ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

O Ye mankind! There surely hath come unto you a proof, from your Lord and We have sent down unto you a manifest light (i.e., the Quran). [4:175]

sleep (3)

أَلَمْ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا  
وَالَّذِينَ لَمْ يَمُوتُوا فِي مَنَاقِبِهَا

Allah it is who taketh away  
souls at the time of their  
death, and those which  
die not in their sleep.

[39:42]

★ ن و ن ★

التَّوْنُ fish (n.)

the man of fish ذَا التَّوْنِ

A Prophet's name because he  
was swallowed by a huge  
fish. Jonah of the Bible  
(Jid.).

★ ن و ي ★

التَّوْيُ a date-stone (n.)

★ ن ي ل ★

يَنَالُ (imperf. 3 p. m. sing.) w.v.  
~reaches

فَالْ يَنَالُ تَبْلًا (ف)

to obtain, attain, reach

لَا يَنَالُ عَمَلِي الثَّالِثِينَ

My covenant shall not reach  
the wrongdoers. [2:124]

يَنَالُ (imperf. 3 p. f. sing.) w.v.  
~reaches

وَأَنَّى لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ

And how should they receive  
(the faith) from a far  
distant place? i.e., beyond  
the grave. [34:52]

★ ن و ص ★

مَنَاصُ <time or place (n. t. p.)  
of retreat

نَاصٍ يَنْوَسُّ قَوْصًا وَمَنَاصًا (ن) - عَن  
to flee away from,  
to evade, shun, to retreat

★ ن و ق ★

النَّاقَةُ a she camel (f. n.)

★ ن و م ★

النَّوْمُ <the sleep (v. n.)

نَامَ يَنَامُ نَوْمًا وَنِيَامًا (ف)

to sleep, slumber, become  
calm

النَّمَامُ dream (1) v. mim.

يُبَيِّنُ لِي أَنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْهَبُكَ

O my son! I have seen in  
a dream that I am slaught-  
ering thee. [37:102]

sleeping (2)

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ

And of His signs are your  
sleeping by night and by  
day. [30:23]

they could  
not reach

juss.

لَمْ يَنَالُوا

(imperf. 2 p.m. plu.) w.v.  
ye shall reach

تَنَالُوا

(imperf. 3 p.m. plu.) w.v.  
they reach or attain

يَنَالُونَ

ye shall not reach  
(or) attain

لَنْ تَنَالُوا

they reach or  
attain not

لَا يَنَالُونَ

w.v. juss.

يَنَالُوا

an attainment

(v.n.)

يَنَالًا

(imperf. 3 p.m. plu.)  
they reach

★★★

## كتاب الهاء

هَآؤُمْ اقْرَؤْا كِتَابِيَهٗ

Here you are! read my book  
[69:19]

★ ت ي ★

(perate. 2 m. plu.) هَآؤُا

<bring up

a world of caution هَا

shortened هَا of هَآؤُا being

a demonstrative pronoun acc. هَاتَيْنِ  
for dual feminine (these  
two women)

a demonstrative pronoun هَآذَانِ  
for dual masculine (these  
two men)

justlike this (comp.) هَكَذَا

word of caution { هَا  
similarity { كَ  
that { ذَا

★ ★ ا ★

a letter used as تَنْبِيْهٌ  
caution, prefixed to demons-  
trative pronouns, such as,

(مَا أُولَآءِ) مُؤَلَّاهُ (هَآذَا) هَٰذَا

also prefixed to a nomi-  
native pronoun as,

هَآؤُمْ فَوَلَّاهُ حَاجَجَهُمْ فِيمَا لَهُمْ مِنْ عِلْمٍ

Lo! ye are those who fell to  
contending respecting that  
whereof ye had (some)  
knowledge. [3:66]

★ ا ا ★

take (com.) هَآؤُمْ (هَآ وَتُمْ)  
thou this

a letter used in imperative  
هَآ form rendering the mean-  
ing of خُذْ take! and تُمْ  
for 'O you'



(Ap-der. f. plu.) iii مَاهِجَرَاتٍ

women who left their home  
in the way of Allah

★ ج ع ★

(imperf. 3 p.m. plu.) يَهْجُرُونَ

&lt; they sleep

جَمَعَ يَهْجُرُ جُمُوعًا (ف)

to sleep calmly or quietly

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجُرُونَ

Little of the night they were  
wont to slumber (i.e., they  
used to spend greater part  
of the night in prayer).

[51:17]

★ د د ★

(v.n.) ass. acc. هَدَا

action of falling down in  
pieces (a mountain or a  
building)

&lt; هَدَّيْتُهُ هَدَا (ن)

to break, put down, demolish,  
to fall down in pieces

★ د م ★

(perf. 3 p. f. sing.) ii هَدَمَتْ

~ was demolished

( هَدَمْتُ (would have demolished

&lt; هَدَمَ هَدَمًا ii, هَدَمَ

&lt; &lt; هَدَمَ يَهْدِمُ هَدْمًا (ض)

to overturn

iii هَاجَرَ يَهْجِرُ مَهَاجِرَةً

to leave one's homeland for  
another place. In Quranic  
glossary هِجْرَةٌ means the  
migration of the Prophet  
from Makkah to Al-  
Madina, and of those who  
followed him in order to  
establish Islamic law and  
order and preach Islam  
peacefully.(perf. 3 p. m. plu.) iii هَاجَرُوا  
they migrated(perf. 3 p. f. plu.) iii هَاجَرْنَ  
they (women) migratediii, juss. يَهْجِرْ  
(imperf. 3 p.m. sing.) ~emigratesiii, juss. يَهْجِرُوا  
(imperf. 3 p. m. plu.)  
that they migrateiii, juss. يَهْجِرُوا  
(imperf. 2 p. m. plu.)  
ye migrate(Ap-der. m. sing.) iii مَاهِجِرٌ  
one who leaves his homeland  
for the sake of Islamic  
cause(Ap-der. m. plu.) iii, acc. الْمَاهِجِرِينَ  
those who migrate from  
their home for Islamic  
cause



أَوَلَمْ يَهْدِ

Did'nt He guide? (juss.)

[7:100]

(imperf. 3 p. m. plu.) w.v. يَهْدُونَ  
they guide(imperf. 2 p. m. sing.) تَهْدِي  
thou guide(imperf. 1st. p. sing.) اَهْدِي  
I shall guidew.v. f.d. اَمِدْ  
(imperf. 1st. p. sing.)  
I would guidew.v. f.d. تَهْدُوْا  
(imperf. 2 p. m. plu.)  
that ye may guide(imperf. 1st. p. plu.) هَدِيْ  
we guidee.m.p. w.v. لَتَهْدِيْنَ  
(imperf. 1st. p. plu.)  
we shall certainly guide(perate. m. sing.) هَدِ  
guide !

(guide us اِهْدِنَا )

(perate. m. plu.) هَدُوا  
lead !فَاَهْدُوهُمْ إِلَىٰ سَبِيلِ النَّارِ  
Lead them on to the path of  
flaming fire. [37:23](pp. 3 p. m. sing.) هُدِيَ  
~ was guided(pp. 3 p. m. plu.) هُدُوا  
they were guided

★ ★ ★ ★

a hoopoe (n.) اَلْهُدُودُ

★ د ي ه

(perf. 3 p.m. sing.) هَدَى  
< ~guided (1)هَدَى يَهْدِيْ هَدًى وَ هُدًى وَ هِدًى  
to lead in (ض) وَ هَدًى  
right path, guide, conduct  
one, point out, show

وَ اِنْ كَانَتْ لَكَبِيْرَةٌ اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُ

And though it was a hard  
(test) save for those whom  
Allah guided. [2:143]

directed (2)

وَجَدَكَ ضَالًّا فَهَدَى

Did he not find thee wander-  
ing then directed (thee).  
[93:7](perf. 2 p.m. sing.) هَدَيْتَ  
thou hast guided(perf. 1st. p. plu.) هَدَيْنَا  
we have guided(imperf. 3 p.m. sing.) يَهْدِيْ  
~guidesw.v. f. d. يَهْدِيْ  
(imperf. 3 p.m. sing.)  
he guides

viii, w.v. يَهْدِي  
(imperf. 3 p. m. sing.)  
~ finds the right path

viii, w.v. يَهْدُونَ  
(imperf. 3 p. m. plu.)  
they find the right path

viii, w.v. تَهْدِي  
(imperf. 3 p. f. sing.)  
she finds the truth

viii, n.d. w.v. يَهْدُوا  
(imperf. 3 p. m. plu.)  
they will find the way  
that shall never لَنْ يَهْدُوا  
find the right way

viii, w.v. l.c. لَيَهْدِي  
(imperf. 1st. p. plu.)  
we would have been guided

مَا كُنَّا لَنَهْدِي  
We were not such as to find  
guidance. [7:43]

viii, w.v. f.d. الْمُهْتَدِ / مُهْتَدٍ  
(Ap-der. m. sing.)  
one who found guidance

(Ap-der. m. plu.) viii, w.v. { مُهْتَدُونَ  
those who found  
guidance

acc. { الْمُهْتَدِينَ  
better guided relative w.v.  
(than others) أَهْدَى

guidance (v.n.) w.v. هَدَى  
offering w.v. (n.) هَدًى  
i.e., animals to be slaughtered  
during Hajj as a part of  
Hajj performance

(pip. 3 p. m. sing.) w.v. يَهْدَى  
~ is being guided

(act. pic. m. sing.) w.v. { هَادِي  
leader ; guide w.v. f.d. هَادٍ  
w.v. acc. هَادِيًا

w.v. viii يَهْدِي  
(imperf. 3 p. m. sing.) يَهْدِي  
finds guidance

هَدًى also belongs to the  
form viii أَفْعَالٌ ; it is taken  
as a changed form of يَهْدِي  
through assimilation.  
has occurred only once in  
the Quran.

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ  
أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى ؟  
Is He, then, who guideth to  
the truth more worthy to  
be followed or one who  
findeth not the guidance  
unless he is guided.  
[10:35]

(perf. 3 p. m. sing.) viii, w.v. أَهْدَى  
~ followed the right path

(perf. 3 p. m. plu.) viii, w.v. أَهْدَوْا  
they followed the right path

(perf. 1st. p. sing.) viii, w.v. أَهْدَيْتُ  
I followed or found the right  
path

(perf. 2 p. m. plu.) viii, w.v. أَهْدَيْتُمْ  
ye found the right path

(pp. 3 p.m. sing.) h.v. x اسْتَهْزِئُ  
~were mocked

x, اسْتَهْزَأَ اسْتَهْزِئُ اسْتَهْزَأَ  
to mock at, to laugh at

(imperf. 3 p.m. sing.) h.v. x يَسْتَهْزِئُ  
~mocks

اللَّهُ يَسْتَهْزِئُ بِهِمْ

Allah mocketh (back) at  
them [2:15]

(imperf. 3 p.m. plu.) h.v. x يَسْتَهْزِئُونَ  
they mock at

(imperf. 2 p.m. plu.) h.v. x تَسْتَهْزِئُونَ  
ye mock at

(pip. 3 p.m. plu.) h.v. x يُسْتَهْزِئُ  
~being mocked

(perate. m. plu.) h.v. x اسْتَهْزِئُوا  
mock on !

(Ap-der m. plu.) { مُسْتَهْزِئُونَ  
mockers  
(Ap-der. m. plu.) acc. { الْمُسْتَهْزِئِينَ  
mockers

★ ه ز ز ★

(perate. f. sing.) assim. هَزَنِي  
<shake !

(assim. ن. ن) هَزَزْتُ هَزْأً  
to shake, brandish

assim. viii اهْتَزَّتْ  
(perf 3 p.f. sing.)  
thrilled (land)

viii, اهْتَزَّ اهْتَزَّازًا

to be moved, shaken, to be  
thrilled, to stir (to life)

a gift, a present (n.) هَدِيَّةٌ

★ ه ر ب ★

flight (v.n) acc. هَرَبًا

هَرَبَ يَهْرَبُ هَرَبًا وَ هُرُوبًا (ن)

to run away, flec, escape

★ ه ر ع ★

(pip. 3 p.m. plu.) يَهْرَعُونَ

< rushing on  
(as they were driven)

هَرَعَ يَهْرَعُ هَرَعًا - إِلَى -  
(passive)

to run or rush to SS  
quickly and trembling. It  
can also be referred to  
form iv, (passive)

to make some one rush  
أَهْرَعُ يَهْرَعُ إِهْرَاعًا

★ ه ز أ ★

(v.n.) هُزُوا

jest, a laughing stock, a  
mockery

هَزَا / هَزَى يَهْزَأُ هُزُوءًا وَ هُزَاةً  
to make h.v. (ض، س)

sport of, mock at one, ridi-  
cule, deride, the verbal  
noun هُزُوءٌ is shaped  
as هُزُوءًا

★ ه ش م

(act. 2 pic. m. sing.)  
< dry sticks or stuble

acc. هَشِيمٌ  
هَشِمَ يَهْشِمُ هَشْأً (ن)  
to crush, break (dry sticks)

★ ه ض م

هَضْمًا (v.n. acc.)  
begrudging (withholding of that which is due)

< هَضَمَ يَهْضِمُ هَضْمًا (ض)  
to break, digest, to oppress,  
attack, to do wrong, invade  
the rights of one

لَا يَخْشَى ظُلْمًا وَلَا هَضْمًا  
He fears not injustice nor  
begrudging. [20:112]

(act. 2 pic. m. sing.) هَضِيمٌ  
thin and smooth

(as the spathe of the palm  
with flowers)

وَزُرُوعٍ وَخَلٍّ طَلْعُهَا هَضِيمٌ  
And corn-fields and plam  
trees whereof the spathes  
are fine. [26:148]

★ ه ط ع

(Ap-der. m. plu.) iv هَاطِمِينَ  
those who hasten forward

assim viii

(imperf. 3 p. f. sing.)

~ wriggles (a serpent)

هَزَزَ

★ ه ز ل

الهَزْلُ a joke, frivolity (v.n.)

< هَزَلَ يَهْزِلُ هَزَلًا (ض)  
to speak or make a joke or  
act in a jesting way

★ ه ز م

هَزَمُوا (perf. 3 p.m. plu.)

they routed

< هَزَمَ يَهْزِمُ هَزْمًا وَهَزِيمَةً (ض)  
overcome, rout, defeat, put  
to flight

(pip. 3 p.m. sing.)

~ will be defeated very soon

سَيَهْزَمُ

Note: the prefixed س to im-  
perfect is to fix the mean-  
ing of near future

(pact. pic. m. sing.)

routed or defeated one

مَهْزُومٌ

★ ه ش ش

(imperf. 1st p. sing.) assim.v.

I beat down

أَهَشْتُ

(assim) < هَشَّ يَهْشُ هَشًّا (ن)  
to beat down the leaves of a  
tree (with a stick)

surely (3)

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ  
شَيْئًا مَّا ذَكَرُوا

Surely there hath come upon  
man a space of time when  
he was not a thing worth  
mentioning. [76:1]

هَلْ here has the significa-  
tion of قَدْ (Qurtubi).

★ ل ع ★

هَلُوعًا < anxious, ints. acc.  
very impatient

هَلَعَ يَلْعُ هَلُوعًا (س)  
to be very anxious, impatient

★ ل ك ★

هَلَكَ (perf. 3 p. m. sing.)  
~perished, died

< هَلَكَ يَهْلِكُ هَلَاكًا وَهَلَاكًا (ض)  
to perish, die, be lost, des-  
troyed, spoilt

(imperf. 3 p.m. sing.) e.l. لَيَهْلِكُ  
~might/would die,  
~might/would perish

لَيَهْلِكَنَّ مَن هَلَكَ عَنْ بَيِّنَةٍ  
That he who perished might  
perish by a clear proof.

[8:42]

perishable (act. pic. m. sing.) هَالِكٌ

مَطَعَ يَمْطَعُ مَطْعًا وَ مُطْوَعًا (ف)

to hasten, to iv, مَطَعَ  
run forward with the  
eyes fixed in horror

★ ل ★

هَلْ (an interrogative particle)  
is there? shall I? does he?  
weather? etc.

the Quranic usages of his  
particle are as below :

to determine (1)  
the certainty of a thing

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ

They await but the hour.

[43:66]

or

هَلْ يُجِزُّنَ الْإِنْمَاكَ أَنْ يَضَلُّوا

They shall be requited not  
save for that which they  
wrought. [7:147]

to deny (2)  
(implied meaning)

فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

Repeat (thy) look, beholdst  
thou any creak? (i.e., thou  
cannot find any creak).

[67:3]

(Ap-der. m. sing.) iv **مُهْلِكٌ**  
one who destroys

(Ap-der. m. plu.) iv, gen. f. d. { **مُهْلِكُوا**  
those who destroy

(Ap-der. m. plu.) iv, gen. f. d. { **مُهْلِكِينَ**

(pis. pic. m. plu.) iv, acc. **الْمُهْلَكِينَ**  
those are died, perished

★ ل ل ه

(pp. 3 p. m. sing.) iv **أَمَلَّ**  
~ is invoked

iv **أَمَلَّ إِمْلَالًا**  
appearance of a (1)  
new moon.

to invoke (2)

the Name of Allah upon  
an animals in slaughtering

وَمَا أَمِلَ بِهِ إِلَّا اللَّهُ

And that over which any  
name other than Allah has  
been invoked (is forbidden).

(i.e., all that has been dedica-  
ted or offered in sacrifice  
to an idol or a saint or a  
person considered to be  
divine. The pagans used  
to slaughter animals in  
the name of their various  
deities. [2:173]

< new moons (n. p.) **الْأَمَلَّةُ**

crescent (sing.) **الْمِلَالُ**

(act. pic. m. plu.) acc. **مَالِكِينَ**  
those who are dead

(n. p. t.) **مَهْلِكٌ**  
time or place of destruction

perdition (v. n.) **الْمَهْلَكَةُ**

(perf. 3 p. m. sing.) iv **أَهْلَكَ**  
~ caused to perish

iv **أَهْلَكَ إِهْلَاكًا**  
to destroy, cause to perish,  
waste

(perf. 1st. p. sing.) iv **أَهْلَكْتُ**  
I have wasted

**يَقُولُ أَهْلَكَ مَا لَأَبْنَاءَ**  
He says. I have wasted  
riches plenteous. [90:6]

(perf. 3 p. m. sing.) iv **أَهْلَكْتَ**  
~ destroyed

(perf. 2 p. m. sing.) iv **أَهْلَكْتَ**  
thou hast destroyed

(perf. 1st. p. plu.) iv **أَهْلَكْنَا**  
we have destroyed

(imperf. 2 p. m. sing.) iv **تَهْلِكُ**  
thou destroy

(imperf. 1st. p. plu.) iv **تَهْلِكُ**  
we destroy

(imperf. 3 p. m. sing.) iv **يُهْلِكُ**  
~ destroys

(imperf. 3 p. m. plu.) iv **يُهْلِكُونَ**  
they destroy

(pp. 3 p. m. sing.) ii **أُمِلُّوا**  
they have been perished

(pip. 3 p. m. sing.) w. v. ii **يُهْلِكُ**  
~ would be destroyed

مَرَّ يَمْزُرُ مَرًّا (ن، ض)

to backbite, defame, push  
back with a blow

a defamer *ints.* مَرَّةً

Note : According to Raghīb

Isphahani مَرَّ، مَرَّةً

and مَرَّ are used in  
the sense of defaming and  
back-biting.

whispering (*n.p.*) مَرَاتٍ  
suggestions

★ م س

low, indistinct noise (*v.n.*) مَسًا  
of a speech, whisper,  
humble voice

< مَسَّ يَمْسُ مَسًا (ض)

to wisper, utter an indistinct  
word

(*assim*)

★ م م م

(*perf. 3 p.m. sing.*) مَمَّ  
minded, intended

(*assim*) مَمَّ يَمُّ مَمًّا وَ مَهْمَةً (ن) - ه

to interest, regard  
concern, worry, care

to have in mind, ب -

to be about to do some-  
thing, to desire

(*perf. 3 p. f. sing.*) مَمَّتْ  
she desired

(*perf. 3 p. m. plu.*) مَمَّوْا  
they intended

700

★ م ل ه

هَلُمَّ come ! (*comp. v*)

look + get ready (هَآ + هَلُمَّ)

i.e. come or bring

وَالْقَائِلِينَ لِإِخْوَانِهِمْ مَلُؤُوا إِلَيْنَا

And those who say unto their  
brethren: Come ye  
hither into us. [33:18]

come, bring (2)

قُلْ مَلُؤُوا شَهَادَةً

Say: come, bring your  
witnesses. [6:150]

★ م د

(*act. pic. m. sing.*) هَامِدَةً  
< lifeless, barren (land)

مَدَّ يَمْدُ مَدًّا (ن)

to go out, extinguish, put  
out, to die, to be barren  
or lifeless

★ م ر

(*Ap-der. m. sing.*) VII مُمْهِرٌ  
< pouring forth

مَرَّ يَمْزُرُ مَرًّا (ن) وَ أَهْمَرَ

to pour forth

★ م ز

< a defamer *ints.* مَرَّ

★ ا ن ه

(act. 2 pic. m. sing.) h.v. acc. **هَيِّنَا**  
may it be wholesome or  
profitable, much good may  
it do to you

(h.v.) **هَيِّنَا هَذَا (س)**  
to make the food wholesome,  
easy to digest, do good.  
promote health, sustain  
(food)

★ و د ه

(perf. 3 p.m. plu.) w.v. **هَادُوا**  
< who are Judised

(see Jid. p. 1, n. 274.)

**هَادَ يَهْدُ هَادًا (ن)**  
to return to **إِلَى** -  
one's duty, to become a  
Jew, to be guided

(perf. 1st. p. plu.) w.v. **هَدَانَا**  
we have been guided

a Jew (n.) w.v. **هَوْدًا**

★ و ر ه

< crumbling, weak (adj.) **هَارَ**  
w.v. **هَارَ يَهْوُ هَوْرًا (ن)**  
to fall in ruins, to be about  
to fall, to crumble

(perf. 3 p. m. sing.) vii **هَانَا**  
crumbled

(perf. 3 p. f. sing.) iv **أَمَّتْ**  
~cared for

**وَلَا يَفْعَلُ مَا كَانَتْهُمْ أَنْفُسُهُمْ**  
Whereas a group cared for  
itself. [3:154]

★ م ن ه

(Ap-der. m. sing.) (quad.) **الْمُتَبَيِّنُ**  
one who determines what  
is true and false

to watch (quad.) **مَبْنَى مَبْنَى**  
over, control

One of the excellent names  
of Allah.

(Ap-der. m. sing.) quad. acc. **مَبْنَى**  
determiner of what is true  
and what is false

★ ★ ★ ★

(comp.) **هَآلِكَ**  
there in **لَكَ** + here **هَآ**  
that place, at that time

here, in the place **هَآ**

here, in this place **هَآ**

(comp.) to behold here

they, them, **هَآ** or **هَآ**  
their

(An indeclinable pronoun  
3 p. f.; for details see LLQ)



## ★ و ي ★

(perf. 3 p.m. sing.) w.v. هَوَى  
~set (1)

< هَوَى يَهْوِي هَوِيًّا (ض) w.v.

- (1) to fall, to stoop as a bird to its prey, to be destroyed, disappear  
(2) to be inclined towards, yearn

وَالنَّجْمِ إِذَا هَوَىٰ

By the star when it setteth.  
[53:1]

destroyed, perished (2)

وَمَنْ يَخْلُقْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ  
And upon whomsoever My wrath alights, he surely (will be) perished. [20:81]

(imperf. 3 p. m. sing.) w.v. يَهْوِي  
yearns (1)

فَأَجْعَلْ آمِنَةٌ مِنَ النَّاسِ يَهْوِي إِلَىٰ يَهُودَ  
Make thou, therefore, the hearts of some mankind to yearn toward them.  
[14:37]

to blow (2)

فَتَحَطَّطُ الْكَلْبُ لَا يَهْوِي بِهِ الرِّيحُ

فِي مَكَانٍ سَوِيٍّ

And the birds had snatched him or the wind had blown him to a place remote.  
[22:31]

## ★ و ن ★

meekness, quietness (v.n.) w.v. هَوْنًا

مَا نَ يَهُونُ هَوْنًا وَ هَوَانًا وَ هَمَانَةً (ن)

to be despised, w.v.  
contemptible, quiet

يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

They walk upon the earth meekly. [25:63]

contempt, ignominy (n.) الْمَوْنُ

light, easy (adj.) مَيْنٌ

more easy ints. أَهْوَنُ  
than~

(perf. 3 p.m. sing.) v. w.v. أَهَانَ  
despised

أَهَانَنِي (com.) أَهَانَ + نِي

~despised me

(imperf. 3 p. m. sing.) vi. w.v. يَهِينُ  
~has despised

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ

And whosoever Allah despiseth none can honour.  
[22:18]

(Ap-der. m. sing) w.v. مُهِينٌ  
that renders contemptible, shameful

(pis. pic. m. sing.) w.v. مُهَانٌ  
despised one

(perate. m. sing.) (w. & h.v.) هَوَى  
thou may arrange ! prepare !

form, figure, likeness (n.) هَيْئَةً

★ ه ي ت ★

(an odd. w.v.) هَبْتَ  
(perate. m. sing.)  
come ! come forth, come on !

the only pattern of imperative case is used with ل prefixed to pronoun

ك 2 p. m. or f. sing.

★ ه ي ج ★

(imperf. 3 p.m. sing.) w.v. يَبِغِ  
< withereth

هَاجَ يَبِغِ مَبِغًا وَهَبِغَانًا وَهَيَّاجًا (ض)

to be moved, agitated, excited, wither, fad (plant)

★ ه ي ل ★

(pis. pac. f. sing.) (w.v.) مَهْلًا  
< poured out

w.v. مَالَ يَهْلُ مَهْلًا (ض)

to pour out, heap up (earth)

★ ه ي م ★

(imperf. 3 p.m. plu.) w.v. يَمْشُونَ  
they wander about

(imperf. 3 p. f. sing.) w.v. هَوَى  
< ~ desires

هَوَى يَهْوِي هَوًى (س)

to love, to desire

أَفَلَمْ يَأْتِكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ أَنْتُمْ

Then so often as there came unto you an apostle, with that which your hearts desired not ye grow arrogant. [2:87]

desire, love (n.) الْمَوَى

(his desire) هَوَاهُ

desire (n.p.) أَهْوَاهُ

void (n.) هَوَاً

وَأَفَادَتْهُمْ هَوَاهُ

And their hearts are void. [14:43]

the lowest pit of Hell (n.) هَاوِيَةٌ

(perf. 3 p.m. sing.) iv, w.v. أَهْوَى  
overthrew

(perf. 3 p. m. sing.) x, w.v. اِسْتَهْوَتْ  
infatuated, beguiled

★ ه ي ا ★

(imperf. 3 p. m. sing.) (w.h.v.) يَهَيِّئُ  
will prepare

ii, هَبَّأْ يَهَيِّئْ يَهَيِّئَةً

to make ready, to prepare

<< مَا هِيَ هَيَّاءٌ هَيَّاءٌ (ف)

to long for

an additional هـ (haa)  
 suffixed to indicate the  
 final letter's vocalization  
 (Mjj.)

★ ★ ★ ★

away! (n.) هَيَّاتْ

هَيَّاتْ هَيَّاتْ لِمَا تُوعَدُونَ

Away, away with that where-  
 with ye are promised.

[23:36]

w.v. < مَامَ يَبْتَغِي مَبَامًا (ض)

to wander about without any  
 purpose

to love SS passionately

a thirsty she-camel (n.) اَلْمَيْمِ

(sing.) < مَبَاءُ

a she-camel raging with  
 thirst from disease (LL.)

★ • ي هـ

(comp.) يَهْ

a personal pronoun of  
 the 3 p. fem. sing. هِيَ

★★★

## كتاب الواو

الْوَبْرُ لِلْإِبِلِ مَا يَتَلَوُّ أَجْسَادَهَا كَالصَّوْفِ  
لِلنَّعَمِ وَالشَّعْرِ لِلْعَزِ (نَاجِ)

الْوَبْرُ (*alwabr*) hair on the  
camel's skin, both wool  
as hair of sheeps or hair  
of goats

★ و ب ق

يُؤَبِّقُ ~destroyeth *iv*, *w.v.*

أَوْبَقَ إِبِلًا <  
to destroy *iv*,  
w.v. (ح) وَبَقَا وَبَقَا <  
to perish

مَوْبَقًا place of destruction (*n. pt.*)

★ و ب ل

وَابِلٌ (*act. pic. m. sing.*) *w.v.*  
heavy rain

★ و أ د

المَوْدَّةُ *w. & h.v.*

(*pact. pic. f. sing.*)

(girl) buried alive

<وَادَّ يَهْدُ وَادَّا (ض) *w. & h.v.*  
to bury alive

★ و أ ل

مَوَلَا escape, *n. pt. w. & h.v.*

(a place to betake them-  
selves to)

<وَالَ يَلُّ وَلَا (ض) *w. & h.v.*  
to seek refuge

★ و ب ر

أَوْبَارُ furs *n. p. w.v.*

وَتَرَىٰ وَثَرًا وَثِرَةً (ض) w.v.

(1) to hate, defraud SS,

(2) to be single, odd

وَاللَّهُ مَعَكُمْ وَتَنَزَّلُ الْمَلَائِكَةُ

And Allah is with you, and  
He will not defraud you.

[47:35]

single, odd (v.n.) w.v. وَثَرٌ  
(of number)

one after (n.) (for وَثَرِي) تَتَرَىٰ  
another, successively

★ و ت ن

the main artery of (n.) الْوَيْثِنُ

the heart which rises from  
the upper part of it. It is  
said that life depends on  
the existence of this artery

★ و ث ق

(imperf. 3 p.m. sing.) iv, w.v. يُوْتِقُ

<~shall bind, binds

to tie fast, bind iv, أَوْتَقَ إِنْيَاقًا <

<< وَفَقَ يَنْقُ يَقَةً (ض) (R.F.)

to place trust in any one

a bond (n.) الْوَتَاقُ

a compact, (v. mim.) acc. مَوْتِقًا

bond, a solemn pledge (Asad),  
undertaking (Pic.), a solemn  
oath (Y. Ali), assurance  
(Jid.).

وَبَلَّ يَلُّ وَبَلًّا وَوَبُولًا (الْمَطَرُ) (ض)

w.v.

(1) to pour forth rain in  
large drops

(2) to pursue eagerly

وَيْلًا (act. 2 pic. m. sing.) (w.v. acc.)  
painful, a heavy blow, chastisement

< وَبُلٌ يَوْبُلُ وَبَالَةً وَوَبَالًا (ك) (w.v.)

to be heavy and unwhole-  
some as air, food

ill effect, (v.n.) وَبَالٌ

gravity, grievousness

★ و ت د

stakes (n. p.) أَوْتَادٌ

a stake (sing.) وَيدٌ <

وَفِرْعَوْنُ ذِي الْأَوْتَادِ

And Fir'awn, owner of the  
stakes. [89:10]

(the epithet, in Arabic idiom,  
is expressive of power,  
arrogance and obstinacy;  
the stakes may also refer  
to those to which the  
tyrant bound his victims  
LL.)

stakes n. p. acc. أَوْتَادًا

★ و ت ر

(imperf. 3 p.m. sing.) w.v. acc. يَتَرِي

<~will defraud

وَجَدَ يَجِدُ وَجَدَانَا وَ وَجُودًا (ض)

to find, w.v.

find what was lost

(perf. 3 p. m. dual.) وَجَدَا  
the twain found(perf. 3 p. m. plu.) وَجَدُوا  
they found(perf. 2 p. m. plu.) وَجَدْتُمْ  
ye find

ye find them وَجَدْتُمُوهُمْ

(the additional *waw* has  
been suffixed before a per-  
sonal pronoun *م* to ease  
pronunciation)

I found (perf. 1st. p. sing.) وَجَدْتُ

(perf. 3 p. m. plu.) وَجَدْنَا  
we found(imperf. 3 p.m. sing.) juss. يَجِدْ  
~finds

did not find لَمْ يَجِدْ

did he not find thee? أَلَمْ يَجِدْكَ

(imperf. 2 p.m. sing.) يَجِدْ  
thou find

thou shall find me سَتَجِدُنِي

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا

Thou will find me, if Allah  
will, patient. [18:69](imperf. 3 p. f. sing.) يَجِدْ  
~will finda covenant, treaty, (n. ints.)  
bond

firm (ints. f.) الْوُثْقَى

الْمَرْقُومَةُ الْوُثْقَى لَا أَنْفَصَامَ لَهَا

The firm cable whereof there  
is no giving way. [2:256](perf. 3 p. m. sing.) iii وَاتَّقِ  
~entered into a compact  
or treaty with SS

★ و ث ن

&lt;idols (n. p.) الْأَوْثَانُ

(sing.) idol وَثَنٌ

★ و ج ب

(perf. 3 p. f. sing.) وَجَبَتْ

&lt;(they) fell down

وَجَبَ يَجِبُ وَجْبًا وَ وَجْبَةً (ض)

(1) to fall down dead

(2) to be indispensable, be  
incumbent

وَإِذَا مَجِبَتْ جُوبَهَا أَفْكُلُوا مِنْهَا

Then when they fall down  
(after they are slaught-  
ered) on their sides eat  
thereof. [22:36]

★ و ج د

(perf. 3 p. m. sing.) وَجَدَ

&lt;~found

لَتَكُونَنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْهِكُمْ  
Lodge them wheresoever ye  
lodge (yourselves) accord-  
ing to your means. [65:6]

★ و ج س

أَوْجَسَ (perf. 3 p. m. sing.)  
< ~conceived

أَوْجَسَ يُوجِسُ إِنْجَاسًا - مِنْ  
to conceive in the mind (fear,  
suspicion)

★ و ج ف

وَأَجْفَ (act. pic. f. sing.)  
< throbbing, palpitating

وَجَفَ يَجِفُّ وَجْفًا وَ وَجِيفًا (ض)  
to be agitated, to be in a  
most disturbed condition

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ  
Hearts on that day will be  
throbbing. [79:8]

أَوْجَفْتُمْ (perf. 2 p. m. plu.) iv  
to make iv, إِنْجَافًا  
a horse or camel move fast  
and rush

★ و ج ل

وَجِلْتُ (perf. 3 p. f. sing.)  
~felt remorse or fear, afraid

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُنْظَرًا  
The day whereon each soul  
shall find presented what-  
soever it hath worked.

[3:30]

تَجِدَنَّ (imperf. 2 p. m. sing.) e. m. p.  
surely thou wilt find

(سَ + يَجِدُونَ)

سَتَجِدُونَ (imperf. 2 p. m. plu.)  
ye will find

يَجِدُوهُ (يَجِدُونَ + هُ)

(noun. dropped.)  
thou wilt find it or him يَجِدُوهُ

يَجِدُونَ (imperf. 3 p. m. plu.)  
they will find

لَا يَجِدُونَ  
they will not find

يَجِدُوا (they (will) find (n. d.))

لَا يَجِدُوا  
they should not find

أَجِدُ (imperf. 1st p. sing.)  
I find  
لَا أَجِدُ  
I find not

لَا أَجِدَنَّ (imperf. 1st p. sing.) e. m. p.  
surely I shall find

وَجِدَ (pp. 3 p. m. sing.)  
~is found

مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ حَبْرٌ أَوْ

In whose pack it is found  
shall (himself) be recom-  
pense thereof. [12:75]

وَجْدٌ means (n.)

اسْمُهُ السَّيِّحُ عِنْدَ ابْنِ مَرْيَمَ

وَجْهًا فِي الدُّنْيَا وَالْآخِرَةِ

His name (shall be) the  
Masih Isa son of Maryam,  
illustrious in the world  
and the hereafter. [3:45]

lit. fact, (1) (n.) وَجْهٌ

He laid it up-  
on his face. أَلْقَاهُ عَلَى وَجْهِهِ

[12:96]

the word وَجْهٌ face is used  
in some other meanings, as  
countenance (2)

فَاَيُّهَا الَّذِي تَوَلَّاهُ وَجْهَهُ اللَّهُ

Whosoever you turn there  
is the countenance of  
Allah. [2:115]

(according to Zamkhshari  
and Tabri وَجْهٌ الله

means: Qibla

الْجِهَةُ الَّتِي رَضِيَهَا وَآمَرَهَا ،  
أَيُّ الْقِبْلَةِ

the direction

He agreed with and ordered  
people to turn their face in  
the prayer i.e., Qibla)

heart & soul, oneself (3)

يَلِي مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ

Aye whosoever submitteth  
himself unto Allah and he  
is well-doer his hire is  
with his Lord. [2:112]

وَجَلَّ يَوْجَلْ وَجَلَّ (س)

to fear, to feel quick, vibrati-  
on of the heart-beat, fear

(perate. neg. m. sing.) لَا تَوَجَّلْ  
fear not

those who feel fear (s. plu.) وَجِلُونَ

< felt with fear (adj. f.) وَجِلَةٌ  
adj. masc. وَجِلٌ

و ج • ★

(perf. 1st. p. sing.) ii وَجَّهْتُ

I turned or set

ii, < وَجَّهَ يُوَجِّهُهُ تَوْجِيهًا

(1) to set or turn (face)  
towards لـ

(2) to send (some one for  
something)

إِلَى وَجْهَتِكَ وَجَّهِي

I have turned (or) I have set  
firmly my face. [6:79]

ii, (juss.) يُوَجِّهْ

(imperf. 3 p.m. sing.)

~sends

(perf. 3 p.m. sing.) v تَوَجَّهَ

< ~turned face, proceed

to set out, v, تَوَجَّهَ تَوْجِيهًا

proceed (towards some  
place) with (towards) تِلْقَاءَ

وَجِيهًا (الْوَجِيهَةُ) acc.

worthy of regard (illustrious)



كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

lonely (without any *adj.*) وَجِدًا  
helper)

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا

Let Me alone with him whom  
I created lonely. [74:11]

alone وَحْدًا

he or him alone وَحْدَهُ

★ و ح ش

الْوَحُوشُ (n. p.)

< وَحْشٌ (sing.)

★ و ح ي

وَحْيٌ (n.) a sign, revelation,

w.v. < وَحَىٰ بِمُحَمَّدٍ وَحْيًا (ض)

وَ أَوْحَىٰ بِتُوحِيهِ إِعْلَامًا - إِلَىٰ ب - iv,

to reveal, indicate, to inform,  
inspire

الْوَحْيُ the divine inspiration

لَٰنَ هُوَ لَا وَحْيٌ يُوحَىٰ

It is but a revelation revealed. [53:4]

قُلْ إِنَّمَا أَنذَرُكُمْ بِالْوَحْيِ

Say thou: I only warn you  
by the revelation. [21:45]

break or appear as part (4)

وَأُمُّ الْيَوْمِ أَنْزَلَ عَلَى الَّذِينَ آمَنُوا

وَجْهَ النَّهَارِ وَأَوَّلَهُ الْغَدِ

Believe in that which hath  
been sent down unto those  
who have believed at the  
break of day (first or  
appearing as part of day  
*i.e.*, morning) and disbe-  
lieve at the close thereof.

[3:72]

in accordance (5)  
with a fact

ذَٰلِكَ أَذَىٰ أَنْ يَأْتِيَنَّكَ الشَّهَادَةُ عَلَىٰ وَجْهِهَا

That shall make it more  
likely that they shall pro-  
duce the testimony accord-  
ing to the fact thereof.

[5:108]

sake (6)

إِنَّمَا نَطْعِمُكُمْ لَوَجْهِهِ

We feed you only for the  
sake of Allah. [76:9]

وُجُوهُ (n. p.) faces, countenances

وَجْهَةٌ (n.) a direction

★ و ح د

(a cardinal. number.) } وَاحِدٌ  
one single

acc. } وَاحِدًا

one (adj.) وَاحِدَةٌ

(an adjective to a feminine  
noun)

assigned (4)

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

And He assigned to each  
heaven its duty and com-  
mand. [41:12]

(*perf. 1st. p. sing.*) *iv, w.v.* **أَوْحَيْتُ**  
I inspired

وَلِذَٰلِكَ أُوحِيتُ إِلَى الْمَوَدِّعِينَ أَن يُؤْمِنُوا بِذِكْرِ اللَّهِ

And when I inspired the  
disciples to have faith in  
Me and Mine apostles.

[5:111]

(*perf. 1st. p. plu.*) *iv, w.v.* **أَوْحَيْنَا**  
we revealed (1)

(the revelation to the apostles)

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ

وَالصَّالِحِينَ مِنْ بَعْدِهِ

Verily We have reveled unto  
thee as We reveled unto  
Nuh and the prophets after  
him. [4:163]

inspired (2)

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَن أَرْضِعِيهِ

And We inspired the mother  
of Musa (saying), suckle  
him. [28:7]

(*imperf. 3 p. m. sing.*) *iv, w.v.* **يُوحِي**  
~whispers (1)

يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ لَعَلَّهُمْ

One to another whisper glit-  
tering half truths meant to  
delude the mind. [6:112]

direction or inspiration (2)

وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحِّينَا

And make thou the ark  
under Our eyes and under  
Our revelation. (*i.e.*,  
under our inspection and  
according to our revela-  
tion). [11:37]

*iv, w.v.* **أَوْحَى - إِلَّ -**

( *perf. 3 p. m. sing.*)

he revealed

the revelation to the (1)  
apostles through angels or  
other means

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ

Whereupon their Lord reve-  
led to them His (Apostles):  
most certainly shall We  
destory those evil-dores.

[14:13]

inspired (2)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

And thy Sustainer has ins-  
pired the bee. [16:68]

signified (3)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ

أَن سَبِّحُوا بِحَمْدِ رَبِّكَ وَغَسَّيْنَا

Thereupon he came out of  
the sanctuary unto his  
people and signified to  
them (by gestures) Extol  
His (limitless) glory by day  
and by night. [19:11]

- لَوْ - لَوْ أَنَّ

he wished ... لَوْ

he wished he had لَوْ أَنَّ لَهُ

وَكَايَرُ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ

مِنْ بَعْدِ إِسْلَامِكُمْ

A number of the people of the Book wish that they could turn you (people) back to infidelity after ye have believed [2:109]

(perf. 3 p. f. sing.) (assim.) وَدَّتْ  
(a group) wished

(perf. 3 p. m. plu.) (assim.) وَدُّوا  
they love to

(imperf. 3 p. m. sing.) (assim.) يَوَدُّ  
~wishes

(imperf. 3 p. f. sing.) (assim.) تَوَدُّ  
~wants

(imperf. 2 p. m. plu.) (assim.) تَوَدُّونَ  
ye long to

f.d. assim. يَوَدُّوا  
(imperf. 3 p. m. plu.)  
they wish they had

love, affection v.n. (assim.) وَدًّا

loving, affectionate (n.) ints. وَدُودٌ  
the most loving الْوَدُودُ  
one of the excellant names of Allah

love (v. mim.) مَوَدَّةٌ

inspires (2)

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ

When thy Lord inspired the angels: Verily I am with you. [8:12]

reveals (3)  
(to the apostles)

فَإِنْ كُنْتُمْ بِمَا يُوحَىٰ إِيَّايَ

And if I am rightly-guided it is because of that which my Lord hath revealed unto me. [34:50]

(imperf. 3 p. m. plu.) e.l. لِيُوحُونَ  
they whisper

(imperf. 1st p. plu.) ii, w.v. نُوحِي  
we reveled

(pp. 3 p. m. sing.) iv, w.v. أُوْحِيَ  
was reveled

(pip. 3 p. m. sing.) iv, w.v. يُوحَىٰ  
~is reveled

(pip. 3 p. m. sing.) w.v, juss. يُوْحَ  
is inspired

لَمْ يُوحَ إِلَيْهِ شَيْءٌ

He was not inspired in aught [6:93]

و د د ★

(perf. 3 p. m. sing.) assim. وَدَّ  
<~loved, wished, liked

وَدَّ يَوَدُّ وَدًّا وَ مَوَدَّةً وَ وَدًّا (ف)

(w.&assim. v)  
to love, wish for, desire

no perfect or other form  
in use)

وَلَا تُطِيعُوا الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَذٰعَ اٰذُنُهُمْ

And defer not to (the likes  
and dislikes) the deniers of  
the truth and the hypocri-  
tes and disregard their  
hurtful talks. [33:48]

(perf. 3 p. m. sing.) w.v. ذَعَّ

lit, left, departed, has for-  
saken

وَذَعَّ يُودَعُ تَوْدِيًا

to leave

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَّ

Thy Lord hath not forsaken  
thee nor is He displeased.

[93:2]

depository n. p. t. w.v. x مَسْتَوْدَعٌ  
(as womb and grave)

★ و د ق

rain (n.) الْوَدَقُ

(any kind of the rain, heavy  
or light)

w.v. < وَدَقَ يَدُقُ وَدَقًا (ض)

to drop rain

★ و د ي

compensation of (n.) دِيَّةٌ  
murder, blood-wit.

a valley (n.) { وَادٍ  
acc. { وَادِيًا

(assim. iii يُوَادُّونَ

(imperf. 3 p. m. plu.)

they befriend

iii, < وَادَّ يُوَادُّ وَدَادًا وَ مَوَادَّةً

to befriend

to form a mutual love

Wadd p.n. (acc.) وَدَّ / وَدَا

(Wadd, also pronounced Wudd,  
or Udd, (i. e., friendship,  
affection) was, according  
to the Quran, a god wor-  
shipped by the contempo-  
raries of Noah. But it  
would be a mistake to con-  
clude that his cult was  
obsolete in Mohamnad's  
time, for we have sufficient  
evidence to the contrary.  
The poet Nabigha says  
once, 'Wadd greet thee!' There  
was a statue of this  
god at Duma, a great oasis  
in extreme north of  
Arabia. The name 'Abd  
Wadd occurs in a number  
of wholly distinct tribes.  
Hastings, Encyclopaedia of  
Religion and Ethics, vol. II,  
p. 662.

★ و د ع

(perate. m. sing.) w.v. دَعَّ

lit. leave!

w.v. < وَدَعَّ يَدَعُّ وَدَعًا (ف)

to leave, (imperative : دَعَّ

imperfect : يَدَعُّ ; there is

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ

Verily if Thou should leave  
them they will mislead  
Thy bondmen. [71:27]

(imperf. 2 p. m. plu.) w.v. تَذَرُونَ  
ye leave

n.d, w.v. تَذَرُوا  
(imperf. 2 p.m. plu.)  
in order to leave

(imperf. 1st. p. plu.) acc. w.v. نَذَرُ  
that we should leave

(imperf. 1st. p.m. plu.) nom. نَذَرُ  
we shall let~

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We shall let them wan-  
der their exorbitance per-  
plexed. [6:110]

(imperf. 3 p.m. sing.) w.v. يَذَرُ  
to leave

(imperf. 3 p.m. sing.) v.w. يَذَرُ  
~will leave

he let them~ (acc.) يَذَرُ

(imperf. 3 p. m. plu.) w.v. يَذَرُونَ  
they leave

(perate. m. sing.) w.v. ذَرُ  
let~ leave !

(perate. m. plu.) w.v. ذَرُوا  
let~leave (ye)

★ و ر ث

(perf. 3 p. m. sing.) w.v. وَرِثَ  
<~inherited

valleys (n. p.) أَوْدِيَةٌ

(sing.) وَادٍ

★ و ذ ر

(imperf. 3 p. m. sing.) w.v. يَذَرُ  
(that he may) leave, forsake

< وَذَرِ يَذَرُ وَذَرًا (ف) (w.v.)  
to leave, forsake, neglect

(imperative: ذَرُ ; no per-  
fect tense in use)

(imperf. 2 p. m. sing.) w.v. تَذَرُ  
thou will leave

وَقَالَ الْمَلَأَيْنِ قَوْمِ فِرْعَوْنَ أَتَنْتَدِمُونَ وَقَوْمَهُ

وَالْيُسُفُفُ وَإِنِّي الْأَبْضُ وَيَذَرُكَ وَالْهَتَاكَ  
And the chiefs of the people  
of Fir'awn said : Wilt thou  
leave Musa and his people  
to act corruptly in the  
land and to leave alone  
thee and thy gods. [7:127]

(imperf. 3 p. f. sing.) w.v. تَذَرُ  
~leaves

لَا أَشْقَى وَلَا تَذَرُ

It shall not spare nor leave.  
[74:28]

(perate neg. m. sing.) w.v. لَا تَذَرُ  
leave not !

e.m.p. w.v. لَا تَذَرَنَّ  
(perate neg. m. plu.)  
ye shall not leave

(imperf. 2 p. m. sing.) l.c, w.v. تَذَرُ  
thou leave

(imperf. 3 p.m. sing.) iv, w.v. **يُورِثُ**  
 ~make inherit, causeth SS  
 to inherit

(imperf. 1st p. plu.) iv, w.v. **نُورِثُ**  
 we cause SS to inherit

(pp. 2 p.m. plu.) iv, w.v. **أُورِثْتُمْ**  
 you were given inheritance

you are given that **أُورِثْتُمُوهَا**  
 (as inheritance)

(pp. 2 p.m. plu.) iv, w.v. **أُورِثُوا**  
 they were given as an  
 inheritance

heritage (n.) **الْثَّرَاثُ**

(in **وَرَاثٍ** + **و** is inter-  
 changed by **ت**)

inheritance (n.) **مِيرَاثٌ**

★ و ر د

(perf. 3 p.m. sing.) **وَرَدَ**  
 ~came, arrived

w.v. **وَرَدَ يَرِدُ وَرُودًا (ض)** <

(1) to be present, arrived at  
 (properly at river bank or  
 at any water to drink  
 thereof)

(2) to go down into

(perf. 3 p.m. plu.) w.v. **وَرَدُوا**  
 they came (down)

**لَوْ كَانُوا هَؤُلَاءِ إِلَهًا مَا وَرَدُوهَا**

If those had been gods they  
 would not have come thi-  
 ther (down to the Hell).

[21:99]

**وَرِثَ يَرِثُ وَرَثًا وَ إِزْنًا**  
 w.v. **وَ إِزْنَةً وَ وَرَاقَةً (ح)**

(1) to inherit  
 (2) to be heir to anyone  
 (3) to survive, to be owner or  
 sustainer of SS after  
 someone

(perf. 3 p.m. plu.) w.v. **وَرِثُوا**  
 they inherited

(imperf. 2 p.m. plu.) n.d. acc. **يَرِثُوا**  
 ye inherit

**لَا يَحِلُّ لَكُمُ أَنْ يَرِثُوا النِّسَاءَ كَرِهًا**  
 Ye are forbidden to inherit  
 (i.e., to take possession)  
 women against their will.  
 [4:19]

(imperf. 1st p. plu.) w.v. **نَرِثُ**  
 we will inherit

(imperf. 3 p.m. sing.) w.v. **يَرِثُ**  
 ~shall inherit

(imperf. 3 p.m. plu.) w.v. **يَرِثُونَ**  
 they inherit

(pip. 3 p.m. plu.) w.v. **يُورِثُ**  
 ~is inherited

heir (act. pic. m. sing.) w.v. **الْوَارِثُ**

heirs, survivors n.p. **الْوَارِثُونَ**

heirs p.b. **الْوَارِثِينَ**

(perf. 3 p.m. sing.) iv, w.v. **أَوْرَثَ**  
 ~caused SS to inherit

(perf. 1st p. plu.) iv, w.v. **أَوْرَثْنَا**  
 we caused SS to inherit

(perf. 3 p. m. sing.) iv, w.v. **أَوْرَدَ**  
 <~led into

to lead one into **أَوْرَدَ إِيْرَادًا**

**فَأَوْرَدَهُمُ النَّارَ**

And he led them to the fire.

[11:98]

a rose (single) (n.) **وَرْدَةٌ**

(collective noun) **وَرْدٌ**

the jugular vein (n.) **الْوَرِيدُ**

★ ر ر ق

(collective noun) **وَرَقٌ**  
 leaves, (1)

a single leaf **وَرَقَةٌ**

money, coin (2) (n.) **وَرِقٌ**

**فَأَعْلَوْا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ**

Now send one of you with  
 this your coin into the  
 city. [18:19]

★ ر ي

(pp. 3 p.m. sing.) iii, w.v. **وَرِيَ**

(or written as **وُورِيَ**)

~was hidden

to hide, iii **وَارَى يُوَارِي مَوَارَاةً**  
 conceal

iii w.v. **يُوَارِي**

(imperf. 3 p. m. sing.)

hides

how to hide **كَيْفَ يُوَارِي**

716

(act. pic. m. sing.) **وَارِدٌ**

one who goes down (1)

**فَلَنْ يَنْتَكِرَ إِلَا وَارِدُهَا**

There is not one of you but  
 he shall approach it (or  
 shall pass over it i.e., the  
 Hell) [19:71]

water drawer (2)

(one who goes before a  
 caravan to draw water)

**وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً**

And there came a caravan,  
 and they sent their water-  
 drawer. He let down his  
 pail (into the pit) [12:19]

(act. pic. m. plu.) **وَارِدُونَ**

those who ل \_ (3)  
 go down

**حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ**

Fuel of hell, thereunto ye  
 will go down. [21:89]

(act. pic. m. sing.) **الْمَوْرُودُ**

descended into

watering place (1) (n.) **الْوَرْدُ**

**يُشَى الْوَرْدُ الْمَوْرُودُ**

Ah, hapless is the watering  
 place (whither they are  
 led!) [11:98]

those who come (2)  
 to water

**وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَارِدًا**

And we will drive the guilty  
 into Hell (as cattle are  
 driven to water). [19:86]

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer of burden shall  
bear another's burden.

[6:164]

(act. pic. f. sing.) وَازِرَةٌ

a bearer of load

a burden, heavy weight, (n.) وِزْرٌ  
load

burdens, loads (n. p.) أَوْزَارٌ

(the word وِزْرٌ and its plural  
has occurred in the Quran  
for sin, arms, and the  
recompense for evil), thus :

sin (1)

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer (or laden soul) can  
bear other's load. [17:15]recompense for (2)  
sinful act

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرَهُ

Whoso turneth away from it,  
he verily will bear a bur-  
den (i.e., recompense for  
his turning away from the  
truth) on the Day of Res-  
urrection. [20:100]arms or other (3)  
burden imposed by war

حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

Till the war lay down its  
burdens. [47:4]

iii. w.v.

(imperf. 1st p. sing.)

أُوَارِي

I hide

(perf. 3 p. f. sing.) iv, w.v.

&lt;disappeared

(i.e., the sun)

تَوَارَتْ

to hide vi تَوَارَىٰ بِتَوَارِي  
oneself

(imperf. 3 p. m. sing.) vi, w.v.

~hides himself

يَتَوَارَىٰ

beyond, behind that (n.) وَرَاءُ  
is behind, beside

iv w.v.

(imperf. 2 p. m. plu.)

&lt;ye strike out

تُؤْرُونَ

to strike أُوْرِي يُورِي لِإِزَامًا  
out fire

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُؤْرُونَ

Have ye observed the fire  
which ye strike out.

[56:71]

(Ap-der. m. plu.) iv w.v.

the strikers (of fire)

الْمُؤْرِبَاتِ

★ و ز ر

(imperf. 3 p. m. plu.) w.v.

&lt;they bear

يَزِرُونَ

وَزَرَ يَزِرُ وَزْرًا (ض) w.v.

to bear a load, to carry a  
burden

(imperf. 3 p. f. sing.) w.v.

thou bear (a load)

زِرْ



وَاِذَا كَانُوا لَهُمْ اَوْدَدٌ تُؤْثَرُونَ

And if they measure unto them, or weigh for them, they cause them loss.

[83:3]

weigh ! (parate. m. plu.) w.v. **وَزَنُوا**

وَزَنُوا بِالْقِسْطِ اِلَى الْمُنْقِصِ

And weigh with a right balance.

[17:35]

weighing (1) (v.n.) **الْوَزْنُ**

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ

The weighing on that day is true.

[7:8]

weight (2) (n.) acc. **وَزْنًا**

فَلَا تُؤْثِرُهُمُ يَوْمَ الْقِيَمَةِ وِزْنًا

And on the Day of Resurrection We assign no weight to them (i.e., they will deserve no respect).

[18:105]

weight (1) (n. ints.) **الْمِيزَانُ**

وَاَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

And give full measure and full weight in justice.

[6:152]

balance (2)

اِنَّهُ الَّذِي اَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

Allah it is Who hath revealed the scripture with truth and balance.

[42:17]

(act. 2 pic. m. sing.) **وَزِيرٌ**

one who bears the burdens of state, as a minister, counsellor or assistant to a prophet so as to carry on his duty of preaching (Razi).

a place of refuge (n. place.) **وَزَّرَ**

an inaccessible mountain **الْجَبَلُ الْمُنِيعُ**

و ز ع

(pip. 3 p.m. plu.) w.v. **يُوزَعُونَ**

<they will be set in battle order, or in their ranks

**وَزَعَ يَزَعٌ وَزَعًا (ف)**

to keep back, to keep (men) in their ranks according to the battle order

(parate. m. sing.) w.v.

<arouse ! inspire !

to incite, **اُوزِعَ اِزَاعًا**

put into the mind, inspire

**رَبِّ اُوزِعْنِي اَنْ اَشْكُرَ نِعْمَتَكَ**

My lord ! arouse me to be thankful for thy favour.

[27:19]

و ز ن

(perf. 3 p.m. plu.) w.v. **وَزَنُوا**

<they weigh

**وَزَنَ يَزِنُ وَزْنًا (ض) - ل**

(1) to weigh

(2) to weigh out for anyone

وَسَطَ يَسِطُ وَسْطًا (ض) (w.v.)

to be in the midst, penetrate  
into the midst

وَسَطْنَ بِهِ جَمْعًا

And penetrate forthwith into  
the midst. [100:5]

وَسْطًا ( acc. ) وَسْطًا middle

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus We have appointed you  
a middle nation. [2:143]

أَوْسَطُ ( relative. &gt; وَسْطًا ) average

مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ

On a scale of average of that  
wherewith ye feed your  
own folk (or families).

[5:89]

the best one (2)

among others

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

The best among them said :  
Said I not unto you : Why  
glorify ye not Allah.

[68:28]

the midmost, (relative. f.) أَوْسَطِي  
the middle one

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى

Be guardians of the prayers  
and of the midmost prayer.

[2:238]

measure (3)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the sky He hath uplifted;  
and He hath set the  
measure. [55:7]

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

That ye exceed not the  
measure. [55:8]

وَأَقِيمُوا الزُّنْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

But observe the measure  
strictly, nor fall short  
thereof. [55:9]

المَوَازِينَ (n.p.) balances (1)

وَوَضَعَ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ

نَفْسٌ شَيْئًا

And We set a just balance  
for the Day of Resurrection  
so that no soul is wronged  
(i. e., recompensed) in  
aught. [21:47]

scale (2)

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

As for those whose scale is  
heavy they are successful.

[7:8]

مَوْزُونٌ (pic. pac. m. sing.) w.v.  
evenly and equally balanced

و س ط ★

وَسَطْنَ (perf. 3 p. m. plu.) w.v.  
<they (f.) penetrated into  
the midst

لَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ

He hath not been given an amplitude of wealth.

[2:247]

ampleness (2)

يَجِدُنِي فِي الْأَرْضِ مُرْعَاً كَثِيراً وَاسِعَةً

Shall find in the earth plentiful refuge and ampleness.

[4:100]

bountiful (3)

يُخْرِجُ اللَّهُ كُلًّا مِنْ سَعَتِهِ

Allah shall render all of them (i.e., the twain) out of his bounty.

[4:130]

(act. pic. m. sing.) w.v. **وَاسِعٌ**  
bountiful (1)

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

And Allah is ever bountiful, Wise.

[4:130]

pervading ones (2)

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Verily Allah is Pervading, Knowing.

[2:115]

wide (act. pic. f. sing.) **وَاسِعَةٌ**

أَلَمْ يَكُنْ أَرْضُ اللَّهِ وَاسِعَةً

Was not Allah's land wide.

[4:97]

(Ap-der. m. sing.) iv, w.v.

< the rich

الْمُزَيِّعُ

(the middle prayer, according to the majority of the commentators, is the afternoon prayer, ( **الْمَغْرُورُ** )

**وَسَطًا** acc. ( **وَسَطٌ** )

between two extremes, justly balanced

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

And in this wise, We have made you a community justly balanced. [2:143]

و س ع ★

(perf. 3. p. m. sing.) w.v. **وَسِعَ**

<comprehended

**وَسِعَ بَيْعُ يَمَّةٍ وَ سَمَةِ (س)**

to be ample, to take in, comprehend, to embrace

وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ

His Throne comprehended the heavens and the earth.

[2:255]

(perf. 3 p. m. sing.) (w.v.) **وَسِعَتْ**  
embraces

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My mercy embraces all things. [7:156]

(perf. 2 p.m. sing.) w.v. **وَسِيتَ**  
thou comprehended

amplitude (v.n.) w.v. **سَعَةٌ**

و س ل ★

< means of access, (n.) **الْوَسِيلَةُ**  
way of approach, access  
(no verbal root of this verb)

و س م ★

< we shall brand w.v. **سَمِّمَ**  
**وَسَمَّ بِسَمِّ وَسْمًا وَسْمَةً (ض)**  
to brand

**سَمِّمَهُ عَلَى الْخُرْطُومِ**  
We shall brand him on the  
nose. [68:16]

(Ap-der. m. plu.) v, w.v. **مُتَوَسِّمِينَ**  
those who read the signs,  
intelligents

و س ن ★

< slumber (n.) **سِنَةٌ**  
**وَسَنَّ يَوْمًا وَسَنًا وَسِنَةً (ف)**  
to be in slumber, sleep

**لَا تَلْبَسُهُ سِنَةٌ وَلَا نَوْمٌ**  
No slumber can seize Him  
nor sleep. [2:255]

و س و س

(guard.) **وَسَّوَسَ**  
(perf. 3 p. m. sing.)  
< ~whispered

to iv. **أَوْسَعَ بَوَاسِعًا**  
to enlarge, widen

(i.e., one who enlarges, or  
makes of large extent, one  
who is in easy circumstan-  
ces)

(Ap-der. m. plu.) iv, w.v. **مُؤَسِّعُونَ**  
maker the vast extent

capacity ! scope (n.) **وُسْعٌ**

**لَا يَخْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا**

Allah taketh not a soul ex-  
cept (or beyond) its capa-  
city (or scope). [2:286]

و س ق ★

(perf. 3 p.m. sing.) w.v. **وَسَّقَ**  
<drove together

**وَسَّقَ بَيْقًا وَسَقًّا (ض)**  
to gather together, collect  
what is scattered, as night  
gets together what was  
scattered at the day

< completed iv, w.v. **اتَّقَى**  
to be com- iv, **اتَّقَا**  
plete or in perfect order

**وَاللَّيْلِ وَمَا وَسَقَ وَالْقَمَرِ إِذَا اتَّقَى**

And by the night and that  
which is driven together  
and by the moon when  
she becometh full.

[84:17-18]

(2) to assert something as a fact

(3) to achieve something as;

فَلَانَ يَصِفُ السَّحَرُ

someone achieved the knowledge of magic

(imperf. 3 p. f. sing.) w.v. تَصِفُ  
~expound

وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ

And their tongues expound the lie. [16:62]

(imperf. 2 p. m. plu.) w.v. تَصِفُونَ  
ye describe

وصف description, act of (n.)  
attributing or ascribing

و ص ل

(imperf. 3 p.m. sing.) w.v. يَصِلُ  
~reaches (1)

وَصَلَ يَصِلُ وَصَلًا وَصِلَةً (ض) - إِلَى

to reach a place, to

arrive at, to come to hand

to join, or seek friendship

(imperf. 3 p. f. sing.) w.v. تَصِلُ  
~reaches

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ

And when he saw their hands reached not to it, he mistrusted them. [11:70]

to join (2)

(imperf. 3 p. m. plu.) w.v. يَصِلُونَ  
they join

وَسَوَسَ يُوَسْوِسُ وَسْوَسًا

to whisper evil, (quard.)  
make evil suggestions

(quard.) يُوَسْوِسُ  
(imperf. 3 p. m. sing.)  
~whispers

(quard.) تُوَسْوِسُ  
(imperf. 3 p. f. sing.)  
~whispers

الْوَسْوَسُ whisper (v.n.) (quard.)

و ش ي

شِبَّةٌ <a spot, mark (n.)  
وَشَى يَشَى وَشَاءَ وَشِبَّةٌ (ض)

to paint cloth, (w.v.)  
to be with an admixture  
of colour (in an animal)

و ص ب

(act. pic. m. sing.) w.v. وَاصِبٌ  
~lasting, perpetual

w.v. وَصَبَ يَصِبُ وَصُوبًا (ض)  
to be perpetual

(act. pic. m. sing.) acc. وَاصِبًا  
for ever

و ص ف

(imperf. 3 p.m. plu.) w.v. يَصِفُونَ  
~they ascribe

وَصَفَ يَصِفُ وَصْفًا (ض) (w.v.)  
(1) to describe, good or bad

*al-Wasilatu*, a she camel that used to give birth to camel first, then a she camel. The she camel was to be presented to idols. It was termed "Wasila" because she gave birth to a male and female both. Thus she caused to join both sexes of camel. (Ibn Kathir)

★ و ص ي

(*perf. 3 p. m. sing.*) ii w.v. **وَصَّى**  
 < ~bequeathed, enjoined

w.v. **وَصَّى بِصَيٍّ وَصِيًّا (ض)** - ب  
 to join to, be joined, be degraded after exaltation

**وَصَّى يُوصِي تَوْصِيَةً لِفُلَانٍ** - ب  
 to bequeath

إِلَى فُلَانٍ - ب  
 to commit to command

**وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ**

And Ibrahim enjoined his sons the same. [2:132]

(*perf. 1st p. plu.*) ii, w.v. **وَصَّيْنَا**  
 we enjoined

(*v.n.*) ii, w.v. **تَوْصِيَةً**  
 disposition (of affairs)

(*perf. 3 p. m. sing.*) iv, w.v. **أَوْصَى**  
 < ~enjoined

w.v. iv **أَوْصَى يُؤْمِنُ إِيمَاءً**  
 to enjoin, to command, to bequeath

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ

Excepting those who join a people (except those who seek refuge with a people—*Pic.*), between whom and you there is a covenant.

[4:90]

(*pip. 3 p. m. sing.*) w.v. **يُوصَلُ**  
 is to be joined

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And they break that which Allah ordered to be joined.  
 [2:27]

(*perf. 1st p. plu.*) ii, w.v. **وَصَّلْنَا**  
 < we have caused to reach

**وَصَّلَ تَوْصِيلاً**  
 to cause ii to reach, cause to join

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ

And verily We have caused the word to reach them.

[28:51]

wasila p.n. **وَصِيلَةٌ**

Note: Wasila—a she camel or awe. The pagan Arabs were wont to observe certain superstitions in honour of their idols; (Penrice > Sale) Wasila was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition. (*Jid.* > *Palmer*)

و ض ع ★

(perf. 3 p.m. sing.) w.v. **وَضَعَ**  
 < ~ set, put (1)

**وَضَعَ يَضَعُ وَضْأً وَ مَوْضِعاً (ف)**

to put, set,

to put off, remove, to  
 appoint, to put down

**وَضَعَتْ تَضَعُ وَضْأً (ف)**

to deliver, to give birth (to  
 a child), laydown

**وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ**

And the heaven! He hath  
 elevated it and hath set  
 the balance. [55:7]

appointed (2)

**وَالْأَرْضَ وَضَعَهَا لِلْأَنْبَاءِ**

And the earth He hath appo-  
 inted for (His) creature.  
 [55:10]

to deliver, (3)  
 give birth

(perf. 3 p. f. sing.) w.v. **وَضَعَتْ**  
 she gave birth

(perf. 1st p. sing.) w.v. **وَضَعْتُ**  
 I gave birth

**فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِنِّیْ وَضَعْتُهَا اُنْثٰی**

And when she gave birth,  
 she said, my Lord I gave  
 birth to a female. [3:36]

**رَاَوْضَعْنِیْ بِالْقَلْبَةِ وَالزَّكَاةِ مَا دُمْتُ حَیًّا**

And he enjoined on me the  
 Prayer and the Zakah  
 (poor-rate) as long as I  
 am alive. [19:31]

(imperf. 3 p. f. sing.) iv w.v. **یُؤْصِنُ**  
 enjoins

(imperf. 3 p. f. plu.) iv, w.v. **یُؤْصِنَ**  
 they (f.) bequeath

(imperf. 2 p.m. plu.) iv, w.v. **تُؤْصُونَ**  
 ye bequeath

(pip. 3 p.m. sing.) iv, w.v. **یُؤْصَى**  
 (that) is bequeathed

(Ap-der. m. sing.) iv, w.v. **مُؤْصٍ**  
 a testator (one who leaves  
 legacy)

(perf. 3 p.m. plu.) iv, w.v. **تَوَاصَوْا**  
 they enjoin upon (1)  
 each other

**وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ**

And (they) enjoin upon each  
 other the truth, and (they)  
 enjoin upon each other  
 endurance. [103:3]

they bequeathed (2)  
 each other

**اَتَوَاصَوْا بِهٖ بَلْ هُمْ قَوْمٌ طَاغُوْنَ**

Have they bequeathed it  
 unto each other? Nay  
 they are a people contu-  
 macious. [51:53]

legacy, bequest (n.) **الْوِصِيَّةُ**

iv, w.v. e.l.

(perf. 3 p.m. plu.)

&lt;they hurried

to hurry, **أَوْضَعَ: أَسْرَعَ**

to drive a camel quickly

**وَلَا أَوْضَعُوا خِلَافَكُمْ**They would have hurried to  
and fro among you. [9:47]places n. p. **مَوَاضِعُ****مِنَ الَّذِينَ هَادُوا يُخَوِّنُونَ الْكُوفَةَ عَنْ مَوَاضِعِهِ**Some of those who are Jews  
change words from their  
context (places). [4:46]

## ★ و ض ن

(pic. pac. f. sing.) w.v. (gen.) **مَوْضُوعٌ**

&lt;encrusted

(with gold and precious  
stones)w.v. **وَضَنَ بَضْنًا وَضْنًا (ض)**to plate or fold a thing with  
one part over another**عَلَى سُورٍ مَوْضُوعَةٌ**On couches inwrought (with  
gold and precious stones).

[56:15]

## ★ و ط ا

(w.&h.v.) **يَطْوُنَ**

(imperf. 3 p.m. plu.)

&lt;they step, tread

(i.e., they enter into enemy's  
land) (Baidawi)

to put off, remove (4)

(perf. 1st. p. plu.) w.v.

I took off

**وَوَضَعْنَا عَنْكَ وِزْرَكَ**And We have taken off from  
thee thy burden. [94:2](imperf. 3 p. f. sing.) w.v. **تَضَعُ**

she shall lay down

(imperf. 2 p.m. plu.) w.v. **تَضَعُونَ**  
put off, ye lay aside (1)**وَجِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ**And when ye lay aside your  
garments for the heat of  
noon. [24:58](imperf. 2 p.m. plu.) n.d. acc. **تَضَعُوا**  
that ye lay side (arms)(imperf. 1st. p. plu.) w.v. **نَضَعُ**

we shall set aside

(imperf. 3 p.m. sing.) w.v. **يَضَعُ - عَنْ**  
he will remove or relieve**وَيَضَعُ عَنْهُمْ إِصْرَهُمْ**And he will relieve them of  
their burden. [7:157](imperf. 3 p. f. plu.) w.v. **يَضَعْنَ**  
they (fem.) put off or lay  
aside(pp. 3 p. m. sing.) w.v. **وُضِعَ**  
is appointed**إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ**Lo! the first House appointed  
for mankind. [3:96](pic. pac. f. sing.) w.v. **مَوْضُوعَةٌ**  
ready placed ones



إِنْ نَاشِئَةً لَّيْلٍ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا  
Verily the rising by night! it  
is most curbing and most  
conducive to (right)  
speech. [73:6]

(n. place.) acc. مَوَاطِنًا  
a trodden place

i.c., w.&h.v. iii لِيُؤَاطِنُوا  
<that they may make up  
iii, وَاِطْلَاقًا مَوَاطِنًا  
to make equal or make up

و ط ر ★

وَطْرًا (n.)  
purpose, formality, needful

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطْرًا زَوَّجْنَاهَا

Then when Zaid had performed (his) purpose concerning her, We wedded her to thee. [33:37]

و ط ن ★

مَوَاطِنُ (fields) (n. p.)  
<places (fields) (n. p.)  
(sing.) وَطْنٌ  
place, land, homeland, field

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

Assuredly Allah hath succoured you on many fields.  
[9:25]

وَطِئَ بَطْأً وَطْأً (س)

to tread upon, walk on, trample on, to press the ground or anything beneath the feet, meta. to destroy, to enter the enemy's land

(w&h.v.) (juss.) تَطْئُوا  
(imperf. 2 p. m. plu.)  
ye have trodden

وَأَرْضًا لَّمْ تَطْئُوهَا

And land ye have not trodden (i.e., entered). [33:27]

(w&h.v.) acc. تَطْئُوا  
(imperf. 2 p. m. plu.)  
that ye may trample on

ذَلَوْلَا رِجَالُ الْمُؤْمِنِينَ وَالنِّسَاءُ الْمُؤْمِنَاتُ

لَمْ نَعْلَمَوْهُمْ أَنْ تَطْئُوهُمْ

And had it not been (for) believing men and believing women whom ye know not (and) that ye might have trampled on them.  
[48:25]

(Baidawi observed, that the correlative proposition (جَوَابُ لَوْ) is ellipsis here, that is, لَمَّا كَفَّ أَيْدِيَكُمْ 'he would not have stopped your hands'. Others' view is that the sense is so clear and obvious that it needed not mentioning.)

curbing (v.n.) وَطْأَ

وَعَدَهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا

And promise unto them, and Satan promiseth not but to delude (to deceive).

[17:64]

(pp. 3 p. m. sing.) (w.v.) وَعِدَ

~has been promised

(pp. 1st. p. plu.) w.v. وَعِدْنَا  
we have been promised

(pip. 3 p. m. plu.) w.v. يُوعَدُونَ  
they were threatened

(pip. 2 p. m. plu.) w.v. تُوعَدُونَ  
you are promised

(Note : according to the context the rendering is changed either to threatening or promising)

promise (n.) وَعْدٌ

it is a promise acc. وَعْدًا

وَعْدًا عَلَيْهِمْ حَقًّا

A promise due thereon (the ellipsis is explained by commentators such as Baidawi who took it as

[9:111]  
وَعْدَهُ وَعْدًا حَقًّا

He promised in quite truth; others as Ibn Hisham observe that there is no ellipsis here, it is a way of Arabic expression for emphasising.)

(pic. pact. m. sing.) w.v. الْمَوْعُودُ  
promised

و ع د ★

(perf. 3 p. m. sing.) w.v. وَعَدَ  
<~promised

وَعَدَ بَعْدَ وَعْدًا وَعِدَةً

وَمَوْعِدًا (ض)

to promise,

give one's word, to promise

good, to threaten ( وَعِيدٌ )

(pref. 2 p. m. sing.) w.v. وَعَدْتَ  
thou promised

(perf. 1st. p. sing.) (w.v.) وَعَدْتُ  
I promised

(perf. 3 p. m. plu.) w.v. وَعَدُوا  
they promised

(perf. 1st. p. plu.) w.v. وَعَدْنَا  
we promised

(imperf. 3 p. m. sing.) w.v. يَعِدُ  
~promise (1)  
(for plural)

إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

Nay! the wrong-doers promise one another only to deceive. [35:40]

threaten (2)

الشَّيْطَانُ يَعِدُكَ الْفَقْرَ

The Satan threatens you with poverty. [2:268]

(perate. m. sing.) w.v. عِدْ  
promise !

(act. 2 pic. m. sing.) w.v. **الْوَعِيدُ**  
threat, threatening

place or time of n.p.t., w.v. **مَوْعِدٌ**  
the fulfilment of a prediction, promise or threat, an appointment for meeting, a promise

n. t. p. (for **مَوْعَدٌ**) w.v. **الْمِيعَادُ**  
tryst

و ع ظ ★

(act. pic. m. plu.) w.v. **الْوَاعِظِينَ**  
those who preach,  
<admonisher

**وَعَظَ بَيْظًا وَعَظًا وَعِظَةً (مُز)**  
to warn, advise, exhort,  
preach, admonish

(Note: perfect tense from  
root **و ع ظ**)

(trilateral) is not used in  
the Quran)

(imperf. 3 p.m. sing.) w.v. **يُعِظُ**  
~exhorts (1)

**وَرَأَى لُحْمَانٌ لِبْنِهِ وَهُوَ يُعِظُهُ**  
And when Luqman said to  
his son while he was  
exhorting him. [31:13]

admonishes (2)

**إِنَّ اللَّهَ نَبَأُ يَعْظُمُكُمْ**  
Lo! comely is this which  
Allah admonisheth you.  
[4:58]

iv, w.v. **تَوَعَّدُونَ**  
(imperf. 2 p.m. plu.)

ye menace

iv, **أَوْعَدَ يُوعِدُ يُوعِدُ**  
to threaten, to menace

(imperf. 1st. p. plu.) iii, w.v. **وَأَعَدْنَا**  
<we appointed (1)

**وَأَعَدَّ يُؤَاعِدُ مِيعَادًا**  
to appoint a fixed time or  
place for anyone, to plight  
faith to anyone

**وَلَقَدْ وَعَدْنَا مُمُوتَىٰ أَنْ يَكُونَ لَنَا لَيْلَةً**  
And when We appoint for  
Musa forty nights. [2:51]

we made covenant (2)

**وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ**  
And We made a covenant  
with you on the right side  
of the mount. [20:80]

(from the right hand side of  
Musa (Tabri)

(for some others: **الْأَيْمَنِ** is  
blessed or holy)

w.v. **تَوَاعَدْتُمْ**  
(perf. 2 p.m. plu.) vi,  
ye have mutually appointed

**لَا تَوَاعِدُوا** w.v. **تَوَاعَدُوا**  
(perate. neg. m. plu.)  
do not appoint (mutually)

**لَا تَوَاعِدُوا مِنْ بَيْنِكُمْ أَلَّا تَنْقُضُوا أَلَّا تَنْقُضُوا**  
But do not make a secret  
contract with them except  
ye say a reputable saying.  
[2:235]

وَعَىٰ بَيْنَ رَغَبٍ (ض)

to preserve in the memory, to contain, to keep in mind, to retain

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَنَعْيُهَا أُذُنًا وَّاعِيَةً

And We might make it unto you a remembrance and that ears (that is, preservers of remembrance) retain its memory. [69:12]

(act. pic. f. sing.) w.v. وَّاعِيَةً  
that which retains in memory

(perf. 3 p.m. sing.) iv, w.v. أَوْعَى  
~withheld  
~hoarded (wealth)

وَجَمَعَ فَأَوْعَى [70:18]

they hide, they iv, w.v. يُوْعُونَ  
preserve (in their heart)

وَاللَّهُ أَعْلَمُ بِمَا يُؤْعُونَ

Whereas Allah knows best that which they cherish. [84:23]

وَعَاءٌ a hiding place, bag (n.)

أَوْعِيَةً bags (n.p.)

&lt; وَعَاءٌ (sing.)

★ و ف د

<a goodly v.n. w.v. acc. وَفْدًا  
company, embassy  
an act of coming into the presence of royalty

(imperf. 1st. p. sing.) w.v. أَعِظُ  
I admonish

(imperf. 2 p. m. sing.) w.v. تَعِظُونَ  
ye admonish

(perate. m. sing.) w.v. عِظْ  
admonish!

فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ

So turn thou from them, and admonish them. [4:63]

(perate. m. plu.) w.v. عِظُوا  
admonish

(addressed to men, plural)

(pip. 3 p.m. sing.) w.v. يُوعِظُ  
is exhorted or admonished

Note: Admonition and exhortation are the direct functions of the prophetic offices).

(pip. 3 p. m. plu.) w.v. يُؤْعَظُونَ  
they are exhorted to

مَوْعِظَةً admonition (n.)

أَوْعَظْتَ thou admonished iv, w.v.

< أَوْعَظُ إِيْمَانًا  
preach, exhort, admonish

(For the perfect tense instead of triliteral وَعَظْتَ, an added pattern of iv, is used)

★ و ع ط

w.v. acc. يَّعِي  
(imperf. 3 p. p. m. sing.)  
< that might retain

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا

If the twain desire ratification Allah shall cause reconciliation between them. [4:35]

v.n. ii. (تَوَفَّقَ) acc. تَوَفَّقَا

concord (1)  
(between parties)

تُوجَّاهُ وَيَخْلُفُونَ إِلَّا اللَّهُ وَإِنْ أَرَدْنَا إِلَّا

إِحْسَانًا وَتَوَفَّقَا

And then they come to thee swearing to Allah: we meant naught save kindness and concord. [4:62] success in the task, (2)

Allah's inspiration to act as he wishes

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

And my success (in my task) can only come from Allah. [11:88]

Note: no accurate rendering of the sense of تَوَفَّقَ is possible in English therefore translators have selected the following expressions to bring the reader nearer to the Quranic sense of the verse.

reconciliation—Sale

success—Arbery, Yusuf  
Ali, Jid.

hope—Pickthall

accomplishment—Pensic

730

وَقَدْ يَفِيدُ وَفْدًا وَوُفْدًا (ض)

to call upon a king w.v.  
as an ambassador

و ف ر ★

(pas. pic. m. sing.) w.v. مَوْفُورًا  
ample, full

< وَفَرَّ بَغْرَةً (ض)

to be plentiful

و ف ض ★

(imperf. 3 p.m. plu.) iv, w.v. يُوَفِّضُونَ  
< they are hurrying

iv. وَفَضَّ يَفِضُّ (ض) وَ أَوْفَضَّ

to hasten, run

و ف ق ★

(v.n.) iii, acc. وِفَاقًا

< the act of suiting or becoming fit

وَفَّقَ يَفِيقُ وَفَقًا (ح)

to find suitable, fit, useful

وَأَفَقَ يَوَافِقُ وَفَاقًا

to agree or accord with, yield to, be in accordance with one's wishes, to be suitable, fit

(imperf. 3 p.m. sing.) ii, w.v. يُوَفِّقُ

~causes reconciliation between two persons or groups

findeth Allah with himself  
and He payeth him his  
account in full. [24:39]

Note: As often observed  
in many cases the render-  
ing requires to translate  
past tense form in present  
or future tense; the same  
thing can be seen in the  
above quoted verse and  
its translation.

(imperf. 3 p. m. sing.) ii, w.v.  
~ pays (or) will pay in full

e.m.p. ii, w.v.

(imperf. 3 p.m. sing.)

he certainly shall repay in  
full

(pp. 3 p. f. sing.) ii, w.v.  
~ was paid in full

(pip. 3 p. f. sing.) ii, w.v.  
~ will be paid in full

(pip. 2 p. m. plu.) ii, w.v.  
you will be paid in full

(pip. 3 p.m. sing.) ii, w.v.  
~ will be paid in full

(Ap-der. m. plu.) ii, w.v.  
they payers in full

وَأَنَّا لَكُونُوهُمْ غَيْرَ مُنْقَرَضِينَ

And verily We shall pay them  
their whole due unabated.  
[11:109]

(perf. 3 p.m. sing.) iv, w.v.  
< ~ fulfilled

أَوْفَى بِوَعْدِهِمْ إِعْثَارًا - ب.  
to fulfil a covenant

# و ف ي

(relative) أَوْفَى | الْأَوْفَى

< the best fulfiller (1)

وَفَى بَيْنَ وَفَاءً (ض) وَ أَوْفَى بِإِعْثَارًا - ب  
to keep one's

promise, fulfil one's en-  
gagement, pay a debt

وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ

Who is fulfiller of his cove-  
nant better than Allah.

[9:111]

fullest (2)

ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَى

And afterward he will be  
repaid it with fullest pay-  
ment. [53:41]

(perf. 3 p.m. sing.) ii, w.v.  
< ~ fulfilled

وَفَى بِوَعْدِهِ تَوْفِيَةً

to give ii. one his full due, pay the  
whole debt, to discharge  
obligation completely

وَأَبْرَاهِيمَ الَّذِي وَفَّى

And of Ibrahim who (faith-  
fully) fulfilled (the com-  
mandment of Allah. [53:37]  
paid in full (2)

حَتَّىٰ إِذَا جَاءَهُ لَوْ صَيِّدُهُ شَيْئًا وَ

وَحَدَّ اللَّهُ عَنْدَهُ قَوْلُهُ حِسَابُهُ

When he cometh thereto he  
findeth not aught, and

(perf. 3 p.m. sing.) v, w.v. **تَوَفَّى**  
~carried off, received in full

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةُ طَالِيْنَ أَنْفُسِهِمْ  
Verily unto those whom the  
angels carry off (in death).  
[4:97]

(perf. 3 p.f. sing.) v, w.v. **تَوَفَّتْ**  
~took (something) up

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا  
Until when death cometh  
unto one of you, Our  
messengers take his soul.  
[6:61]

(perf. 2 p. m. sing.) v, w.v. **تَوَفَّيْتُ**  
thou tookest me

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ  
Then when Thou tookest me  
up Thou hast been the  
Watcher. [5:117]

(imperf. 3 p.f. sing.) v, w.v. **تَوَفِّيْ**  
~take up, causes to die  
(angels)

(imperf. 3 p.m. sing.) v, w.v. **يَتَوَفَّى**  
causes~to die

(imperf. 3 p.m. plu.) v, w.v. **يَتَوَفَّوْنَ**  
they cause~to die

(perate. m. sing.) v, w.v. **تَوَفَّ**  
let die

وَمَوْتًا مَعَ الْكَافِرِ  
And let us die along with  
the pious. [3:193]

let me die **تَوَفِّيْ**

(Note: compare **أَوْفَى** in  
9/111 and 53/41 that is  
from triliteral root form  
an elative or superlative  
form which means most  
fulfiller; here **أَوْفَى** as in  
3/76 is a perfect tense of iv.  
that means: he, she or  
it fulfilled

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ  
Nay! but (the chosen of  
Allah is he) who fulfilleth  
his pledge and wardeth  
off (evil); for verily Allah  
loveth those who ward off  
evil. [3:76]

f.d. iv, w.v. **أَوْفِي**  
(imperf. 1st. p. sing.)  
(thus) I will fulfil

(imperf. 1st p. sing.) iv, w.v. **أَوْفِي**  
I give full

(imperf. 3 p.m. plu.) iv, w.v. **يُؤْفَوْنَ**  
they fulfil

(imperf. 3 p.m. plu.) e.l. iv, w.v. **يُؤْفَوْنَ**  
they should pay in full

وَلْيُؤْفَوْا نَذْرَهُمْ  
They should pay their vows.  
[22:29]

(perate. m. sing.) iv, w.v. **أَوْفِي**  
give in full

(perate. m. plu.) iv, w.v. **أَوْفُوا**  
fulfill (O you)!

(Ap-der. m. plu.) iv, w.v. **الْمُؤْفَوْنَ**  
those who keep their  
treaty or promise

## الْوَقْتُ الْمَعْلُومُ

A known (or appointed)  
Time (i.e., ordained in the  
fore-knowledge of Allah.

[15:38]

مِيقَاتُ (for مَوَاقِدُ) *n. p.t.*

an ordained time or place

مَوَاقِدُ <fixed time (*n. p.t. plu.*)

مِيقَاتُ (*sing.*)

مَوْقُوتُ (*pac. pic. m. sing.*)

that of which the time is  
fixed or ordained

أُفْتُتَ (*pp. 3 p. f. sing.*) *ii*

~is given time

وَقَّتَ تَوْقِنًا أَفْتُتَ تَوْقِنًا

to fix a time, to give appoint-  
ment

وَلَمَّا الرُّسُلُ أُفْتُتَ

And when the messengers  
are brought unto their time  
appointed. [77:11]

## و ق د

وَقُودُ <fuel (*n.*)

وَقَدَّ يَقْدُ وَقْدًا وَوَقُودًا (ض)

to set

iv وَأَوْقَدَ إِبْنَادًا

fire to, to kindle

أَوْقَدُوا (*perf. 3 p. m. plu.*) *iv, w.v.*

they light a fire  
*lit.* they lit a fire

يُسْتَوْفَى (*pp. 3 p. m. sing.*) *v, w.v.*  
has died

يُسْتَوْفُونَ (*pip. 3 p.m. plu.*) *v, w.v.*  
they die

مُتَوِّفٍ (*Ap-der. m. sing.*) *v, w.v.*  
one who makes someone die

إِذْ قَالَ اللَّهُ لِعِيسَى إِنِّي مُتَوِّفِيكَ وَرَافِعُكَ إِلَيَّ

(Recall) what Allah said:

O 'Isa! verily I shall make  
thee die, and am lifting  
thee. [3:55]

يَسْتَوْفُونَ (*perf. 3 p.m. plu.*) *x, w.v.*  
they take exactly the full

<استَوْفَى الشَّيْءُ  
to receive exactly  
in full

## و ق ب

وَقَبَ (*perf. 3 p. m. sing.*) *w.v.*

<overspread

وَقَبَ يَقُبُ وَقَبًا وَوُقُوبًا (ض)

to set (sun), come upon,  
overspread, disappear  
(sun or moon)

مِنْ شَرِّ عَاسِقٍ إِذَا وَقَبَ

(I seek refuge with the Lord  
and) from the evil of  
darkness when it is over-  
spread. [113:3]

## و ق ت

الْوَقْتُ (*time (n.)*)



Note: a majority of the commentators observe the sense of وَقَارٌ in majesty but A.Y.A. has translated this word as kindness and long-suffering

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

What aileth you that ye hope not in Allah's majesty (*Jid.*) toward Allan for dignity (*Pic.*)

What is the matter with you, that ye place not your hope for kindness and long-suffering in God. (A.Y.A.) [71:13]

act. ii, w.v. تَوَقَّرُوا

(imperf. 2 p. m. plu.)

< that ye respect much

to honor, respect ii وَقَرَّ تَوَقَّرَا much

و ق ع ★

(perf. 3 p. m. sing.) w.v. وَقَعَ  
< ~fell (1)

وَقَعَ بَقَعٌ وَقُومًا (ف) - عَلِي

to fall, fall down, befall

to come to pass عَلِي -  
to be confirmed

وَلَمَّا دَفَعَ عَلَيْهِمُ الرِّجْزَ

And when a plague fell on them. [7:134]

(imperf. 3 p. m. plu.) iv, w.v. يُوْقِدُونَ  
they kindle

(imperf. 2 p. m. plu.) iv, w.v. تُوْقِدُونَ  
ye kindle

(perate. m. sing.) iv, w.v. أَوْقَدَ  
light (thou) !

(pip. 3 p. m. sing.) iv, w.v. يُوقَدُ  
is lit

(pis. pac. f. sing.) iv, w.v. الْمُوقَدَةُ  
kindled (fire)

(perf 3 p. m. sing.) x, w.v. اسْتَوْقَدَ  
< ~kindled

as R F. اسْتَوْقَدَ

و ق ذ ★

(pac. pic. f. sing.) w.v. الْمُؤَقَّدَةُ  
< dead through beating

وَقَدْ يَبِغْذُ وَقْدًا (ض)

to beat to death, beat severely

و ق ر ★

< deafness v.n. وَفَرَّ

وَقَرَّ يَفَرُّ وَقَرًا (ض) w.v.  
to be heavy, deaf, heaviness in the ear

burden (of the rain) وَقَرَّ acc. وَقَرًا

(v.n.) w.v. وَقَارٌ acc. وَقَارًا  
< majesty

وَقَرَّ يَفَرُّ وَقَارًا وَوَقَارَةً (ض)

to be gentle, gracious, respected much (*Lis*) LL.

that is befalling **ب** - (2)

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا  
وَهُوَ رَاجِعٌ يَوْمَ

Thou seest the wrong-doers  
fearful of that which they  
have earned, and it is  
befalling them (it will be-  
fall them). [42:22]

that is coming (3)  
to pass

لَإِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

Verily the doom of thy Lord  
will surely come to pass.  
[52:7]

(noun of unity.) **وَقَعَةٌ**  
happening, coming to pass

لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ

There is no lie in its happen-  
ing. [56:2]

(act. pic. f. sing.) **الْوَاقِعَةُ**  
the event that which surely  
will occur, the inevitable  
day of hereafter

إِذَا وَقَعَتِ الْوَاقِعَةُ

When the event inevitable  
cometh to pass. [56:1]

(imperf. 3 p.m. sing.) iv. w.v. **يُوقِعُ**  
brings about

iv. **< أَوْقَعُ يُوقِعُ إِيقَاعًا**  
to bring about, excite enmity

prevailed, vindication (2)

تَوَقَّعَ الْحَقُّ وَيَطُلْ مَا كَانُوا يَعْمَلُونَ

Thus the truth prevailed (or  
vindicated) and that which  
they had brought vanished  
(or was made vain).

[7:118]

came to be (3)  
fulfilled **عَلَى** -

وَوَقَّعَ الْقَوْلَ عَلَيْهِمْ بِمَا كَانُوا

And the word (will be) ful-  
filled concerning them  
because they did wrong.  
[27:85]

(perf. 3 p. f. sing.) w.v. **وَقَعَتْ**  
~has befallen

(imperf. 3 p. f. sing.) w.v. **تَقَعُّ**  
~befalls

(perate. m. plu.) w.v. **قَعُوا**  
fall dawn!

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

فَقَعُوا لَهُ سُجُودًا

When I have fashioned him  
and breathed into him  
spirit, fall ye down in obe-  
isance unto him. [15:29]

(act. pic. m. sing.) w.v. **وَأَقِعَ**  
that going to fall on (1)

وَوَقَّعَ اللَّهُ رَأْيَهُمْ

And imagined that it was  
going to fall on them.

[7:171]

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا

Whereof Allah protected him  
from the ills they plotted.  
[40:45]

(imperf. 3 p. f. sing.) w.v.  
~ protect

وَجَعَلَ لَكُم مِّن رَّايِلٍ تَقِيَكُمُ الْحَرَّ  
وَمِن رَّايِلٍ تَقِيَكُم بِأَسْكَكُمْ

And he hath appointed for  
you coats that protect you  
from the heat, and coats  
(of armour) that protect  
you from the violence.

[16:81]

(imperf. 2 p. m. sing.) f.d. w.v.  
thou protect

وَمَنْ لَّنِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ

And whosoever Thou will  
protect him from evils on  
that Day, verily hast Thou  
taken (him) into mercy.

[40:9]

(perate. m. sing.) w.v.  
protect, save!

وَنُنَاصِيكَمُ الْعَذَابَ النَّارِ

And save us from the tor-  
ment of the fire. [2:201]

(perate. m. plu.) w.v.  
protect!

وَأَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Protect yourselves and your  
family members from a  
fire. [66:6]

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إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُزَيِّعَ بَيْنَكُمْ

الْعَدَاوَةَ وَالْبَغْضَاءَ

Satan seeketh only to cast  
among you enmity and hat-  
red. [5:91]

(Ap-der. m. plu.) iv, f.d.  
those who are about to fall in

place, setting (n. p.t. plu.)

places of stars or  
the setting of star

و ق ف ★

(pp. 3 p. m. plu.) w.v.  
< ~ held over

وَقَفَ يَفْقُ وَفُوقًا (ض)  
to stand, to make someone  
stand

(perate. m. plu.) w.v.  
make stand

make them to stand

مَوْفُوقُونَ (ض)  
(pact. pic. m. plu.) w.v.  
those who are brought up or  
made to stand, are held

و ق ي ★

وَقَى (ض)  
(perf. 3 p. m. sing.) w.v.  
< ~ saved, protected, pres-  
erved, ward off

وَقَى يَقِي وَيَقِيَّةً وَ وَقَا (ض)  
to protect, save preserve,  
ward off (Pic).

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

أَنْ تَبْذُرُوا وَتَتَّقُوا

And make not Allah a butt  
of your oaths that ye shall  
not act piously nor fear  
Allah. [2:224]

e.l. viii, w.v.

(imperf. 3 p.m. sing.)

he should fear

he fears him يَتَّقِي

(imperf. 3 p.m. plu.) viii, w.v. يَتَّقُوا  
they fear

thus they should  
fear Allah فَلْيَتَّقُوا اللَّهَ

(imperf. 2 p.m. sing.) viii, w.v. يَتَّقِي  
~will strike against, or will  
protect

أَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ

Is he then who will strike his  
face against the awful  
doom upon the Day of  
Resurrection (is he who  
doeth right?). [39:24]

(perate. m. sing.) viii, w.v. اتَّقِ  
fear!

fear Allah اتَّقِ اللَّهَ

(perate. m. plu.) viii, w.v. اتَّقُوا  
dread! fear (ye)!

فَاتَّقُوا النَّارَ الَّتِي ذُرِيَّتُهَا النَّاسُ وَالْحِجَارَةُ

Then dread the fire the fuel  
whereof is men and stones.  
[2:24]

(pip. 3 p.m. sing.) f.d, w.v. يُوقَى  
is preserved

وَمَنْ يُوقِ شَعْنَهُ فَإِنَّهُ يَكْفُرْ الْفُلُحُونَ

And whosoever is preserved  
from his own avarice, such  
are they who are success-  
ful. [59:9]

(for وَاقِ) w.v. وَاقِ

(act. pic. m. sing.)

a protector or saviour

(perf. 3 p. f. sing.) viii, w.v. اتَّقَى  
< has fear

اتَّقَى يَتَّقِ اتَّقَا، viii

to fear, to be pious, to ward  
off (evil), to be conscious  
of God, to keep duty to-  
wards God

(perf. 3 p. m. plu.) viii, w.v. اتَّقُوا  
they fear (Allah)

(perf. 2 p. f. plu.) viii, w.v. اتَّقِبْنَ  
ye (fem.) fear or ye are pious

إِنْ أَتَيْتُمْ فَلَا تَخْضَعْنَ بِالْقَوْلِ

If ye are God-fearing so be  
not soft in speech. [33:32]

(imperf. 2 p.m. plu.) viii, w.v. تَتَّقُونَ  
ye (are) God-fearing

Ye may become لَعَلَّكُمْ تَتَّقُونَ  
God fearing.

[2:21]

(n.d.) viii, w.v. تَتَّقُوا

(imperf. 2 p. m. plu.)

that ye fear Allah

righteousness, duty to Allah, restraint from evil, self-restraint, fear and so on. According to the context the word has been translated as follows :

abstinence (1)

وَتَزِدُّوا قَانَ خَيْرَ الرَّاحِلَاتِ

And take provision for the journey, for verily the best provision is abstinence. [2:197]

piety (2)

وَأَنْ تَعْلَمُوا قُرْبَ الْمَقْصُودِ

And that ye should forego is nigher unto piety. [2:237]

fear (3)

هُوَ أَمْلُ الْغُفُورِ

He is the fount of fear. He is the fount of Mercy.

[74:56]

protection (4)  
(against evil)

وَالَّذِينَ آمَنُوا وَازْدَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ  
While for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil). [47:17]

The word **تَقْوَى** is also explained in several ways, such as, to observe the Divine ordinances in every walk of life. (*Jid.*)

(for **تَقْوَى** + **com.**) **اتَّقُوا**  
fear me !

(*perate. f. plu.*) **اتَّقِينَ** **viii, w.v.**  
fear (O women)

addressed to women : **اتَّقِينَ اللَّهَ**  
fear Allah

(*Ap-der.m. plu.*)(*w.v.*) **الْمُتَّقُونَ**  
those who fear Allah

(*Ap-der.m. plu.*)(*w.v. acc.*) **الْمُتَّقِينَ**  
those who fear Allah  
or those who are pious

most pious (*relative w.*) **الْأَتَقَى / أَتَقَى**  
most pious among you

(*act. pic. m. sing*) **تَقِيًّا** (*acc.*)  
God-fearing

fearing *v.n.* **تَتَّقَى**

اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ

Fear Allah with fear due to Him. [3:102]

protection, (*n.*) **تَقْوَى / التَّقْوَى**  
fearing

As a specific Quranic term, used in several contexts it has been translated with different words. Translators of the Quran have tried to present the actual meaning of this word according to their views. The words chosen by them are as below :—

God-fearing, God consciousness, to ward off evil, piety,

ii

&lt; وَكَّلَ تَوْكِيلاً

to appoint one keeper or guardian over, or entrust one with the care of anything

&lt;&lt; وَكَّلَ يَكْلُ وَكَلًا (ض) - إِلَى w.v.

to confide in, entrust another with one's affairs, commit to

وَكَّلَ - بَ (pp. 3 p. m. sing.) ii, w.v. بَ  
~ is given charge

قُلْ يَتَوَكَّلْ عَلَى الْمَوْتِ الَّذِي يُكَلِّمُ

Say: the Angel of death, who is given charge concerning you. [32:11]

(perf. 1st. p. sing.) v, w.v. تَوَكَّلْتُ  
< I have put my trust

تَوَكَّلَ تَوْكَلًا v,

to put trust in Allah

(perf. 1st. p. plu.) v, w.v. تَوَكَّلْنَا  
we have put our trust

(perate. m. sing.) v, w.v. تَوَكَّلْ  
put thy trust!

(perate. m. plu.) v, w.v. تَوَكَّلُوا  
put (O men) your trust!

v, w.v. juss. يَتَوَكَّلْ

(imperf. 3 p.m. sing.)

puts trust, entrusts

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ

Whosoever putteth his trust in Allah (will find) verily Allah is Mighty, Wise.

[8:49]

★ و ك أ

أَتَوَكَّلًا w.& h.v. v

(imperf. 1st. p. sing.)

< I lean

R. F. is not used وَكَا

وَ أَتَوَكَّلًا viii أَزَوَا iv وَ تَوَكَّلًا v

to lean, recline upon

(w.& h.v.) viii  
(Ap-der. m. plu.)

مَتَكُونُونَ

those who are acc. reclining upon

مَتَكِينِينَ

(n. p. t.) (h.w.v. viii)

مَتَكَا

a cushioned couch

★ و ك د

< assertion (v.n.) ii, w.v. تَوَكَّيْتُ

وَ كَدَّ يَكْدُ (ض) وَ وَكَّدَ تَوَكَّدًا

to stand still, to ii  
confirm, assert

★ و ك ز

(perf. 3 p. m. sing.) w.v. وَكَزَ

~struck (with fist)

وَكَزَ يَكْزُ وَكَزًا (ض)

to strike with the fist

★ و ك ل

(perf. 1st. p. plu.) ii, w.v. وَكَلْنَا

< we entrusted

## ★ و ل ج

(imperf. 3 p. f. sing.) w.v.  
< penetrates

يَلْجُ

وَلَجَ يَلْجُ وَلُجًا (ض) - في  
to enter, penetrate in, go,  
pass through

(imperf. 3 p.m. sing.) iv, w.v.  
makes pass into

يُؤَلِّجُ

(imperf. 2 p. m. sing.) iv, w.v.  
thou causes to pass into

تُؤَلِّجُ

(act. 2 pic. f. sing.) w.v.  
intimate friend, familiar, ally

وَلِجَةٌ

## ★ و ل د

(perf. 3 p. m. sing.) w.v.

وَلَدَ

~ has begotten

وَلَدَ بِلَدٍ وَلَادَةً وَ وَلَادًا وَ مَوْلِدًا (ض)

(1) to beget (male) w.v.

(2) to give birth, bear (female)

أَلَا أَنَّهُمْ زُرْنَا بِالْكَذِبِ كَيْفَ تُلَاقُونَ

وَلَدَ اللَّهُ وَأَنَّهُمْ لَكَاذِبُونَ

Lo! verily it is of their  
falsehood that they say:  
God hath begotten, verily  
they are the liars.

[37:151-52]

(perf. 3 p. m. plu.) w.v.  
they (fem.) gave birth

وَلَدْنَ

they gave  
birth to them

وَلَدْنَهُمْ

v, w.v. el.

(imperf. 3 p.m. sing.)

~ let or put trust

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

In Allah let believers put  
their trust. [3:160]

(imperf. 1st. p. plu.) v, w.v.  
we put our trust

نَتَوَكَّلُ

(Ap-der. m. plu.) v, w.v.  
those who put their  
trust (in Allah)

الْمَتَوَكِّلُونَ

(act. 2 pic. m. sing.) w.v.  
one who takes care of a  
thing for another, trust-  
tee, the witness to bargain,  
guardian

الْوَكِيلُ

وَكْفٍ بِاللَّهِ ذِكْرُهُ

And Allah is sufficient as  
Trustee. [4:81]

## ★ و ل ت

w.v., (juss)

(imperf. 3 p. m. sing.)

< ~ diminish

يَلْتَ

وَلَتَ يَلْتَ وَلْنَا (ض)

to withhold, diminish

وَأَن تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلَيْسَ لَكُم مِّنْهُ

أَعْمَالٌ شَيْئًا

And if ye obey Allah and  
His apostle He shall not  
diminish from you aught  
of your deeds. [49:14]

children (in the (3)  
sense of a collective noun)

إِنْ قَرَّبْتَنِي أَنَا أَتَقَلُّ مِنْكَ مَالًا وَوَلَدًا

Thou seest me as less than  
thee in wealth and child-  
ren. [18:39]

children *n. p. acc.* الْأَوْلَادُ / أَوْلَادًا

(*act. pic. m. sing.*) وَالِدٌ

begetter (father)

(*act. pic. f. sing.*) وَالِدَةٌ

a mother

parents الْوَالِدَانِ / الْوَالِدَيْنِ

their parents وَالِدَيْكَ

his parents وَالِدَيْهِ

my parents وَالِدَيَّ

youths (*n. p.*) وَلَدَانٌ

يَطُوفُونَ عَلَيْهِمْ وَلَدَانٌ مُتَحَدِّدُونَ

And there shall go round  
unto them youths ever-  
young. [56:17]

child (*act. 2 pic. m. sing.*) وَلِيدٌ

(*pis. pic. m. sing.*) مَوْلُودٌ / الْمَوْلُودُ

a begotten one, one who is  
born

one to whom a مَوْلُودٌ لَهُ

child is born (father)

★ و ل ي ★

(*imperf. 3 p. m. plu.*) w.v. يَلُونُ  
they are near

(*pp. 3 p. m. sing.*) w.v. وَلِدَ  
he was born

(*pp. 1st. p. sing.*) w.v. وَلِدْتُ  
I was born

w.v. يَلِدُ  
(*imperf. 3 p.m. sing.*)

~begets

he begetes not لَمْ يَلِدْ

w.v. acc. يَلِدُوا  
(*imperf. 3 p.m. plu.*)

they will beget

They will beget not. لَا يَلِدُوا  
[71:27]

(*imperf. 1st. p. sing.*) w.v. أَلِدُ  
I will give birth

أَلِدُ وَأَنَا عَجُوزٌ

Shall I bear a child when I  
am an old women. [11:72]

(*pip. 3 p. f. sing.*) w.v. يُولَدُ  
he was begotten

he was not لَمْ يُولَدْ  
begotten

a child (1) (n.) وَلَدٌ

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَكَمْ يَمْسِرُنِي يَتَرُ

She said : my Lord how can  
I have a child when no  
man hath touched me.

[3:47]

a son (2)

إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ...

If he hath a son, if he hath  
no son... [4:11]



(perf. 2 p.m. sing.) ii, w.v. وَلَّيْتَ  
thou hast turned

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا  
If thou had observed them  
closely thou had assuredly  
turned away from them.

[18:18]

(perf. 3 p.m. plu.) ii, w.v. وَلَّوْا - إِلَى  
they turned to

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَخْرَجًا أَوْ مَدْخَلًا لَوَلَّوْا  
إِلَيْهِ وَهُمْ يَجْمَعُونَ

Could they find a place of  
refuge or caverns or retre-  
ating hole they would turn  
round thereto rushing  
headlong. [9:57]

(perf. 2 p. m. plu.) ii, w.v. وَلَّيْتُمْ  
ye turned

(imperf. 3 p. m. sing.) ii, w.v. يُولَّى  
~turns

وَمَنْ يُولِّهِمْ يَوْمَئِذٍ دُبُرَهُمْ  
And whosoever turneth his  
back to them on such a  
day. [8:16]

ii, w.v. e.m.p. يُولَّوْنَ  
they would turn

وَلَكِنْ نَكَّوْهُمْ لِيَكُونَ الْأَعْيَابَ  
If they succoured them they  
would turn their backs.  
[59:12]

(imperf. 3 p.m. plu.) ii, w.v. يُولَّوْنَ  
they will turn

they will not turn لَا يُولَّوْنَ

< وَلَّى يَلِي وَوَلَّى يَلِي وَلَبَّاءَ وَوَلَابَةً

to be close, w.v. (ح ض)  
near, to follow, to be upto,  
an approach

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ

يَلُونَكُمْ مِنَ الْكُفَّارِ

O ye who believe! fight the  
infidels who are near unto  
you. [9:123]

(perf. 3 p.m. sing.) ii, w.v. وَلَّى  
< ~turned (1)

وَلَّى يُولَّى تَوَلَّى - عَنْ

(1) to turn away from,  
to turn back

(2) trans. to make a thing  
turn

(3) to keep SS close to  
another thing (see 6/129)

وَلَّى مُدْبِرًا وَكَانَ يُعَقِّبُ

He turned in fright and looked  
not back. [27:10]

وَلَّى مُسْتَكْبِرًا

He turned back in his pride.  
[31:7]

(trans.) turned عَنْ (2)  
from

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

مَا وَلَّهُمْ عَنْ قِبْلَتِهِمْ

The foolish of the people will  
say: what hath turned  
them from the Qibla?

[2:142]

(perate. m. plu.) ii, w.v.  
turn ! (ye)

وَلَوْ

Note: the verb وَلَّى signifies  
'to turn away' when it has  
a direct object or with  
عَنْ in case of direct, it  
is supposed that عَنْ is  
elliptical (Rgb.). In case of  
transative to another ob-  
ject the verb denotes the  
sense of 'to be close.'

(perf. 3 p.m. sing.) v, w.v.  
~turned away (1)

وَلَّى

to turn away وَلَّى تَوْبًا <

وَلَاذَاتُو سَعَى فِي الْأَرْضِ لِيُفْسِدُوا فِيهَا

And when he turneth away,  
he speedeth through the  
land that he may act cor-  
ruptly therein. [2:205]

~undertook or (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ

And who undertook on him-  
self the lead among them.  
[24:11]

turned aside إِلَى - (3)

سَمِعَ تَوَلَّى إِلَى الظِّلِّ

Then he turned aside.

[28:24]

took as friend (4)

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يَضِلُّهُ

Against whom it is prescri-  
bed that whosoever taketh  
him for friend, he verily  
will mislead him. [22:4]

(f.d.) ii, w.v.  
(imperf. 3 p. m. plu.)

يُؤَلِّوْا

they shall turn

(imperf. 2 p.m. sing.) ii, w.v.  
ye turn

تُؤَلِّوْنَ

(f.d.) ii, w.v.  
(imperf. 2 p.m. plu.)

تُؤَلِّوْا

ye will turn

(perate neg. m. plu.) ii, w.v.  
turn not !

لَا تُؤَلِّوْا

(imperf. 1st. p. plu) ii, w.v.  
we shall keep close (1)

نُؤَلِّ

وَلَكِنَّكَ نُؤَلِّ نُوْنِي بَعْضَ الظَّالِمِينَ بَعْضًا

And thus We shall keep some  
of wrong-doers close to  
others. [6:129]

< we cause to turn (2)  
(trans.)

ii, w.v. e.m.p.  
(imperf. 1st. p. plu.)

لَنُؤَلِّ

we surely cause to turn

لَنُؤَلِّ بِكَ وَبِلَا تَرْضَاهَا

Wherefor We assurdly cause  
thee to turn toward the  
Qibla which shall please  
thee. [2:144]

I will let SS follow (3)

(trans.) i.e., to make close  
(as a follower)

نُؤَلِّهِ مَا تَوَلَّى

We shall let him follow to  
which he hath turned.

[4:115]

(perate. m. sing.) ii, w.v.  
turn ! (thee)

وَلَّى

(f.d. after. مَن ) v, w.v. يَتَوَلَّوْا

(imperf. 3 p. m. sing.)

take for friend (1)

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَرْبَ

اللَّهُ هُمُ الْغَالِبُونَ

And whoso taketh Allah and his messenger and those who believe for friend (will know that), Lo ! the party of Allah, they are the victorious. [5:56]

turneth back (2)

وَمَنْ يَتَوَلَّ يَصِدِّقْهُ عَذَابًا أَلِيمًا

And whose turneth back, him will He punish with a painful doom. [48:17]

(imperf. 3 p.m. plu.) v, w.v. يَتَوَلَّوْنَ

they turn away (1)

لَّمْ يَتَوَلَّوْا مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ

بِالْمُؤْمِنِينَ

Yet even after that they turn away, such (folk) are not believers. [5:43]

they make friends (2)

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا

Thou seest many of them making friends with those who disbelieve. [5:80]

(f.d.) v, w.v. يَتَوَلَّوْا

(imperf. 3 p. m. plu.)

they turn away

(perf. 3 p. m. plu.) v, w.v. تَوَلَّوْا

they turned away (1)

وَلَنْ تَوَلَّوْا أَكْثَرَهَا مَوْنِي شِقَاقٍ

But if they turn away, then they are in cleavage.

[2:137]

they take for friend (2)

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُوا فِي الدِّينِ وَأَخْرَجُواكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَى إِخْرَاجِكُمْ

أَنْ تَوَلَّوْهُمْ

Allah forbiddeth you only those who warred against you on account of religion and have driven you out of your homes and helped to drive you out, that ye make friends of them.

[60:9]

(perf. 2 p. m. plu.) v, w.v. تَوَلَّيْتُمْ

ye turned away

(imperf. 3 p.m. plu.) v, w.v. يَتَوَلَّوْا

turns away (1)

(for group, turn away)

ثُمَّ يَتَوَلَّوْا فَرِيقًا مِنْهُمْ وَهُمْ مُعْرِضُونَ

Then a party of them turn away and they are backsliders. [3:23]

metp. &lt;protects (2)

defends (lit. deals friendly)

وَهُوَ يَتَوَلَّى الْغُلَامِينَ

And He protects the rightous. [7:196]

## وَلِيٌّ acc. وَلِيٌّ

protecting friend, (1)  
defender

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

Allah is Protecting Friend of  
those who believe. [2:257]

وَكُفِيَ لِلَّهِ وَلِيًّا

And Allah is sufficient as a  
Friend. [4:45]

هُوَ الْوَلِيُّ الْحَيِّدُ

He is the Protecting Friend,  
the Praiseworthy. [42:48]

heir, or successor (2)

وَكَاثِبَ امْرَأَتِي فَإِنَّهُ لَمِنْ كَذُنِكَ وَلِيًّا

Since my wife is barren, give  
me from Thy presence a  
successor (or a heir). [19:5]

a guardian (3)

فَلْيُتْلَلْ لَوَلِيِّهِ بِالْعَدْلِ

Then let the gurdian of his  
interest dictate in (tems  
of) equity. [2:282]

heir (4)

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوَلِيِّهِ سُلْطَانًا

Whoso is slain wrongfully,  
We have given power unto  
his heir. [17:33]

أَوْلِيَاءُ (n.p.)

< protectors, friends, part-  
ners, heirs

وَلِيٌّ (sing.)

وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا أَتَأْخُذُ بِنَا آمِنًا

مِنْ قَبْلُ وَيَتَوَلَّوْا هُمْ كَرِحُونَ

And if calamity befalleth  
thee, (O Muhammad) they  
say, we took precaution,  
and they turn away well  
pleased. [9:50]

they make friend (2)

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ

بِهِ مُشْرِكُونَ

His power is only over those  
who make friend of him,  
and those who ascribe  
partners unto Him (Allah).  
[16:100]

(f.d.) v. w.v.

تَتَوَلَّوْا

(imperf. 2 p.m. plu.)

(if) ye turn away

(perate. m. sing.) v, w.v.

تَوَلَّى

turn away!

(perate. neg. plu.) v, w.v.

لَا تَتَوَلَّوْا

turn not away!

(f.d.) r.f. w.v.

وَالِيٌّ

(act. pic. m. sing.)

defender, protector, friend

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ

They have not any defender  
besides Him. [13:11]

closer (2)

الَّذِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

That Prophet is closer to the  
believers than themselves.  
[33:6]

woe ل (3)

أَوَّلَىٰ لَكَ فَأَوَّلَىٰ شَرَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ

Woe unto thee, woe ! Again  
woe unto thee, woe !  
[75:34-35]

(also) see 74:20)

(dual) elative, w. الْأَرْبَابِ

nearest ones

(Ap-der. m. plu.) iv, w. v. مَوْلَىٰ / الْمَوْلَىٰ  
patron (1)

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَىٰ الَّذِينَ آمَنُوا

That is because Allah is the  
Patron of those who be-  
lieve. [47:11]

friend (2)

يَوْمَ لَا يُغْنِي عَنْكَ قَوْلُ شَيْئٍ

A day when friend can in  
naught avail a friend.  
[44:41]

owner (3)

أَحَدُهُمْ أَتَمُّ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ

One of them is dumb, having  
control of nothing and he  
is a burden on his owner.  
[16:76]

protection (1) (v.n.)

الْوَلَايَةُ

هَٰذَا لَكَ الْوَلَايَةُ بِاللَّهِ الْحَقِّ

Herein is all protection from  
Allah, the True. [18:44]

inheritance (2)

وَالَّذِينَ آمَنُوا وَلَمْ يَلْحَقُوا بِهِم مِّنْ قَبْلِهِ

And those who believed but  
emigrated not they have  
naught of inheritance.  
[8:72]

It could also be translated in  
its literal meaning 'protec-  
tion' as done by other com-  
mentators, while Tabri  
observed that it is a term  
used for Muhajreen (emi-  
grants) who migrated from  
Makka to al-Madina, where  
they were received by  
(Muslims of al-Madina)  
Ansar warmly, and other  
hospitalities were extended  
to them. They were given  
shares too in inheritance.  
Obviously this facility  
could not be given to those  
who did not leave their  
homes for the sake of  
Islam, as Muhajreen did.

elative, w.

أَوَّلَىٰ

nearer to thou, (1)  
the nearest one

إِنَّ أَوَّلَىٰ الْبَشَرِ لِبِأَبِ إِبرَاهِيمَ

Verily the nearest of mankind  
to Ibrahim are those who  
followed him. [3:68]

## ★ و ن ي

(parate. neg. n. dual.) v.w. لَا تَبِيَا  
<slacken not (ye twain)

w.v. وَفِي بَنِي وَبِيَا (ض) - فِي  
to be slack or negligent

إِذْ هَبَّ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَبِيَا فِي ذِكْرِي  
Go, thou and thy brother,  
with My signs, and slacken  
not in remembrance of  
Mine. [20:42]

## ★ و ه ب

(perf. 3 p. m. sing.) w.v. وَهَبَ  
<~has granted

وَهَبَ يَهَبُ وَهْبًا وَهَبَةً (ف)  
to grant, give as a gift, dedi-  
cate, offer as a present, to  
bestow on

(perf. 3 p. f. sing.) w.v. وَهَبَتْ  
~(she) dedicated

وَأَمْرًا تُؤْتِيهِ مِنْ وَهَبَتْ نَفْسَهَا  
And any believing woman  
who dedicates her soul.  
[33:50]

(perf. 1st. p. plu.) w.v. وَهَبْنَا  
we granted

(imperf. 3 p. m. sing.) w.v. يَهَبُ  
~grants

(imperf. 1st. sing.) w.v. آهَبُ  
I give

protector, owner, (4)  
friend, benefactor

أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ  
Thou, our Protector (Master,  
Owner) and give us victory  
over the disbelieving folk.  
[2:286]

(n. p.) مَوَالِي / الْمَوَالِي  
<inheritors (1)

(sing.) مَوْلَى  
وَلِكُلِّ جَعَلْنَا مَوَالِيَّ وَمِمَّا تَرَكُوا لِلْأُولَادِ وَالْأَقْرَبِينَ  
And unto each We have  
appointed inheritors of  
that which parents or the  
near of him leave behind.  
[4:33]

kinsfolk (2)  
لَا يَأْتِي خِفْتُ الْمَوَالِيَّ مِنْ وَرَآئِي  
Lo ! I fear my kinsfolk after  
me. [19:5]

clients (3)  
فَإِنْ كُنْتُمْ تَعْلَمُونَ آبَاءَهُمْ وَأَوْلَادَهُمْ فِي  
الدِّينِ وَمَوَالِيَهُمْ  
And if ye know not their  
fathers, then (they are)  
your brethren in the faith,  
and your clients. [33:5]

(Ap-der. m. sing.) ii, w.v. مَوْلًى  
one who turns to SS

وَلِكُلِّ وَجْهَةٌ مَوْمِرًا  
And each one hath a goal  
toward which he turneth.  
[2:148]



قَوْلِ الَّذِينَ يَكْتُوبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ

هَذَا مِنْ عِنْدِ اللَّهِ

Therefore woe be unto those who write the Scripture with their hands and then say, this is from Allah.

[2:79]

sometimes (2)

a pronoun ل with preceeds the word to emphasize the misfortune as :

وَلَكُمْ الْوَيْلُ بِمَا تَصِفُونَ

And yours will be woe for that which ye ascribe (unto Him). [21:18]

وَيْلٌ + كَ (comp.)

woe unto thee or alas for thee

alas for us يَا وَيَلَنَا

alas for you وَيَلَكُمْ

<woe unto me

وَيْلٌ = ي + وَيْلٌ

(is also read وَيَلَا wailataa)

Woe is me or alas my shame! [11:72] يَا وَيَلَى

وَيْلَكَ

وَيْلَى

In the approved Quranic calligraphy it is written as one word وَيَلَان. In this case it is to be considered as composed of the interjection وَى 'Oh! or Ah!' and كَانَ 'as if'. According to some وَيْلٌ is equivalent to اعْلَمُ 'know!' (LL).

وَيَكُنَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ

Ah! Allah expendeth the provision for whomsoever He will of His bandmen.

[28:82]

و ي ل ★

(1) woe! (an interjection.) وَيْلٌ (to express a big misfortune.)

Commonly used with ل as وَيْلٌ لَكَ 'Woe unto thee' or affixed to a pronoun directly without a preposition as وَيْلَكَ 'Alas for thee'

\*\*\*



## كتاب اليا

ي أ س ★

(perf. 3 p.m. sing.) (h.&w.v.) يَشْنُ  
<despaired

يَشْنُ يَبْأَسُ وَ يَشْنُ يَأْسًا وَ يَأْسَةً

to despair, (س، ح)  
give up hope,

to pass the age يَشْنُ الْمَرْأَةُ  
of fertility

(perf. 3 p.m. plu.) (h.&w.v.) يَشْنُوا  
they have despaired

(perf. 3 p. f. plu.) h.&w.v. يَشْنُنَ  
they (f.) despaired

وَأُولَئِكَ يَهْجُرْنَ مِنَ الْمَرْجُومِ

And those women who des-  
paired of menstruation.

[65:4]

h.&w.v.

(imperf. 3 p. m. sing.)

~despaires

يَبْأَسُ

(yaa)

ي

1. A pronominal suffix of the  
1st p. sing.; me, my

e.g. my Lord رَبِّي

my prayers صَلَاتِي

2. After a verb a "nun ن" is added before ي e.g.  
هَدَانِي He guided me.

3. The ي is sometimes voca-  
lized with "Fatha"  
(a—vowel) as, 'my life-  
time نَحْيَايَ

4. The ي is omitted when  
the proceeding ن occurs  
at the end of a sentence.  
The following verse illus-  
trates all these cases:

إِنَّ مَعَ رَبِّي بَيْتًا زَوْدًا

Verily My Lord is with me.  
He will guid me. [26:62]

ی ت م ★

acc.

(act. 2 pic. m. sing.)  
an orphan

< بَتَّمْ بَتَّمْ بَتَّمْ (ف)

to become an orphan

(act. pic. 2 m. dual.) بَتِّمْتَيْنِ  
two orphans

< بَتَّامِي / الْبَتَّامِي (n. p.)

(sing.) بَتِّيمٌ

ی د ★ ★

a hand (n.) يَدٌ

< two hands (n. dual.) يَدَا  
the final nun of dual is omitted due to *Idafa* (genitive)

lit. two hands (n. dual.) يَدَيْنِ  
before, in front of يَدَيْنِ

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا مِّنْ يَدَيْ رَحْمَتِهِ

And it is He who sendeth for the heralding wind before His mercy. [7:57]

< hands (n. p.) أَيْدِي / الْأَيْدِي

(sing.) يَدٌ

ی س ر ★

(perf. 3 p. m. sing.) ii, w.v. بَتَّرَ  
~made easy

h.&w.v. لَا تَبْأَسُوا

(perate, neg. m. plu.)  
despair not

وَلَا تَأْيِسُوا مَن دَجَّ اللَّهُ إِلَيْهِ لَا يَأْسِرُ

مِن دَجَّ اللَّهُ إِلَّا الْقَوْمَ الْكَافِرُونَ

And despair not from the mercy (comfort of spirit) of Allah, verily none despairs of the mercy of Allah except a people disbelieving. [12:87]

(x, h.&w.v.) اسْتَبَّسَ

(perf. 3 p. m. sing.)

< ~despaired

as R.F. x اسْتَبَّسَ  
to despair

(x, h.&w.v.) اسْتَبَّسُوا

(perf. 3 p. m. plu.)

they despaired

(n.) ints. يَتَّوَسُّمٌ

very despairing person

ی ب س ★

(v.n.) w.v. acc. يَبَسَ / يَبَسَا

< dry

يَبَسَ يَبْسُ وَيَبَسَ يَبْسَا وَيَبَسَا

to dry up (ح, س)

طَرِيقًا فِي الْبَحْرِ يَبَسًا

A dry path in the sea. [20:77]

dry (act. pic. m. sing.) w.v. يَابَسَ

(act. pic. f. plu.) w.v.

dry ones يَابَسَاتِ

easiness (n.p.t.) مَيْسَرَةٌ

وَأَنْ كَانَ دُورُهُمْ فَنَظَرًا إِلَى مَيْسَرَةٍ  
And if one be in difficulties,  
then let there be a deferment  
until easiness.

[2:280]

gambling (n.p.t.) الْمَيْسِرُ

ي ق ت ★

the jacineth (n.) الْبَاقُوتُ

★ ★ ★ ★

a gourd (n.) بَقِيعٌ  
(or a kind of gourd)

ي ق ظ ★

< awake (n.p.) acc. أَبَاقًا  
(sing.) يَقِظٌ

ي ق ن ★

(imperf. 3 p.m. plu.) w.v. iv  
they are certain

< يَقِنَ بَعِيْنًا يَقْنَأُ (ح)  
to be certain, sure of

(imperf. 3 p.m. plu.) w.v. vi,  
ye are certain

iv, << أَبَقْنَ يُوقِنُ إِيقَانًا

to believe firmly,  
to hold as undoubtedly  
true

ii, يَسِّرَ تَيْسِيرًا

to make easy, facilitate

(perf. 1st. p. plu.) ii, w.v. يَسَّرْنَا  
we made easy

(imperf. 1st. p. plu.) ii, w.v. نَسِيرُ  
we shall ease

وَنَسِيرُكَ إِلَى سُرَى

And We shall ease thy way  
unto the state of ease.

[87:8]

(perf. 3 p.m. sing.) v, w.v. تَبَسَّرَ  
~became easy

فَأَقْرَأْ وَامَّا تَتَسَوِّرَ مِنَ الْقُرْآنِ

Receite, then, of the Quran  
which is easy (for you).

[73:20]

< got easily x. w.v. اسْتَبَسَّرَ  
to get easily, x, اسْتَبَسَّرَ  
to be easy

easy, ease acc. الْبَسْرُ / يَسْرًا

acc. يَسِيرًا / يَسِيرًا

(act. pic. 2 m. sing.)  
easy to bear, light, small

ذَلِكَ كَيْلٌ كَيْسِيرٌ

This is a light measure.

[12:65]

case (relative. w. f.) الْيَسْرَى  
(used as an adjective)

(pact. pic. m. sing.) acc. مَيْسُورًا  
gentle, easy

فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

Then speak to them an easy  
(i.e., a gentle or reason-  
able) speech. [17:28]

ي م م ★

(perate. m. plu.) v, w.v. تَيْمَّمُوا  
<lit. intend!

to intend, v, تَيْمَّمُ وَ تَيْمَّمُ  
to go towards

term. do Tayammum (1)

تَيْمَّمُ a process of ablution  
with clean dust, by clapping  
palms of hands on it and passing them over  
the hands up to elbows  
and face as if they were  
washed by water.

v, w v. لَا تَيْمَّمُوا  
(perate. neg. m. plu.)  
seek not (2)

وَلَا تَتَّبِعُوا الْهَيْدَ مِنْهُ تُتَفَعُونَ  
And seek not bad (with in-  
tent) to spend thereof.  
[2:267]

سَاعِ، رِيح (n.) الْهَيْدُ

ي م ن ★

right hand (n.) الْيَمِينُ / الْيَمِينُ

<right hands (1) (n.p.) أَيْمَانُ  
(sing.) يَمِينُ

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ  
Or that your right hands  
possess (the captives).  
[4:3]

(perf. 3 p.m. sing.) w.v. x اسْتَيْقَنَتْ  
~has firm belief

x, اسْتَيْقَنَ  
to believe firmly

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ  
And they denied them,  
though their souls were  
convinced thereof. [27:14]

(imperf. 3 p.m. sing.) w.v. x يَسْتَيْقِنُ  
~has firm belief

in order to be certain of لَيْسَتَيْنِ  
sure يَمِينُ  
surely acc. يَمِينًا

certainty (1) الْيَقِينُ

حَتَّى يَأْتِيَكَ الْيَقِينُ  
Until there cometh unto thee  
the certainty (i.e., death).  
(also see. 74:47)  
[15:99]

surety (2)

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ  
Lo! would that ye know  
(now) with the surety of  
knowledge. [102:5]

(Ap-der. m. plu.) iv, nom. مُؤَقِّنُونَ  
(Ap-der. m. plu.) iv acc. مُؤَقِّنِينَ  
those who are certain  
(or) convinced  
(Ap-der. m. plu.) x, acc. مُسْتَقِينِينَ  
convinced

ي و م ★

today	اليَوْمَ
a day	يَوْمًا
your day	يَوْمَكُمْ
their day	يَوْمَهُمْ
two days ( <i>dual. acc.</i> )	يَوْمَيْنِ
days ( <i>n. p.</i> )	أَيَّامٌ
( <i>comp.</i> )	يَوْمَشْنِي
then + day	يَوْمَ إِذْ
then on that day	

oaths (2)

وَلَا تَجْعَلُوا لِلّٰهِ عُرْضَةً لِأَيْمَانِكُمْ

And make not Allah, by  
your oaths, a hindrance.

[2:214]

right (*adj.*)

الْأَيْمَنُ

جَانِبُ الطُّورِ الْأَيْمَنِ

Right slope of the mount.

[19:52]

people of the right hand

الْمُيَمَّنَةُ

ي ن ح ★

يَنْعَ < ripening (*v.n.*) w.v.  
يَنْعَ يَنْعَ يَنْعَ يَنْعَ يَنْعَ (ف)  
to ripen, reach maturity

THE END

## APPENDIX - 1

### ROOTS OF THE WORDS

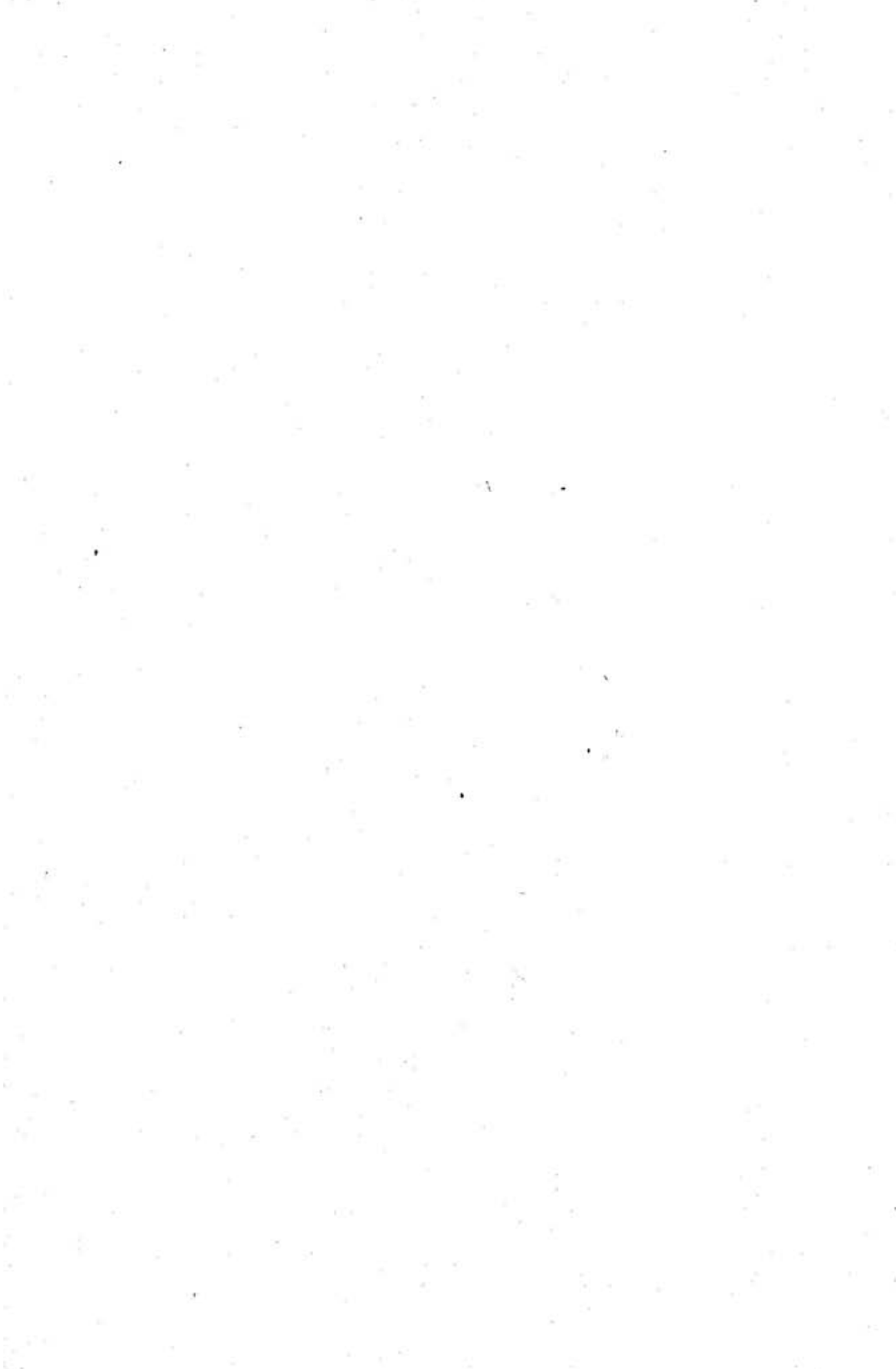
To facilitate those who are not aware of Arabic Etymological System of the words, the following Table has been arranged.

This table will be helpful to consult particular words starting with letters affixed with «Alif» ا , «Ta» ت , «Ya» ي , «Noon» ن , «Lam» ل , and «Meem» م .



## الألف





ROOTS OF WORDS

Root	Word	Root	Word
ب ل ع	أَبْلَى	ب ت ر	أَبْرَ
ب ي ض	أَبْضَ / أَبْضَتَ	ب ج س	أَبْجَسَتْ
ب ل غ	أَبْلَغَ / أَبْلَغْتُمْ	ب د ع	أَبْدَعُوا ( هَا )
د د د	أَبْلَغُوا / أَبْلَغُهُ	ب د ل	أَبْدَلَهُ
ب ل و	أَبْلَوْا / أَبْلَى	د د د	أَسْبَدَال
ب ن و	أَبْنَى ، أَبْنَى ، أَبْنَى	ب ر أ	أَبْرَى
د د د	أَبْنَاءَ	ب ر ر	أَبْرَارَ
ب و ب	أَبْوَابُ / أَبْوَابًا	ب ر ص	أَبْرَصَ
ب ص ر	أَبْصَرَ	ب س ل	أَبْصَلُوا
ب ع ث	أَبْصَحْتُمْ	ب ش ر	أَبْشَرْتُمْ
د د د	أَبْصَحْتَ	د د د	أَبْشَرُوا
ب ر ق	أَبْصَرَقَ	د د د	أَسْبَحُوا
ب ر ق	أَبَارِقَ	ب ص ر	أَبْصَارَ
ب ع ث	فَأَبْصَحُوا	د د د	أَبْصَارِمْ / أَبْصَارِمْ
ب غ ي	أَبْغَى / أَبْغَاهُ	ب ق ي	أَبْقَى
د د د	أَبْغَيْتَ / أَبْغَاهُ	ب ك ر	أَبْكَارَ / أَبْكَارَ
ب ن ي	أَبْنَى / أَبْنَى	ب ك م	أَبْكَمُ
ب ل و	أَبْلَى	ب ك ي	أَبْكَى

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ت م م	آمُوا	ب ن و	ابْتَعَا
ث ب ت	فَاتَّبَعُوا	ت ب ع	اَتَّبَعَ
ث خ ن	اَتَّخَذْتُمُ	د د د	اَتَّبَعْتُ
ث ق ل	اَتَّخَذْتُ	د د د	اِتِّبَاع
د د د	اَتَّخَذْتُمْ	د د د	اَتَّبِعْ
د د د	اَتَّخَذَ	د د د	اَتَّبَعْتُمْ
ث م ر	اَمَرَ	ت ب ر	اَتْرَاب
ث ن ي	اَتَّانِ	د د د	اَتْرَابًا
ث ن ي	اَتْنِي	ت ر ك	اَتْرَكَ
د د د	اَتْنَا عَشَرَ	ت ق ن	اَتَّقِنَ
د د د	اَتَّقِ عَشَرَ	و ق ي	اَتَّقَاكُمْ
د د د	اَتْنِي	و ق ي	اَلَا تَتَّقِي
د د د	اَتْنَا عَشْرَةَ	ت ل و	اَتْلُ
د د د	اَتَّقِ عَشْرَةَ	د د د	اَتْلُوْا
ث و ر	اَتَارُوا	ت م م	اَتَمَّتْ
د د د	اَتَرْنَ	د د د	اَتَمَّنَا مَا
ج ب ي	اَجْنَبَاكُمْ	د د د	اَتَمَّ
د د د	اَجْنَبَاهُ	د د د	اَتَمِّمْ

ROOTS OF WORDS

Root	Word	Root	Word
ج ل د	فَاجِلِدُوا	ج ب ی	اجْتَنِبُوا
ج م ع	أَجْمُوا	د د د	اجْتَنِبْنَا
د د د	اجْتَمَعَتْ	د د د	الجَوَابُ
د د د	اجْتَمَعُوا	ج ث ث	اجْتَسَتْ
د د د	أَجْمُونَ	ج د ث	الْأَجْدَاثُ
د د د	أَجْمِينَ	ج د ر	أَجْدَرُ
ج ن ب	اجْتَنِبِي	ج د ل	أَجْدِلُوتِي
د د د	اجْتَنِبُوا	ج ر ح	اجْدِرُوا
ج ن ح	فَاجِعَ	ج ر م	أَجْرَمْنَا
د د د	أَجِنَعِ	د د د	أَجْرُمُوا
ج ن ن	أَجَنَّةُ	د د د	إِجْرَائِي
ج ه ر	اجْهَرُوا	ج س م	أَجْسَامُهُمْ
ج و ب	أَجَبُ	ج ع ل	اجْعَلْ
د د د	أَجِيبُ	د د د	اجْعَلْنَا
د د د	أَجِيزُوا	د د د	اجْعَلِينِي
د د د	أَجِيبَتْ	د د د	اجْعَلُوا
د د د	اسْتَجَابَ	د د د	اجْعَلْهُ
د د د	اسْتَجَابُوا	ج ل ب	أَجْلِبْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ذ ر	أَحْذَرُكُمْ	ج و ب	فَأَسْتَجِبْكُمْ
د د د	أَحْذَرُوا	د د د	فَأَسْتَجِبْنَا
ح ر ص	أَحْرَصَ	د د د	أَسْتَجِبْ
ح ر ق	فَأَحْرَقَتْ	د د د	اسْتَجِيبُوا
ح س س	أَحْسَ	د د د	اسْتَجِيبَ
د د د	أَحْزَا	ج و ر	فَأَجِزْهُ
ح س ن	أَحْسَنَ	د د د	اسْتَجَارَكَ
د د د	أَحْسَنَ	ج ي أ	فَأَجَاءَهَا
د د د	أَحْسَنْتُمْ	ح ب ب	أَحَبَّ
د د د	أَحْسِنُوا	د د د	أَحْيَيْتُ
د د د	إِحْسَانٍ	د د د	أَجِبَاؤُهُ
ح ش ر	أَحْشَرُوا	د د د	اسْتَحْجُوا
ح ص ر	أَخْصَرُكُمْ	ح ب ر	الْأَخْبَارُ
د د د	أَخْصِرْتُمْ	ح ب ط	فَأَخِطْ
د د د	أَخْصِرُوا	ح ج ج	أَتَمَّاجُوتَنَا
ح ص ن	أَخْصَتِ	ح د ث	أُحْدِثُ
د د د	أُحْصِنَ	د د د	أَتَعِدُّوهُمْ
ح ص ي	أَحْصَى	د د د	أَحَادِيثَ

ROOTS OF WORDS

Root	Word	Root	Word
ح ل ل	أَحْلَتَ	ح ص ي	أَحْصَاهُ
ح ل م	أَحْلَامَ	د د د	أَحْصَيْنَاهُ
ح م د	أَحَدَ	د د د	أَحْصَوْا
ح م ل	أَحِلُّ	ح ض ر	أَحْضِرَتْ
د د د	أَحْلِكُمْ	ح ف ظ	أَحْفَظُوا
د د د	أَحْمَلُ	د د د	أَسْتَحْفِظُوا
د د د	أَحْمَلُوا	ح ق ب	أَحْقَابًا
د د د	الْأَحَالِ	ح ق ف	بِالْأَحْقَافِ
ح و ذ	أَسْتَحْوَذَ	ح ق ق	أَحَقُّ
ح و ط	أَحَاطَ	د د د	أَسْتَحَقَّ
د د د	أَحَاطَتْ	د د د	أَسْتَحَقَّا
د د د	أَحَطْتُ	ح ك م	فَأَحْكُمُ
د د د	أَحَطْنَا	د د د	أَحْكُمُ
د د د	أَحِيطَ	د د د	أُحْكِمَتْ
ح و ي	أَحْوَى	ح ل ل	وَأَحْلُلُ
ح ي ي	أَحْيَا	د د د	أَحِلَّ
د د د	أَحْيَاكُمْ	د د د	أَحْلَنَّا
د د د	أَحْيَيْنَا	د د د	أَحْلَوْا

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Root	Word	Root	Word
خ ر ق	أَخْرَقَهَا	ح ي ي	أَحْيَيْنَا
خ ز ي	أَخْرَى	د د د	أَخْيَ
د د د	أَخْرَيْتَهُ	د د د	أَحْيَاءُ
خ س ا	أَخْسَوْا	د د د	اسْتَحْبُوا
خ س ر	الْأَخْصَرُونَ	د د د	اسْتَحْبَاءُ
د د د	الْأَخْصِرِينَ	خ ب ت	أَخْبَتُوا
خ ش ي	أَخْشَوْهُمْ	خ ب ر	أَخْبَارُكُمْ
د د د	وَ أَخْشَوْا	خ د د	الْأَخْذُودُ
د د د	وَ أَخْشَوْنَ	خ د ن	أَخْدَانُ
د د د	فَأَخْشَوْهُمْ	خ ر ج	أَخْرَجَ
خ ص م	أَخْصَمُوا	د د د	أَخْرِجُوا
خ ض ر	الْأَخْضَرُ	د د د	أَخْرِجْ
خ ط ا	أَخْطَأْتُمْ	د د د	أَخْرِجَتْ
د د د	أَخْطَأْنَا	د د د	أَخْرِجْنِي
خ ف ض	أَخْفِضْ	د د د	أَخْرِجْنَهُ
خ ف ف	فَأَسْتَحَفَّ	د د د	إِخْرَاجُ
خ ف ي	أُخْفِي	د د د	إِخْرَاجُكُمْ
د د د	أَخْفَيْتُمْ	خ ر ج	اسْتَخْرَجَهَا

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	أَعَافُ	خ ف ي	أَخْفِيَا
خ و ل	أَخْوَالِكُمْ	خ ل د	أَخْلَدَ
خ و ن	أَخْنَهُ	د د د	أَخْلَدَ
خ ي ر	الْأَخْبَارَ	خ ل ط	أَخْطَطَ
د د د	اخْتَارَ	خ ل ع	فَاخْلَعْ
د د د	اخْتَرْتُكَ	خ ل ف	أَعَالِكُمْ
د د د	اخْتَرْنَاكُمْ	د د د	فَاخْلُقْنَكُمْ
د ب ر	أَدَبَارَ	د د د	أَخْلَفْنَا
د د د	أَدَبَارِكُمْ	د د د	أَخْلَفُوا
د د د	أَدْبَرَ	د د د	اخْتَلَفَ
د خ ل	أَدْخَلَ	د د د	اخْتَلَفْتُمْ
د د د	أَدْخَلَا	د د د	اخْتَلَفُوا
د د د	أَدْخِلِي	د د د	اخْتِلَافٌ
د د د	أَدْخُلُوا	د د د	اسْتَخْلَفَ
د د د	أَدْخَلْنَاهُمْ	د د د	اخْلُقْنِي
د د د	أَدْخِلْ	خ ل ق	أَخْلُقْ
د د د	أَدْخِلِي	د د د	اخْتِلَاقٌ
د ر ا	قَادَرُهُ	خ ل ل	الْأَخْيَالُ



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Root	Word	Root	Word
د ل ل	أَدْلُكُمْ	د ر أ	فَادَّارَانُمْ
د ل و	أَدْلَا	د ر ك	أَذْرَكَ
د ن و	أَذَا	د د د	أَذَارَكَ
د ه ي	أَدَى	د د د	أَذَارَكُوا
د و ر	الذَّارُ	د ر ي	أَذِيرَ
د د د	الدَّوَارِ	د د د	أَذِيرِي
ذ ب ح	أَذْبَحَكَ	د د د	أَذْرَاكَ
ذ ق ن	الْأَذْقَانِ	د د د	أَذْرَانُكُمْ
ذ ك ر	أَذْكُرْكُمْ	د ع و	أَذْهَوْا
د د د	أَذْكُرْ	د د د	أَذْهَوْكُمْ
د د د	أَذْكُرْنِ	د د د	أَذْعُ
د د د	أَذْكُرْنِي	د د د	أَذْهَنَ
د د د	أَذْكُرُوا	د د د	أَذْهَوْا
د د د	أَذْكُرْهُ	د د د	أَذْهَبَانُكُمْ
ذ ل ل	أَذَلَّ	د د د	أَذْهَبَانِهِمْ
د د د	الْأَذَلُّ	د ف ع	أَذْفَعُ
د د د	الْأَذَلِّينَ	د د د	أَذْفَسُوا
ذ ه ب	أَذْهَبَ	د ل ل	أَذْلَكَ

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Root	Word	Root	Word
ر ب ب	أَرْبَابًا	ذ ه ب	أَذْهَبَ
ر ب ع	أَرْبَعَةٌ	د د د	أَذْهَبُوا
د د د	أَرْبَعُ	ذ و ق	فَأَذَاقَهَا
د د د	أَرْبَعِينَ	د د د	أَذَقْنَا
ر ب و	أَرْبَى	ذ ي ع	أَذَاعُوا
ر ج و	أَرْجَاهُ	ر ا ي	أَرَأَيْتَكَ
ر ج ع	أَرْجِعْ	د د د	أَرَأَيْتُمْ
د د د	أَرْجِعُوا	د د د	أَرَى
د د د	أَرْجِعُونِ	د د د	أَرَاكَ
د د د	أَرْجِعْنِي	د د د	أَرَأَيْنِي
ر ج ل	أَرْجُلٌ	د د د	فَأَرَاهُ
د د د	أَرْجُلَيْنِ	د د د	أَرَبْنَاكَ
ر ج و	أَرْجُوا	د د د	أَرَبْنَكُمْ
د د د	أَرْجِنَ	د د د	أَرَانَا
د د د	أَرْجَانَهَا	د د د	أَرِنِي
ر ح م	أَرْحَمَ	د د د	أَرُونِي
د د د	أَرْحَمًا	د د د	أَرَبْنَاكُمْ
د د د	الْأَرْحَامَ	ر ب ب	أَرْبَابَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر س و	أَرْسَاهَا	ر ح م	أَرْحَامُكُمْ
ر ص د	إِرْصَادًا	د د د	أَرْحَامِينَ
ر ض ع	أَرْضَعَتْ	ر د د	فَارْتَدَّ
د د د	أَرْضَعَنَ	د د د	أَرْتَدُّوا
د د د	أَرْضَعْنَكُمْ	ر د ي	أَرْدَاكُمْ
د د د	أَرْضِينِي	ر ذ ل	أَرْدَلِ
ر ض و	أَرْضَعْنِي	د د د	الْأَرْدَلُونَ
ر ع ي	أَرْعُوا	د د د	أَرَادِلُنَا
ر غ ب	فَارْغَبْ	ر ز ق	أَرْزُقْ
ر ق ب	فَارْتَقِبْ	د د د	أَرْزُقْنَا
د د د	أَرْتَقِبُوا	د د د	أَرْزُقُوهُمْ
د د د	فَارْتَقِبْهُمْ	ر س ل	أَرْسِلْ
ر ك ب	أَرْكَبْ	د د د	أَرْسَلْتَ
د د د	أَرْكَبُوا	د د د	أَرْسَلْنَا
ر ك س	أَرْكَبُوا	د د د	فَارْسَلُوا
د د د	أَرْكَبُهُمْ	د د د	أَرْسِلُهُ
ر ك ض	أَرْكُضْ	د د د	فَارْسِلُونِ
ر ك ع	أَرْكَبُوا	د د د	أَرْسِلْتُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ز ك و	أَزَكَّى	ر ك ع	أَرْكَبِي
ز ل ف	أَزَلْنَا	ر ه ب	فَارَهَبُونِ
د د د	أَزَلْتِ	د د د	اسْتَرْهَبُوهُمْ
ز ل ل	فَازَلَمَا	ر ه ق	سَازِجُهُ
د د د	اسْتَرْهَبُوهُمْ	ر و د	أَرَادَ
ز ل م	الْأَزْلَامُ	د د د	أَرَادَنِي
ز و ج	أَزْوَاجُ	د د د	أَرَادُوا
د د د	أَزْوَاجَنَا	د د د	أَرَدْتُ
د د د	أَزْوَاجِهِنَّ	د د د	أَرَدَنَ
ز ي د	أَزِيدَ	د د د	أَرَدْنَاهُمْ
د د د	أَزْدَادُوا	د د د	أَرَدْنَا
ز ي غ	أَزَاغَ	د د د	أُرِيدُ
ز ي ن	أَزَبَّتْ	ر ي ب	أَرْتَابَ
س أ ل	أَسْأَلَكَ	د د د	أَرْتَابَتْ
د د د	أَسْأَلُ	د د د	أَرْتَابُوا
د د د	أَسْأَلُوا	د د د	أَرْتَبْنَاهُمْ
د د د	فَأَسْأَلُوهُمْ	ز ج ر	أَزْدِجِرْ
د د د	فَأَسْأَلُوهُمْ	د د د	الزَّاجِرَاتِ

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Root	Word	Root	Word
س ر ب	أَسْرَفُوا	س ب ب	أَسْبَابَ
د د د	إِسْرَافًا	س ب ط	الْأَسْبَاطَ
د د د	إِسْرَافًا	س ب غ	أَسْنَخَ
س ر ق	اسْتَرْقَى	س ب ق	اسْتَبَقَا
س ر و - س ر ي	أَسْرَى	د د د	فَاسْتَقِيمُوا
د د د	أَسْرَى	د د د	اسْتَقِيمُوا
س ط ر	أَسَاطِيرُ	س ج د	اِجْعُدْ
س ع ي	فَاسَعُوا	د د د	اِجْعُدُوا
س ف ر	أَسْفَرَ	د د د	اِجْعِدْ
د د د	أَسْفَارًا	س ح ر	مَا لَآلِئَاحْجَارَ
د د د	أَسْفَارِنَا	س خ ط	أَشْجَطَ
س ف ل	أَسْفَلَ	س ر ح	أُسْرَحُكُنَّ
د د د	الْأَسْفَلِينَ	س ر ر	أَسَرَ
س ق ط	فَاسْقِطْ	د د د	أَسْرَرْتُ
س ق ي	أَسْقِنَاكُمْ	د د د	أَسْرُوا
د د د	فَاسْقِنَاكُمُوهُ	د د د	إِسْرَارًا
د د د	اسْتَسْقَى	س ر ع	أَسْرَعُ
د د د	اسْتَسْقَاهُ	س ر ف	أَسْرَفَ

ROOTS OF WORDS

Root	Word	Root	Word
س م ع	اسْمَعُوا	س ك ن	اسْكُنْ
د د د	فَاسْمَعُونَ	د د د	اسْكُنُوا
د د د	اسْتَمَعَ	د د د	أَسْكَنْتُ
د د د	اسْتَمِعُوا	د د د	فَأَسْكَنَاهُ
س م و	اسْمُ	د د د	أَسْكِنُوهُمْ
د د د	أَسْمَاءُ	س ل ح	أَسْلَحْنَكُمْ
د د د	أَسْمَاءُهُ	س ل خ	أَسْلَخَ
س و ا	أَسَاءَ	س ل ف	أَسْلَفْتُ
د د د	أَسَاءْتُمْ	د د د	أَسْلَفْتُمْ
د د د	أَسَاءُوا	س ل ك	فَأَسْلَكْنِي
د د د	أَسَوَّأَ	د د د	أَسْلَكَ
س و د	الْأَسْوَدُ	س ل م	أَسْلَمَ
د د د	أَسْوَدَّتْ	د د د	أَسْلَمْتُ
س و ر	أَسْوَرَةٌ	د د د	أَسْلَمْنَا
د د د	أَسَاوَرَ	د د د	أَسْلَوْا
س و ق	الْأَسْوَاقِ	د د د	الْإِسْلَامَ
س و ي	أَسْتَوَى	د د د	إِسْلَامَكُمْ
د د د	أَسْتَوَتْ	س م ع	أَسْمِعْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ش ر ك	أَشْرَكَتَ	س و ي	اسْتَوَيْتَ
د د د	أَشْرَكْتُمْ	د د د	اسْتَوَيْتُمْ
د د د	أَشْرَكْتُمُونِ	س ي ل	أَسْلَمْنَا
د د د	أَشْرَكْنَا	ش ت ت	أَشْنَانَا
د د د	أَشْرَكُوا	ش ح ح	أَشِحَّةٌ
د د د	أَشْرِكُهُ	ش د د	أَشِدَّاءُ
ش ع ر	أَشْعَارِهَا	د د د	أَشَدُّ
ش ع ل	أَشْعَلَّ	د د د	أَشْدَّكُمْ/
ش ف ق	أَشْفَقَنَ	د د د	أَشْدَدُ
د د د	أَأَشْفَقْتُمْ	د د د	أَشَدَّتْ
ش ق ق	أَشَقَّ	ش ر ب	أَشْرَبُوا
د د د	أَشَقَّتْ	د د د	أَشْرَبِي
د د د	أَشَقَّ	ش ر ح	أَشْرَحَ
ش ق ي	أَلْأَشَقُ	ش ر ر	أَلْأَشْرَارُ
د د د	أَشْفَامَا	ش ر ط	أَشْرَاطُهَا
ش ك ر	أَشْكُرُ	ش ر ق	أَشْرَقَتْ
د د د	أَشْكُرُوا	د د د	الْأَشْرَاقِ
ش ك و	أَشْكُو	ش ر ك	أَشْرَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ب ر	أَصْبَرُ	ش م أ ز	أَشْمَزَتْ
د د د	أَصْبِرُوا	ش ه د	أَشْهَدُ
د د د	أَصْطَلِرُ	د د د	أَشْهَدُوا
ص ب و	أَصْبُ	د د د	الْأَشْهَادُ
ص ح ب	أَصْحَابُ	د د د	أَشْهَدُكُمْ
ص د ع	فَأَصْدَعُ	د د د	اسْتَشْهَدُوا
ص د ق	أَصْدَقْتُ	ش ه ر	أَشْهَرُ
د د د	أَمْدَقُ	ش ه و	أَشْهَتْ
د د د	فَأَمْدَقَ	ش ي ه	أَشَاءُ
ص ر ر	أَصْرُوا	د د د	أَشْبَاءُ
ص ر ف	سَأَصْرِفُ	ش ي ع	أَشْبَاعُكُمْ
د د د	أَصْرِفُ	د د د	بِأَشْبَاعِهِمْ
د د د	انْصَرَفُوا	ص ب ع	أَصَابَهُمْ
ص غ ر	أَصْرُ	ص ب ح	الْإِصْبَاحُ
ص ف ح	فَأَصْفَحَ	د د د	أَصْحَحَ
د د د	أَصْفَحُوا	د د د	أَصْبَحَتْ
ص ف د	الْأَصْفَادُ	د د د	أَصْبَحْتُمْ
ص ف و	أَصْفَاكُمْ	د د د	أَصْبَحُوا



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Root	Word	Root	Word
ص و ب	أَصَابَ	ص ف و	اِصْطَفَىٰ
د د د	أَصَابَتْ	د د د	اِصْطَفَاكَ
د د د	أَصَابَتْهُمْ	د د د	اِصْطَفَيْتَكَ
د د د	أَصَبْتُمْ	د د د	اِصْطَفَيْنَا
د د د	أَصَابَتْهُمْ	ص ل ب	أَصْلَابِكُمْ
د د د	أَصِيبُ	ص ل ح	أُصْلِحَ
ص و ت	الْأَصْوَاتُ	د د د	أُصْلِعَا
د د د	أَصْوَاتُهُمْ	د د د	أُصْلِحْنَا
ص و ف	أَصْوَابُهَا	د د د	أُصْلِحُوا
ص و م	الصَّائِمَاتِ	د د د	أُصْلِحْ
د د د	الصَّائِمِينَ	د د د	إِصْلَاحٌ
ص ي د	فَأَصْطَادُوا	د د د	إِصْلَاحًا
ض ح ك	أَضْحَكَ	ص م م	أَصْنَمَهُمْ
ض ر ب	أَضْرَبَ	د د د	الْأَصْنَمَ
د د د	فَأَضْرَبُوا	ص ن ع	أَصْنَعَ
د د د	أَضْرَبُوهُنَّ	د د د	اِصْطَفَيْتَكَ
د د د	أَفْضَرِبُ	ص ن م	أَصْنَامُ
ض ر ر	أَضْطَرُّهُ	د د د	أَصْنَامَكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ض ر ا	أَضَات	ض ر ر	اضطّر
ض ي ع	أَضَاعُوا	د د د	اضطّررّم
د د د	أُضِيعَ	ض ع ف	اِسْتَضَعَفُونِي
ط ر ح	اِطْرَحُوا	د د د	اِسْتَضِعِفُوا
ط ر ف	أَطْرَافَ	د د د	أَضَفَ
ط ع م	أَطْعَمَهُ	د د د	أَضَاعَا
د د د	أَطْعَمَهُمْ	ض غ ث	أَضْفَاثُ
د د د	أَطْعِمُوا	ض غ ن	أَضْفَانَكُمْ
د د د	اِسْتَطْعَمَا	ض ل ل	أَضَلَّ
د د د	إِطْعَامُ	د د د	أَضَلَّانَا
ط غ و ا ي	أَطْفَى	د د د	أَضَلَّتُمْ
د د د	أَطْفَيْتُهُ	د د د	أَضَلَّنَ
ط ف ا	أَطْفَأَهَا	د د د	أَضَلَّنَا
ط ف ل	الْأَطْفَالُ	د د د	أَضَلَّنِي
ط ل ع	أَطْلَعَ	د د د	أَضَلُّوا
د د د	أَطْلَعَتِ	د د د	أَضَلُّونَا
ط ل ق	أَطْلَقَ	ض م م	اَضْمَمَ
د د د	فَانْطَلَقُوا	ض و ا	أَضَاءَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط و ع	اسْتَطَعْتُمْ	ط ل ق	اَنْطَلَقْتُمْ
ط و ع	أَطِيعُوا	ط م س	اطْمِئْنِ
د د د	أَطِيعُونَ	ط م ع	أَطْمَعُ
د د د	أَطِيعَنَ	د د د	أَفْتَطِمُوهُمْ
ط ي ر	اطَّيَّرْنَا	ط م ن	اطْمَأْنَنَ
ظ ف ر	أَظْفَرَكُمْ	د د د	اطْمَأْنَنْتُمْ
ظ ل م	أَظْلَمُ	د د د	اطْمَأْنَوْا
ظ ن ن	أَظُنُّ	ط ه ر	فَاطَمَرُوا
ظ ه ر	أَظْهَرُ	د د د	أَظْهَرُ
ع ب د	اعْبُدْ	ط و ر	أَطْوَاراً
د د د	فَاعْبُدْنِي	ط و ع	أَطَاعَ
د د د	اعْبُدُوا	د د د	أَطَاعُونَا
د د د	فَاعْبُدُونِ	د د د	أَطَعْتُمْ
ع ب ر	فَاصْبِرُوا	د د د	أَطَعْتُمُوهُمْ
ع ت د	أَعْتَدْتُ	د د د	أَطَعْنَا
د د د	أَعْتَدْنَا	د د د	اسْتَطَاعَ
ع ت ل	فَاعْتَلَوْهُ	د د د	اسْتَطَاعُوا
ع ث ر	أَعْرَبْنَا	د د د	اسْتَطَعْتُ

ROOTS OF WORDS

Root	Word	Root	Word
ع د و	اَعْدَبْنَا	ع ج ب	اَسَجِنَ
د د د	فَاعْتَدُوا	د د د	اَهَبَ
د د د	اَعْدَاءُ	د د د	اَعْجَبَكُمْ
د د د	بِاَعْدَائِكُمْ	ع ج ز	اَفْجَازُ
ع ذ ب	اُعَذِّبُهُ	د د د	اَهْجَرْتُ
ع ر ب	الْاَعْرَابُ	ع ج ل	اَهْلَكَ
ع ر ج	الْاَعْرَجُ	د د د	اَعْلَمْتُ
ع ر ض	اَعْرَضَ	د د د	اَسْتَعْجَلْتُمْ
د د د	اَعْرَضُوا	د د د	اَسْتَعْجَلْتُمْ
د د د	اَعْرَضْتُمْ	ع ج م	اَعْجِئْ
د د د	اِغْرَاسًا	د د د	اَعْجِبْنَا
ع ر ف	الْاَعْرَافُ	د د د	الْاَعْجَمِينَ
د د د	فَاعْرِفْنَا	ع د د	اَعَدَّ
د د د	اعْرِفُوا	د د د	اَعِيدُوا
ع ر ي	اَضْرَاكَ	د د د	اُعِيدَتْ
ع ز ز	اَعَزُّ	ع د ل	اَعْدِلُوا
د د د	اَعِزَّةٌ	ع د و	اَعْتَدَى
ع ز ل	اَعْدَيْتُمُوهُمْ	د د د	اَعْتَدُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ل م	كَالْأَعْلَامِ	ع ز ل	فَاعْتَرِلُوا
ع ل ن	أَعْلَنْتُ	د د د	فَاعْتَرِلُونَ
د د د	أَعْلَنْتُمْ	ع ص ر	أَعَصِرُ
ع ل و ا ي	اسْتَعْلَى	د د د	إِعْصَارٌ
د د د	الْأَعْلَى	ع ص م	اِعْتَصِمُوا
د د د	الْأَعْلَوْنَ	د د د	اِنْتَصِمَ
ع م ر	اسْتَعْمِرَكُمْ	ع ص ي	أَعْيَى
د د د	اعْتَمَرَ	ع ط و	أَعْلَى
ع م ل	أَعْمَالٌ	د د د	أَعْطَيْنَاكَ
د د د	أَعْمَالُنَا	د د د	أَعْطُوا
د د د	اعْمَلْ	ع ظ م	أَعْظَمُ
د د د	اعْمَلُوا	ع ف و	اعْفُ
ع م م	أَعْمَايَكُمْ	د د د	اعْفُوا
ع م ي	أَعْمَى	ع ق ب	أَعْقَابِكُمْ
ع ن ب	أَعْيَابٌ	د د د	أَعْقَابِنَا
د د د	أَعْيَابًا	د د د	فَأَعْنَبِهِمْ
ع ن ت	لَاَعْنَتَكُمْ	ع ل م	اعْلَمْ
ع ن ق	أَعْنَقِ	د د د	اعْلَمُوا

ROOTS OF WORDS

Root	Word	Root	Word
غ ر و	فَاغْرَيْنَا	ع ن ق	أَعَانَهُمْ
غ س ل	فَاغْلُوا	ع ه د	أَعَدَّ
غ ش ي	اسْتَغْفُوا	ع و د	أَعِيدُوا
د د د	فَاغْشِينَاهُمْ	ع و ذ	أَعُوذُ
د د د	أَغْشَيْتُ	د د د	أَعِذْ مَا
غ ض ض	أَغْضَضُ	د د د	فَأَسْتَعِذُّ
غ ط ش	أَغْطَشَ	ع و ن	أَعَانَهُ
غ ف ر	اسْتَغْفَارُ	د د د	فَاغْنُونِي
د د د	اسْتَغْفِرُ	د د د	اسْتَغْنُوا
د د د	أَسْتَغْفِرُ	ع ي ب	أَعِيهَا
د د د	اسْتَغْفِرُوا	ع ي ن	أَعِينُ
د د د	أَغْفِرُ	د د د	أَعِينَنَا
د د د	اسْتَغْفِرِي	د د د	أَعِينَنِي
غ ف ل	أَغْلَنَّا	ع ي ي	أَفْنَيْنَا
غ ل ظ	أَغْلُظُ	غ د و ي	أَعْدُوا
د د د	اسْتَغْلَظُ	غ ر ف	أَغْرَفُ
غ ل ل	أَغْلَلَّا	غ ر ق	أَغْرَقْنَا
غ ن ي	أَغْنَى	د د د	أَغْرِقُوا

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Root	Word	Root	Word
ف ر غ	أَفْرَغَ	غ ن ي	أَغْنَتْ
ف ر ق	فَأَفْرَقَ	د د د	أَغْنَاهُمْ
ف ر ي	أَقْرَى	د د د	اسْتَفَى
د د د	أَقْرَأَ	د د د	أَغْنِيَاءَ
د د د	أَقْرَبَهُ	غ و ث	اسْتَغَانَ
د د د	أَقْرَبَنَا	غ و ي	أَعْرَبَنِي
ف ز ز	اسْتَفْزِزْ	د د د	أَعْرَبَنَا
ف س ح	فَأَفْضَحُوا	د د د	فَأَعْرَبْنَاكُمْ
ف س د	أَفْضَدُوا	ف د د	أَفْضَدَ
ف ص ح	أَفْضَحَ	د د د	أَفْضَدَهُمْ
ف ص م	أَفْضَمَ	ف ت ح	أَفْضَحَ
ف ض ض	أَفْضَوْا	د د د	اسْتَفْضَوْا
ف ض أ	أَفْضَى	ف ت ي	أَفْضَى
و ق ت	أَفْضَتْ	د د د	أَفْضُونِي
ف ط ر	أَفْطَرَتْ	د د د	فَأَسْتَفْهِمِ
ف ع ل	أَفْلَ	ف ج ر	فَأَفْجَرَتْ
د د د	أَفْلَوْا	ف د ي	أَفْضَى
ف ل ح	أَفْلَحَ	د د د	أَفْضَدْتُ

ROOTS OF WORDS

Root	Word	Root	Word
ق ت ل	اَقْتَلُوا	ف ل ق	اَتَقَلَقَ
ق ح م	اَقْتَحَمَ	ف ن ن	اَتَقَانِ
ق د م	اَلْاَقْدَمُونَ	ف و ج	اَفْوَجَا
د د د	الْاِقْدَامَ	ف و ز	فَاَفْوَزَ
د د د	اَقْدَامَنَا	ف و ض	اَفْوَضَ
ق د و	اَقْدَمَ	ف و ق	اَفَاقَ
ق ذ ف	اَقْذِفْهُ	ف و ه	اَفْوَاحِكُمْ
ق ر ا	اَقْرَأْ	ف ي ه	اَفَاءَ
د د د	اَقْرَأُوا	ف ي ض	اَفَاضَ
ق ر ب	اَقْرَبَ	د د د	اَفِضُوا
د د د	اَقْرَبَتْ	د د د	اَفْضَمَ
د د د	اَقْرَبَ	ق ب ر	اَقْرَبَهُ
د د د	اَلْاَقْرَبُونَ	ق ب ل	اَقْبَلَ
د د د	اَلْاَقْرَبِينَ	د د د	اَقْبَلَتْ
ق ر ر	اَقْرَرْتُمُ	د د د	اَقْبَلْنَا
د د د	اَقْرَرْنَا	د د د	اَقْبَلُوا
د د د	اَسْقَرَّ	ق ت ل	اَقْتُلْ
ق ر ف	اَقْرَقْنَاهَا	د د د	اَقْتُلُوا



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Root	Word	Root	Word
ق ل ل	أَقْلَتَ	ق س ط	أَقِطُوا
د د د	أَقَلَّ	د د د	أَقْطُ
ق ل م	أَقْلَامٌ	ق س م	أَقْسَمُ
ق ن ت	أَقْنِي	د د د	أَقْسَمُوا
ق ن ي	أَقْنَى	د د د	أَقْسِمُ
ق و ت	أَقْوَاتَهَا	ق ص د	أَقْصِدْ
ق و ل	أَقْلَ	ق ص ص	فَأَقْصُصْ
د د د	أَقُولُ	ق ص و	الْأَقْصَى
د د د	الْأَقَاوِيلُ	ق ض ي	فَأَقْصِ
ق و م	أَقَامَ	د د د	أَقْضُوا
د د د	أَقَامُوا	ق ط ر	أَقْطَارَ
د د د	أَقْتِ	ق ط ع	فَأَقْطَعُوا
د د د	أَقْتِمُ	ق ع د	أَقْعِدُوا
د د د	أَقِمْ	ق ف ل	أَقْصَا لَهَا
د د د	أَقِنَ	ق ل ب	أَقْلِبْ
د د د	أَقِيمُوا	د د د	أَقْلِبُوا
د د د	اسْتَقَامُوا	د د د	أَقْلِبْتُمْ
د د د	اسْتَقِمْ	ق ل ع	أَقْلِبِي

ROOTS OF WORDS

Root	Word	Root	Word
ك ت ر	أَكْذَرُوا	ق و م	اسْتَفْبَاهَا
د د د	اسْتَكْذَرْتُ	د د د	اسْتَقْبَمُوا
د د د	اسْتَكْذَرْتُمْ	د د د	أَقَوْمٌ
د د د	أَكْذَرُ	د د د	إِقَامٌ
ك د ر	أَتَكْذَرْتُ	ك ب ر	أَكْبَرُهُ
ك د ي	أَكْدَى	د د د	اسْتَكْبَرُ
ك ر م	الْأَكْرَمُ	د د د	أَسْتَكْبَرْتُ
د د د	الْأَكْرَامُ	د د د	اسْتَكْبَرْتُمْ
د د د	أَكْرَمِي	د د د	اسْتَكْبَرُوا
د د د	أَكْرَمِي	د د د	اسْتِكْبَارًا
د د د	أَكْرَمَهُ	د د د	أَكْبَرُ
ك ر ه	أَكْرَمَتَا	د د د	أَكْبَرُ
د د د	أُكْرِهَ	ك ت ب	فَأَكْتَبَهَا
د د د	إِكْرَاهَ	د د د	اِكْتَبَ
د د د	إِكْرَاهِي	د د د	فَأَكْتَبْنَا
ك س ب	اِكْتَسَبَ	د د د	فَأَكْتَبُوهُ
د د د	اِكْتَسَبَتْ	د د د	اِكْتَبَهَا
د د د	اِكْتَسَبَنَ	ك ت ر	أَكْثَرَتْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ي د	اَكْبَدُ	ك س ب	اَكْتَسَبُوا
ك ي ل	اَكْتَالُوا	ك س و	وَاكْتُومُوا
ك ي ن	اَسْتَكَنُوا	ك ش ف	اَكْهَفْ
ل ب ب	اَلْاَبَابِ	ك ف ر	اَكْفُرْ
ل ح د	بِالْحَادِ	د د د	اَكْفُرُوا
ل ح ف	اِلْحَافًا	ك ف ل	اَكْطِفْنِهَا
ل ح ق	اَلْحَقْمَةُ	ك ل م	اَكْلَمَ
د د د	اَلْحَقْنَا	ك م ل	اَكْمَلْتُ
د د د	اَلْحَقْنِ	ك م م	اَلْاِمَامَ
ل د د	اَللَّهُ	ك م ه	اَلْاَمَى
ل ز م	اَلزَمَاءُ	ك ن ن	اَكِنَّةً
د د د	اَلزَمَهُمْ	د د د	اَكْتَنَانَا
د د د	اَللّٰزِمُكُمُوهَا	د د د	اَكْتَنْتُمْ
ل ع ن	اَلنَّهْمُ	ك و ب	اَكْوَابُ
ل غ و	اَلْفَوَا	ك و د	اَكَادُ
ل ف ف	اَلنَّفْعُ	ك و ن	اَكْ
د د د	اَلْفَاةَا	د د د	اَكُنْ
ل ف ي	اَلْفَوَا	د د د	اَكُونْ

ROOTS OF WORDS

Root	Word	Root	Word
ل ق ي	الْقِيَاءُ	ل ف ي	أَلْفَا
ل م س	الْتِمِسُوا	د د د	أَلْفَبَا
ل ه م	فَالْهَمَا	ل ق ب	الْأَلْفَابُ
ل ه و	أَلْهَأَكُمْ	ل ق ط	فَالْقَطْطَةُ
ل و ح	الْأَلْوَحُ	ل ق م	الْتَمَعَةُ
ل و ن	أَلْوَانُ	ل ق ي	النَّوَا
د د د	أَلْوَانِكُمْ	د د د	أَلْفَاهُ
ل ي س	أَلْبَسَ	د د د	أَلْفَامَا
د د د	أَوَلَبَسَ	د د د	أَلْفَتَ
ل ي ن	أَلْنَا	د د د	أَلْفَوَا
م ت ع	أَمْتَكُنَّ	د د د	أَلْيَبَتَ
د د د	اسْتَمَعَ	د د د	أَلْبَبَا
د د د	اسْتَمَعْتُمْ	د د د	أَلْفَا
د د د	فَاسْتَمِعُوا	د د د	أَلْفَا
د د د	أَمْتَكُمُ	د د د	فَالْقَبِي
م ث ل	أَمْثَلَهُمْ	د د د	النَّوَا
د د د	الْأَمْثَالُ	د د د	الْتَمَسَا
م ح ن	امْتَحَنَ	د د د	الْتَمِسْتُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ش ج	أَمْشَاجٍ	م ح ن	أَمْتَحِنُوهُمْ
م ش ي	أَمْشُوا	م د د	أَمَدَّكُمْ
م ض ي	أَمْضَى	د د د	أَمَدَدْنَاكُمْ
د د د	أَمْضُوا	د د د	أَمِيدُونِ
م ط ر	أَمْطَرْنَا	م ر أ	أَمْرًا
د د د	فَأَمْطِرْ	د د د	أَمْرُوهُ
د د د	أَمْطَرَتْ	د د د	أَمْرِي
م ع ي	أَمْعَمَهمْ	د د د	أَمْرًا
م ك ث	أَمْكُوا	د د د	أَمْرَانِي
م ل أ	أَمْلَأْتِ	د د د	أَمْرَانَانِ
م ل ق	إِمْلَأْنِي	د د د	أَمْرَانَيْنِ
م ل ك	أَمْلِكْ	م ر ر	أَمْرًا
م ل و	أَمْلِي	م س ح	أَمْسُوا
د د د	أَمْلَيْتِ	م س ك	أَمْسَكَ
م ن ن	فَأَمْنِ	د د د	أَمْسَكَ
م ن ي	أَمْنِيَّتِهِم	د د د	فَأَمْسِكُوهُمْ
د د د	أَمَانًا	د د د	إِمْسَاكَ
د د د	أَمَانِيكُمْ	د د د	أَمْسِكْ

ROOTS OF WORDS

Root	Word	Root	Word
ن ب ت	أَنْبَتَكُمْ	م ه ل	أَمْلَهُمْ
ن ب ذ	فَانِدُ	م و ت	أَمَرْتُ
د د د	أَنْبَذْتُ	د د د	أَمَاتَ
ن ث ر	أَنْبَرْتُ	د د د	أَمَاتَهُ
ن ج و	أَنْجَانَا	د د د	أَمَاتَا
د د د	أَنْجَاكُمْ	د د د	أَمِيتُ
د د د	أَنْجَيْتَنَا	د د د	أَمَوَاتُ
د د د	أَنْجَبْنَا	م و ل	الْأَمْوَالُ
ن ح ر	وَأَنْحَرُ	م ي ز	أَمَّاؤُوا
ن د د	أَنْدَادَا	ن ب أ	أَنْبَتَكُمْ
د د د	أَنْدَدُ	د د د	أَنْبَاكَ
د د د	أَنْذَرْتُكُمْ	د د د	أَنْبَتِهِمْ
د د د	أَنْذَرْنَاكُمْ	د د د	أَنْبَتُونِي
د د د	أَنْذَرُوا	د د د	أَنْبَاءُ
ن ز ل	أَنْزِلُ	د د د	أَنْبَاكُمْ
د د د	أَنْزَلْتُ	د د د	الْأَنْبِيَاءُ
د د د	أَنْزَلْنَا	ن ب ت	أَنْبَتَ
د د د	أَنْزَلْنِي	د د د	أَنْبَتْنَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ص ر	انصَرَفِي	ن س ب	اَنصَابَ
د د د	انصَرَوْا	ن س ي	اَنصَوْمُ
د د د	اَنصَارُ	د د د	اَنصَابُهُ
د د د	اَنصَارِي	د د د	فَاَنصَاهُ
د د د	اَنصَرَّ	ن ش ا	اَنصَا
د د د	انصَرَوْا	د د د	اَنصَانُمُ
د د د	اَسْتَنْصَرَهُ	د د د	اَنصَانَا
د د د	فَاَتَنْصَرُ	د د د	اَنصَانَاهُ
د د د	اَسْتَنْصَرُوهُمْ	د د د	اَنصَانَامَنْ
ن ط ق	اَنطَقَ	د د د	اِنْقِطَاعَ
د د د	اَنطَقْنَا	ن ش ر	اَنشَرْنَا
ن ظ ر	اَنظَرُ	د د د	اَنشَرَهُ
د د د	اَنظَرْنَا	د د د	فَاَتَنْشِرُوا
د د د	اَنظَرُوا	ن ش ز	اَنشَرُوا
د د د	اَنظَرُونَا	ن ص ب	الْاَنصَابُ
د د د	فَاَنظُرِي	ن ص ت	اَنصِتُوا
د د د	اَتَنْظُرْ	ن ص ح	اَنصَحْ
د د د	اَتَنْظَرُوا	ن ص ر	اَنصَرْنَا

ROOTS OF WORDS

Root	Word	Root	Word
ن ق ص	أَقْصَرُ	ن ع م	أَنْعَمَ
ن ق ض	أَقْصَرَ	د د د	أَنْمَتُ
ن ق م	أَنْقَمْنَا	د د د	أَنْمَنَّا
د د د	أَنْقَمَ	د د د	الْأَنْعَامُ
ن ك ث	أَنْكَأْنَا	ن ف خ	فَانْفَخَ
ن ك ح	فَانْكَحُوا	د د د	أَنْفَخُوا
د د د	فَانْكَحُوا مِنْهُ	ن ف ذ	فَانْفَذُوا
د د د	أَنْكَحَكَ	ن ف ر	أَنْفَرُوا
د د د	أَنْكَحُوا	ن ف س	الْأَنْفُسُ
ن ك ر	أَنْكَرَ	د د د	أَنْفَسْنَا
ن ك ف	أَسْتَنْكَفُوا	د د د	أَنْفَسُوا
ن ك ل	أَنْكَلَا	ن ف ق	أَنْفَقَ
ن م ل	الْأَنْمَالُ	د د د	أَنْفَقَتْ
ن ه ر	أَنْهَارًا	د د د	أَنْفَقُوا
ن ه ي	أَنْهَكُمُ	د د د	أَنْفَقُوا
د د د	أَنْهَكَ	د د د	الْإِنْفَاقِ
د د د	أَنْهَانَا	ن ف ل	الْأَنْفَالُ
د د د	فَانْهَى	ن ق ذ	أَنْفَذَكُمْ



VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ه د ي	اٰتَدَبْتُ	ن ه ي	اٰتَهَوْا
د د د	اٰتَدَبْتُمْ	ن و ب	اٰتَابَ
ه ز ا	اٰسْتَمَرُّوْا	د د د	اٰنَابُوْا
د د د	اٰسْتَمَرُّوْا	د د د	اٰنَبْنَا
ه ز ز	اٰهَزَّتْ	د د د	اٰنَبْتُ
ه ش ش	اٰهَرُّ	د د د	اٰنَبُوْا
ه ل ك	اٰهَلَكَ	ه ب ط	اٰهَطَ
د د د	اٰهَلَكْتُ	د د د	اٰهَطُوْا
د د د	اٰهَلَكْنَا	ه ج ر	فَاَهْرَمَ
د د د	اٰهَلَكِيْ	د د د	وَاَهْرَمْنِيْ
د د د	اٰهَلِكُوْا	د د د	وَاَهْرَمُوْا
ه ل ل	اٰهَلَ	ه د ي	اٰهَدِكَ
د د د	اٰهَلَةً	د د د	اٰهَدِيْكَ
ه و ر	فَاَهَارَ	د د د	اٰهَدِيْكُمْ
ه و ن	اٰهَوْنُ	د د د	اٰهَدِنَا
د د د	اٰهَانُ	د د د	فَاَهْدُوْهُمْ
ه و ي	اٰهَوَاءَ	د د د	اٰهْدِيْ
د د د	اٰهْوَى	د د د	اٰهْدُوْا

ROOTS OF WORDS

Root	Word	Root	Word
و ز ر	أَوْزَارَهَا / آ	ه و ی	اَسْهَوْنَهُ
و ز ع	أَوْزَعْنِي	و ب ر	أَوْبَارَهَا
و س ط	أَوْسَطَ	و ت د	الْأَوْتَادِ
و س ق	اَسَقَ	و ث ن	الْأَوْتَانِ
و ص ی	وَأَوْصَانِي	و ج د	أَجْدُ
و ع ظ	أَوْعَظْتَ	و ج س	أَوْجَسَ
د د د	أَعْظَمَ	و ج ف	أَوْجَفَمُ
و ع ی	فَأَوْعَى	و ح ی	أَوْحَى
د د د	يَا أَوْعِيهِمْ	د د د	أَوْحَيْتُ
و ف ی	أَوْفَى	د د د	أَوْحَيْنَا
د د د	أَوْفَى	و د ی	أَوْدِيَّةٌ
د د د	أَوْفُوا	و ر ث	أَوْرَنَكُمْ
و ق د	أَوْقَدُوا	د د د	أَوْرَنَّا
د د د	فَأَوْقِدْ	د د د	أَوْرِنْتُمُوهَا
د د د	اَسْتَوْقَدَ	د د د	أَوْرِنُوا
و ق ی	اَتَّقِ	و ر د	فَأَوْرَدَمُ
د د د	اَتَّقُوا	و ر ی	فَأَوْرِي
د د د	اَتَّقِينَ	و ز ر	أَوْزَارِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ی س ر	اسْتَيْسَرَ	و ق ی	اَتَّقِ
ی ق ظ	اَيَقَظًا	د د د	اَتَّقُونَ
ی ق ن	وَاَسْتَيْقِنَتْهَا	د د د	اَتَّقِينَ
ی م ن	الْاِيْمَانُ	د د د	الْاَتَّقِي
د د د	اِيْمَانِهِمْ	د د د	اَتَّقَاهُمْ
د د د	الْاِيْمَانِ	و ك ا	اَتَوْكَا
ی و م	اِيَّامٌ	و ل د	الْاَوَّلَآءِ
		و ل ی	اَوَّلَا
*	*	د د د	الْاَوَّلِيَّانِ
		د د د	اَوَّلِيَّاءُ
		د د د	اَوَّلِيَّاكُمْ
		و ه ن	اَرَهَنَ
		ی ا س	اسْتَبَاسَ
		د د د	اسْتَبَاسُوا
		ی د د	اَبْسَدَ
		د د د	اَيَدِي
		د د د	اَيَدِيهِمَا
		د د د	اَيَيْنِیْنَ

## التاء



ROOTS OF WORDS

Root	Word	Root	Word
أ د ي	تَوَدُّوا	أ ب ي	تَابَى
أ ذ ي	تَوَدُّوا	أ ت ي	تَانَى / تَانَيْكُمْ
د د د	تَوَدُّونَ	د د د	تَانِيَا / تَانِيَهُمْ
أ ز ز	تَوَدُّ (م)	د د د	تَانُوا
أ س ر	تَأْسِرُونَ	د د د	تَوْتُونَ
أ س ي	تَأْسُوا	د د د	تَأْتُونَ / تَأْتُونَا
د د د	تَأْسَ	د د د	تَوْتِي / تَأْتِيَهُمْ
أ ف ك	تَوَكَّلُونَ	أ ث م	تَأْنِيَهُمْ
د د د	تَأْتِكُنَا	د د د	تَأْنِيَا
أ ك ل	تَأْكُلُونَ	أ ج ر	تَاجِر (ف)
د د د	تَأْكُلُ	أ خ ذ	تَوَاحِدُ
د د د	تَأْكُلُوا	د د د	تَأْخُذُوا
أ ل م	تَأْمَنُونَ	د د د	تَأْخُذُ
أ م ر	تَأْمُرُ	د د د	تَأْخُذُونَ
د د د	تَأْمُرُونَ	د د د	تَتَخَذُ
د د د	تَأْمُرِينَ	د د د	تَتَخَذُوا
د د د	تَوَمَّرَ	د د د	تَتَخَذُونَ
د د د	تَوَمَّرُونَ	أ خ ر	تَسْتَخِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د ل	تَسْبِدُونَ	أ م ن	تَأْمَنَّا
ب ذ ر	تُبَذَّرُ	د د د	تَأْمَنَ (هـ)
د د د	تَنْذِيرًا	د د د	تُؤْمِنُ
ب د و	تُبَدُّوا	د د د	تُؤْمِنُوا
د د د	تُبَدُّونَ/هَا	د د د	تُؤْمِنُونَ
د د د	تُبَدَّ	أ ن س	تَسْتَأْنِسُوا
ب ر م	تُبْرَى	أ و ي	تُؤْوِي/تُؤْوِيهِ
د د د	تَبْرَأَ/تَبْرَأَانَا	أ و ل	تَأْوِيلُ
د د د	تَبَرَّأُوا	د د د	تَأْوِيلًا
ب ر ك	تَبَارَكَ	ب أ س	تَبْتَسُّ
ب س ط	تَبْسُطُ (هَا)	ب ش ر	تُبَايِرُوهَنَّ
ب س ل	تُبْسَلْ	ب ت ل	تَبْتَلْ/تَبْتَلَا
ب س م	تَبَسَّمَ	ب خ س	تَبَحَّسْ/تَبَحَّسُوا
ب ص ر	تَبْصِرَةً	ب خ ل	تَبْخُلُوا
ب غ ي	تَبْغِي/تَبْغِ	ب د ل	تَبَدَّلْ
د د د	تَبْعُونَ	د د د	تَبْدِيلْ
د د د	تَبْعُوا/تَبْعُوهُ	د د د	تَبْدِيلًا
ب ق ي	تُبْقِ	د د د	تَبَدَّلُوا

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَتَّبِعُونَا	ب ل ي	تَبْلُو
د د د	التَّابِعِينَ	ب ن ي	تَبْنُونَ
د د د	تَبَيَّنَا	ب و د	تَبْوَى
ت ج ر	تَجَارَةً	د د د	تَبَوَّأُوا
ت ر ب	تُرَابٌ	ب و ا	تَبَوَّأُوا
د د د	التَّرَابِ	ب ي ع	تَبَايَعْتُمْ
ت ر ق	التَّرَاقِي	ب ل و	تَبْلُو
ت ر ك	تَنْزَكُوا	ب ي ن	تَبَيَّنَ
د د د	تَنْزَكُونَ	د د د	تَبَيَّنَتْ
د د د	تَارِكٌ	د د د	فَتَبَيَّنُوا
د د د	تَارِكُوا الْمَتَى	د د د	تَسْقِيَنَ
د د د	تَارِكِي	د د د	تَبَيَّنَا
د د د	تَنْزَكُ	ت ب ر	تَبَيَّرَا
ت ل ل	تَلَّهْ	ت ب ع	تَبَّعَهَا
ت ل و	تَلَامَا	د د د	تَبَّعَ
د د د	تَلَّوْا	د د د	تَلَّيْعَانِ
د د د	تَلَيْتَ	د د د	تَلَّيْنِ
د د د	تَلَّى	د د د	تَلَّوْا



VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ج ز ي	يُجْزَوْنَ	ت ل و	يَلَاوَةٌ
ج س س	وَلَا يَحْشَوْنَ	د د د	التَّالِيَاتِ
ج ع ل	يَجْعَلُ	ت م م	تَمَّتْ
د د د	يَجْعَلُوا	د د د	تَمَامًا
د د د	يَجْعَلُونَ	ت و ر	تَارَةً
ج ف ا	تَتَجَافَى	ث ب ت	ثَيْنًا
ج ل ا	يَجْلَى	ث ر ب	قَرِيبَ
ج م ع	يَجْمَعُوا	ث ق ف	تَقْتَفِيهِمْ
ج ن ب	يَجْنِبُوا	ث و ر	يُنِيرُ
ج ه د	يُجَاهِدُونَ	ج ا ر	يُجَارُوا
ج ه ر	يَجْهَرُ	د د د	يُجَارُونَ
د د د	يَجْهَرُوا	ج د ل	يُجَادِلُكَ
ج ه ل	يَجْهَلُونَ	د د د	يُجَادِلُوا
ج و ب	يَسْتَجِيبُونَ	د د د	يُجَادِلُ
ج و ع	يَجْمَعُ	ج ر م	يُجْرِمُونَ
ح ب ب	يُحِبُّوا	ج ر ي	يُجْرِمِي
د د د	يُحِبُّونَ	د د د	يُجْرِمَانِ
ح ب ر	يُحْبِرُونَ	ج ز ي	يُجْرِي

ROOTS OF WORDS

Root	Word	Root	Word
ح س س	تَحْسِبُونَهُمْ	ح ب س	تَحْسِبُونَهُمْ
د د د	تَحْسِبُ	ح ب ط	تَحْسِبُ
د د د	تَحْسِبُوا	ح ج ج	تَحْسِبُونَ
ح س ن	تَحْسِبُونَا	ح د ث	تَحْسِبُ
ح ش ر	تَحْسِرُونَ	ح ذ ر	تَحْذِرُونَ
ح ص ن	تَحْصِنُونَ	ح ر ث	تَحْرُثُونَ
د د د	تَحْصِنَا	ح ر ر	تَحْرِثُونَ
ح ص ي	تَحْصِيهِ	ح ر ص	تَحْرِصُ
د د د	تَحْصِيهَا	ح ر ك	تَحْرِكُ
ح ض ض	تَحَاضِرُونَ	ح ر م	تَحْرِمُ
ح ك م	تَحْكُمُوا	د د د	تَحْرُمُوا
د د د	تَحْكُمُونَ	ح ر ي	تَحْرُوا
ح ل ق	تَحْلِقُوا	ح ز ن	تَحْزَنُ
ح ل ل	تَحْلِلُ	د د د	تَحْزِنُوا
د د د	تَحْلِلُوا	د د د	تَحْزِنُونَ
د د د	تَحِيلَةً	ح س ب	تَحْسِبُ
ح م ل	تَحْمِلُ	د د د	تَحْسِبُنَ
د د د	تَحْمِلُهُ	ح س د	تَحْصِدُونَهَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ج	يُخْرِجُهُمْ	ح م ل	يُحْمَلُونَ
خ ر ر	يَخْرُجُ	د د د	يُحْمَلْنَا
خ ر ص	يَخْرُصُونَ	ح ن ث	يَحْنَثُ
خ ز ي	يَخْرِنَا	ح و ر	يَحَاوِرُكَ
د د د	يَخْرِنِي	ح و ط	يُحِيطُ
د د د	يَخْرُونَ	د د د	يُحِيطُوا
خ س ر	يَخْسِرُوا	ح و ل	يَحْوِيْلًا
د د د	يَخْسِرِي	ح ي د	يَحْبِدُ
خ ش ع	يَخْشَعُ	ح ي ي	يَحْيُونَ
خ ش ي	يَخْشَى	د د د	يَحْيِي
د د د	يَخْشَاهُ	د د د	يَحْيَاةً
د د د	يَخْشَوُا	د د د	يَحْيِيَهُمْ
د د د	يَخْشُونَ	خ ب ت	فَتَخِثُ
خ ص م	يَخْصِمُونَ	خ ر ج	يُخْرِجُ
د د د	يَخْصِمُوا	د د د	يَخْرُجُوا
د د د	يَخْصِمُ	د د د	يَخْرُجُونَ
خ ض ع	يَخْضَعْنَ	د د د	يَسْتَخْرِجُوا
خ ط ب	يَخْطِبُنِي	د د د	يَسْتَخْرِجُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	تَخَافُونَ	خ ط ط	تَخْطِئُهُ
د د د	تَخَافِي	خ ط ف	فَتَخْطِفُهُ
د د د	تَخَفَّ	خ ف ت	تَخَافَتْ
د د د	تَخَوَّبَا	خ ف ف	تَخَفِيفٌ
د د د	تَخَوَّبِي	د د د	تَسْتَخَوِّنَهَا
خ و ن	تَخَوَّبُوا	خ ف ي	تَخَفَى
د د د	تَخَافُونَ	د د د	تَخَفُوا
خ ي ر	تَخَفُّونَ	د د د	تَخَفُّونَ
د خ ل	تَدْخُلُوا	خ ل د	تَخْطُدُونَ
د د د	تَدْخِلْ	خ ل ط	تُخَالِطُوكُمُ
د ر س	تَدْرُسُونَ	خ ل ف	تُخَلِّفُ
د ر ك	تُذَكِّرُكَ	د د د	تُخَلِّفُونَ
د د د	تُذَكِّرُهُ	خ ل ق	تُخَلِّقُ
د د د	تَذَكَّرَ	د د د	تُخَلِّقُونَ
د ر ي	تُذَكِّرِي	خ ل و	تُخَلِّقُ
د د د	تَذَكَّرُونَ	خ و ف	تَخَافُ
د ع و	تَدْعُ	د د د	تَخَافَنَّ
د د د	تَدْعُهُمْ	د د د	تَخَافُوا

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Root	Word	Root	Word
ذ ك ر	تَذَكَّرُوا	د ع و	تَدْعُو
د ع و	تَذَكَّرُوا	د ع و	تَدْعُوا
د ع و	فَسَتَذْكُرُونَ	د ع و	تَدْعُونَ
د ع و	سَتَذْكُرُونَهُنَّ	د ع و	تَدْعُونَنَا
د ع و	فَتَذَكَّرْ	د ع و	تَدْعُونَنِي
د ع و	تَذَكِّرُنِي	د ع و	تُدْعَى
د ع و	تَذْكِرَةٌ	د ع و	تُدْعُونَ
د ع و	تَذَكَّرْ	د ع و	تُدْعُونَ
د ع و	تَذَكَّرُوا	د ل و	تُدُلُّوْا
د ع و	تَذْكُرُونَ	د ع و	فَتَدُلُّ
د ع و	فَتَذْكُرُونَ	د م ر	تُدْمِرُ
ذ ل ل	تَذِلُّ	د ع و	تَذْمِيرًا
د ع و	تَذِيلًا	د ع و	تُدَوِّرُ
ذ ه ب	تَذْهَبُ	د ع و	تُدِيرُونَهَا
د ع و	تَذْهَبُوا	د ي ن	تَدَايَنْتُمْ
د ع و	تَذْهَبُونَ	ذ ب ح	تَذْهَبُوا
ذ ه ل	تَذْهَلُ	د خ ر	تَذْخِرُونَ
ذ و د	تَذْوَدَانِ	ذ ر و	تَذْرُوهُ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج ع	رَجَعُوا	ذ و ق	ذُوقُوا
ر ر ر	رَجَعُ	ر ا ي	رَئِى
ر ر ر	رَجَعُونَ	ر ر ر	رَئِى
ر ج ف	رَجِفُ	ر ر ر	رَئِى
ر ج م	رَجُمُونَ	ر ر ر	فَرَّاهُ
ر ج و	رَجَوْا	ر ر ر	رَنَ
ر ر ر	رَجُونَ	ر ر ر	رَوَا
ر ر ر	رَجَوْهَا	ر ر ر	رَوْنَ
ر ر ر	رَجِى	ر ر ر	رَئِى
ر ح م	رَحِمَا	ر ر ر	رُئِى
ر ر ر	رَحِمِى	ر ر ر	رَئِى
ر ر ر	رَحْمُونَ	ر ر ر	رَئِى
ر د د	رَدَّ	ر ب ص	رَبَّصُمُ
ر ر ر	رَدُونَ	ر ر ر	رَبَّصُونَ
ر ر ر	رَدُّوا	ر ر ر	رَبَّصُوا
ر د د	رَدِّى	ر ر ر	رَبَّصُ
ر ز ق	رَزَقُ	ر ت ل	رَزَيْلَا
ر ر ر	رَزَقَاهُ	ر ج ع	رَجَعُونَهَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ك ن	تَرَكُونَا	ر ض ع	تَسْتَرْضِعُوا
ر م ي	تَرْمِي	ر ض و	فَسْتَرْضِعُ
ر ه ب	تَرْمِيهِمْ	ر ض و	تَرْضَى
ر ه ب	تَرْمِيَهُنَّ	ر ض و	تَرْضَاهُ
ر ه ق	تَرْمِيَهَا	ر ض و	تَرْضَوْنَا
ر ه ق	تَرْمِيْنِي	ر ض و	تَرْضَوْنَ
ر و ح	تَرْمِيْهُمْ	ر ض و	تَرَاَصَوْا
ر و د	تَرْدَنَ	ر ض و	تَرَاَصَيْتُمْ
ر و د	تَرِيْدُ	ر ض و	تَرَاِضِ
ر و د	تَرِيْدُوْنَ	ر غ ب	تَرْغَبُوْنَ
ر و د	تَرَاوِدُ	ر ف ع	تَرْفَعُ
ر ي ب	تَرْتَابُوا	ر ف ع	تَرْفَعُوا
ز ر ع	تَزْرَعُوْنَ	ر ق ب	تَرْقُبُ
ز ر ي	تَزِدْنِي	ر ق و	الترَاقِي
ز ع م	تَزْعُمُوْنَ	ر ق ي	تَرْقَى
ز ك و	تَزْكُوا	ر ك ب	تَرْكَبُوْنَ
ز ك و	تَزْكِيْهِمْ	ر ك ض	تَرْكُضُوا
ز ل ل	تَزِلَّ	ر ك ن	تَرْكَنُ

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْمِعُ	ز ه ق	زَهَقَ
د د د	تَسْبِحُونَ	ز و د	زَوَّدُوا
د د د	تَسْفِیْحَةٌ	ز و ر	زَاوَرُ
س ب ق	تَسْقِیُّ	ز و ل	زَوَّلَا
س ت ر	تَسْرِوْنَ	ز ی د	زَرَدَ
س ج د	تَسْجُدَ	د د د	زَرَقْنِیْ
د د د	تَسْجُدُوا	د د د	زَرَدَادَ
س ح ر	تَسْحَرُونَ	ز ی غ	زَغَ
س خ ر	تَسْخَرُوا	ز ی ل	زَالَ
د د د	تَسْخَرُونَ	د د د	زَلُّوا
س ر ح	تَسْرَحُونَ	س ا ل	تَسَالَنَ
د د د	تَسْرِجُ	د د د	تَسَالَنِیْ
س ر ر	تُسْرِیُّ	د د د	تَسَالَوْا
د د د	تُسْرِوْنَ	د د د	تَسَالُ
س ر ف	تَسْرِقُوا	د د د	تَسَالُونَ
س ع ی	تَسْمِیْ	د د د	تَسَالُکُونَ
س ف ک	تَسْفِکُونَ	س م	تَسَامُوا
س ق ط	تَسْقُطُ	س ب ب	تَسْبُوا



VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س و ی	تَسْوَى	س ق ط	تَسَاطَطَ
د د د	تَسْوَى	س ق ی	تَسَوَّى
س ی ر	تَسِيرُ	س ك ن	تَسْكُونُ
ش ب ه	تَشَابَهَ	د د د	تُسْكِنُ
د د د	تَشَابَهَتْ	س ل م	تَسَلَّوْا
ش خ ص	تَشَخَّصُ	د د د	تَسْلِيًا
ش ر ب	تَشْرَبُونَ	د د د	تَسْلُونُ
ش ر ك	تُشْرِكُ	س م ع	تَسْمَعُ
د د د	تُشْرِكُوا	د د د	تَسْمَعُوا
د د د	تُشْرِكُونَ	د د د	تَسْمَعُونَ
ش ط ط	تُشْطِطُ	د د د	تَسْمِعُونَ
ش ع ر	تَشْعُرُونَ	س م و	تَسْمَى
ش ق ق	تَشْقُ	د د د	تَسْمِيَةً
د د د	تَشْقُ	س ن م	تَسْنِمُ
د د د	تُشَاقُّونَ	س و د	تَسْوَكُمْ
ش ك ر	تَشْكُرُوا	س و د	تَسْوَدُّ
د د د	تَشْكُرُونَ	س و ر	تَسَوَّرُوا
ش ك و	تَشْكِنُ	س و م	تَسِيمُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ص د ق	تَصَدَّقُوا	ش م ت	تُشْمِتُ
د د د	تَصَدَّقَ	ش ه د	تَشْهَدُ
د د د	تَصَدَّقُوا	د د د	تَشْهَدُونَ
ص د ي	تَصَدَّى	ش ه و	تَشْفِي
د د د	تَصَدِيَّةٌ	د د د	تَشْهَبُ
ص ر ف	تَصْرِفُ	ش ي ء	تَفَاهُ
د د د	تَصْرِفُونَ	د د د	تَفَاوَنَ
د د د	تَصْرِيفٌ	ش ي ع	تَشِيْعٌ
ص ع د	تُصَيِّدُونَ	ص ب ح	تُصْبِحُ
ص ع ر	تَصَرَّ	د د د	تُصْبِحُونَ
ص ف ح	تَصَفَّحُوا	د د د	تُصَفِّحُوا
ص ل ح	تُصَلِّحُوا	ص ب ر	تَصْرِ
ص ل و	تُصَلِّ	د د د	تَصْرِوَا
ص ن ع	تَصَنُّونَ	د د د	تَصْرِوَنَ
ص و ب	تُصَبِّكُ	ص ح ب	تُصَاحِبِي
د د د	تُصَبِّمُ	ص د د	تَصْدُونَ
د د د	تُصَيِّبَا	د د د	تَصْدُونَا
د د د	تُصَيِّنُ	ص د ق	تَصْدِيقٌ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط ل ع	طَلَعُ	ص و ب	نُصِيبُوا
د د د	نَطْلَعُ	ص و م	نَصُومُوا
ط م ن	تَطْلِينُ	ص ي ر	نَصِيرُ
ط ه ر	تَطِيرُ	ض ح ك	نَضْحَكُونَ
د د د	تَطِيرُونَ	ض ح و	نَضْحَى
د د د	تَطِيرُوهُمْ	ض ر ب	نَضْرِبُوا
ط و ع	نَطِيعُ	ض ر ر	نَضْرُوبُهُ
د د د	نُطِيعُهَا	د د د	نَضَارَ
د د د	نُطِيعُوا	د د د	نَضَارُوهِنَّ
د د د	نُطِيعُوهُ	ض ر ع	نَضْرَعُهَا
د د د	نَطْلَوْعُ	د د د	نَضْرَعُوا
د د د	تَنْطِيعُ	ض ل ل	نَضْلِيلُ
د د د	تَنْطِيعُ	د د د	نَضِلَ
د د د	تَنْطِيعُ	د د د	نَضَلُوا
د د د	تَنْطِيعُوا	ط ر د	نَطْرُدُ
د د د	تَنْطِيعُونَ	د د د	نَطْرُدُهُمْ
ط و ل	نَطَاوَلُ	ط ع م	نُطِيعُونَ
ط ي ر	نَطِيرْنَا	ط غ و ا ي	نَطُونَا

ROOTS OF WORDS

Root	Word	Root	Word
ع ج ل	تَمَجَّلَ	ظ ل م	تَظَلَّمَ
د د د	تَمَجَّلَ	د د د	تَظَلَّلُوا
د د د	تَسَمَّجِلَ	د د د	تَظَلَّلُوا
د د د	تَسَمَّجِلُونَ	ظ م م	تَظَلَّمَا
د د د	تَسَمَّجِلُوهُ	ظ ن ن	تَظَنُّ
ع د د	تَعُدُّونَ	د د د	تَظُنُّونَ
د د د	تَعُدُّوا	ظ ه ر	تَظَاهَرُوا
د د د	تَعُدُّوهُمَا	د د د	تُظْهِرُونَ
ع د ل	تَعْدِلَ	د د د	تَظَاهَرَا
د د د	تَعْدِلُوا	ع ب ث	تَبَيَّنُوا
ع د و	تَعْدُ	ع ب د	تَبَيَّنُوا
د د د	تَعْدُوهُمَا	د د د	تَبَيَّنُوا
د د د	تَعْدُوا	د د د	تَبَيَّنُوا
د د د	تَعْدُوا	ع ب ر	تَبَيَّنُوا
ع ذ ب	تُعَذِّبَ	ع ث أ	تَعَمَّرُوا
د د د	تُعَذِّبُهُمْ	ع ج ب	تَعَجَّبَ
ع ذ ر	تَعَذَّرُوا	د د د	تَعَجَّبُوا
ع ر ج	تَعَرَّجَ	د د د	تُعِجِّبُكَ

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Root	Word	Root	Word
ع ل م	تَعْلَمُونَ	ع ر ض	تُعْرِضُونَ
، ، ،	تَعْلَمُوا	، ، ،	تُعْرِضُونَ
، ، ،	فَسَتَعْلَمُونَ	، ، ،	تُعْرِضُونَ
، ، ،	تُعَلِّمِينَ	، ، ،	تُعْرِضُوا
، ، ،	تَعْلَمُونَهُنَّ	ع ر ف	تَعْرِفُ
ع ل ن	تُعَلِّمُونَ	، ، ،	فَتَعْرِفُونَهَا
ع ل و ا ي	تَعْلَمُوا	، ، ،	تَعْرِفُهُمْ
، ، ،	تَعَالَوْا	ع ز ر	تُعَزِّدُوهُ
، ، ،	فَتَعَالَيْنَ	ع ز ز	يُعَزِّزُ
، ، ،	تَعَالَى	ع ز م	تَعَزَّزُوا
ع م د	تَعَمَّدَتْ	ع س ر	تَعَاَسَرْتُمْ
ع م ل	تَعْمَلُ	ع ض ل	تَعْمَلُونَهُنَّ
، ، ،	تَعْمَلُونَ	ع ط و	فَتَعَاطَى
ع و د	تَعَوَّدُوا	ع ف ف	التَّعَفُّفِ
، ، ،	تَعَوَّدُونَ	ع ف و	تَعَفُّوا
ع و ل	تَعَوَّلُوا	ع ق ل	تَعْقِلُونَ
ع و ن	تَعَاوَنُوا	ع ل م	تَعْلَمُ
غ ب ن	التَّغَابُنِ	، ، ،	تَعْلَمَهَا

ROOTS OF WORDS

Root	Word	Root	Word
غ ي ظ	تَغَيَّرَ	غ ر ب	تَغَرَّبَ
ف ت ا	تَفَتَّرَ	غ ر ر	تَغَرَّرَ
ف ت ح	تَفَتَّحَ	غ س ل	تَغَسَّلُوا
د د د	تَسْتَفْهِمُوا	غ ش ي	تَشَّاهَا
ف ت ي	تَسْتَفْتِي	د د د	تَشَّى
د د د	تَسْتَفْتِيَانِ	غ ف ر	تَغْفِرَ
ف ج ر	تَفْجِرُ	د د د	تَغْفِرُوا
د د د	تُفَجِّرَ	د د د	تَسْتَفْهِزُ
ف خ ر	تَفَاخَرُ	د د د	تَسْتَفْهِرُونَ
ف د ي	تَفَادَوْمَ	غ ف ل	تَغْلُفُونَ
ف ر ح	تَفَرَّحَ	غ ل ب	تَغْلِبُونَ
د د د	تَفَرَّحُوا	د د د	تَسْتَلْبِثُونَ
د د د	تَفَرَّحُونَ	غ ل و	تَغْلُوا
ف ر ر	تَفَرُّونَ	غ م ض	تُغْمِضُوا
ف ر ض	تَفَرَّضُوا	غ ن ي	تَغْنَى
ف ر ق	تَفَرَّقَ	د د د	تَغْنَى
د د د	تَفَرَّقُوا	غ و ث	تَسْتَفْهِمُونَ
د د د	تَفَرَّقُوا	غ ي ض	تَغْيِضُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف ل ح	تَفْلِحُوا	ف ر ي	تَفَرَّوْنَ
د د د	تَفْلِحُونَ	د د د	تَفَرَّوْا
ف ن د	تَفَنَّدُونَ	ف س ح	تَفَسَّحُوا
ف و ت	تَفَاوَتْ	ف س د	تَفَسَّدُوا
ف و ر	تَفَوَّرَ	ف س ق	تَفَسَّقُونَ
ف ي ء	تَفَيَّ	ف ص ل	تَفَصَّلَ
ف ي ض	تَفَضَّضَ	د د د	تَفَصَّلَا
د د د	تَفَضَّلُونَ	ف ض ح	تَفَضَّلُونَ
ق ب ل	تَقَبَّلَ	ف ض ل	تَفَضَّلَا
د د د	تَقَبَّلُوا	ف ع ل	تَقَلَّلَ
ق ت ل	تَقَلَّبَ	د د د	تَقَلَّلُوا
د د د	تَقَلَّبُوا	د د د	تَقَلَّلُونَ
د د د	تَقَلَّبُونَ	ف ق د	تَقَقَّدَ
د د د	تَقَاتَلُوا	د د د	تَقَفَّدُونَ
د د د	تَقَاتَلُوا	ف ق ه	تَقَفَّهَ
د د د	تَقَبَّلَا	ف ك ر	تَتَكَّرُوا
د د د	تَقَاتَلَا	د د د	تَتَكَّرُونَ
د د د	تَقَاتَلُونَ	ف ك ه	تَتَكَّبُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ق ط ع	تَقَطَّعُوا	ق د ر	تَقَدَّرُوا
د د د	تَقَطَّعُوا	د د د	تَقَدَّرُوا
د د د	تَقَطَّعُوا	ق د م	تَقَدَّمَ
د د د	تَقَطَّعُوا	د د د	تَقَدَّمُوا
ق ع د	تَقَدَّدُوا	د د د	تَقَدَّدُوا
د د د	تَقَدَّدُوا	ق ر ب	تَقَرَّبَا
ق ف و	تَقَفَّ	د د د	تَقَرَّبُوا
ق ل ب	تَقَلَّبُوا	د د د	تَقَرَّبُوا
د د د	تَقَلَّبُوا	د د د	تَقَرَّبُوا
د د د	تَقَلَّبُوا	ق ر ر	تَقَرَّرَ
د د د	تَقَلَّبُوا	ق س ط	تَقَسَّطُوا
ق ن ط	تَقَطَّطُوا	ق س م	تَقَسَّمُوا
ق ه ر	تَقَهَّرَ	د د د	تَقَسَّمُوا
ق و ل	تَقَلَّلَ	د د د	تَقَسَّمُوا
د د د	تَقَوَّلَ	ق ش ع ر	تَقَشَّعُوا
د د د	تَقَوَّلَ	ق ص ر	تَقَصَّرُوا
د د د	تَقَوَّلُوا	ق ص ص	تَقَصَّصُوا
د د د	تَقَوَّلُوا	ق ض ي	تَقَضَّى



VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ر ه	مَنكِرَةٌ	ق و م	نَقَمَ
ك س ب	نَكِيبٌ	د د د	نَقُومَ
د د د	نَكِيسُونَ	د د د	نَقُومُوا
ك ف ر	نَكَفَرُوا	د د د	نَقُومُوا
د د د	نَكَفَرُوا	د د د	نَقُومُوا
د د د	نَكَفَرُونَ	ك ب ر	نَكَفَرُوا
ك ل ف	مُنَكَفٍ	د د د	نَكَفَرُونَ
ك ل م	مُنَكَفٍ	د د د	نَكَفَرُوا
د د د	مُنَكَفٍ	ك ت ب	نَكَفَرُوا
د د د	مُنَكَفٍ	ك ت م	نَكَفَرُونَ
د د د	مُنَكَفُونَ	د د د	نَكَفَرُوا
ك ن ز	نَكَذَرُونَ	د د د	نَكَفَرُوا
ك ن ن	نَكَذَرُوا	ك ذ ب	نَكَذَرُونَ
ك و ن	نَكَذَرُوا	د د د	نَكَذَرُونَ
د د د	نَكَذَرُوا	د د د	نَكَذَرُونَ
د د د	نَكَذَرُوا	د د د	نَكَذَرُونَ
د د د	نَكَذَرُوا	ك ر م	نَكَذَرُونَ
د د د	نَكَذَرُوا	ك ر ه	نَكَذَرُوا

ROOTS OF WORDS

Root	Word	Root	Word
ل م ذ	تَلَيَّزُوا	ك و ن	تَكُونُوا
ل م و	تَلَهُمُ	د د د	تَكُونُونَ
د د د	تَلِيهِمْ	ك و ي	تَكُونِي
د د د	تَلَهُ	ل ب ث	تَلَيَّوْا
ل و م	تَلَوُّمُونِ	ل ب س	تَلَسُّوْنَهَا
ل و ي	تَلَوُّوا	د د د	تَلَسُّوْا
د د د	تَلَوُّونَ	ل ذ ذ	تَلَدُّ
ل ي ن	تَلَيْنُ	ل ط ي	تَلَطُّ
م ت ع	تَمَتُّونَ	ل ف ح	تَلَفَحَ
د د د	تَمَنَعَ	ل ق ف	تَلَفَفَ
د د د	تَمَتَّوْا	ل ق ي	تَلَقَّوْهُ
م ث ل	تَمَلَّ	د د د	تَلَقَّوْنَ
د د د	التَّمَايَلُ	د د د	تَلَقَّوْا
م ر ح	تَمَرُّحُونَ	د د د	تَلَقُّوْا
م ر ر	تَمَرَّ	د د د	تَلَقَّوْهُ
د د د	تَمَرُّونَ	د د د	تَلَقَّامُ
م ر ي	تَمَارَ	د د د	تَلَقَّاهُ
د د د	تَمَارُونَ	د د د	التَّلَاقِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ن ن	نَمَّارَى	م ر ي	نَمَّارَى
د د د	نَمَّارَى	د د د	نَمَّارَى
م ن ي	نَمَّارَى	د د د	نَمَّارَى
د د د	نَمَّارَى	م س س	نَمَّارَى
د د د	نَمَّارَى	د د د	نَمَّارَى
د د د	نَمَّارَى	د د د	نَمَّارَى
د د د	نَمَّارَى	م س ك	نَمَّارَى
م ه د	نَمَّارَى	د د د	نَمَّارَى
م و ت	نَمَّارَى	م س ي	نَمَّارَى
د د د	نَمَّارَى	م ش ي	نَمَّارَى
د د د	نَمَّارَى	د د د	نَمَّارَى
د د د	نَمَّارَى	د د د	نَمَّارَى
م و ر	نَمَّارَى	م ك ر	نَمَّارَى
م ي د	نَمَّارَى	م ل ك	نَمَّارَى
م ي ز	نَمَّارَى	د د د	نَمَّارَى
م ي ل	نَمَّارَى	م ل ي	نَمَّارَى
ن ب ا	نَمَّارَى	م ن ح	نَمَّارَى
ن ب ت	نَمَّارَى	م ن ن	نَمَّارَى

ROOTS OF WORDS

Root	Word	Root	Word
ن س ي	تَسَّ	ن ب ت	تَمَنُّوا
د د د	تَسَّى	ن ب ز	تَمَذَّوْا
د د د	تَسَّوْ	ن ج و	تَمَجَّجَكُمْ
د د د	تَسَّوْنَ	د د د	تَمَاجِجُمْ
ن ش ر	تَشَرُّوْنَ	د د د	تَمَاجَوْا
ن ص ر	تَصَرُّوْا	د د د	تَمَاجَوْا
د د د	تَصَرُّوْهُ	ن ح ت	تَمَحِّوْنَ
د د د	تَصَرُّوْنَ	ن د ي	التَّادِ
د د د	تَاصَرُّوْنَ	د د د	تَمَادَوْا
د د د	تَنَصَّرَانِ	ن ذ ر	تَمَذَّرْ
ن ط ق	تَطْلُقُوْنَ	ن ز ع	تَمِزْجُ
ن ظ ر	تَنْظُرُ	د د د	تَمَازَعُمْ
د د د	تَنْظُرُوْنَ	د د د	تَمَازَعُوا
ن ف خ	تَفْتَحُ	ن ز ل	تَمَزَّلَ
ن ف د	تَفْدَ	د د د	تَمَزَّلِ
ن ف ذ	تَفْدُوا	د د د	تَمَزَّلَا
د د د	تَفْدُوْنَ	د د د	تَمَزَّلَتْ
ن ف ر	تَفَرُّوْا	د د د	تَمَزَّلَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ف س	تَنَزَّلُوا	ن ف س	تَنَزَّلَ
ن ف ع	تَنَزَّلُوا	ن ف ع	تَنَزَّلَ
ن ف د	تَنَزَّلُوا	ن ف د	تَنَزَّلَ
ن ف د	تَنَزَّلُوا	ن ف د	تَنَزَّلَ
ن ف ق	تَنَزَّلُوا	ن ف ق	تَنَزَّلَ
ن و ش	تَنَزَّلُوا	ن و ش	تَنَزَّلَ
ن ي ل	تَنَزَّلُوا	ن ي ل	تَنَزَّلَ
ن ق ص	تَنَزَّلُوا	ن ق ص	تَنَزَّلَ
ن ق ض	تَنَزَّلُوا	ن ق ض	تَنَزَّلَ
ن ق م	تَنَزَّلُوا	ن ق م	تَنَزَّلَ
ن د ي	تَنَزَّلُوا	ن د ي	تَنَزَّلَ
ن ك ح	تَنَزَّلُوا	ن ك ح	تَنَزَّلَ
ن ك د	تَنَزَّلُوا	ن ك د	تَنَزَّلَ
ن ك ر	تَنَزَّلُوا	ن ك ر	تَنَزَّلَ
ن ك ص	تَنَزَّلُوا	ن ك ص	تَنَزَّلَ
ن ك ل	تَنَزَّلُوا	ن ك ل	تَنَزَّلَ
ن ه ر	تَنَزَّلُوا	ن ه ر	تَنَزَّلَ

ROOTS OF WORDS

Root	Word	Root	Word
و ص ف	تَصِفُ	ه و ي	هَوَى
د د د	تَصِفُونَ	و ت ر	تَنَزَّى
و ص ل	تَحِلُّ	و ج د	يَجِدُ
و ص ي	تَوَصَّى	د د د	يَجِدُوا
د د د	تُوصُونَ	د د د	سَتَجِدُونَ
د د د	تَوَاصَوْا	د د د	يَجِدُوهُ
و ض ع	تَضَعُ	و ج ل	تَوَجَّلَ
د د د	تَضَعُوا	و ج ه	تَوَجَّهَ
د د د	تَضَعُونَ	و د د	تَوَدُّ
و ط أ	تَطْلُوها	د د د	تَوَدُّونَ
د د د	تَطْلُوهُمْ	و ذ ر	تَلِدُ
و ع د	تَعِدُّنَا	د د د	تَلِدَنَّ
د د د	تُوْعِدُونَ	د د د	تَلِدَنِي
د د د	تَوَاعِدُهُمْ	د د د	تَلِدُونَ
د د د	تَوَاعِدْتُمْ	و ر ث	رَوَّاهُ
و ع ي	يَعْبَهَا	و ر ي	تَوَارَتْ
و ف ق	تَوْفِقًا	د د د	تُورُونَ
د د د	تَوْفِيقِي	و ز ر	زَرَّ
و ف ي	يُوفِّ	و س و س	تُوسِسُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ك ل	تَوَكَّلْتُ	و ف ي	تَوَفَّى
د د د	تَوَكَّلْنَا	د د د	تَوَفَّوْنَ
د د د	تَوَكَّلْ	د د د	تَوَفَّاهُمْ
د د د	تَوَكَّلُوا	د د د	تَوَفَّاهُ
و ل ج	تَوَلَّجْ	د د د	تَوَفَّيْنِي
و ل ي	تَوَلَّوْا	د د د	تَوَفَّاهُمْ
د د د	تَوَلَّوْنَ	د د د	تَوَفَّاهُ
د د د	تَوَلَّى	د د د	تَوَفَّيْنِي
د د د	تَوَلَّاهُ	و ق د	تَوَفَّدُوْنَ
د د د	تَوَلَّوْا	و ق ر	تَوَفَّرُوْهُ
د د د	تَوَلَّيْنَاهُمْ	و ق ع	تَوَفَّعَ
د د د	تَوَلَّوْا	و ق ي	تَوَفَّيْ
د د د	تَوَلَّى	د د د	تَوَفَّيْكُمْ
و ن ي	تَوَلَّى	د د د	تَوَفَّوْا
و ه ن	تَوَلَّوْا	د د د	تَوَفَّوْنَ
ي ا س	تَوَلَّوْا	د د د	تَوَفَّوْاهَا
ي س ر	تَوَلَّوْا	د د د	تَوَفَّاهُ
ي ق ن	تَوَلَّوْا	د د د	تَوَفَّاهُ
ي م م	تَوَلَّوْا	و ك د	تَوَكَّيْهَا

إلى





ROOTS OF WORDS

Root	Word	Root	Word
أ د ي	يُودِّ	أ ب ي	بَابٌ
أ ذ ن	يَأْذَنُ	أ و ل	بَابِلٌ
د د د	يَسْتَأْذِنُ	أ ت ي	بَائِنٌ
د د د	يَسْتَأْذِنُونَ	د د د	بَاتٌ
أ ذ ي	يُؤْذِنُ	د د د	بَائُونٌ
د د د	يُؤْذِي	د د د	بَائِنٌ
ب ت ك	أَفْلَا يَبْتَكَنَ	د د د	بَائِنَاهَا
أ ف ك	يُؤْمَكُونُ	د د د	بَائِنَكُمْ/بَائِنَكُمْ
أ ك ل	يَأْكُلُ	د د د	يُؤْتُوا
د د د	يَأْكُلَانِ	د د د	يُؤْتِي
د د د	يَأْكُلْنَ	د د د	يُؤْتِي
د د د	يَأْكُلُوا	أ ث ر	يُؤْتَرُ
د د د	يَأْكُلُونَ	أ خ ذ	يَأْخُذُ
أ ل ف	يُؤَلِّفُ	د د د	يُؤَاخِذُ
أ ل م	يَأْلَمُونَ	د د د	يَأْخُذُونَ
أ م ر	يَأْمُرُونَ	أ خ ر	يُؤَخَّرُ
د د د	يُؤَمَّرُونَ	د د د	يَتَأَخَّرُ
د د د	يَأْمُرُونَ	د د د	يَسْتَأْخِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د و	يُدِيرْنَ	أ م ن	يَأْمُرُ
ب س ط	يَبْسُطُ	د د د	يَأْمُرُوا
د د د	يَبْسُطُوا	د د د	يُؤْمِنُ
ب ش ر	يُبَشِّرُ	د د د	يُؤْمِنُوا
د د د	يُبَشِّرُونَ	د د د	يُؤْمِنُونَ
ب ص ر	يَصْرُونَ (م)	أ ن ي	يَأْنِ
د د د	يَصِرُ	أ ي د	يُؤَيِّدُ
د د د	يَصِرُونَ	ب ح ث	يَبْحَثُ
ب ط ش	يَبْطِشُ	ب خ س	يَبْخَسُ
د د د	يَبْطِشُونَ	د د د	يَبْخَسُونَ
ب ط ل	يَبْطِلُ (سَيِّطِلُهُ)	ب خ ل	يَبْخَلُ
ب ع ث	يَبْعَثُ	د د د	يَبْخَلُونَ
د د د	يَبْعَثُونَ	ب د ل	يَبْدُلُ
ب غ ي	يَبْغُونَ	د د د	يَبْدِلُ (لَنَا)
د د د	يَبْغَانِ	د د د	يَبْدِلُ (نَا)
د د د	يَبْنِي	د د د	يَبْدِلُ
د د د	يَبْنِيُونَ	ب د و	يَبْدِي (هَآ)
د د د	يَبْنِيْنَ	د د د	يَبْدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	يَتَّبِعُهَا	ب ق ي	يَتَّقِ
د د د	يَتَّبِعُ	ب ك ي	يَتَّكُونَ
د د د	يَتَّبِعُونَ	ب ل غ	يَتَّلَفُوا / يَلْفَا
د د د	يَتَّبِعُونَ	د د د	يَتَّلَفْنَ
ت ل و	يَتَّلَوْهُ / يَتَّلُوا	د د د	يَتَّلَفُوا
د د د	يَتَّلُوا	ب ل ي	يَتَّلَوْهُ (كَمْ)
د د د	يَتَّلُونَ	د د د	يَتَّلُوا
ت م م	يَتَّبِعُهُ	ب و ا	يَتَّبِعُوا
ت ي ه	يَتَّبِعُونَ	ب ي ت	يَتَّبِعُونَ
ث ب ت	يَتَّبِعَتْ	د د د	يَتَّبِعُونَ
د د د	يَتَّبِعْتُ	ب ي ع	يَتَّبِعُكُمْ
ث خ ن	يَتَّبِعْنَ	د د د	يَتَّبِعْنَ
ث ق ف	يَتَّبِعُوكُمْ	د د د	يَتَّبِعُونَ
ث ن ي	يَتَّبِعُونَ	د د د	يَتَّبِعُونَكَ
د د د	يَتَّبِعُونَ	ب ي ن	يَتَّبِعُونَ
ج ا ر	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
ج ب ي	يَتَّبِعُوا	د د د	يَتَّبِعُونَ
د د د	يَتَّبِعُوا	ت ب ر	يَتَّبِعُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ج ب ی	يَجْمَعُونَ	ج ب ی	بِجَنَّتِكَ
ج ح د	يَجْمَعُ	ج ح د	يَجِدُ
ج ن ب	يَجْمَعُونَ	ج د ل	يَجِدُونَ
ج ن ب	يَجْتَنِبُهَا	ج د ل	يُجَادِلُ
ج ن ب	يَجْتَنِبُونَ	ج د ل	يُجَادِلُونَ
ج ن ب	يَتَجَنَّبُهَا	ج ر ر	يَجْرُ
ج ر ع	يُجَاهِدُ	ج ر ع	يَجْرَعُهُ
ج ر م	يُجَاهِدُوا	ج ر م	يَجْرِمُكُمْ
ج ر ی	يُجَاهِدُونَ	ج ر ی	يَجْرِي
ج ز ی	يَجْهَلُونَ	ج ز ی	يَجْزِي
ج و ب	يُجِيبُ	ج و ب	يَجْزِيهِمْ
ج و ب	يُجِيبُ	ج و ب	يَجْزِيهِمْ
ج و ب	يَسْتَجِيبُوا	ج و ب	يَجْزِيهِمْ
ج و ب	يَسْتَجِيبُ	ج و ب	يَجْزِيهِمْ
ج و ب	يَسْتَجِيبُونَ	ج و ب	يَجْزِيهِمْ
ج و ر	يُجَاوِرُونَكَ	ج و ر	يَجْزِيهِمْ
ج و ر	يُجْرِمُكُمْ	ج و ر	يَجْزِيهِمْ
ج و ر	يُجِيرُكُمْ	ج و ر	يَجْزِيهِمْ
ج و ر	يُجِيرُكُمْ	ج و ر	يَجْزِيهِمْ

## ROOTS OF WORDS

Root	Word	Root	Word
ح ر ف	يُحَرِّقُونَ	ج و ر	يُجَارُّ
ح ر م	يُحَرِّمُ	ح ب ب	يُجِبُّ
د د د	يُحَرِّمُونَ	د د د	يُجِنِّمُ
ح ز ن	يُحَرِّزُونَ	د د د	يُجَيِّبُونَ
د د د	يُحَرِّزُونَ	د د د	يَسْتَجِيبُونَ
د د د	يُحَرِّزُكَ	ح ب ر	يُجَبِّرُونَ
ح س ب	يُحْسِبُ	ح ب س	يُجَسِّسُ
د د د	يُحْسِنُ	ح ب ط	يُسَبِّطُ
د د د	يُحَاسِبُ	ح ج ج	يُحَاجُّونَ
د د د	يُحْتَسِبُوا	د د د	يُحَاجُّوكمُ
د د د	يُحْتَسِبُ	د د د	يَتَحَاجُّونَ
د د د	يُحْتَسِبُونَ	ح د ث	يُحِثُّ
ح س د	يُحْدِثُونَ	ح د د	يُجَادِدُ
ح س ر	يَسْتَحْصِرُونَ	د د د	يُجَادِدُونَ
ح س ن	يُحْسِنُونَ	ح ذ ر	يُحَذِّرُ
ح ش ر	يُحْشِرُ	د د د	يُحَذِّرُونَ
د د د	يُحْشِرُ	د د د	يُحَذِّرُكُمْ
د د د	يُحْشِرُوا	ح ر ب	يُجَارِبُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ل ل	فَيَجْلُوا	ح ش ر	يَحْشُرُونَ
د د د	يُجْلُوهُ	ح ض ر	يَحْضُرُونَ
ح م د	يُحْمَدُونَ	ح ض ض	يَحْضُضُ
ح م ل	يَحْمِلُ	ح ط م	يَحْمِلُكُمْ
د د د	يَحْمِلُونَ	ح ف ظ	يَحْفَظْنَ
د د د	يَحْمِلْنَهَا	د د د	يَحْفَظُوا
د د د	يَحْمِلُونَهَا	د د د	يَحْمِلُونَهَا
د د د	يَحْمِلُونَهَا	ح ف ي	يَحْكُمُكُمْ
ح و ي	يَحْمِي	ح ق ق	يَحْكُمُ
ح و ر	يَحْمُرُ	ح ك م	يَحْكُمُكُمْ
د د د	يَحْمُرُهُ	د د د	يَحْكُمَانِ
ح و ط	يَحْمِطُوا	د د د	يَحْكُمُونَ
د د د	يَحْمِطُونَ	د د د	يَحْكُمُوكَ
د د د	يَحْمِطُ	د د د	يَتَحَاكَمُوا
ح و ل	يَحْمُلُ	ح ل ف	يَحْمِلُونَ
ح ي ض	يَحْمِضُ	ح ل ل	يَحْمِلُ
ح ي ف	يَحْيِفُ	د د د	يَحْمِلَانِ
ح ي ق	يَحْيِي	د د د	يَحْمِلُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ ر ج	يَخْرُجَانِ	ح ي ي	يَحْيَا
د د د	يُخْرِجَنَّكَ	د د د	يُحْيِي
د د د	يَسْتَخْرِجَانِ	د د د	يُحْيِيكُمْ
خ ر ر	يَخْرُورَا	د د د	يُحْيِيْنَ
د د د	يَخْرُورُونَ	د د د	يُحْيِكَ
خ ر ص	يَخْرُصُونَ	د د د	يَسْتَحْيُونَ
خ ز ي	يَخْزِمُ	د د د	يَسْتَحْيِي
د د د	يَخْرِشُ	خ ب ط	يَبْخِطُهُ
د د د	يَخْرِبُهُ	خ ت م	يَخْتِمُ
د د د	يَخْرِبُهُمْ	خ د ع	يَخْدَعُوكَ
خ س ر	يَخْصِرُ	د د د	يَخْدَعُونَ
د د د	يَخْصِرُونَ	د د د	يَخْدَعُونَ
خ س ف	يَخْصِفُ	خ ذ ل	يَخْذُلُكُمْ
خ ش ي	يَخْشَى	خ ر ب	يَخْرِبُونَ
د د د	يَخْشَى	خ ر ج	يَخْرُجْنَ
د د د	يَخْشَاهَا	د د د	يَخْرُجُوا
د د د	يَخْشَوْنَ	د د د	يَخْرُجُونَ
خ ص ص	يَخْصَصُ	د د د	يَخْرِجُ



VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ل ف	بَسَّخَفَ	خ ص ف	يَخْصِفَانِ
د د د	بَسَّخَفَكُمْ	خ ص م	يَخْصِمُونَ
خ ل ق	يَخْلُقُ	د د د	يَخْصِمُونَ
د د د	يَخْلُقُوا	خ ط ف	يَخْطَفُ
د د د	يَخْلُقُونَ	د د د	يَبْخَلِفُكُمْ
خ ل و	بَخَلَّ	د د د	يَبْخَلِفُ
خ و ض	يَخْضُونَ	خ ف ت	يَبْخَافُونَ
د د د	يَخْضُونَ	خ ف ف	يَخْفَفُ
خ و ف	يَخَافُ	د د د	بَسَّخَفَكَ
د د د	يَخَافُهُ	خ ف ي	يَخْفَى
د د د	يَخَافُوا	د د د	يَخْفُونَ
د د د	يَخَافُونَ	د د د	يُخَفِّينَ
د د د	يُخَفِّفُ	د د د	بَسَّخَفُونَ
د د د	يُخَفِّفُونَكَ	خ ل د	يَخْلَدُ
خ و ن	يَخْتَلُونَ	خ ل ف	يَخْلِفُونَ
خ ي ر	يَخْتَارُ	د د د	يَخْلِفُهُ
د د د	يَخْتَارُونَ	د د د	يَبْخَلِفُوا
خ ي ل	يَخْلِلُ	د د د	يَخْلِفُونَ

ROOTS OF WORDS

Root	Word	Root	Word
د ع و	يَدْعُ	د ب ر	يَدْبِرُ
د د د	يَدْعَا	د د د	يَتَدَبَّرُونَ
د د د	يَدْعُوا	د د د	يَدْبِرُوا
د د د	يَدْعُونَ	د خ ل	يَدْخُلُونَ
د د د	يَدْعُوْنَ	د د د	يَدْخُلُهَا
د د د	يَدْعُوْنَ	د د د	يَدْخُلُ
د د د	يَدْعُوْنَ	د د د	يَدْخُلُهُ
د د د	يَدْعِي	د د د	يَدْخُلُ
د د د	يَدْعُونَ	د ر ا	يَدْرَأُ
د ف ع	يُدْفِعُ	د د د	يَدْرُونَ
د م ن	يُدْمِنُ	د ر س	يَدْرُسُونَهَا
د ي ن	يُدِينُونَ	د ر ك	يُدْرِكُكُمْ
د ب ح	يُدْبِحُونَ	د د د	يُدْرِكُهُ
د د د	يُدْبِحُ	د د د	يُدْرِكُ
د ر ا	يُدْرِكُكُمْ	د ر ي	يُدْرِيكَ
د ك ر	يُدْكِرُ	د س س	يُدْسُسُ
د د د	يُدْكِرُهُمْ	د ع ع	يُدْعُ
د د د	يُدْكِرُوا	د د د	يَدْعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ا ی	بَرَوَا	ذ ك ر	يَذْكُرُونَ
د د د	بَرَوَنَ	د د د	يَذْكُرُ
د د د	بُرَيْكُمُ	د د د	يَسْتَذْكُرُ
د د د	بِرَافِقُونَ	د د د	يَسْتَذْكُرُونَ
د د د	بُرَيْكُمُومُ	د د د	يَذْكُرُ
ر ب ص	بَرَبَصُ	د د د	يَذْكُرُونَ
د د د	بَرَبَصَنَ	ذ ه ب	يَذْهَبُ
د د د	بَرَبَصُونَ	د د د	يَذْهَبَا
ر ب و	بَرَوُوا	د د د	يَذْهَبُوا
د د د	بَرِي	د د د	يُذْهِبَنَ
ر ت ع	بَرَّعَ	د د د	يُذْهِبَنَّ
ر ج ع	بَرَّجِعُ	ذ و ق	يَذُوقُوا
د د د	بَرَّجِعُونَ	د د د	يَذُوقُونَ
د د د	بَرَّاجِعَا	د د د	يُذِيقَ
ر ج م	بَرَّجُمُومُ	ر ا ی	يَرَى
ر ج و	بَرَّجُو	د د د	يَرَى
د د د	بَرَّجُونَ	د د د	يَرَاكَ
ر ح م	بَرَّحِمُ	د د د	يَرَاهُ

ROOTS OF WORDS

Root	Word	Root	Word
ر ض و	رَضُونَكُمْ	ر ح م	رَحِمَكُمْ
د د د	رَضَوُهُ	د د د	رَحَنَّا
ر غ ب	رَغَبُ	ر د د	رَدُّكُمْ
د د د	رَغَبُوا	د د د	رَدُّ
ر ف ع	رَفَعُ	د د د	رَدُّونَ
ر ق ب	رَقِبُوا	د د د	رَدَّدُونِ
د د د	رَقِبُونَ	د د د	رَدَّدُ
د د د	رَقَبُ	د د د	رَدَّدُ
ر ك ب	رَكِبُونَ	ر ذ ق	رَذُّ
ر ك ض	رَكَضُونَ	د د د	رَذُّكُمْ
ر ك ع	رَكْعُونَ	د د د	رَذُّونَ
ر ك م	رَكَعَ	ر س ل	رَسَلُ
ر م ي	رَمِ	ر ش د	رَشَدُونَ
د د د	رَمَوْنَ	ر ض ع	رَضِعْنَ
ر ه ب	رَهَبُونَ	ر ض و	رَضُوا
ر ه ق	رَهَقُ	د د د	رَضَهُ
د د د	رَهَقَهَا	د د د	رَضَوَهُ
ر و د	رَدَّ	د د د	رَضَيْنَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ز ی د	يَزِدْكُمْ	ر و د	يُرْدَنَ
د د د	يَزِدْهُ	د د د	يُرِيدُ
د د د	يَزِيدُ	د د د	يُرِيدَانِ
د د د	يَزِيدُونَ	د د د	يُرِيدُوا
د د د	يَزِدَادَ	د د د	يُرِيدُونَ
ز ی غ	يَزِغُ	ر ی ب	يُرْتَابُ
د د د	يَزِيعُ	د د د	يُرْتَابُوا
ز ی ل	يَزَالُ	ز ج و	يُزْجِي
د د د	يَزَالُونَ	ز ح م	يُزْهِوْنَ
س ا ل	يَسْأَلُ	ز ف ف	يُزْفِقُونَ
د د د	يَسْأَلُكُمْ	ز ك و	يُزَكُّونَ
د د د	يَسْأَلُونَ	د د د	يُزَكِّي
د د د	يَسْأَلُونَ	د د د	يُزَكِّكُمْ
س ء م	يَسْأَلُ	د د د	يُزَكِّي
د د د	يَسْأَلُونَ	د د د	يُزَكِّي
س ب ب	يَقْسِبُوا	ز ن ی	وَلَا يَزْنُونَ
س ب ت	يَسْتَبِقُونَ	د د د	وَلَا يَزِينَنَ
س ب ح	يَسْبَحُونَ	ز و ج	يُزَوِّجُهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
س ر ف	بَسِرُوا	س ب ح	يَسْحَ
د د د	بَسِرَف	د د د	يَسْحَنَ
س ر ق	بَسِرَق	د د د	يَسْحُونَ
د د د	بَسِرْفَق	س ب ق	يَسْقُونَا
س ر و / ي	بَسِرَ	س ج د	يَسْجُدُ
س ط ر	يَسْطُرُونَ	د د د	يَسْجُدَانِ
س ط و	يَسْطُونَ	د د د	يَسْجُدُوا
س ع ي	يَسْعَى	د د د	يَسْجُدُونَ
د د د	يَسْعُونَ	س ج ر	يَسْجَرُونَ
س ف ك	يَسْفِكُ	س ج ن	يَسْجَنَ
س ق ي	يَسْقَى	س ح ب	يَسْحَبُونَ
د د د	يَسْقُونَ	س ح ت	فَيَسْحَبُكُمْ
د د د	يَسْقِينَ	س خ ر	يَسْخَرُ
س ك ن	يَسْكُنَ	د د د	يَسْخَرُونَ
س ل ب	يَسْلَبُهُمْ	د د د	يَسْخَرُونَ
س ل ط	يَسْلُطُ	س خ ط	يَسْخَطُونَ
س ل ك	يَسْلُكُ	س ر ر	يَسْرُونَ
د د د	يَسْلُكُهُ	س ر ع	يَسَارِعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س و ی	يَسْتَوِي	س ل ل	يَسْتَلُونَ
د د د	يَسْتَوِيَانِ	س ل م	يَسْتَلُوا
س ی ر	يَسْتَوُوا	د د د	يُسَلِّمُ
د د د	يُسَبِّحُكُمْ	د د د	يُسَلِّوْنَ
ش ر ب	يَشْرَبُ	س م ع	يَسْمَعُ
د د د	يَشْرَبُونَ	د د د	يَسْمَعُهَا
ش ر ح	يَشْرَحُ	د د د	يَسْمَعُوا
ش ر ك	يُشْرِكُ	د د د	يَسْمَعُونَ
د د د	يُشْرِكُونَ	د د د	يَسْتَمِيعُ
د د د	يُشْرِكِي	د د د	يَسْتَمِيعُونَ
ش ع ر	يَشْعُرُونَ	د د د	يَسْمَعُونَ
د د د	يُشْعِرُكُمْ	س م ن	يُسْمِنُ
د د د	يُشْعِرُونَ	س ن ه	يَسْنُوهُ
ش ف ع	يَشْفَعُونَ	س و غ	يُسَبِّحُهُ
د د د	فَيَشْفَعُوا	س و ق	يُسَاقِرُونَ
د د د	يَشْفَعُ	س و م	يُسَوِّمُهُمْ
ش ف ی	يَشْفِي	د د د	يُسَوِّمُونَكُمْ
د د د	يَشْفِيَنِ	س و ی	يَسْتَوُونَ

Root	Word	Root	Word
ص ح ب	يُصْحَبُونَ	ش ق ق	يَشْقُقُ
ص د د	يَصْدُونُ	د د د	يُشَاقُّ
د د د	يَصَدِّكَ	د د د	يُشَاقِقُ
د د د	يَصَدِّكُمْ	ش ق ق	يَشْقَى
ص د ر	يَصْدُرُ	ش ك ر	يَشْكُرُ
ص د ع	يَصَدِّعُونَ	د د د	يَشْكُرُونَ
ص د ف	يَصْدِفُونَ	ش ه د	يَشْهَدُ
ص د ق	يَصْدُقُ	د د د	يَشْهَدُونَ
د د د	يَصْدُقُونَ	ش ه و	يَشْهَوْنَ
د د د	يَصْدُقُوا	ش و ي	يَشْوِي
ص ر خ	يَسْتَصْرِخُ	ش ي ء	يَشَاءُ
د د د	يَصْطَرِّخُونَ	د د د	يَشَاوُونَ
ص ر ر	يُحِيرُ	د د د	يَشَأُ
د د د	يُحِيرُوا	ص ب ب	يُحِبُّ
د د د	يُحِيرُونَ	ص ب ح	يُحِبِّحُ
ص ر ف	يَصْرِفُ	د د د	يُحِبِّحُوا
د د د	يَصْرِفُهُ	ص ب ر	يَصْرِ
د د د	يَصْرِفُونَ	د د د	يَصْرِوْا



VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	يُصْبِأُ	ص ع د	يَصْعَدُ
د د د	يُصْبِنَا	د د د	يَصْعَدُ
ص و ر	يُصَوِّرُكُمْ	ص ع ق	يَصْمُقُونَ
ض ح ك	يَضْحَكُونَ	ص ف ا	يَضْطَلِقُ
ض ر ب	يَضْرِبُ	ص ل ب	يُضَلِّبُ
د د د	يَضْرِبْنَ	د د د	يُضَلِّوْا
د د د	يَضْرِبُونَ	ص ل ح	يُضْلِحُ
ض ر ر	يَضْرِبُ	د د د	يُضْلِحُونَ
د د د	يَضْرِكُ	د د د	يُضْلِحَا
د د د	يَضْرِكُكُمْ	ص ل و	يُضِلُّ
د د د	يَضْرِكُنَا	د د د	يُضِلُّوْا
د د د	يَضْرِكُوا	د د د	يُضِلُّونَ
د د د	يَضْرُونَ	و ص ل	بِضِلُونِ
د د د	يُضَارَّ	ص ن ع	يَصْنَعُ
ض ر ع	يَضْرَعُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرَعُونَ	ص م ر	يَصْرُ
ض ع ف	يَسْتَضِفُّ	ص و ب	يُضِيبُ
د د د	يَسْتَضِفُّونَ	د د د	يُضِيبُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ط ف ا	يُطْفِئُونَ	ض ع ف	يُضَاعِفُ
ط ل ب	يَطْلُبُ	د د د	يُضَاعِفُهَا
ط ل ق	يَتَطَلَّقُ	ض ل ل	يَضِلُّ
ط م ث	يَطْمِئِنُّ	د د د	يَضِلُّونَ
ط م ع	يَطْمَعُ	د د د	فَيُضِلُّكَ
د د د	يَطْمَعُونَ	د د د	يُضِلُّ
ط ه ر	يَطْهَرُونَ	د د د	يُضِلُّونَ
د د د	يُطَهِّرُ	ض ه ي ا	يُضَاهِئُونَ
د د د	يَتَطَهَّرُونَ	ض و ا	يُضَيِّقُ
د د د	يَتَطَهَّرُوا	ض ي ع	يُضَيِّقُ
ط و ع	يُطَاعُ	ض ي ف	يُضَيِّقُونَهَا
د د د	يُطِيعُ	ض ي ق	يَضِيقُ
د د د	يُطِيعُونَ	ط ب ع	يَطْبَعُ
د د د	يَسْتَطِيعُ	ط ع م	يَطْمَعُهُ
د د د	يَسْتَطِيعُ	د د د	يُطْمِئِنُّ
د د د	يَسْتَطِيعُونَ	د د د	يُطْمِئِنُّ
ط و ف	يَطْوِفُ	د د د	يُطْمِئِنُّونَ
د د د	يَطْوِفُونَ	ط غ و ا ي	يُطْفِئُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	يَعْبُدُ	ط و ف	جَلَّافٌ
د د د	يَعْبُدُونَ	د د د	يَعْلَوَفٌ
د د د	يَعْبُدُوا	ط و ق	يُطِيقِرُهُ
د د د	يَعْبُدُونَنِي	د د د	سَبَطَوْفُونٌ
ع ت ب	يَسْتَعْبِدُوا	ط ي ر	يَعْلِيَرٌ
د د د	يُسْتَعْبَدُونَ	د د د	يَعْلِيَرُوا
ع ج ب	يُعْجِبُ	ظ ل ل	فَيُظْلَلَنَّ
د د د	يُعْجِبُكَ	ظ ل م	يُظْلِمُ
ع ج ز	يُعْجِزُونَ	د د د	يُظْلِمُونَ
ع ج ل	يُعْجِلُ	د د د	يُظْلِمُهُم
د د د	يَسْتَعْجِلُ	ظ ن ن	يُظُنُّ
د د د	يَسْتَعْجِلُونَ	د د د	يُظُنُّونَ
ع د ل	يَعْدِلُونَ	ظ ه ر	يُظَاهِرُونَ
ع د و	يَعْدَدُ	د د د	يُظَاهِرُونَ
د د د	يَعْدُونَ	د د د	يُظَاهِرُوا
د د د	يَعْدُونَ	د د د	يُظَاهِرُ
ع ذ ب	يُعَذِّبُ	د د د	يُظَاهِرُوا
د د د	يُعَذِّبُنَا	ع ب د	يَعْبَأُ

ROOTS OF WORDS

Root	Word	Root	Word
ع ص م	بَعِثَ	ع ذ ب	بَعِثَ
ع ص ي	بَعِثَ	ع ذ ر	بَعِثَ
د د د	بَعِثَ	ع د ج	بَعِثَ
د د د	بَعِثَ	د د د	بَعِثَ
ع ض ض	بَعِثَ	ع ر ض	بَعِثَ
ع ط و	بَعِثَ	د د د	بَعِثَ
د د د	بَعِثَ	د د د	بَعِثَ
د د د	بَعِثَ	ع ر ف	بَعِثَ
ع ظ م	بَعِثَ	د د د	بَعِثَ
د د د	بَعِثَ	د د د	بَعِثَ
ع ف ف	بَعِثَ	د د د	بَعِثَ
ع ف و	بَعِثَ	د د د	بَعِثَ
د د د	بَعِثَ	ع د ب	بَعِثَ
د د د	بَعِثَ	ع د ل	بَعِثَ
ع ق ب	بَعِثَ	ع ش ا	بَعِثَ
ع ق ل	بَعِثَ	ع ص ر	بَعِثَ
د د د	بَعِثَ	ع ص م	بَعِثَ
ع ك ف	بَعِثَ	د د د	بَعِثَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع و ذ	يَعُوذُونَ	ع ل م	يَعْلَمُ
ع ي ي	يَعْنِي	• • •	سَيَعْلَمُ
غ د ر	يُعَادِرُ	• • •	يَعْلَمُونَ
غ ر ر	يَعْرِزُكَ	• • •	يَعْلَمُوا
• • •	يُعَزِّكَ	• • •	سَيَعْلَمُونَ
غ ر ق	يُعْرِقُكُمْ	• • •	يَعْلَمُكَ
غ ش ي	يُعْشَى	• • •	يُعْلَمَانِ
• • •	يُعْشَاءُ	• • •	يَعْلَمُونَ
• • •	يُعْشِيكُمْ	ع ل ن	يُعْلَمُونَ
• • •	يَسْتَعْشُونَ	ع م ر	يَعْمُرُ
غ ض ض	يَعْضُونَ	• • •	يَعْمُرُوا
• • •	يَعْضُوا	ع م ل	يَعْمَلُ
• • •	يَعْضَضْنَ	• • •	يَعْمَلُونَ
غ ف ر	يَعْفِرُ	ع م •	يَعْمَهُونَ
• • •	يَعْفِرُونَ	ع و د	يَعْوِدُوا
• • •	يَعْفِرُوا	• • •	يَعْوِدُونَ
• • •	يَسْفِرُ	• • •	يَعِيدُ
• • •	يَسْفِرُونَ	• • •	يَعِيدُنَا

ROOTS OF WORDS

Root	Word	Root	Word
غ و ص	يَعْمُرُونَ	غ ف ر	يَسْتَفِرُّونَ
غ و ي	يُعْرِيكُمْ	غ ل ب	يَغْلِبُ
غ ي ب	يَنْتَبِ	د د د	يَغْلِبُوا
غ ي ر	يَعْرِ	د د د	يَغْلِبُونَ
د د د	يَعْرِزُوا	د د د	يَسْتَغْلِبُونَ
د د د	يَنْغَرِ	غ ل ل	يَغْلُ
غ ي ظ	يَغْظُ	د د د	يَغْلُ
ف ت ح	يَفْتَحُ	غ ل ي	يَغْلُ
د د د	يَسْتَفْتَحُونَ	غ م ز	يَغْمَزُونَ
ف ت ر	يَفْتَرُ	غ ن ي	يَغْنُوا
د د د	يَفْتَرُونَ	د د د	يَغْنُ
ف ت ن	يَفْتَنُونَ	د د د	يَغْنِيَا
د د د	يَفْتَنُكُمْ	د د د	يَغْنِيهِ
د د د	يَفْتِنُكُمْ	د د د	يَغْنِي
د د د	يَفْتِنُونَكَ	د د د	يَغْنِيَكُمْ
ف ت ي	يَفْتِيَكُمْ	غ و ث	يَغْنُوا
د د د	يَسْتَفْتُونَكَ	د د د	يَسْتَغْنِيَانِ
ف ج ر	يَفْتَحِرُ	د د د	يَسْتَغْنِيُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف س د	بُفْسِدُ	ف ج ر	يُفَجِّرُونَهَا
د د د	بُفْسِدُونَ	ف د ي	بُفْسِدِي
ف س ق	بُفْسُقُونَ	ف ر ح	يُفْرَحُ
ف ص ل	بُفْصِلُ	د د د	يُفْرَحُوا
ف ض ض	يُفَضُّوا	د د د	يُفْرَحُونَ
ف ض ل	يُفَضِّلُ	ف ر ر	يُفِرُّ
ف ط ر	يُفْطَرُونَ	ف ر ط	يُفَرِّطُونَ
ف ع ل	يُفْعَلُوا	د د د	يُفَرِّطُ
د د د	يُفْعَلُ	ف ر ق	يُفَرِّقُونَ
د د د	يُفْعَلُونَ	د د د	يُفَرِّقُ
ف ق ه	يُفْقَهُوا	د د د	يُفَرِّقُوا
د د د	يُفْقَهُونَ	د د د	يُفَرِّقَا
ف ك ر	يُفَكِّرُوا	د د د	يُفَكِّرُونَ
د د د	يُفَكِّرُونَ	ف ر ي	يُفَكِّرِي
ف ل ح	يُفْلِحُ	د د د	يُفَكِّرُونَ
د د د	يُفْلِحُونَ	د د د	يُفَكِّرِينَ
ف ي ه	يُفَيِّدُو	ف ز ز	يُسْتَفِيدُ
ق ب ض	يُفِيضُ	ف س ح	يُفْسَحُ

ROOTS OF WORDS

Root	Word	Root	Word
ق ذ ف	بَذِفَ	ق ب ض	بَمِضَنَ
د د د	بَذَقُونَ	د د د	بَمِضُونَ
ق ر ا	بَذَرَاوَنَ	ق ب ل	مُبِغْلٌ
ق ر ب	بَذَرَبُوا	د د د	بَبْغَلٌ
ق ر ف	بَذَرَفَ	ق ت ر	بَذَرَرُوا
د د د	بَذَرَقُونَ	ق ت ل	بَبْغَلٌ
ق س م	بَسِمُونُ	د د د	بَبْغَلَنَ
د د د	بَسِمْ	د د د	بَبْغَلُوا
د د د	بَسِمَانِ	د د د	بَبْغَلُونَ
ق ص ر	بَصِرُونَ	د د د	بَبْغَلَانِ
ق ص ص	بَصُصٌ	د د د	بَبْغَلُوا
د د د	بَصُصُونَ	د د د	بَبْغَلُونَ
ق ض ض	بَضَضَ	د د د	بَبْغَلَانِ
ق ض ي	بَضِئِي	ق د ر	بَبْغِدُ
د د د	بَضِئُونَ	د د د	بَبْغِدُونَ
ق ط ع	بَطَطَعَ	ق د م	بَبْغَدُمُ
د د د	بَطَطَعُونَ	د د د	بَبْغَدَمَ
ق ل ب	بَلَبَّ	د د د	بَبْغَدِمُونَ



VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق و م	يَسْتَقِيمُ	ق ل ب	يَقْلِبُ
ك ب ت	يَكْسِبُ	د د د	يَقْلِبُوا
ك ب ر	يَكْبُرُ	د د د	يَقْلِبُونَ
د د د	يَكْبُرُوا	ق ل ل	يَقْلَبُكُمْ
د د د	يَكْبُرُونَ	ق ن ت	يَقْنُتُ
د د د	يَسْتَكْبِرُونَ	ق ن ط	يَقْنَطُ
د د د	يَسْتَكْبِرُ	د د د	يَسْتَقْلِبُونَ
ك ت ب	يَكْتَسِبُ	ق و ل	يَقْلُ
د د د	يَكْتَسِبُونَ	د د د	يَقُولُ
ك ت م	يَكْتُمُ	د د د	يَقُولَا
د د د	يَكْتُمْنَ	د د د	يَقُولُوا
د د د	يَكْتُمْنَهَا	د د د	يَقُولُونَ
ك ذ ب	يَكْذِبُونَ	ق و م	يَقُومُ
د د د	يَكْذِبُ	د د د	يَقُومَانِ
د د د	يَكْذِبُونَكَ	د د د	يَقُومُونَ
د د د	يَكْذِبُونَ	د د د	يَقُومَانِ
ك ر ه	يَكْرَهُونَ	د د د	يَقُومُوا
د د د	يَكْرَهُنَّ	د د د	يَقُومُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ك ل م	يَتَكَلَّمُونَ	ك س ب	يَكْسِبُونَ
ك ن ز	يَكْنُزُونَ	د د د	يَكْنِيبُ
ك و د	يَكَادُ	ك ش ف	يَكْشِفُ
د د د	يَكَادُونَ	ك ف ر	يَكْفُرُ
د د د	يَكْنُ	د د د	يَكْفُرُونَ
ك و ر	يَكْوَرُ	د د د	يَكْفُرُونَ
ك و ن	يَكُنْ	ك ف ف	يَكْفُفُ
د د د	يَكُنْ	د د د	يَكْفُفُوا
د د د	يَكُونُ	د د د	يَكْفُفُونَ
د د د	يَكُونُوا	ك ف ل	يَكْفُلُ
د د د	يَكُونُوا	د د د	يَكْفُلُونَ
د د د	يَكُونُونَ	ك ف ي	يَكْفِي
ك ي د	يَكِيدُوا	د د د	يَكْفِيكُمْ
د د د	يَكِيدُونَ	ك ل ا	يَكْلُمُونَ
ل ب ث	يَلْبَسُوا	ك ل ف	يَكْلَفُ
د د د	يَلْبَسُونَ	ك ل م	يَكْلَمُ
ل ب س	يَلْسُونَ	د د د	يَكْلَمُنَا
د د د	يَلْسُوا	د د د	يَكْلَمُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ل ق ي	يَلْقَى	ل ح د	يَلْحِذُونَ
د د د	يَلْقَى	ل ح ق	يَلْحَقُوا
د د د	يَلْقِيَانِ	ل ع ب	يَلْعَبُ
ل م ز	يَلِزُكَ	د د د	يَلْعَبُوا
د د د	يَلِزُونَ	د د د	يَلْعَبُونَ
ل ه ث	يَلْهَثُ	ل ع ن	يَلْعَنُ
ل ه و	يَلْهَمُ	د د د	يَلْعَنُهُمْ
ل و م	يَلَاوُمُونَ	ل ف ت	يَلْفُتُ
ل و ي	يَلْوِزُونَ	ل ف ظ	يَلْفِظُ
ل ي ت	يَلْنِكُمْ	ل ق ط	يَلْقِطُهُ
م ت ع	يَمْنَعُكُمْ	ل ق ي	يَلْقَى
د د د	يَمْنَعُونَ	د د د	يَلْقَوْنَ
د د د	يَمْنَعُوا	د د د	يَلْقَاهُ
د د د	يَمْنَعُونَ	د د د	يَلْقَوْنَهُ
م ح ص	يَمْحَصُ	د د د	يَلْقَاهَا
م ح ق	يَمْحَقُ	د د د	يَلْقَوْنَ
م ح و	يَمْحُ	د د د	يَلْأَقُوا
د د د	يَمْحُوا	د د د	يَلْقُوا

ROOTS OF WORDS

Root	Word	Root	Word
م ل ك	يَمْلِكُ	م د د	يَمْدُدُ
د د د	يَمْلِكُونُ	د د د	يَمْدُدُونَهُمْ
م ل ل	يُمِلُّ	د د د	يَمْدُدُكُمْ
م ن ع	يَمْنَعُونَ	م ر و	يَمْرُؤُونَ
م ن ن	يَمْنَعُ	م ر ي	يَمْرُؤُونَ
د د د	يَمْنَعُونَ	د د د	يُمَارُونَ
م ن ي	يَمْنَعُهُمْ	م س س	يَمْسُكُ
د د د	يَمْنَعُ	د د د	يَمْسِكُ
د د د	يَمْنَعُونَهُ	د د د	يَمْسِكُنَا
د د د	يَمْنَعُونَهُ	د د د	يَمْسِكُنَا
م ه د	يَهْدُونَ	م س ك	يَمْسُكُونَ
م و ت	يَهْوُتُ	د د د	يَمْلِكُ
د د د	يَهْوُتُوا	م ش ي	يَمْسِكُ
د د د	يَهْوُتُونَ	د د د	يَمْسُكُونَ
د د د	يَمِيتُ	م ط و	يَمْتَلِئُ
د د د	يَمِيتُهُ	م ك ث	يَمْلِكُ
م و ج	يَمْوجُ	م ك ر	يَمْكُرُ
م ي ز	يَمِيزُ	د د د	يَمْكُرُونَ

Root	Word	Root	Word
ن د ی	مِنَادِي	م ی ل	فَيَمْلُؤْنَ
د د د	مِنَادِيهِمْ	ن ا ی	يَنَازُونَ
د د د	مِنَادُونَ	ن ب ا	مِنْكَ
ن ذ ر	يُنذِرُ	د د د	مِنْكُمْ
د د د	يُنذِرُونَ	د د د	مِنَّا
د د د	يُنذِرُونَكُمْ	د د د	يُنْذِرُوا
ن ز ع	يُنْذِرُ	د د د	يَسْتَسْقُونَكَ
د د د	يُنْذِرُكَ	ن ب ت	مِنْكَ
ن ز غ	يُنْذِرُ	ن ب ط	يَسْتَسْقُونَ
د د د	يُنْذِرُكَ	ن ب ع	يَنْبُوعًا
ن ز ف	يُنْذِرُونَ	د د د	يَنْبِيعٍ
ن ز ل	يُنْذِرُ	ن ج و	يَنْجِي
د د د	يُنْذِرُ	د د د	يَنْجِيكُمْ
ن س خ	يَنْسَخُ	د د د	يَنْجِبُهُ
ن س ف	يَنْسِفُهَا	د د د	يَنْتَاجُونَ
ن س ل	يَنْسِلُونَ	ن ح ت	يَنْجُونَ
ن س ی	يَنْسِي	ن د ی	يُنَادُونَكَ
د د د	يُنْصِتُكَ	د د د	يُنَادِ

ROOTS OF WORDS

Root	Word	Root	Word
ن ظ ر	بَنْظَرُونَ	ن ش أ	بَنْشَأُ
ن ع ق	يَنْعِقُ	د د د	يَنْدَعِي
ن غ ض	يَنْضَوْنَ	ن ش ر	يَنْشُرُ
ن ف خ	يَنْفَخُ	د د د	يَنْشُرُونَ
ن ف و	يَنْفَدُ	ن ص ر	يَنْصُرُ
ن ف ر	يَنْفِرُوا	د د د	يَنْصُرَكْ
ن ف ح	يَنْفَحُ	د د د	يَنْصُرُنَا
د د د	يَنْفَعُكُمْ	د د د	يَنْصُرُنِي
د د د	يَنْفَعُنَا	د د د	يَنْصُرُونَ
د د د	يَنْفَعُونَكُمْ	د د د	يَنْصُرُونَكُمْ
ن ف ق	يَنْفِقُ	د د د	يَنْصُرُونَ
د د د	يَنْفِقُوا	د د د	يَنْصُرُونَهُمْ
د د د	يَنْفِقُونَ	ن ط ق	يَنْطِقُ
ن ف ي	يَنْفُوا	د د د	يَنْطِقُونَ
ن ق ذ	يَنْقِدُونَ	ن ظ ر	يَنْظُرُ
د د د	يَسْتَنْقِدُونَ	د د د	يَنْظُرُوا
ن ق ص	يَنْقُصُ	د د د	يَنْظُرُونَ
د د د	يَنْقُصُكُمْ	د د د	يَنْظُرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ه ي	يَتَأَمَّرُونَ	ن ق ض	يَتَقَضُونَ
ن و ب	يُنِيبُ	ن ق م	يَنْقِمُ
ن ي ل	يَسْأَلُ	ن ك ث	يَنْكُثُ
د د د	يَنَالُهُمْ	د د د	يَنْكُثُونَ
د د د	يَنَالُوا	ن ك ح	يَنْكِحُ
د د د	يَنَالُونَ	د د د	يَنْكِحْنَ
ط ب ه	يَنْبِطُ	د د د	يَنْكِحُنَّ
ج ر	يُهَاجِرُ	د د د	يَسْتَنْكِحُنَّ
د د د	يُهَاجِرُونَ	ن ك ر	يَنْكِرُ
ج ع	يَهْجَعُونَ	د د د	يَنْكِرُونَهَا
د د ي	يَهْدِي	ن ك ف	يَسْتَنْكِفُ
د د د	يَهْدِيهِ	ن ه ي	يَهْدِي
د د د	يَهْدُونَ	د د د	يَهْدِيكُمْ
د د د	يَهْدُونِ	د د د	يَهْدِيكُمْ
د د د	يَهْدِيهِ	د د د	يَهْدُونَ
د د د	يَهْدُوا	د د د	يَهْدُوا
د د د	يَهْدُونَ	د د د	يَهْدُوا
د د د	يَهْدِي	د د د	يَهْدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
و ج د	يَجِدُونَ	ه ر ع	يَهْرَعُونَ
ه ج ه	يُوجِبُهُ	ه ر ا	يَسْتَجِرُّونَ
و ح ي	يُوحِي	د د د	يَسْتَجِرُّونَ
د د د	يُوح	د د د	يَسْتَجِرُّونَ
د د د	يُوحِي	م د م	يَسْتَجِرُّونَ
و د د	يُودُّ	ه ل ك	يَسْتَجِرُّونَ
د د د	يُودُّونَ	د د د	يَسْتَجِرُّونَ
د د د	يُودُّونَ	د د د	يَسْتَجِرُّونَ
و ذ ر	وَيَذَرُكَ	ه و ن	يَسْتَجِرُّونَ
د د د	فَيَذَرُهَا	ه ي ا	يَسْتَجِرُّونَ
د د د	يَذَرُونَ	ه ي ج	يَسْتَجِرُّونَ
و ر ث	يَرِثُ	ه ي م	يَسْتَجِرُّونَ
د د د	يَرِثُنِ	و ب ق	يَسْتَجِرُّونَ
د د د	يَرِثُونَ	و ت ر	يَسْتَجِرُّونَ
د د د	يُورِثُ	و ث ق	يَسْتَجِرُّونَ
د د د	يُورِثُهَا	و ج د	يَسْتَجِرُّونَ
و ر ي	يُورِثُ	د د د	يَسْتَجِرُّونَ
د د د	يُورِثُ	د د د	يَسْتَجِرُّونَ



VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ع ظ	يَعْظُمُ	و ز ر	يَزِدُّونَ
د د د	يُوعِظُ	و ز ع	يُوزَعُونَ
د د د	يُوعِظُونَ	و س و س	يُوسَّسُ
و ع ي	يُوعُونَ	و ص ف	يَصِفُونَ
و ف ض	يُوفِضُونَ	و ص ل	يَصِلُ
و ف ق	يُوفِقُ	د د د	يَصِلُوا
و ف ي	يُوفِّيهِمْ	د د د	يَصِلُونَ
د د د	يُوفِّتُ	د د د	يُوصَلُ
د د د	يُوفِّى	و ص ي	يُوصِي
د د د	يُوفُونَ	د د د	يُوصِيكُمْ
د د د	يُوفِّى	د د د	يُوصِينَ
د د د	يُوفِّيَاكُمْ	و ض ع	يَضَعُ
د د د	يُوفِّيَانِ	د د د	يَضَعْنَ
د د د	يُوفِّوهُمْ	و ط ا	يَطْلُونَ
د د د	يُوفِّوْنَ	و ع د	يَعِدُ
د د د	يَسْتَوْفُونَ	د د د	يَعِدُّكُمْ
و ق د	يُوقِدُونَ	د د د	يُوعَدُونَ
د د د	يُوقِدُ	و ع ظ	يَعْظُمُ

ROOTS OF WORDS

Root	Word	Root	Word
و ل ی	بَوَلَّ	و ق ع	مَوَفِّعٌ
د د د	بَوَلَّ	و ق ی	مَوَنٌ
د د د	بَوَلَّوْا	د د د	مَبْنِيٌّ
د د د	بَوَلَّوْنَ	د د د	مَبْنِيٌّ
و م ب	يَهَبُ	د د د	مَبْنُونٌ
ی ا س	يَنَامُ	د د د	مَبْنِيٌّ
ی و م	يَوْمَعِدٍ	و ك ا	مَبْنِيٌّ
		و ك ل	مَبْنِيٌّ
		د د د	مَبْنِيٌّ
		و ل ج	مَبْنِيٌّ
		د د د	مَبْنِيٌّ
		و ل د	مَبْنِيٌّ
		د د د	مَبْنِيٌّ
		د د د	مَبْنِيٌّ
		و ل ی	مَبْنِيٌّ
		د د د	مَبْنِيٌّ
		د د د	مَبْنِيٌّ
		د د د	مَبْنِيٌّ
		د د د	مَبْنِيٌّ



# النون



ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	نَبِّعُ	ا ت ي	نَاتٍ
د د د	نَبِّعُكُمْ	د د د	نَاتِي
د د د	نَبِّعُهُمْ	د د د	نَاتِي
ت ر ك	نَبِّعُكَ	ا خ ذ	نَاتِي
ت ل و	نَبِّعُوكَ	ب ل و	نَبِّعُوكُمْ
ث ب ت	نَبِّعُوكَ	ا خ ر	نَبِّعُوكُمْ
ج ز ي	نَبِّعُوكَ	ا ك ل	نَبِّعُوكُمْ
د د د	نَبِّعُوكَ	ا م ن	نَبِّعُوكُمْ
د د د	نَبِّعُوكَ	ب د ل	نَبِّعُوكُمْ
ج ع ل	نَبِّعُوكَ	ب ر ا	نَبِّعُوكُمْ
د د د	نَبِّعُوكَ	د د د	نَبِّعُوكُمْ
ج و ب	نَبِّعُوكَ	ب ش ر	نَبِّعُوكُمْ
ج و ز	نَبِّعُوكَ	ب ط ش	نَبِّعُوكُمْ
ح ش ر	نَبِّعُوكَ	ب غ ي	نَبِّعُوكُمْ
د د د	نَبِّعُوكَ	د د د	نَبِّعُوكُمْ
ح ف ظ	نَبِّعُوكَ	ب ه ل	نَبِّعُوكُمْ
ح و ذ	نَبِّعُوكَ	ب و ه	نَبِّعُوكُمْ
ح ي ي	نَبِّعُوكَ	ب ي ن	نَبِّعُوكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ر ج	سَلَسَلَدِرِجَمٌ	ح ی ی	مُحِی
د ر ی	نَدْرِی	د د د	نَسْتَحِی
د ع و	نَدْعُ	خ ت م	نَحْنِمُ
د د د	سَدْعُ	خ ر ج	نَحْرِجُ
د د د	نَدْعُو	خ ر ق	نَحْرِقُ
د د د	نَدْعُوهُ	خ ز ی	نَحْزِی
د ل ل	نَدْلِكُمْ	خ س ف	نَحْصِفُ
د و ل	نَدَاوِلَهَا	خ ش ی	نَحْشِی
ذ ك ر	نَذْكُرْكَ	خ ط ف	نَحْطَفُ
ذ ل ل	نَذَلَا	خ ف ی	نَحْفِی
ذ ه ب	نَذْهَبُ	خ ل ف	نَحْلِفُهُ
ذ و ق	نَذْقُهُ	خ ل ق	نَحْلِقُكُمْ
د د د	نَذِيقُهُ	خ و ض	نَحْضُضُ
د د د	نَذِیْقُهُمْ	خ و ف	نَحْافُ
ر أ ی	رَأِی	د د د	نَحْوَیْهِمْ
د د د	رَأَاكَ	د خ ل	نَدْخِلَهَا
د د د	رَأَاهُ	د د د	نَدْخِلُكُمْ
د د د	رِی	د د د	نَدْخِلُهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْبَحُكَ	ر ا ي	رُبِّكَ
س ب ق	تَسْبِيحُ	د د د	رُبِّكَ
س ج د	تَسْجُدُ	د د د	رُبِّكَ
س خ ر	تَسْتَرْ	ر ب ص	تَرَبَّصْ
س ر ع	تَسَارِعُ	ر ب و	رُبِّكَ
س ق ط	تَسْقِطُ	ر د د	رَدَّ
س ق ي	تَسْقِي	ر ز ق	رَزَقَكَ
د د د	تَسْقِيكُمْ	د د د	رَزَقَهُمْ
د د د	تَسْقِيهِ	ر س ل	رُسُلُ
س ل خ	تَسْلُخُ	ر و د	رُودُ
س ل ك	تَسْلُكُ	د د د	سَرَادُودُ
س م ع	تَسْمَعُ	ز ي د	زِدَّ
س و ق	تَسْوِقُ	د د د	سَوِّدُ
س و ي	تَسْوِي	د د د	زَيَّدَكُمْ
د د د	تَسْوِيكُمْ	د د د	زَدَّادُ
س ي ر	تَسِيرُ	س ا ل	نَسَأَلَ
ش ر ح	تَشْرَحُ	د د د	نَسَأَلَ
ش ر ك	تَشْرِكُ	س ب ح	نَسَبُ



VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	نَفِدَ	ش ه د	نَشَدَ
ع ج ز	نَجَزَ	ش ي ه	نَشَأَ
ع د د	نَعَّدَ	د د د	نَفَا
ع ذ ب	نَعَذَ	ص ب ر	نَصَرَ
د د د	نَعَذَهُ	ص ر ف	نَصَرَ
ع ف و	نَفَثَ	ص و ب	نَصَبَ
ع ق ل	نَقَلَ	ض ر ب	نَضْرَبَا
ع ل م	نَسَلُ	ض ر ر	نَضْرَمُ
ع ل ن	نَعَلُ	ض ي ع	نَضِيعُ
ع م ر	نَعَرَ	ط ب ع	نَطَعَ
ع م ل	نَعَلُ	ط ع م	نَطِمْ
ع و د	نَعَدَ	د د د	نَطِمْكُمْ
د د د	نَعَدَ	ط م س	نَطِمْسَ
د د د	نَعَدَكُمْ	ط م ع	نَطِمْعَ
د د د	نَعَدُهَا	ط و ي	نَطَوَى
ع و ن	نَسَعَيْنِ	ظ ل ل	نَطَلَّ
غ د ر	نَعَادَ	ظ ن ن	نَطَنُ
غ ر ق	نَعَرَهُمْ	د د د	نَطَنُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ق ر ر	فَرَّ	غ ف ر	فَرَّ
ق ص ص	فَصَّ	ف ت ن	فَتَّ
د د د	فَضَّ	ف ر غ	فَرَّغَ
ق ع د	فَعَّدَ	ف ر ق	فَرَّقَ
ق ل ب	فَلَّبَ	ف ص ل	فَصَّلَ
ق و ل	فَوَّلَ	ف ض ل	فَضَّلَ
ق و م	فَوَّيْمَ	ف ع ل	فَعَّلَ
ق ي ض	فَيَّضَ	ف ق د	فَقَّ
ك ت ب	فَكَّبَ	ف ق ه	فَقَّهَ
د د د	فَكَّكَبَ	ق ب س	فَقَّسَ
ك ت م	فَكَّمَّ	ق ب ل	فَقَّلَ
ك ذ ب	فَكَّذَّبَ	ق ت ل	فَقَّتَلَ
ك س و	فَكَّسَمَا	د د د	فَقَّالَ
ك ف ر	فَكَّرَ	ق د ر	فَقَّدَرَ
ك ل ف	فَكَّلَفَ	ق د س	فَقَّدَسَ
ك ل م	فَكَّلَمَ	ق ذ ف	فَقَّذِفَ
د د د	فَكَّلَمَ	ق ر ا	فَقَّرَوَهُ
ك و ن	فَكَّنَ	د د د	فَقَّرَنَكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ذ ر	نَذَرُ	ك و ن	يَكُونُ
و ر ث	يَرِثُ	د د د	يَكُونُ
د د د	يُورِثُ	ك ي ل	يَكُونُ
و س م	سَلِمَ	ل ع ب	يَلْعَبُ
و ض ع	فَضَعَ	ل ع ن	يَلْعَنُ
و ع د	فَعَدَ	ل ق ي	يَلْقَى
و ف ي	تَوَفَّى	م ت ع	يَمُتُ
و ك ل	تَوَكَّلَ	م د د	يَمُتُ
و ل ي	وَلَّى	د د د	يَمُتُ
د د د	وَلَّى	م ل و	يَمُتُ
ي س ر	يَسِرُ	م ن ع	يَمْنَعُ
د د د	فَسَّيْرَهُ	م و ت	يَمُوتُ
		م ي ر	يَمُوتُ
		ن ب ا	يَنْبِئُ
		ه ل ك	يَهْلِكُ
		و ج د	يَجِدُ
		و ح ي	يُوحِي
		د د د	يُوحِي

السلام



ROOTS OF WORDS

Root	Word	Root	Word
ب ل و	لَيْتَنِي (كَمْ)	ا ك ل	لَا يَكُونُ
د د د	لَيْتَنِي	د د د	لَا يَكُونُ
ب و ء	لَيْتَنِي	ا م ن	لَا يَكُونُ
ب ي ت	لَيْتَنِي (هـ)	د د د	لَا يَكُونُ
ب ي ن	لَا يَكُونُ	د د د	لَا يَكُونُ
د د د	لَيْتَنِي	ب ت ك	لَا يَكُونُ
د د د	لَيْتَنِي	ب د ل	لَا يَكُونُ
د د د	لَيْتَنِي	ب د و	لَا يَكُونُ
د د د	لَيْتَنِي	ب ش ر	لَا يَكُونُ
د د د	لَيْتَنِي	ب ط هـ	لَا يَكُونُ
د د د	لَيْتَنِي	ب ع ث	لَا يَكُونُ
ب و ا	لَيْتَنِي	د د د	لَا يَكُونُ
ث ب ت	لَيْتَنِي	ب ك ي	لَا يَكُونُ
ج د ل	لَيْتَنِي	ب ل غ	لَا يَكُونُ
ج ز ي	لَيْتَنِي	ب ل و	لَا يَكُونُ
د د د	لَيْتَنِي	د د د	لَا يَكُونُ
ج ع ل	لَيْتَنِي	د د د	لَا يَكُونُ
د د د	لَيْتَنِي	د د د	لَا يَكُونُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ل	لِيَحْمِلُنَّ	ج ع ل	لِنَحْمَلَهُ
د د د	لِيَحْمِلُوا	د د د	لِمَا عَلَوْنَ
ح ن ك	لَا حَتِّكَنَّ	ج م ع	لِيَجْمَعَنَّكُمْ
ح ي ي	لِنُحْيِي	ح ب ط	لِيَحْبِطَنَّ
د د د	لِنُحْيِيَهُ	ح ج ب	لِحُجُوبِنَ
د د د	لِحَبَانِ	ح ر ق	لِنُحَرِّقَهُ
خ ر ج	لِنُحْرِجَنَّا	ح ز ن	لِيَحْزَنَ
د د د	لِنُحْرِجَنَّا	د د د	لِيَحْزُنُنِي
د د د	لِنُحْرِجُوا	ح س ن	لِلْمُحْسِنَاتِ
د د د	لِنُحْرِجَكُمْ	ح ش ر	لِنُحْشِرَهُمْ
خ ز ي	لِيُحْزِي	ح ص ن	لِنُحْصِنَكُمْ
خ س ر	لِحَايِرُونَ	ح ض ر	لِنُحْضِرَهُمْ
خ ف ي	لِيَسْتَخْفُوا	ح ك م	لِيَتَحَكَّمْ
خ ل ف	لِيَسْتَخْلِفَهُمْ	د د د	لِيُحْكِمَهُمْ
د ح ض	لِيُدْحِضُوا	ح ل ف	لِيَحْلِفَنَّ
د خ ل	لَنُدْخِلَنَّ	ح ل ل	لِأَجَلٍ
د د د	لِيُدْخِلُوا	ح م ل	لِنُحْمِلَ
د د د	لَا دُخْلَكُمْ	د د د	لِنُحْمِلَهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج م	لَا رَحِمَكَ	د خ ل	لَنْدَحِلَهُمْ
د د د	لَنْزُجَنِّكُمْ	د ی ن	لَمَدِينُونَ
د د د	لَرَأَدُوكَ	ذ ب ح	لَا ذِئْبَهُ
د د د	لَمَزِدُّوْهُنَّ	ذ ك ر	لَيَذْكُرُوا
ر د ی	لَتُرْدِيْنِ	ذ و ق	لَذَالِقُوا / الْمَذَابِ
ر ز ق	لَيَرْزُقُهُمْ	د د د	لَا ذِفَاكَ
د د د	لِرِزْقَانَا	د د د	فَلْيَذِيقَنَّ
ر س ل	لَتُرْسِلَنَّ	د د د	لَيَذِيقَهُمْ
د د د	لَمُرْسَلُونَ	د د د	لَيَذِيقَكُمْ
ر ض و	لَيَرْضَوْهُ	د د د	لَيَذُوقُ
د د د	لَيَرْضَوْكُمْ	ر ا ی	رَأَيْتُهُ
ر ق ی	لِرُقْبِكَ	د د د	لَتَرَوْنَ
د د د	فَلْيَرْقُبُوا	د د د	لَرَأَاهَا
ر ك ب	لَتَرْكَبَنَّ	د د د	لَيُرِيَهُ
د د د	لَتَرْكَبُوا	د د د	لَيُرِيَكُمْ
ز ل ق	لَيَرْلِقُونَكَ	د د د	لَيُرِيَهُمَا
ز و ل	لَتَزُولَ	د د د	لَيُرُوا
ز ی د	لَا زِيدَنَّكُمْ	ر ج م	رَجَمَكَ



Root	Word	Root	Word
س ل ك	يَسْلُكُوا	ز ي د	لِيَزِدُّوْا
س ل م	يَسْلِمُ	د د د	لِيَزِيدَنَّ
س م ع	لَتَسْمَعَنَّ	ز ي ن	لَاذِيْنَ
س م و	لَيَسْمُوْنَ	س ا ل	لَتَسْأَلَنَّ
س ن ن	لَيَسْتَبَا	د د د	وَلَيَسْأَلُوْا
س و ه	لَيَسُوْهُوْا	د د د	لَتَسْأَلَنَّ
س و ي	لَيَسْتَوُوْا	د د د	لَيَنْسَاءَلُوْا
ش ر ب	لِلشَّارِبِيْنَ	س ج د	لَا يَجِدَ
ش ر ذ م	لَيَرْزُقُهُ	س ج ن	لَيَسْجُنَّهُ
ش ر ك	لِشْرَكَائِهِ	د د د	لَيَسْجَنَنَّ
ش ق ي	لَيَشْفَى	س ح ر	لَيَسْخَرَنَا
ش ه د	لَيَشْهَدُوْا	س ر ق	لَسَارِقُوْنَ
ش و ب	لَشَوْبًا	س ف ع	لَتَسْفَعَا
ش و ي	لِلشَّوْىِ	س ق ي	لَا تَقِيْنَامُ
ص ب ح	لَيَصْبِحَنَّ	س ك ن	لَيَسْكُنُوْا
ص ب ر	لَتَصْبِرَنَّ	د د د	لَيَسْكُنَنَّ
ص د د	لَيَصُدُّوْا	د د د	لَتَسْكُتَنَّ
د د د	لَيَصُدُّوْهُمْ	س ل ط	لَسَلَطَهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ط و ف	وَلَبَّوْهُ	ص د ق	لَصَادِقُونَ
د د د	لِلْمَالِغِينَ	د د د	لَصَدَقَنَ
ظ ن ن	لَا ظَنُّكَ	ص ر ف	لِنَصْرِفَ
د د د	لَا ظُنُّهُ	ص ر م	لِنَصْرِمَهَا
ظ ه ر	لِيُظْهِرَهُ	ص غ أ	لِنُصْفِي
ع ب د	لِيَعْبُدُونِ	ص ف ح	وَلِنُصَفِّحُوا
د د د	لِلْعَيْدِ	ص ل ب	لَأَصْلَبَنَّكُمْ
ع د ل	لِأَعْدِلَ	ص ن ع	لِنُصْنَعِ
ع د و	لِيَتَعَدَّوْا	ص و م	فَلْيَصْنَعْهُ
ع ذ ب	لَعَذَابَنَا	ض ح ك	فَلْيَضْحَكُوا
د د د	لَعَذَابِهِمْ	ض ر ب	وَلِيَضْرِبَنَّ
د د د	لِأَعَذَّبْنَاهُ	ض ل ل	لِيُضِلَّنَا
ع ر ف	فَلْيَعْرِفَهُمْ	د د د	لِيُضِلُّوْا
د د د	لِيَتَعَارَفُوا	د د د	لَأُضِلَّهُمْ
د د د	لَتَعْرِفَهُمْ	ض ي ق	لِنُضَيِّقُوا
ع ز ل	لَمُفْرَوُونَ	ط ل ع	لِيُطْلِمَكُمْ
ع س ر	لِلْعُسْرِىِ	ط م ن	لِيُطْمِنَنَّ
ع ف ف	فَلْيَسْتَغْفِرْ	ط ه ر	لِيُطَهِّرَكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
غ ي ظ	لَعَاظِلُونَ	ع ف و	وَلْيَقْتُلُوا
ف ت ن	لَيْفِيَانِهِ	ع ل م	لَعَلَّيْهُ
ف ج ر	لَيْفَجْرٌ	، ، ،	لَعَلَّنْ
ف د ي	لَاَقْدُوا	، ، ،	لَعَلَّنْ
، ، ،	لَيْفَتْدُوا	، ، ،	لَيْعَلْ
ف ر ح	فَلْيَفْرَحُوا	، ، ،	لَيْعَلْهُ
ف ر ي	لَيْفَرِي	ع ل و ي	لَعَلَّنْ
ف ز ز	لَيْسْفِرُونَكَ	، ، ،	لَعَاكَ
ف س د	لَفَسَدًا	ع م ر	لَعْمُوكَ
، ، ،	لَنْفُسِدَنَّ	ع و د	لَعَادُوا
، ، ،	لَنْفُسِدَ	، ، ،	لَعُودُونَ
، ، ،	لَيْفُسِدُوا	غ ر ق	لَيُفْرَقَ
ف ق ه	لَيَنْفَقُوا	غ ر م	لَمُفْرَمُونَ
ق ت ل	لَاَقْتُلَكَ	غ ر و	لَنْفَرِيكَ
، ، ،	لَاَقْتُلَكَ	غ ف ر	لَاَسْتَفِيرَنَّ
ق ر ا	لَيَقْرَأْ	غ ل ب	لَاَعْلَبَنَّ
ق ر ب	لَيَقْرَبُونَا	غ و ي	لَاَعُوبِيَهُمْ
ق ر ف	وَلْيَقْرِفُوا	غ ي ر	فَلْيَقْرِفَنَّ

ROOTS OF WORDS

Root	Word	Root	Word
ك ي د	لَا كِيدَنَّ	ق ص ص	فَلْيَقْصِرَنَّ
ل ح ي	لِحْيَتِهِ	ق ض ي	لَيَقْبِضْ
ل ط ف	وَلْيَتَلَطَّفْ	د د د	لَيَقْبِضُوا
ل ف ت	لَيَلْفِتَا	ق ط ع	لَا تَطْمَنَّ
ل ق ي	لَتَلْقَى	ق ع د	لَا تَقْدَنَّ
د د د	فَلْيَلْقِهِ	ق و ل	لَيَقُولَنَّ
م س خ	لَسَخَانِمَ	د د د	لَيَقُولَنَّ
م س س	لَيَمْسَنَّ	ق و م	لَيَقْرِمَكَا
د د د	لَيَمْسَكُنَّ	ك ب ر	لَيَكْبُرُوا
م س ك	لَا مَسْكَنَ	ك ت م	لَيَكْتُمُونَ
م ك ر	لَيَكْمُرُوا	ك ف ر	لَا كُفْرَنَّ
م ل ا	لَا مَلَانَّ	د د د	لَيَكْفُرَنَّ
م ل ل	وَلْيَمْلَأَنَّ	ك م ل	لَيَكْمُلُوا
م ن ي	وَلَا مَنِيهِمْ	ك ن د	لَيَكْنُودَ
ن ب ا	فَلْيَنْبِئَنَّ	ك و ن	لَا كُونَنَّ
د د د	لَيَنْفُوكَ	د د د	لَيَكُونَنَّ
ن ب ذ	لَيَبْذُرَنَّ	د د د	لَيَكُونُوا
ن ب ذ	لَيَبْذُرَنَّ	د د د	لَيَكُونَنَّ
ن ج و	لَيَنْجِبَنَّ	ك ي ●	لَيَكْبَلَا

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Root	Word	Root	Word
و س ع	لَا تُؤْمِنُونَ	ن ذ ر	لَا تُؤْمِنُونَ
و س م	لَا تُؤْمِنُونَ	ن ز ر	لَا تُؤْمِنُونَ
و ض ع	لَا تُؤْمِنُونَ	ن ر ف	لَا تُؤْمِنُونَ
و ط ا	لَا تُؤْمِنُونَ	ن ص ر	لَا تُؤْمِنُونَ
و ف ي	لَا تُؤْمِنُونَ	ن د د	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	ن ظ ر	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	ن ع م	لَا تُؤْمِنُونَ
و ق ت	لَا تُؤْمِنُونَ	ن ف س	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	ن ك ب	لَا تُؤْمِنُونَ
و ق ع	لَا تُؤْمِنُونَ	ن و ا	لَا تُؤْمِنُونَ
و ق ي	لَا تُؤْمِنُونَ	م د م	لَا تُؤْمِنُونَ
و ل ي	لَا تُؤْمِنُونَ	م د ي	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	د د د	لَا تُؤْمِنُونَ
و ه ب	لَا تُؤْمِنُونَ	ل ك	لَا تُؤْمِنُونَ
ي ق ن	لَا تُؤْمِنُونَ	د د د	لَا تُؤْمِنُونَ
ا ت ي	لَا تُؤْمِنُونَ	و ج د	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	د د د	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	و ح ي	لَا تُؤْمِنُونَ
د د د	لَا تُؤْمِنُونَ	و ذ ر	لَا تُؤْمِنُونَ

# الميم

## ROOTS OF WORDS

Root	Word	Root	Word
أ م ن	مُؤَيَّنُونَ	أ ت ي	مَاتِيَا
د د د	مُؤَيَّنِينَ	د د د	الْمُؤَيَّنُونَ
د د د	مُؤَيِّنَةً	أ ج ل	مُؤَجَّلًا
د د د	مُؤَيِّنَاتُ	أ خ ذ	مُتَّحِدَةً
أ ن س	مُسْتَأْنِسِينَ	د د د	مُتَّحِدِينَ
أ و ي	مَاتَبُ / مَاتَابَا	د د د	مُتَّحِدَاتٍ
أ و ب	مَأْوَى / مَأْوَاكُمْ	أ خ ر	الْمُتَّحِرِينَ
د د د	مَأْوَاهُ / مَأْوَاهُمْ	أ ذ ن	مُؤَدَّنٌ
ب ث ث	الْمَثْبُوثُ	أ ر ب	مَارِبٌ
د د د	مَبْنُوءَةٌ	أ و ص د	مُؤَصَّدَةٌ
د د د	مُنْبَتَا	أ ف ك	مُؤْتَفِكَاتُ
ب د و	مُبْدِيهِ (هـ)	د د د	الْمُؤْتَفِكَةَ
ب ر أ	مَبْرَءُونَ	أ ك ل	مَأْكُولٍ
ب ر ك	مُبَارَكٌ	أ ل ف	الْمُؤَلَّفُ
د د د	مُبَارَكُو	أ م ن	مَامِنٌ (هـ)
ب س ط	مَبْسُوطَانِ	د د د	مَأْمُونٍ
ب ش ر	مُبَشِّرًا	د د د	الْمُؤْمِنُ
د د د	مُبَشِّرِينَ	د د د	مُؤْمِنًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب ي ن	مِين	ب ش ر	مُنْتَشِرَةٌ
د د د	مِينَكْ	ب ص ر	مُبْصِرَةٌ
د د د	مِينَات	د د د	مُبْصِرًا
د د د	مِينَا	د د د	مُبْصِرُونَ
ر ب ت	مَبْرُوءٌ	د د د	مُسْتَبْصِرِينَ
ت ب ع	مَتَابَعِينَ	ب ط ل	مُطْلُونَ
د د د	مَبْعُوثُونَ	ب ع ث	مَبْعُوثُونَ
ت ب ر	مَرْبُوعٌ	د د د	مَبْعُوثِينَ
ت م م	مَمِيمٌ	ب ع د	مَبْعُودُونَ
ث ب ر	مَبْرُورًا	ب ل س	مَبْلُوسُونَ
ث ق ل	مُثَقَّلَةٌ	د د د	مَبْلِسِينَ
د د د	مُثَقَّلُونَ	ب ل غ	مَبْلَغٌ / مَبْلَغُهُمْ
د د د	مُثْقَلٌ	ب ل و	مَبْلُوكٌ
ث ن ي	مُنَى	د د د	مَبْتَلِينَ
د د د	مَنَانِي	ب ن ي	مَبْتَنَةٌ
ج ذ ذ	مَجْدُودٌ	ب و ع	مُبَوَّأٌ
ج ر م	الْمَجْرِمُ	ب ي ن	الْمَيْنُ
د د د	مَجْرُمُونَ	د د د	الْمُسْقِينُ

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ب	الْمَحْرَابُ	ج ر م	مَجْرِمِينَ
د د د	مَحَارِبُ	د د د	مَجْرِمِينَ
ح ر ر	مَحْرَرًا	ج ل س	الْمَجَالِسُ
ح ر ف	مَتَحَرَّفًا	ج م ع	بِمَجْمُوعٍ
ح ر م	الْمَحْرُومُ	د د د	الْمَجْمُوعُونَ
د د د	الْمَحْرُومُونَ	د د د	بِمَجْمُوعٍ
د د د	مَحْرَمٌ	د د د	بِمَجْمُوعٍ
ح س ر	مَحْشُورًا	ج ن ف	مُنَجَّاتٍ
ح س ن	مُحْسِنٌ	ج ن ن	بِمَجْنُونٍ
د د د	مُحْسِنُونَ	ج د د	الْمُجَاهِدُونَ
د د د	مُحْسِنِينَ	د د د	الْمُجَاهِدِينَ
ح ش ر	مَحْشُورَةً	ج و ب	مُجِيبٌ
ح ص ن	مُحَصَّنٌ	د د د	الْمُجِيبُونَ
د د د	مُحَصِّنِينَ	ج و ر	مُنَجَّاتٍ
د د د	مُحَصِّنَاتٍ	ح ب ب	مَحَبَّةٌ
ح ض ر	مُحَضَّرًا	ح ج ر	مَحْجُورًا
د د د	مُحَضَّرُونَ	ح د ث	مُحَدِّثٌ
د د د	الْمُحَضَّرِينَ	ح ذ ر	مُحَذَّورًا



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Root	Word	Root	Word
خ ت م	مُحْتَمِلٌ	ح ض ر	مُحْتَضِرٌ
خ ذ ل	مُحْتَذِرٌ	ح ظ ر	مُحْتَذِرٌ
خ ر ج	مُخْرِجٌ	د د د	الْمُخْطِرُ
د د د	مُخْرِجٌ	ح ف ظ	مُحْفَظٌ
د د د	مُخْرِجُونَ	ح ك م	مُحْكَمٌ
د د د	مُخْرِجِينَ	د د د	مُحْكَمَاتٌ
د د د	الْمُخْرِجِينَ	ح ل ق	مُحْلَقِينَ
خ ز ي	مُخْزِي الْكَافِرِينَ	ح ل ل	مُحْلٍ
خ س ر	الْمُخْصِرِينَ	د د د	مَحَلَّةٌ
خ ض د	مُخْضَوْدٌ	ح م د	مُحْمُودٌ
خ ض ر	مُخْضَرَةٌ	ح و ز	مُتَحَدِّدٌ
خ ف ي	مُتَخَفٍ	ح و ط	مُحِيطٌ
خ ل د	مُخْلَدُونَ	د د د	مُحِيطًا
خ ل ص	مُخْلَصًا	ح ي ص	مُحْيِصٌ
د د د	مُخْلَصُونَ	ح ي ض	الْمُحْيِضُ
د د د	مُخْلَصِينَ	ح ي ي	مُحْيَاةٌ
خ ل ف	مُخْلِفٌ	د د د	مُحْيَاةٌ
د د د	الْمُخْلِفُونَ	خ ب ت	الْمُخْبِتِينَ

ROOTS OF WORDS

Root	Word	Root	Word
د ه م	مُدْهَامَتَانِ	خ ل ف	مُخْتَلِفٌ
د ي ن	مَدِينَتَيْنِ	د د د	مُخْتَلِفُونَ
م ع م	مَدُونًا	د د د	مُخْتَلِفِينَ
ذ ب ذ ب	مُدَبِّحَتَيْنِ	د د د	مُسْتَحْلِفِينَ
ذ ع ن	مُدْعِيَتَيْنِ	خ ل ق	مُخْلَقَةٌ
ذ ك ر	مَذْكُورًا	خ م ص	مُخْمَصَةٌ
د د د	مَذْكُورٌ	خ ن ق	الْمُخْتَفِئَةُ
د د د	مَذْكِرٌ	خ ي ل	مُخْتَالٍ/مُخْتَالًا
ذ م م	مُدْمُومٌ/مَأْمُومٌ	د ب ر	الْمُدْبِرَاتِ
ر ب ص	مَرَبِّصٌ	د د د	مُدْبِرًا
د د د	مَرَبِّصُونَ	د د د	مُدْبِرِينَ
د د د	الْمُرَبِّصِينَ	د ث ر	الْمُدْتَرِكُ
ر ج ع	مَرْجُومٌ	د ح ر	مُدْحُورًا
د د د	مَرْجُومٌ	د ح ض	الْمُدْحَضِينَ
ر ج ف	الْمُرْجُفُونَ	د خ ل	مُدْخَلٌ
ر ج م	الْمَرْجُومِينَ	د د د	مُدْخَلًا
ر ج و	مَرْجُورًا	د ر ر	مِدْرَارًا
د د د	مُرْجُونَ	د ر ك	مُدْرَكُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ض و	مَرَضَاءِ	ر ح م	بِالْمَرْحَةِ
ر د د	مَرَضَانِ	ر د د	مَرَدَّ
ر د د	مَرَضِيًّا	ر د د	مَرَدًّا
ر ع ي	الْمَرْعَى	ر د د	مَرْدُودٍ
ر د د	مَرَعَاهَا	ر د ف	مُرْدِفِينَ
ر غ م	مُرَاعَاهَا	ر س ل	مُرْسِلٍ
ر ف د	الْمُرْفُودُ	ر د د	مُرْسِلُونَ (النَّاقَةُ)
ر ف ع	الْمَرْفُوعُ	ر د د	مُرْسِلِينَ
ر د د	مَرْفُوعَةٍ	ر د د	مُرْسِلَةً
ر ف ق	مِرْقَا	ر د د	الْمُرْسَلُونَ
ر د د	الْمَرَاقِي	ر د د	الْمُرْسَلَاتِ
ر د د	مِرْقَقًا	ر س و	مُرْسَاهَا
ر ق ب	مُرْقِبُونَ	ر ش د	مُرْشِدًا
ر ق د	مَرْقِدَانَا	ر ص د	مَرْصِدٍ
ر ق م	مَرْقُومٌ	ر د د	الْمُرْصَادِ
ر ك ب	مُرَكَّبًا	ر ص ص	مَرْصُوصٌ
ر ك م	مَرْكُومٌ	ر ض ع	مَرْضَعَةٍ
ر ي ب	مُرْتَابٌ	ر د د	الْمُرَاضِعِ

ROOTS OF WORDS

Root	Word	Root	Word
س ح ر	المُسَحَّرِينَ	ر ي ب	مُرَبِّبٌ
س خ ر	المُسَخَّر	ز ج ر	مُرْدَجِرٌ
د د د	مُسَخَّرَات	ز ج و	مُرْجَاةٌ
س ر ر	مُسْرُورًا	ز ح ز ح	يُمْرَحِرُهُ
س ر ف	مُسْرِفٌ	ز م ل	الزَّمْلُ
د د د	مُسْرِقُونَ	ز ي د	مَزِيدٌ
د د د	مُسْرِقِينَ	س ا ل	مَسْوُلًا
س ط ر	مَسْطُورٌ	د د د	مَسْوُولُونَ
د د د	مَسْطَرٌ	س ب ح	المُسَبِّحُونَ
س غ ب	مَسْبِغَةٌ	د د د	المُسَبِّحِينَ
س ف ح	مَسْفُوحًا	س ب ق	مَسْبُوقِينَ
د د د	مَسَالِحِينَ	س ت ر	مَسْرُورًا
د د د	مَسَالِحَات	س ج د	مَسْجِدٌ
س ف ر	مُسْفِرَةٌ	د د د	مَسَاجِدُ
س ك ب	مَسْكُوبٌ	س ج ر	المَسْجُورِ
س ك ن	مَسْكُونَةٌ	س ج ن	المَسْجُورِينَ
د د د	مَسْكِينِهِمْ	س ح ر	مَسْحُورًا
د د د	مَسَاكِينُ	د د د	مَسْحُورُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ش ع م	الْمَشَامَةُ	س ك ن	الْمَشْكَةُ
ش ب هـ	مُشْنِبًا	د د د	مُسْكِبٌ
د د د	مُشَابِهٌ	د د د	مَسَاكِينُ
د د د	مُتَشَابِهَاتٌ	س ل م	مُسْلَةٌ
ش ح ن	الْمُشْعُونُ	د د د	مُسْلِيًا
ش ر ب	مَشْرَبُهُمْ	د د د	مُسْلِينَ
د د د	مَشَارِبُ	د د د	مُسْلِمَاتٍ
ش ر ق	الْمَشْرِقُ	د د د	مُسْتَلِيمُونَ
د د د	الْمَشْرِقَيْنِ	س م ع	مُسْمِجٌ
د د د	مَشَارِقِي	د د د	مُسْتَمِمْ
د د د	مُشْرِقِينَ	د د د	مُسْتَمِيمُونَ
ش ر ك	مُشْرِكٌ	س م و	مُسَيِّ
د د د	مُشْرِكُونَ	س ن ن	مُسْتَوْنِ
د د د	مُشْرِكِينَ	س و هـ	الْمُسَيِّ
د د د	مُشْرِكَةٍ	س و د	مُسَوِّدًا
د د د	الْمُشْرَكَاتِ	د د د	مُسَوِّدَةً
د د د	مُفْتَرِكُونَ	س ر م	مُسَوِّمِينَ
ش ع ر	الْمُشْعِرَ	د د د	مُسَوِّمَةً

Root	Word	Root	Word
ص ر خ	بِمَصْرِحِكُمْ	ش ف ق	مُشْفِقُونَ
د د د	بِمَصْرِحِيَّ	د د د	مُشْفِقِينَ
ص ر ف	مَصْرِفًا	ش ك ر	مَشْكُورًا
د د د	مَصْرُوفًا	ش ك س	مُتَشَاكِمُونَ
ص ف ر	مُصَفَّرًا	ش ك و	كِفَاةً
ص ف ف	مُضَفَّوَةٌ	ش ه د	مَشْهَدٌ
ص ف و	مُصَوِّئًا	د د د	مَشْهُودٌ
د د د	الْمُصَلِّئُ	ش ي د	مَشِيدٌ
ص ل ح	الْمُصْلِح	د د د	مُشَبِّدٌ
د د د	مُصْلِحُونَ	ص ب ح	مُضِيحِينَ
د د د	الْمُصْلِحِينَ	د د د	مِضْبَاحٌ
ص ل و	مُصَلِّ	د د د	بِمَصَابِيحَ
د د د	الْمُصَلِّينَ	ص د ع	مُتَصَدِّعًا
ص ن ع	مَصَانِعَ	ص د ق	مُصَدِّقٌ
ص و ب	مُصِيبًا	د د د	الْمُتَصَدِّقِينَ
د د د	مُصِيبَةٌ	د د د	الْمُتَصَدِّقِينَ
ص و ر	الْمُصَوِّرُ	د د د	الْمُتَصَدِّقَاتِ
ص ي ر	الْمَصِيدُ	د د د	الْمُتَصَدِّقَاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط م ن	مُطَهَّرِينَ	ص ي ر	مَصِيرَكُمْ
ط ه ر	مُطَهَّرَةً	ض ج ع	الْمَضَاجِعِ
ط ط ط	الْمُطَهَّرُونَ	ط ط ط	مَضَاجِعِهِمْ
ط ط ط	الْمُطَهَّرِينَ	ض ر ر	الْمُضْطَرَّ
ط ط ط	الْمُطَهَّرِينَ	ط ط ط	مُضَارًّا
ط و ع	مُطَاعٍ	ض ع ف	مُسْتَضْفُونَ
ط ط ط	الْمُطَوِّعِينَ	ط ط ط	مُسْتَضْمِينَ
ط و ي	مُطَوِّبَاتٌ	ط ط ط	مُضَاعَفَةً
ط ي ر	مُسْتَخِيرًا	ط ط ط	الْمُضْمِعُونَ
ظ ل م	مُظْلِيًا	ض ل ل	مُضِلٌّ
ط ط ط	مُظْلَبُونَ	ط ط ط	الْمُضِلِّينَ
ط ط ط	مُظْلَمًا	ط ف ف	لِلطُّفَيْنِ
ع ت ب	الْمُعْتَبِينَ	ط ل ب	الْمُطْلُوبُ
ع ج ز	مُعَاجِزِينَ	ط ل ع	مُطْلَعٍ
ط ط ط	مُعْجِزٍ	ط ط ط	مُطْلَعُونَ
ط ط ط	مُعْجِزِي	ط ل ق	الْمُطْلَقَاتِ
ط ط ط	مُعْجِزِينَ	ط م ن	مُطْمَئِنَّةً
ع د د	مَعْدُودٍ	ط ط ط	مُطْمَئِنِّينَ

ROOTS OF WORDS

Root	Word	Root	Word
ع ر ف	مَعْرُوفَةٌ	ع د د	مَعْدُودَةٌ
ع ز ل	مَعَزِلٌ	د د د	مَعْدُودَاتٌ
ع ش ر	مِعْشَارٌ	ع د ر	مُعَدِّ
د د د	مَعْفَرٌ	د د د	الْمُعْدُونَ
ع ص ر	الْمُعْصِرَاتِ	د د د	الْمُعْصِدِينَ
ع ص ي	مُعْصِفٌ	ع ذ ب	مُعْصِفُهُمْ
ع ط ل	مُعْطَلَةٌ	د د د	مُعْذَبُوهَا
ع ق ب	مُعْقَبٌ	د د د	مُعْذِبِينَ
د د د	مُعْقَبَاتٌ	ع ذ ر	مُعْذِرَةٌ
ع ك ف	مَعْكُوفًا	د د د	مَعَاذِيرُهُ
ع ل ق	كَالْمُعْلَقَةِ	د د د	الْمُعْذِرُونَ
ع ل م	مَعْلُومٌ	ع ر ج	مَعَارِجٌ
د د د	مَعْلُومَاتٌ	ع ر ر	مَعْرَةٌ
د د د	مَعْلَمٌ	د د د	الْمُعْتَرِ
ع ل و ا ي	الْمُعَالِ	ع ر ض	مُعْرِضُونَ
ع م د	مُعَمِّدًا	د د د	مُعْرِضِينَ
ع م ر	مُعْمِرٌ	ع ر ف	مَعْرُوفٌ
د د د	الْمُعْمَرِ	د د د	مَعْرُوفًا



Root	Word	Root	Word
غ ف ر	مَغْفِرَةٌ	ع ر د	مَمَادٍ
د د د	الْمُسْتَغْفِرِينَ	ع و ذ	مَمَازٍ
غ ل ب	مَغْلُوبٌ	ع و ق	الْمُتَوَقِّينَ
غ ل ل	مَغْلُولَةٌ	ع و ن	الْمُسْتَعَانُ
غ ن م	مَغَانِمَ	ع ي ش	مَعَاشًا
غ ن ي	مُغْنُونَ	د د د	مَيْقَسَةً
غ و ر	مَغَارَاتٍ	د د د	مَعَايِشَ
د د د	الْمُغِيرَاتِ	ع ي ن	مَعِينٍ
غ ي ر	مُغِيرًا	غ ر ب	الْمَغْرِبِ
د د د	فَالْمُغِيرَاتِ	د د د	الْمَغْرِبِينَ
ف ت ح	مُفْتَحَةً	د د د	الْمَغَارِبِ
د د د	مَفَاتِحُ	غ ر ق	مُغْرَقُونَ
ف ت ن	الْمَقْتُولُونَ	د د د	الْمُغْرَقِينَ
ف ر ر	الْمَقْرَدِ	غ ر م	مَغْرَمٍ
ف ر ض	مَقْرُوضًا	غ س ل	مُقْتَسَلٌ
ف ر ق	مُتَفَرِّقٌ	غ ش ي	الْمُغْشِي
د د د	مُتَفَرِّقُونَ	غ ض ب	الْمُضْطَرَبِ
ف ز ي	مُفَرِّدٌ	د د د	مُغَاضِبًا

ROOTS OF WORDS

Root	Word	Root	Word
ق ب ض	مَقْبُوضَةٌ	ف ر ي	مُقَرَّرُونَ
ق ب ل	مُقَابِلِينَ	د د د	مُقَرَّرَى
د د د	مُسْتَقْبِلٌ	د د د	مُقَرَّرِينَ
ق ت ر	الْمُقَرَّرِ	د د د	مُقَرَّرَاتٍ
ق ح م	مُقْتَحِمٌ	ف س د	الْمُقْسِدَ
ق د ر	مَقْدُورًا	د د د	مُقْسِدِينَ
د د د	مِقْدَارٌ	د د د	مُقْسِدُونَ
د د د	مُقَدِّرٌ	ف ص ل	مُقَصِّلًا
د د د	مُقَدِّرُونَ	د د د	مُقَصِّلَاتٍ
ق د س	الْمُقَدَّسِ	ف ط ر	مُنْفَطِرٌ
د د د	الْمُقَدَّسَةِ	ف ع ل	مُنْفُولا
ق د م	الْمُسْتَقْدِمِينَ	ف ك ك	مُنْفَكِينَ
ق د ر	مُقَدِّمُونَ	ف ل ح	الْمُقْلِحُونَ
ق ر ب	مُقَرَّبَةٌ	د د د	الْمُقْلِحِينَ
د د د	الْمُقَرَّبُونَ	ف و ز	مَقَارًا
د د د	الْمُقَرَّبِينَ	د د د	مَقَارِو
د د د	مُسْتَقَرٌّ	ق ب ح	الْمُقْبِرِينَ
د د د	مُسْتَقَرًّا	ق ب ر	الْمَقَابِرَ

Root	Word	Root	Word
ق ل ب	مُنْقَلَبٌ	ق ر ف	مُقَرَّفُونَ
د د د	مُنْقَلِبُونَ	ق ر ن	مُقَرَّنِينَ
د د د	مُنْقَلَبُكُمْ	د د د	مُقَرَّنِينَ
ق ل د	مَقَالِيدُ	ق س ط	الْمُقْسِطِينَ
ق م ح	مَقْمُورُونَ	ق س م	مَقْسُومٌ
ق م ع	مَقَامِعُ	د د د	فَالْمُقْسِمَاتِ
ق ن ع	مُقْنِعِي	د د د	الْمُقْسِمِينَ
ق و ت	مُقِنَّا	ق ص د	مُقْتَصِدٌ
ق و م	مَقَامُ	د د د	مُقْتَصِدَةٌ
د د د	مَقَائِنُ	ق ص ر	مَقْصُورَاتُ
د د د	الْمَقَامَةُ	د د د	مُقَصِّرِينَ
د د د	مُقِيمٌ	ق ض ي	مَقْضِيًّا
د د د	الْمُقِيمِينَ	ق ن ط ر	الْمُقْطِرَةَ
د د د	مُسْتَقِيمًا	ق ط ع	مَقْطُوعٌ
ق ر ي	الْمُقَوِّينَ	د د د	مَقْطُوعَةٌ
ق ي ل	مَقِيلًا	ق ع د	مَقْعِدٌ
ك ب ب	مَكْبَأٌ	د د د	مَقَاعِدَ
ك ب ر	مُسْكَبَرٌ	ق ع ر	مُنْقَرٍ

ROOTS OF WORDS

Root	Word	Root	Word
ك و ن	مَكَانٍ	ك ب ر	الْمُكَبِّرِينَ
د د د	مَكَاتِنُكُمْ	د د د	مُسْتَكْبِرًا
ك ي د	الْمَكِيدُونَ	د د د	مُسْتَكْبِرِينَ
ك ي ل	الْمَكِيلَ	د د د	مُسْتَكْبِرُونَ
م ل ك	مَلَكٌ	ك ت ب	مَكْتُوبًا
د د د	مَلَكِينَ	ك ذ ب	مَكْذُوبٌ
د د د	الْمَلَاكَةُ	د د د	الْمُكْذِبُونَ
ل ج ا	مَلَجًا	د د د	الْمُكْذِبِينَ
ل ح د	مُلْتَحِدًا	ك ر م	مُكْرِمٌ
ل ع ن	مَلْعُونِينَ	د د د	مُكْرِمًا
د د د	الْمَلْعُونَةُ	د د د	مُكْرِمُونَ
ل ق ي	مُلَاقِي	د د د	مُكْرِمِينَ
د د د	مَلَاقُوا	ك ر ه	مُكْرِهًا
د د د	مُلَاقِيَكُمْ	ك ظ م	مُكْظَمٌ
د د د	مُلْقُونَ	ك ل ب	مُكَلِّبِينَ
د د د	الْمُلْقِينَ	ك ل ف	الْمُكَلِّفِينَ
د د د	الْمُلْقِيَاتِ	ك ن ن	مُكْنُونٌ
د د د	الْمُلْقِيَانِ	ك و ن	مَكَانًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن س ا	مَنَاسَاةٌ	م ا ج ج	مَاجُوجَ
ن س ك	مَنَسَكَا	م ا ي	مَآئِهٖ
د د د	مَنَاسِكُكُمْ	د د د	مَآئِنَ
ن س ي	مَنَسِبَا	م د د	مُتَدِمُكُمْ
ن ش ا	الْمُنَشِقُونَ	م ر د	مُتَمَرِّدٌ
د د د	الْمُنَشَاتُ	م ر ر	مُتَمَرِّمٌ
ن ش ر	مُنَشَّرَةٌ	م ر ي	الْمُتَمَرِّينَ
د د د	مُنَشِّرِينَ	م س ك	مُسْتَمْسِكُونَ
د د د	مُنَشِّرٌ	ن ث ر	مُنْشَرَا
ن ص ر	الْمُنْصُورُونَ	ن ج و	مُنْجُوكَ
د د د	مُنْصِرٌ	د د د	مُنْجُوهُمْ
د د د	مُنْصِرِينَ	ن د ي	الْمُنَادِ
ن ض د	مُنْضُودٌ	ن ذ ر	مُنْذِرٌ
ن ط ق	مُنْطِقٌ	د د د	مُنْذِرُونَ
ن ظ ر	مُنْظَرُونَ	د د د	مُنْذِرِينَ
د د د	الْمُنْظَرِينَ	ن ز ل	مُنْزِلًا
د د د	مُنْتَظَرُونَ	د د د	مُنْزِلُونَ
د د د	الْمُنْتَظَرِينَ	د د د	الْمُنْزِلِينَ

ROOTS OF WORDS

Root	Word	Root	Word
ن و ب	مُنِيبٌ	ن ف ر	مُسْتَفِرٌّ
د د د	مُنِيبِينَ	ن ف س	الْمُسْتَفِضُونَ
ن و ر	الْمُنِيرُ	ن ف ش	الْمُنْفُوشُ
ن و ص	مَنَاصٍ	ن ف ع	مَنَافِعُ
ن و م	مَنَامٌ	ن ف ق	الْمُنْفِقِينَ
د د د	مَنَامِهَا	د د د	الْمَنَاقِبَاتِ
د ج ر	مُهَاجِرٌ	د د د	الْمُهَاجِرُونَ
د د د	مُهَاجِرَاتِ	د د د	الْمُهَاجِرِينَ
د د د	الْمُهَاجِرِينَ	ن ق ص	مُنْقُوصٍ
د د ي	مُنْهَدٍ	ن ق م	مُسْتَمُونَ
د د د	مُهْتَدُونَ	ن ك ب	مَنَاقِبَهَا
د د د	الْمُهْتَدَى	ن ك ر	مُنْكَرَةٌ
د د د	الْمُهْتَدِينَ	د د د	الْمُنْكَرِ
د ز أ	مُسْتَهْزِئُونَ	د د د	الْمُنْكَرُونَ
د د د	الْمُسْتَهْزِئِينَ	ن د ج	مِهَاجَا
د ز م	مَهْزُومٌ	ن د ي	الْمُهْزُومِ
د ط ع	مُهْطِئِينَ	د د د	مَنْهَامَا
د ل ك	مَهْلِكٌ	د د د	مُسْتَهْزِئُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ز ن	مَوْزُونٍ	ه ل ك	مُهْلِكُوا
د د د	الْمِيزَانِ	د د د	مُهْلِكِينَ
د د د	الْمَوَازِينَ	د د د	الْمُهْلِكِينَ
و س ع	المَوْصِيعِ	ر م ه	مُهِيرٍ
و ص ي	مَوْصِي	ن م ه	الْمُهَيِّمِ
و ض ع	مَوْضُوعُهُ	و ن ه	مُهَيِّمٍ
د د د	مَوَاضِيهِ	د د د	مُهَيِّمًا
و ض ن	مَوْضُونُو	د د د	مُهَيِّمًا
و ط أ	مَوْطِئًا	ه ي ل	مِهْيَلًا
و ط ن	مَوَاطِنَ	و ب ق	مُوقِفًا
و ع د	مَوْعِدٌ	و ث ق	مُوقِفًا
د د د	مَوْعِدًا	د د د	مِيثَاقٌ
د د د	مَوْعِدُكُمْ	د د د	مِيثَاقَهُ
د د د	مَوْعِدُهُ	و د د	مَوَدَّةٌ
د د د	مَوْعِدِي	و د ع	مُسْتَوْدَعٌ
د د د	المَوْعُودِ	و ر ث	مِيرَاثٌ
د د د	الْمِبْسَادِ	و ر د	المُورَدُ
و ع ظ	مَوْعِظَةٌ	و ر ي	فَالْمُورِيَّاتِ

ROOTS OF WORDS

Root	Word	Root	Word
و ل د	مَوْلُودٌ	و ف ر	مَوْفُورًا
و ل ی	المَوْلَى	و ف ی	المَوْفُونَ
د د د	مَوْلَاكُمْ	د د د	مَوْفِكَ
د د د	مَوْلَانَا	و ق ت	مَوْفُونَا
د د د	مَوْلَاهُ	د د د	مِيقَاتُ
د د د	مَوَالِي	د د د	مَوَاقِيتُ
د د د	مَوَالِيكُمْ	و ق د	المَوْقِدَةُ
و ه ن	مَوْهِنٌ	و ق ذ	المَوْقُودَةُ
ی س ر	مَيْسُورًا	و ق ع	مَوَاقِعُهَا
د د د	مَيْسَرَةٌ	د د د	بِمَوَاقِعِ
د د د	المَبْسُورِ	و ق ف	مَوْفُوفُونَ
ی ق ن	مَوْقِفُونَ	و ق ی	المُتَقُونَ
د د د	مَوْقِفِينَ	د د د	المُتَقِينَ
د د د	بِمُسْقِفِينَ	و ك ا	مُنْكِئُونَ
ی م ن	الْمُنْقِئَةِ	د د د	مُنْكِئِينَ
		د د د	مُنْكَأً
(*****)	(*****)	و ك ل	المُتَوَكِّلُونَ
		د د د	المُتَوَكِّلِينَ



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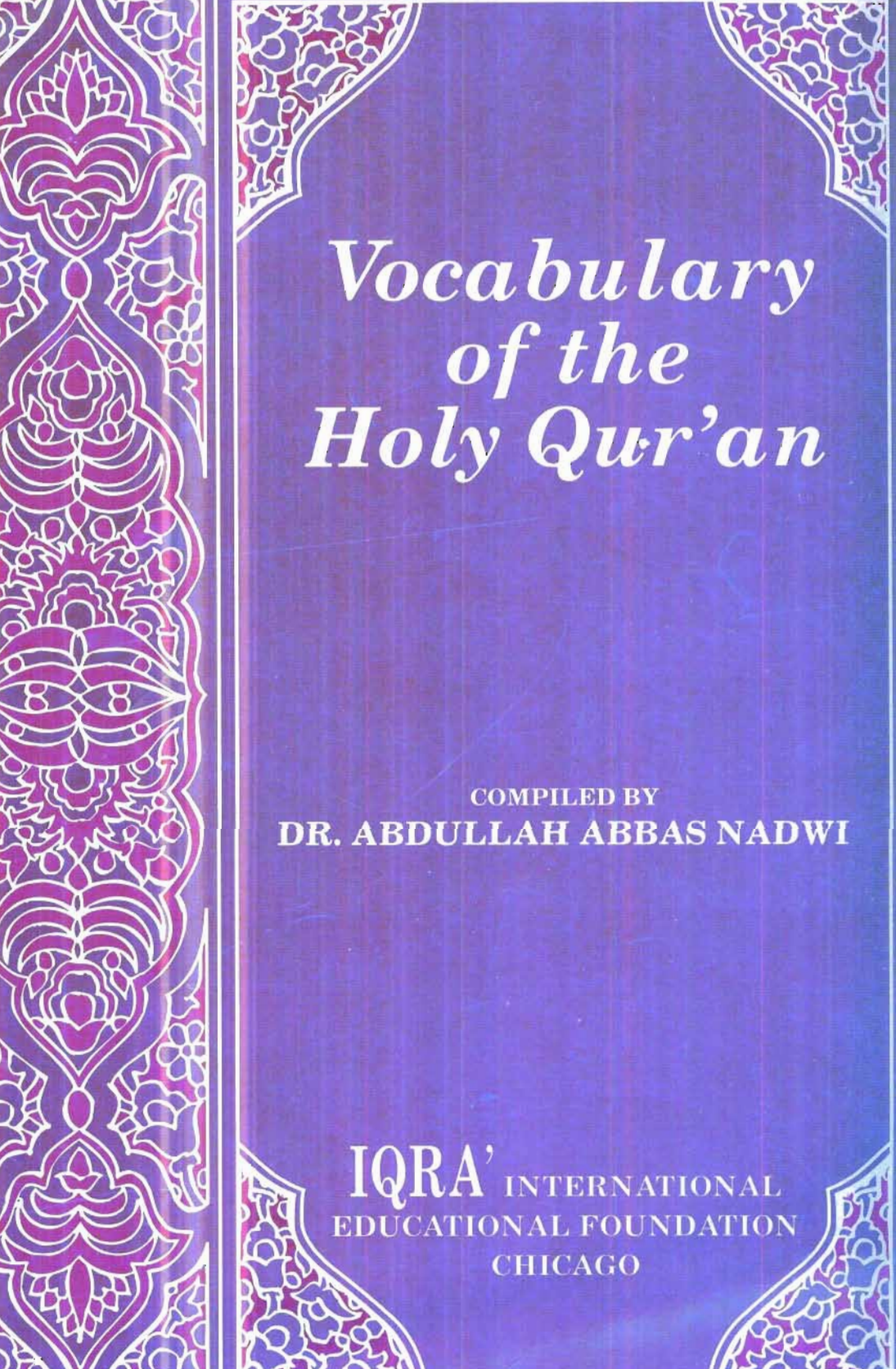
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