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A competent knowledge of the Koran is indispensable as an introduction to the study of Arabic literature, yet practical difficulties in it abound. Nor is it to be expected that all the transcendent excellencies and miraculous beauties to be discovered in the Koran should immediately unveil themselves to the seeker.

This work has therefore been compiled with the intention of its proving of service to the beginner in mastering some inevitable difficulties, and also to the more advanced Arabist in resolving some problems. Thus it provides a clue of elucidation to the more intricate passages of the Koran; it is also an indispensable aid to Koranic studies.

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A DICTIONARY AND GLOSSARY
OF
THE KOR-ÂN,

WITH
COPIOUS GRAMMATICAL REFERENCES AND EXPLANATIONS OF THE TEXT.

BY
JOHN PENRICE, B.A.
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سلك البيان في مناقبة الأمل
THAT a competent knowledge of the Kor-an is indispensable as an introduction to the study of Arabic literature will be admitted by all who have advanced beyond the rudiments of the language. From the purity of its style and elegance of its diction it has come to be considered as the standard of Arabic even by those who have no belief in its pretensions to a divine origin, while so great is its authority among the followers of Mohammad, that it would be difficult to name a work by any Mussulman writer which does not abound in allusions to its precepts or in quotations from its pages.

It is not to be expected that all the transcendant excellencies and miraculous beauties discovered in the Kor-an by its commentators and others should immediately unveil themselves to our cold and unsympathizing gaze; beauties there are, many and great; ideas highly poetical are clothed in rich and appropriate language, which not unfrequently rises to a sublimity far beyond the reach of any translation; but it is unfortunately the case that many of those graces which present themselves to the admiration of the finished scholar are but so many stumbling-blocks in the way of the beginner; the marvellous conciseness which adds so greatly to the force and energy of its expressions cannot fail to perplex him, while the frequent use of the ellipse leaves in his mind a feeling of vagueness not altogether out of character in a work of its oracular and soi-disant prophetic nature.

It has been the privilege of the Kor-an rather to impose its own laws upon grammar than to accept them from other sources; and as it was written originally without vowel points, it is not surprising that a good deal of difficulty has been experienced in framing rules to meet the various readings that have thence crept in.

The following pages have been compiled in the hope that they may prove of service to the beginner in mastering some of the difficulties to which I have referred; they will be found to contain much, which to the more advanced student may appear trivial or unnecessary, but which will not be without value if it lighten the labours of those for whose use the book is principally designed; it has no claim to originality, it merely presents to the reader in a succinct form that which the writer has culled for his benefit from the works of others.

The edition of the Kor-an which I have chosen for my text is that by Fluegel, printed at Leipzig in 1834; the Concordance by the same author has been my sheet-anchor throughout. Each word will be found under its verbal root; where none exists it must be looked for in its alphabetical place; so also in the case of
words which have seemed likely to puzzle the beginner; many of these have been
separately arranged in their alphabetical order, but withdrawn a little within the
marginal line; thus for example the word كُبَّرَ may be looked for either under كَ or
under its root كِ. The vowel of the aorist has been given where it is known; I have
generally added the original meaning, and where such meaning is not to be found in
the Kor-ân the words are printed in Italics. I must here claim indulgence for the
fault—if fault it be—of having given the English of the infinitive instead of the
third person singular of the preterite, or grammatical root of the verb; it seems
more convenient and less roundabout to say that كَتَبْ means to strike, although no
one would be likely to commence the study of the Kor-ân without being fully aware
that the word should in strictness be rendered“He struck”; while upon this point
I may observe that although there is no true infinitive in Arabic, the abstract noun
فْ: noun of action frequently supplies its place; the letters n.a. merely refer to the
forms of the different nouns of action, not necessarily to their meaning; this also
applies to the participles, written part. act. and pass.; these names have been re¬
tained for convenience sake, and mark the form only of the verbal adjectives, which,
being constantly employed as substantives, are generally so rendered.

It is hardly necessary that I should offer any apology to my readers for the
frequent references I have made to De Sacy’s Grammaire Arabe; the study of the
French language is now so universal, as almost to render a translation superfluous;
the letters D. 8. Gr. etc. refer to the second edition.

I have not, as a rule, thought it necessary to notice the various readings of
disputed passages, nor the numerous interpretations of the same passage which
abound in the Commentaries; those who may wish to extend their researches in
this direction will find an ample field in the works of the two great authorities
El Beidâwêe and Ez-Zamakhsharêe; the Commentary of the former, as being the
more grammatical, is the one I have generally consulted. Free use has been
made of the Dictionaries of Freytag and Johnson, principally the former; to them,
as well as to Sale’s well-known translation, my acknowledgments are especially due.

From the many careful revisions the work has undergone, both previously, and
also in passing through the press, I have good grounds for hoping that but few
typographical errors have escaped detection; entire freedom from such is hardly to
be expected, but the short table of errata will, I feel confident, comprise the greater
part; for all other shortcomings I must seek the indulgence of my readers, trusting
that my humble efforts may have provided for them in the words of my title “A
clue of elucidation to the intricate passages of the Kor-ân.”

Bramerton Lodge, Norwich,
3rd February, 1878.

J. Penrice.
A prefixed particle answering to the Latin num or an. Whether? Is it? When the first of two consecutive propositions begins with ٰٓ، and the second with ٰٓ، both may frequently be taken in a dubitative sense; as اَنْتَ ظُلْمُ اَنْتَ وَلَنْ نَدْرُهُمْ ٰٓ، 2 v. 5, "Whether thou warn them, or whether thou warn them not;" ٰٓ is often found prefixed to other particles, as اَيْنَٰكُمْ ٰٓ، "Art thou verily" ٰٓ 16 v. 73, "Do they then deny the beneficence of God?" When this particle is followed by another ٰٓ one of them is generally omitted; as اَيْنَٰكُمْ ٰٓ، so likewise when followed by Wesla, in which case the alif of union is suppressed, as ٰٓ, etc. D. S. Gr. T. 1, pp. 71 and 99.

أَبَّ (aor. i. and o.) To move. أَبَّٰ acc. أَبَّٰ which the earth produces as food.

أَبَّ (plur. of أَبَّ q. v.) أَبْرَانِينِ (2nd declension) pl. of أَبْرَانِ (Pers.) Goblets.

أَبَّ (n. a. viii. f. of نقَى q. v.) أَبَّ To be wild (an animal); aor. i.

أَبَّ (aor. a. and i.) To dislike, disdain, refuse, to be averse from (with أَيُّ and also with ٰٓ)، as ٰٓ 17 v. 101, "But the
wicked have rejected (the truth) or only receive it) with ingratitude.”

To be firmly rooted. (generic noun)


To pronounce guilty, and to pronounce guilty, and aor. o. A reward; Plur. Wages, dowers.

To pay wages, serve for hire. A sepulchre.

To appoint a fixed term (with acc. and act. signification, as a term. A cause, the sake, as fixed term, predetermined period. — A cause, the sake, as fixed term, predetermined period. — A cause, the sake, as to come, come to (with acc. or with — of pers.) to bring to (with of thing and acc. of pers.) to pass, come to pass, come upon (with acc.) to do, commit (an act, with acc. or with —) for —, fem.

part. act. One who comes to, as — 11 v. 78, “Verily there is coming upon them a punishment.” part. pass. with an active signification, That which is come to pass; at 19 v. 62 it has a future signification, thus, "His promise will come to pass." — IV. To cause to come, bring, produce, give (with double accus.).

One who gives. Pass. or with the omission of the second hamza,

D. S. Gr. T. 1, p. 97; Ex. A phrase which is exactly rendered in colloquial English by “Those who have been given the Scripture;” D. S. Gr. T. 2, p. 125.

Household stuff, anything which constitutes wealth.

A relic.— A pit, from q.v.

A trace, footprint; Plur. Trails, monuments of antiquity.

A trace, footprint; Plur. Trails, monuments of antiquity.
Aor. o. To take, receive (with acc. and also with בּ); to accept, take away, punish, afflict (with acc. of pers. and בּ or עַל), or to make a compact (with עַל or וַיֶּקֶשׁ); to seize upon, seize (with acc. or with בּ of thing); to take in hand and arrange, as 9 v. 50, "We had ordered our affairs beforehand." n.a.
The act of taking, punishment. אַחְזָה noun of unity, A punishment. אַחְזָה part. act. One who takes.

To punish (with acc. of pers. and ב of the crime).— אַחְזָה D. S. Gr. T. 1, p. 236, VIII. To take, take to one's-self; with it means to beget, as 2 v. 110, "God hath begotten issue," to receive, make, make for one's-self, as 29 v. 40, "Like the spider (who) maketh for herself a house," at 38 v. 63 is for אַחְזָה, the alif of union being suppressed after the interrogative particle ִלְּ, D. S. Gr. T. 1, p. 71; to hold or reckon, as 9 v. 100, "He considers what he expends as a means of bringing him nigh unto God;" to act, behave (with kindness), as at 18 v. 85 (with נִפְלָה of person).

Aor. i. and o. To fall on, oppress. אַחְזָה needless, grievous.

Fem. אַחְזָה The last, the latest, the end, latter end; אַחְזָה The last, the latest posterity; אַחְזָה The next (life) as opposed to אַחְזָה II.

Aor. אַחְזָה To do a thing after another, do anything last, defer, leave undone, put off (with acc. and מִן), as 11 v. 11, "And verily if we put off their punishment;" to give a respite to any one (with acc. and מִן).—אַחְזָה V. To remain behind, come after another. — אַחְזָה X. To stay behind, delay, wish to delay. אַחְזָה part. act. One who tarries behind.

אַחְזָה 2 pers. sing. pret. iv. f. of אַחְזָה q.v.

אַחְזָה iv. f. of אַחְזָה q.v.

אַחְזָה (2nd declension) plur. of אַחְזָה, rt. אַחְזָה q.v.

אַחְזָה aor. cond. 1 pers. sing. with מִן affixed, from אַחְזָה q.v.

אַחְזָה for אַחְזָה; when in connexion with a complement nom. gen. acc. אַחְזָה A brother; Dual, oblique אַחְזָה, סַבִּיק אַחְזָה, and in construction and אַחְזָה; Plur. אַחְזָה and אַחְזָה; the latter generally means companions or friends. — אַחְזָה for אַחְזָה A sister; Plur. אַחְזָה; Dual אַחְזָה, אַחְזָה, oblique אַחְזָה; see D. S. Gr. T. 1, p. 358.

אַחְזָה aor. a. i. and o. To fall on, oppress. אַחְזָה needless, grievous.

אַחְזָה for 2 pers. plur. vi. f. of אַחְזָה q.v.

אַחְזָה vi. f. of אַחְזָה q.v.

אַחְזָה Cause to come; Imperat. ii. f. of אַחְזָה q.v. see אַחְזָה.

אַחְזָה see אַחְזָה.

אַחְזָה Imperative plural of אַחְזָה q.v.

אַחְזָה plur. of אַחְזָה An adopted son, rt. אַחְזָה q.v. see אַחְזָה.

אַחְזָה iv. f. of אַחְזָה q.v.
Plur. r*. An An A declaration.
To cry aloud, make a proclamation (with or with of thing).
Part. act. A public crier, a Muezzin.
To make known to, proclaim to (with acc. of pers.);
to assure. — T. An IV. To cause a proclamation to be made, cause to be declared.
To ask permission (with or with of pers. and of thing); at 9 vv. 44 and 45 it means to ask leave to be excused, to ask a dispensation; see D. S. Gr. T. 2, p. 467, where this ellipse is explained.

aor. a. To be hurt. An An At n. a. injury, ill-treatment, offence, annoyance, anything noxious, such as illness or pollution. — An IV. To injure, vex, annoy, offend, afflict; aor. An 4 v. 20, "Then punish them both;" properly, "do them both some injury"; Commentators differ as to what this injury should be; Pass. 29 v. 9, for for^ An, see 3 v. 194; see also D. S. Gr. T. 1, p. 95, § 187.

aor. a. To tie (a knot) tight, and aor. a. To want. An n. a. want, a necessity, as
24 v. 31, "Who have no need (of women)." (2nd declension) plur.
Necessities, necessary uses.

To give ear; and aor. a. To suffer, grant permission, permit (with of pers. and of thing, also with of the verb); to hearken to (with L). Note. When the Imperative of this verb is preceded by it is written as at 2 v. 279; see D. S. Gr. T. 1, p. 232, note.

For the various effects produced by these particles upon the tenses of verbs the reader is referred to D. S. Gr. T. 1, p. 171, et seq., and also p. 522: and An and An are constantly employed in the Koran to commence a sentence without any antecedent; the words An aor. a. to be hurt.

Remember what occurred," being then understood.

plur. of A chin, see A.
plur. pret. iv. f. of q.v. See also D. S. Gr. T. 1, p. 246.
plur. of A side, rt. q.v.
plur. of A chin, see A.

To give ear; and aor. a. To suffer, grant permission, permit (with of pers. and of thing, also with of the verb); to hearken to (with L). Note. When the Imperative of this verb is preceded by it is written as at 2 v. 279; see D. S. Gr. T. 1, p. 232, note.
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#### Notes

- **Gr. T. 1, p. 201.** n.a. An instigation.

#### Explanations

- **To be strong.** ʿAzīr n.a. Back, loins.
- **To found, lay foundations (with acc. and );** the logical root being ʿĂsār ʾĂsār A foundation.
- **Silk of a thick texture, brocade; possibly derived from ʿApīṣ to glitter.**
(2nd declension) Ishmael, meaning in the Hebrew God shall hear.

*aor. i. and o. To be putrid and stinking (water).

Corrupt, putrid: "Of incorruptible water."

*aor. o. To be healed. A pattern, example worthy of imitation.

*aor. a. To cut, saw; and aor. a. To exult.

*Insolent, an insolent person.

Most wretched; comp. form of *mina.

I make my complaint; 1 pers. sing. aor. of *mina.

To cover over (a pot).—fem. part. pass. iv. f. Covered over, vaulted over.

*aor. i. To bind. A covenant, burthen.

The lowest part, bottom, root. The evening; Plur. of Plur. of Plur. of Plur. of dorsal vertebrae, rt. of *mina.

*plur. of *mina for *mina.

1 pers. sing. aor. viii. f. of *mina.

iv. f. of *mina.

According to the author of the Kamoos there are forty different ways of spelling this word.

*"Do they then (believe) in that which is vain?" composed of the interrogative particle ُ, the conjunction ب, the preposition ب, the article آل, and the word ُبلاَل Vanity, or anything vain.

"Were we then exhausted?" composed of the interrogative particle ُ, the conjunction ب, and the first pers. plur. pret. of ُبلاَل for ُبلاَل.

*aor. i. To dress leather. The horizon; Plur. of Plur. ُبلاَل 53, v. 7, "And he (appeared) in the highest point of the horizon," viz., the
Angel Gabriel. plur. of أَنْجَلْنِي أَنْجَلْنِي Tracts or regions of the earth; see أَنْجَلْنِي. 41 v. 53, “We will show them our signs in the regions of the earth”; to wit, The conquests of the true believers.

sor. i. To lie, cause to tell lies, or put on a false appearance, as at 7 v. 114; to turn aside (with مَنْ) to frustrate, render silly. A falsehood, lying invention, lying, false; as أَنْفِكَ 37 v. 84, “Do ye choose a falsehood (viz.) gods, etc.?”. أَنْفِكَ is here put for أَنْفِكُ أَنْفِكَ A great liar.—

part. act. viii. f. which has a passive signification, That which is overthrown or turned upside down; أَنْفِكُي أَنْفِكُي The cities which were overthrown, viz. Sodom and Gomorrah.

sor. i. and o. To set (the sun). أَنْفَنَت part. act. That which sets.

plur. of أَفْتَنْنِ, rt. أَفْتَنْنِ q.v.

1 pers. sing. aor. of أَفْتَنْنِ q.v.

plur. of أَفْتَنَرُنِ, rt. أَفْتَنَرُنِ q.v.

A saying, discourse, see أَفْتَنَت for أَفْتَنَت.

A definite time, for أَفْتَنَت; rt. أَفْتَنَت q.v.—

أَفْتَنَت II. (no 1st form) To fix a certain time. De Sacy, quoting El Beidawi, says in his Grammar, T. 1, p. 108, note, that the word which occurs at 77 v. 11 is for أَفْتَنَت.

أَفْتَنَت see أَفْتَنَت.

fem. imperat. of أَفْتَنَت q.v.

أَفْتَنَنِ see أَفْتَنَنِ.

plur. of أَفْتَنَت Food, rt. أَفْتَنَت q.v.

1 pers. sing. aor. of أَفْتَنُ q.v.

n.a. iv. f. of كَذَا q.v.

كَذَا n.a. iv. f. of كَذَا q.v.

Clothe them; Imperat. of كَسَأ q.v.

aor. o. To eat, devour, consume (with acc. or with ب, or); to make use of, enjoy, as at 4 v. 3; Imperat. كَلَّي fem. n.a. The act of eating, a devouring; أَكَلَّ فِي a greedy, devouring manner. أَكَلَّ Food, as fruit, or whatever is eaten; أَكَلَّ 6 v. 142, “And corn, the food from which (is) various in kind;” For the construction of this and similar sentences see D. S. Gr. T. 2, pp. 79 and 270. أَكَلَّ part. act. One who eats. أَكَلَّ part. pass. Eaten.

plur. of كَذَٰلَمْ A bud, rt. كَذَٰلَمْ q.v.

أَكَلَّ and أَكَلَّ plur. of كَذَٰلَمْ, rt. كَذَٰلَمْ q.v.

The definite article, The; when not at the beginning of a sentence, it is always written with a thus أَكَلَّ أَكَلَّ and then loses all sound and becomes mute. D. S. Gr. T. 1, p. 64.

aor. o. and i. To be shaken. أَكَلَّ acc. of أَكَلَّ Consanguinity, relationship. Freitag gives أَكَلَّ as the root of this word.

أَكَلَّ from أَكَلَّ interrogative and أَكَلَّ not; Is it not? Are there not? etc.

أَكَلَّ for أَكَلَّ, rt. أَكَلَّ أَكَلَّ q.v.

أَكَلَّ plur. of أَكَلَّ, rt. أَكَلَّ أَكَلَّ q.v.

أَكَلَّ for أَكَلَّ ll أَكَلَّ That not; as, that (I do) not, etc. It governs the aorist in the subjunctive mood.

أَكَلَّ for إِن أَكَلَّ Unless, except, if not; It commonly governs the accusative. For the rules of syntax connected with أَكَلَّ see D. S. Gr. T. 2, p. 403, et seq.

أَكَلَّ A fem. form of أَكَلَّ أَكَلَّ q.v.

لَبَنَ plur. of لَبَنَ see لَبَنَ.
aor. i. To diminish, defraud (with acc. of pers. and of thing), as 52 v. 21, 'And we will not defraud them of any of their works.'

v. 21, "And we will not defraud them of any of their works."

vjsll viii. f. of q.v.

»A*ll n.a. iv. f. of q.v.

uJlsrl n.a. ir. f. of q.v.

yas)* Join me; Imperat. iv. f. of q.v.

jJ? (2nd declension) comparat. adjective fr. q.v. (He, the man) who, (him) whom, (the thing) which; Fem. āî; Dual āî; Plur. āâî; fem. plur. āâî and āâî; De Sacy instead of the last form gives āâî; see his Grammar, T. 1, p. 446; According to the rule given at § 232, p. 113 of the same volume, āâî would seem to be the most correct way of spelling it; see also his observations on these pronouns, or, as he calls them, conjunctive adjectives, vol. 1, p. 443, et seq., and vol. 2, p. 343, et seq. The antecedent is frequently omitted; see an instance at 28 v. 14.

Letters placed at the commencement of the 10th, 11th, 12th, 14th, and 15th chapters; see āâî.

li plur. of q.v.

uJjl aor. a. To be accustomed (to a place), to join together. A thousand; considered by some as the root; Dual āî; oblique āî; Plur. āâî and āâî. II. To unite, join together, reconcile (with): aor. āî. fem. part. pass. Reconciled, as 9 v. 60, "And those whose hearts are reconciled:"

Letters at the commencement of the thirteenth chapter, see āâî.

Letters at the commencement of the seventh chapter, see āâî.

To adore. āî. Dual oblique ; Plur. āî. A Deity, God. āî. God, The God, The only God; A word which embraces all the names by which the Mussulmans designate the Deity. By God! āî. To God, belonging to God, as 2 v. 151, "Verily we are God's." āî. A form of invocation, O God! The being added to compensate the omission of the particle یا; it is said to stand for یَا ٱللهُ أَسْمَا أَرْضَى "O God! instruct us in righteousness!"
It has occupied you; iv. f. of ṭanā q.v. and ṭanām. iv. f. of ṭanām q.v.

To be wanting in duty, to fail (with acc. of pers. and thing), as ﺗَأْوَلَطْنَ ﺡَبْرًا 3 v. 114, "They will not fail to corrupt you." ﺗَأْوَلَطْنَ for Benefits—אְיָלֵי IV. for אֲיָלֵי (possibly derived from an obsolete root אְיָלֵי) To swear, vow abstinence from (with אֲיָלֵי), as אֲיָלֵי 3 pers. plur. aor. at 2 v. 226.

VIII. To swear, as אֲיָלֵי 24 v. 22, "Let not (the wealthy) swear that they will not give." Note. The ellipse of the negative is usual after an oath; the oath itself implying a negation, unless there appear some precise indication to the contrary; D. S. Gr. T. 2, p. 474.

To, towards, as far as (but not including); For the difference between ﻟِإِلَى and ﻟِإِلَى ﻟُوُرَى see 4 v. 89, "Verily he will gather you together on the day of resurrection;" with, or in addition to, as ﻟِإِلَى and ﻟِإِلَى 4 v. 2, "Do not devour their substance in addition to your own;" in this and similar instances there appears to be an ellipse of the word ﻟُمْ(642,706),(675,736) by adding it, or of some similar word; ﻟِإِلَى ﻟُوُرَى Until. As a general rule indicates the term or limit beyond which an action does not extend.

(2nd declension) Elias. 37 v. 130 Ilyāseen; this word is supposed by some to be the plur. of Elias and to mean Elias and his followers, but it is probable that the termination ﺛَيُفُنِّ is only added for the sake of the rhyme, and that both words designate the same person; as ﺛَيُفُنِّ and ﺛَيُفُنِّ are both names of Mount Sinai.

Or; a conjunction generally used in the second of two alternative propositions, the first of which is preceded by ﻟِإِلَى; both may frequently be rendered "whether;" see ﻟِإِلَى.

To seek, intend, propose. ﺛَيُفُنِّ oblique plur. part. act. Those who seek, or are intending (to visit). ﺛَيُفُنِّ A mother, Plur. ﺛَيُفُنِّ origin, principle, a capital, place of abode, foundation, as ﺛَيُفُنِّ 3 v. 5, "The foundation (or fundamental part) of the Book." Note. The contents of the Korān are classed by Muhammad under two heads; the first, which is called ﺛَيُفُنِّ or the fundamental part, contains those passages whose meaning is plain and obvious; the other portions are metaphorical; the words ﺛَيُفُنِّ at 13 v. 39 and 43 v. 3 mean "The original of the Book," and refer to the table on which God's decrees are recorded; it is also a name sometimes given to the opening chapter: ﺛَيُفُنِّ The metropolis, Mecca: 7 v. 149 ﺛَيُفُنِّ Son of my mother, D. S. Gr. T. 2, p. 91, note; in some manuscripts the words ﺛَيُفُنِّ at 20 v. 95 are written in one word, ﺛَيُفُنِّ. ﺛَيُفُنِّ Plur. ﺛَيُفُنِّ A people, nation, race, a party (especially of the same religion), a fixed and definite term, a certain time, a religion, as 48 v. 21 and 22, "In the practice of a religion;" an Imam, or model of religion. ﺛَيُفُنِّ Before; ﺛَيُفُنِّ 75 v. 5, "(For that which is) before him," i.e. "for the future." ﺛَيُفُنِّ sing. and plur.; the Plur. of which is ﺛَيُفُنِّ A leader in religion, a
model, example, rule, pattern, or book for
guidance or instruction. One who can
neither read nor write, illiterate, an epithet of
Mohammad, ignorant, Pagan, one who is
ignorant of the Scriptures. As for; occasionally put for Or that which, or what.
Either, or whether, in which sense it re-
quires to be repeated before each of the alterna-
tive propositions of a sentence; D. S. Gr. T. 1,
p. 573; instances however occur where instead
of being repeated, or is substituted, thus,
17 v. 24, "Whether one of them attain old age with
thee or both of them:" when standing for
If (the ma being expletive), no repetition is
necessary, thus 2 v. 36, "And if a direction shall come to you from me."

A maid-servant, see for A.a. A deposit, rt. q.v.
A maid-servant, rt. q.v.
Desires, rt. q.v.
A maid-servant.
To determine, to be curved. A
curve, anything which shows ups and downs.
A maid-servant, rt. q.v.
A maid-servant.
A maid-servant; Plur. A maid-servant.

A serious matter, a strange thing.
One who commands. Prone.
VIII. To take counsel together, de-
liberate about (with b); Imperat.
A man, rt. q.v.
Yesterday, (no verbal root).
A maid-servant.
A maid-servant.
A pledge, covenant, faith, a trust. A place of security.—
A place of security.—
To make
sure or secure (with acc. of pers.); to have
faith in, believe (with b).
D. S. Gr. T. 1, p. 95, § 185 and 187 n.a. A
believing, faith, heartfelt belief, see
Pass. VIII. To be entrusted with the
custody of anything.

That, in order that, lest, that not; when followed
by a verb in the aorist, such verb is generally
put in the subjunctive; when put before a
n or pronoun it governs it in the accusative, and is then written with the teshdeed 
This conjunction is frequently used after 
or some similar verb, with an ellipse of
the word “saying,” thus. 

26 v. 9, “And (remember) when thy Lord called unto Moses (saying) go unto the wicked people;” when 
used in the sense of lest, for fear that, or in 
or order that (it may) not, it is generally neces-
sary as a rule that the preceding proposition 
should contain some word which carries with it 
the idea of prohibition, hindrance, or obstacle,  

18 v. 55, “Verily we put veils over their hearts that they 
should not understand it (the Korân).” The 
above rule however is by no means without 
exceptions, several of which occur in the Korân; 
thus at 7 v. 171 
must be rendered 
“lest ye should say,” where there is an entire 
ellipse of the negative; a similar ellipse is com-
mon in case of an oath, see rt. 
, That. 

That, for  

is used with every kind of prefix and affix, 
and may be rendered that, since, because; 
when followed by the affixed pronouns as etc. it loses its influence over the following 
noun; D. S. Gr. T. 1, p. 567. 

If, differs from inasmuch as the former is simply conditional, as if (you are wise; 
while the latter supposes what is not the case, 
as if (you were wise; this is made clear by 
the following example: 

35 v. 15, “If 
you call upon them they will not hear your 
prayer, and if they heard they would not 
answer you.” gives a future signification 
to verbs in the preterite, unless where is 
terposed, D. S. Gr. T. 1, p. 181, et seq.; 
it has sometimes a negative meaning, as 

11 v. 53, “My 
reward is not(due) except from him who created 
me.” and for and 

like is used with almost every kind of 
prefix and affix; when without an affixed pro-
noun it governs nouns in the accusative: it 
has an affirmative meaning, and may generally 
be rendered verily, or indeed; it is sometimes 
written without the teshdeed, and must not 
then be confounded with the conjunction if. 

called by the Arabs 
, or particle 
of restriction, may frequently be rendered only; 
the is occasionally a simple expletive, and 
the word has then the force of  , but it no 
longer governs the accusative. De Sacy gives 
the rules for all these particles in his usual 
admirable manner, and to his Grammar I refer 
the reader for the fullest information on the 
subject.

I personal pronoun. 

plur. of 

Hours, rt. 

acc. plur. of 

rt. 

plur. of 

rt. 

(2nd declension) plur. of 

Finger-ends. 

rt. 

plur. of 

rt. 

iv. f. of 

iv. f. of 

vii. f. of 

q.v. 

q.v. 

q.v.
Aor. i. To arrive (the time, with لٰی) ; to be boiling hot. For ین علیا for ین علیا. A fitting time, convenient opportunity, as علیا 33 v. 53, "Without looking to his convenience." for ین علیا. A part. act. Boiling hot (water); Fem. ین علیا plur. of ین علیا for دس. Gr. T. 1, p. 111, A fitting time, a part of time; ین علیا 20 v. 130, "The hours of the night." ین علیا A time. ین علیا plur. of ین علیا. A vessel.

How, in what way, in what way soever, Where, whence, from whence; D. S. Gr. T. 1, pp. 185 and 205.

3 pers. plur. vii. f. of ین علیا q.v.

People, a family or household; ین علیا A people. The people of the Book, i.e. Jews and Christians, also called ین علیا or, Those who have charge of the oracles of God; ین علیا Christians, the people of the Gospel; ین علیا The inhabitants of Hell-fire; worthy of (with genitive).

Aor. a. To be familiar. ین علیا (collective noun) Mankind, human beings, man. ین علیا A man; Plur. (commonly contracted into ین علیا). ین علیا A man; Plur. (2nd declension); D. S. Gr. T. 1, p. 402—ین علیا IV. To render familiar, perceive (with acc. and ین علیا). To be familiar, to ask permission, beg pardon. ین علیا part. act. One who is familiar.

Aor. a. To turn up the nose at, to go before. ین علیا Just now, lately: the logical root is ین علیا A nose.

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How, in what way, in what way soever, Where, whence, from whence; D. S. Gr. T. 1, pp. 185 and 205.

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How, in what way, in what way soever, Where, whence, from whence; D. S. Gr. T. 1, pp. 185 and 205.

3 pers. plur. vii. f. of ین علیا q.v.
for aor. o. To be tranquil.  

A time, - moment; adv. Now, at this present time.  

Ah! alas!  

A compassionate person, one

who shows pity by frequently sighing, and saying  

ah! or alas!

aor.  

( a verb hamzated and doubly imperfect), To betake one's-self for rest or shelter, have recourse to (with  

سُأْلُ 1 pers. sing. aor. with the prefix  


Plur.  

A sign, miracle, a name given to the verses of the Koran, each of which is held to be a miracle.  

A place of abode, mansion.— 

IV. To care for, or receive as a guest, provide a refuge or abode for (with acc. and  

أَلِيَّ).  

Aor.  

Yea, verily; used only in affirming by oath.  

a pronoun of comm. gend. Whosoever, whichever, Who? which? What?  

أَيُّمُا  

Whichsoever.

n.a. Interpretation, explanation, determination (of a dispute).  

These; plur. of نَّا This; D. S. Gr. T. 1, p. 439.  

Those; plur. of ذَالُ or دَالُ That; D. S. Gr. T. 1, p. 440; Those of your's.  

Oblique ; Fem.  

أُولُأ  

; a plural adjective wanting the sing., unless, according to some, it is to be considered as a plural of Possessed of, endowed with, as  

أُولُأ  

Those gifted with (understanding) hearts;  

أُولُأ  

Those in authority;  

أُولُأ  

Women with child.  

Note. The  

اَلِفُ  

at the end of  

أُولُأ  

is what is called  

اَلِفُ or alif of precaution, to prevent the final  

being taken for the conjunction and.  

comp. form of adj. fr.  

أَلِيَّ.  

for aor. o.  

To be firm.  

Attend.  

strength—  

الْأَمَّ  

II. To strengthen (with acc. and or  

بِ) ; aor.  

يُؤُرُ.  

When?

n.a. iv. f. of أَلِيَّ q.v.  

for aor. i.  

To be firm.  

الْأَمَّ n.a. Strength.—
Their hands; oblique plur. of يد, rt. أيدم q.v.

and أَنْعَمُ (noun of unity) A wood; أَنَعْمَة The inhabitants of a wood near Midian, to whom the prophet Sho’aib was sent.

for أَيْمَانَ أَمْمُ q.v.

أَيْمَانِ أَمْمُ for أَيْمَانَ أَمْمُ q.v.

To be unmarried. (2nd declension) plur. of أَمْمُ An unmarried man or woman, whether single or widowed.

Where? whither? Wherever, whithersoever; D. S. Gr. T. 1, pp. 185, 194, and 205.

Art thou verily? from 1 interrogative, and the affixed personal pronoun.

or أَيْمِمَهَا, Fem. أَيْمِمَهَا an Interjection, O thou! O ye! etc.; it is followed by the substantive with the definite article أَيْمِمَهَا as أَيْمِمَهَا أَمْمُ 12 v. 70, “O ye of the Caravan!”

an inseparable preposition, prefixed to the word جِبَل it governs, which when a noun is put in the genitive; it has divers significations, as In, by, at, with, to, into, upon, for, or by reason of; from, as 82 v. 6, “What hath seduced thee from thy Lord?” It is used with رَأَى, جَأْرَى, أَنْى and many other verbs to render them transitive, or join them to an indirect complement, thus أَنْى بَايْتَ. “He brought it”; literally, “he came with it.” جِبَل is frequently an expletive, when put before the complement of a negative proposition, as 2 v. 69, “God is not negligent”; جِبَل it is also an expletive in some other cases, as 13 v. 43, “God is an all sufficient witness.” For the various usages of جِبَل see D. S. Gr. T. 1, p. 469, et seq.

Babel (2nd declension, D. S. Gr. T. 1, p. 404).

see بَادِأَو, بَادِأَيَو, بَارَى, بَقَى, بَأَثُنَ.

اللله مَالَكَ (Bodily) misfortune.—إِنْ يَحَسُّ VIII. To be grieved (with a direct complement, thus بَلَأَيْسِ بِأَلْدَمَ Buyer, vengeance, valour, force. مَسْدِنَّSeverity. Babel (2nd declension, D. S. Gr. T. 1, p. 404).

see بَادِأَيَو, بَارَى, بَقَى, بَأَثُنَ.

see for بَادِأَيَو, بَارَى, بَقَى, بَأَثُنَ.

See II. To cut off, separate.—بِيَنِّ بَيْنُ n.a. II form.
A life of complete separation from the world and devotion to God.—Vs. V. To devote oneself wholly to God's service (with َنُفِيَ) as at 73 v. 8.

To disperse, disseminate (with acc. and َنِي). Sorrow. Scattered, spread abroad.—part. pass. VII. f. Scattered abroad.

To let water flow.—VII. To burst forth (water), see aor. a. To scratch the ground like a hen (with َنِي).

To slit a camel's ears. Plur. The sea, a large body of water; dual: The two bodies of water, viz., salt and fresh.

To slaughter (a sheep) by cutting its throat, to kill one's self with grief. One who frets himself to death (with acc. of pers. and َنِي).

To be corpulent. A body. Plur. of َنِدْنَت 22 v. 37, Camels sacrificed at Mecca.

To begin, to be manifest, to appear (with َنِدْنَت or َنِدْنَت); to enter the mind; 12 v. 35, "Then it occurred to them." A desert.

A dweller in the country; "At first thought," 11 v. 29—IV. To make to appear, show, manifest (with َنِدْنَت or with acc. and َنِي). part. act. One who makes manifest.

To sow.—II. To dissipate, squander. Profusely, impart, act. A spendthrift.

To be pious, just, act justly towards (with accus. of pers.). Beneficent, liberal, just, kind; Dry land as opposed to sea.

Plur. Benign, kindness, that which is just and proper. plur. of َنِدْنَت part. act. Innocent, pious.

To create. Plur. and َنِي. Sound, free, innocent; with َنِن, Clear, guiltless of; Ex. 6 v. 78, "Verily I am innocent of that which ye asso-
ciate (with God)."

The Maker, Creator, God.—

*1 II. To absolve, acquit; Ex. 12 v. 53, "I do not absolve myself," (also with acc. and with "m.") part. pass. Absolved.—

IV. To cure, heal.—

V. To free one's-self, clear one's-self (with "m.""); 28 v. 63, "We are free (from them and) turn to thee."

To eat and drink in large quantities.

A tower, sign of the Zodiac.—

V. To deck one's-self. n.a. The ornamenting one's-self in an ostentatious manner; Ex. 33 v. 33, "Deck not yourselves with the ostentation of (the time of) ignorance." part. act. Decking one's-self out.

To turn to the left, as a deer, which was thought unlucky; and aor. a. To cease, leave off, quit.

aor. o. To be cold. n.a. Cold, cool, coolness. Hall. part. act. That which cools, refreshes.

To go forth, as out upon a plain (with "e.", or "m."); to be manifest (with "m."). part. act. One who goes forth; 18 v. 45, In an extended form, like a plain.—

II. To make manifest (with "m.").

A partition or interstice, a bar; the abode of departed spirits, Hades; No verbal root.

aor. a. To be leprous. (2nd declension)

Leprous.

aor. o. To shine, and to be smitten with astonishment, to be dazzled. n.a. of "br."


Brocade, see p. 5.

aor. o. To kneel down like a camel, stand firm. Plur. *Barkait III. To bless (with acc. and with "m."); Pass. *Barkait part. pass. Blessed.—

VI. To be blessed; Literally, "God was blessed," or "Blessed be God," the Preterite being used for the Aorist in an optative sense in the same way as q.v. For this use of the Preterite see D. S. Gr. T. 1, p. 169.

To twist.—

IV. To twist together and make firm, to fix, settle (a plan). n.a. part. act. One who fixes upon a plan, 43 v. 79.

To demonstrate, convince. An evident proof.

To insert a lancet, rise (as the sun). n.a. part. act.

Rising.

aor. o. To drive gently, to crumble to dust; n.a. A crumbling to dust; 50 v. 5, "The mountains shall be crumbled into dust."

To do anything out of season, to be of an austere countenance. n.a. part. act. Austere and dismal-looking.

aor. o. To expand, extend, enlarge, stretch, stretch forth (with acc. and "m."); or "m.", or "m."). n.a. Extension, expansion. Excellence, increase of stature. A carpet.

part. act. One who stretches out; 8 v. 93, "Stretching forth their hands; " Literally, "Stretchers forth of their hands;" is here put for which loses its as being antecedent to; *Ayyidim; the Alif is added as an Alif of precaution or
matter for contemplation.

II. To see, shew, make manifest.

IV. To see, consider, cause to see (with acc. or with ب of pers.): For two different interpretations of أَبَنَى at 18 v. 25, and 19 v. 39 see أَبَنَى. f. of أَنَعُ. part. act. One who sees, that which renders evident, or enables one to see, visible, manifest.---part. act. X. f. A clever and far-seeing person.

An onion, and when used in a collective or generic sense, Onions.

To cut off a part. أَرَّجَ A part, a small number (from 3 to 9 or to 5, or from 1 to 4, or from 4 to 9), also seven; 12 v. 42, "A few years;" أَرَّجَ is here put in the accus. as indicating the circumstance of time, see D. S. Gr. T. 2, p. 69. أَمْلَأ A portion of goods, sum of money, merchandise.

To be slow. أَثَرَ II. To retard;

4 v. 74, "And verily there is (a portion) of you who tarry (or cause to tarry) behind." Note. In cases where the 2nd form of a verb has a neuter signification, the Ellipse of a complement may frequently be inferred; D. S. Gr. T. 1, p. 133.

aor. o. To split; أَرَّجَ aor. a. To be insolent.

بَطَشُ Carelessness, insolence.

أَرَّجَ and أَرَّجَ To lay hold, take or seize by force, make an onslaught upon (with ب).

بَطَشُ n.a. Force, violence, vengeance. بَطَشُ Force, power, severity.

aor. o. To be in vain, perish. أَرَّجَ part. act. That which is vain, false, falsehood, vanity;

أَرَّجَ is the opposite to أَتَقِ, see 13 v. 18.---أَتَقِ III. To go into (a wife).

IV. To cause to be in vain, frustrate,
make ineffectual. 

make ineffectual. 

aor. o. To enter into the inmost parts of anything, to lie hid. 


part. act. That which is hidden, inner part, inside, interior. 

An inner vest; metaphorically, An intimate friend, 3 v. 114; Plur. בָּאָלְנָה (2nd declension) Inner linings, 55 v. 54.

aor. a. To send (with acc. and ל, and also with עָלָי); to make manifest, raise up, raise from sleep or from the dead (with acc. of pers.). 

n.a. The resurrection. 

part. pass. Sent, raised from the dead. — לְשׁוּנָת. VII. To be sent. 

n.a. The being sent.

To scatter abroad, turn upside down, tear forth.

To be far off, go a long way off, perish; 

9 v. 42, "The way seemed far to them." 

when used as an adverb is indeclinable, Afterwards, again; when employed as a preposition it is used in the Accusative or in the genitive if preceded by מ, as מְנַבְּעֵת עַל עֲלָי מְנַבְּעֵת. After, see D. S. Gr. T. 1, p. 508, and T. 2, p. 152. 

A distance; Away with; אָלַע. 11 v. 63, "Was it not (said), Away with 'Ad!" 

בָּי֣י תוֹלְדָה Distant, far off, remote, as בָּיֵית 50 v. 3, "A return remote from the imagination, or from possibility."— בָּיֵית III. To cause a distance to intervene (with between) as at 34 v. 18.

part. pass. IV. f. Far removed.

To become full grown (a camel). 

gend. A full-grown camel.

A portion of anything, some; one another;

Ex. 2 v. 34, "Get ye down, an enemy one to another;" used for both masc. and fem. and for all numbers.

A gnat; verbal root To be stung by gnats.

aor. a. To be in a married state. 

בָּאָלְנָה Baal, a husband; Plur. בָּאָלְנָה.

aor. a. To come upon suddenly. 

On a sudden, suddenly.

aor. o. To hate. 

בָּאָלְנָה (2nd declension) Violent hatred.

aor. i. To transgress, pass beyond bounds; to seek, desire (with double acc. or with acc. and מ, מ, or מ, מ, or מ, מ); to act unjustly or insolently towards (with עָלָי of pers. or עָלָי of thing).

n.a. Injustice, injury, oppression, iniquity; In an insolent manner. 

בָּאָלְנָה A harlot.

Fornication. part. act. for see D. S. Gr. T. 1, p. 111, Desiring, lusting.— 

VII. To be fit and proper, becoming, easy, desirable, suitable, expedient (with מ and מ). 

n.a. A seeking, desire of.

aor. a. To slit open. 

בָּאָלְנָה collective noun, Oxen.

b. comm. gend. An ox, a cow.

To go away into any country. 

בָּאָלְנָה A corner of ground.

aor. o. To appear, push forth. 

בָּאָלְנָה generic noun, Herbs, pot-herbs.

aor. a. To remain. 

בָּאָלְנָה part. act. for D. S. Gr. T. 1, p. 111, Remaining, that which remains, or survives, permanent, constant, the rest; 18 v. 44, and 19 v.
79, "Pious works or words, which are permanent." A relic, that which is left; Ex. *jlf iS-tij v. 87, "That which is left you by God." Note. The letter is occasionally substituted for the 3, see D. S. Gr. T. 1, p. 276, note; 11 v. 118, "Endued with prudence or virtue." (2nd declension) comp. form, More or most lasting, enduring, permanent.—אָבִי IV. To leave remaining, leave alive, suffer to remain. —ַּסְנֵּא see סֵנֵא.

(2nd declension) Becca, a name of Mecca; see D. S. Gr. T. 1, p. 404.

אָבּות aor. o. To be early in the morning. פּוֹקָר A virgin, a young heifer; Plur. אָבּות Virgins. In the morning, early in the morning.—אָבּות n.a. IV. f. The morning.

אָבּות To be dumb. אָבּות (2nd declension), Plur. אָבּות Dumb.

אָבּות aor. i. To weep, weep for (with acc. or with הָעָר). יִבְיְלָה Weeping.—אָבּות IV. To cause to weep.

אָבּות A particle which affirms that which follows it, but contradicts or corrects that which went before; thus it may be translated But, not so but, on the contrary, or rather, nay rather, still more, &c. according to the context; for the difference between אָבּות and יִנְהַק see D. S. Gr. T. 1, p. 585.

אָבּות To stay or remain in a place. בָּלַגְּדָה Plur. בָּלַגְּדָה A region, country, territory. בָּלָגְּדָה A country, territory.

אָבּות A man of desperate character; there is no verbal root of this word in the first form.—אָבּות IV. To be overcome with grief, to be desperate, struck dumb with despair. יִבְיָלְס (2nd declension) Iblees, The Devil.

אָבּות part. act. Seized with despair. Yea, surely, verily, nay but verily, on the contrary; this particle is used after a negative proposition (interrogative or otherwise), and affirms the contrary of such proposition to be the truth; hence it differs from יִנְהַק which assents to the preceding proposition; see D. S. Gr. T. 1, p. 514.

אָבּות collective noun, The tips of the fingers, see D. S. Gr. T. 1, p. 381; the verbal root is יִנְהַק To stand fast.
aor. i. To build, construct (with acc. and y.

A son; Plur. for A builder, architect. A building.

My sons, D. S. Gr. T. 1, p. 469: diminutive, A little son. A daughter, see Plur. oblique dual, My
two daughters, see Note. In all these words the prefixed ٌ, when it does not begin a sentence, is marked with a wersal; D. S. Gr. T. 1, p. 66. A ceiled roof. A builder, architect. A building.


aor. o. To perish, to be in vain. One who is lost, wicked. Perdition.

aor. o. To make water. Heart, mind, thought, intention, condition.

aor. i. To pass the night. Plur. A house, abode, family. A night attack.—

aor. i. To go away (from one's friends), perish.

aor. i. To excel in whiteness. collective noun, Eggs; D. S. Gr. T. 1, p. 381. Fem. Plur. for D. S. Gr. T. 1, p. 360, White, clear. —

aor. i. To sell. n.a. Interchange by sale, selling, merchandizing, barter, plur. of Churches. —

aor. i. To be distinct and separate. Between, as "Between his two hands," i.e. before him, in his presence; This word, though commonly used as a preposition, is properly a noun in the accus. meaning an interval, and sometimes a connexion; when preceded by a

dwelling, provide a dwelling for one's-self (with acc. of thing and ل of pers.). Note. ٌ is one of those verbs which are at the same time concave and hamzated; for the rules for the suppression (or otherwise) of the hamza see D. S. Gr. T. 1, p. 62, et seq.; and also the rules for the permutation of infirm letters.
faculty of clearly explaining, explanation. Manifest, evident. An evident testimony or demonstration, evidence, proof. To show, make manifest, make known, declare, explain, become manifest (with acc. and or with of pers. and or with of pers. and). manifest.—

To make manifest, to articulate distinctly, see 43 v. 52. n. a. An argument, clear demonstration, eloquence.

To follow, follow up, make to follow (with double acc.); to pursue, prosecute, continue; Ex. 18 v. 88, "Then he continued his way."—part. act. VI. f. Successive.—

VIII. To follow, follow up. n. a. A following after. part. pass. One who is pursued.

To break in pieces. n. a. Utter destruction. part. pass. Destroyed, broken up.

To traffic. Merchandise, traffic, bargain, merchandizing.

That which is below, the lower part; This word, which is properly a substantive, is used (though not in the Koran) as an adverb, and
is then indeclinable, as *नीतिः Down, below.
When employed as a preposition it is put in
the accus. Beneath, as *नीतिः Down, below;
If preceded by *मी it is put in the genitive, as
"From beneath it," see D. S. Gr. T. 1, p. 509, and T. 2, p. 152.

Endowed with—and hence, enjoying—the good
things of this life.

aor. o. To leave, leave alone, abandon (with
acc. and *नीतिः); *अच्छा; *बुध्दि
29 v. 1, "Do men think that they shall be left alone in saying?"

i.e. "That it is enough for them to say;"

and *वर्त्तना तुम्हें etc. 37 v. 76, "And we left (these
words, or this blessing) upon him;" with an
eclipse of यहाँ or similar words.

part. act. One who leaves, or leaves out;

part. pass. One who leaves, or leaves out;

N.B. There is no difference between the active
and passive.

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and passive.
To perform the sacred rites at Mecca; also, to cleanse. Two interpretations are given of this word; according to one it means filth, and according to the other, the observance of certain rites and ceremonies imposed upon the Pilgrims at Mecca, among which were cleansing the person, shaving, etc. Thus the phrase 22 v. 30 may mean, "Let them put an end to their want of cleanliness," or, "Let them complete the rites" above mentioned.

To perish. n.a. Destruction;—47 v. 9, "May perdition seize them."

To lay prostrate (with acc. of pers. and ل). n.a. vi. f. of لُنَكْمَة q.v.

To establish firmly. n.a. 2 pers. sing. aor. cond. of كُلُمْ q.v. (1st declension) comp. form, Greatly fearing, most pious. n.a. of كُلُمْ q.v. God-fearing, devout. These words seem to owe their derivation to the viii. f. of كَلَمْ q.v.

Nature, mud.—حَفْقَةَ ل. n.a. vi. f. of لُنَكْمَة q.v.
To repent towards God (with اخ); to turn one's-self in a repentant manner; to relent towards men,—as God,—(with اد). Repentance. 

One who repents. Very repentant, relenting.
A penitent conversion; 

13 v. 29, "Unto him must be my conversion;" is here put for,
D. S. Gr. T. 1, p. 459.

An oven (a word of foreign origin); it also means a place whence waters gush forth.

A time.

The Pentateuch.

A company or body of men. A note.

Many nouns in the fem. sing. lose their third Radical when it is ب, ا, or ت; where they take the regular form of Plural this Radical is sometimes omitted, and sometimes retained; see D. S. Gr. T. 1, p. 358.
Pouring forth abundantly.

To flow.

To be thick.—

IV. To do something great, make a great slaughter (with في); slay in great numbers (with acc. of pers.).

To blame.—n.a. II. f. Blame.

To be moist, as the earth after rain, and with the article The Earth.

To cause to flow.

A serpent.

To perforate, penetrate, shine.

part. act. Shining; “The star of piercing brightness,” by some supposed to be Saturn, which is called أئثاب.

To find, catch, take, gain the mastery over (with accus. of pers.).

To be heavy, grievous; to be a grievous matter (with في). Generally interpreted to mean “men and genii,” as at 55 v. 31, dual of A burden. Plur. A weight. IV. To grow heavy, oppress, weigh down. Fem. ضعيف part. pass. Burdened; 35 v. 19, “If a burdened (soul) cry out;” the word being understood.—VI. To be borne down heavily, incline heavily downwards (with في); For the employment of those forms which take teschdeed on the first Radical, see D. S. Gr. T. 1, p. 220.

To perish. A crowd, a number of people.

One third part; Dual نَفْتُ and in conjunction ٌْ Two-thirds, D. S. Gr. T. 1, p. 415. Fem. نَفْتُ Third. Three by three, in threes, or three pairs; Ex. أَرْطَاعُ 35 v. 1, “Having two and three and four pairs of wings;” At 4 v. 3 may be rendered “By threes;” This word is of the second declension, it answers to the Latin Ternus; D. S. Gr. T. 1, p. 426.

Then (after an interval).

Thamood, name of an ancient tribe of Pagan Arabians, destroyed for their impiety. This word in the Koran is always of the 2nd declension; see D. S. Gr. T. 1, p. 405.

Fruit, wealth, possessions.

A fruit; noun of unity or individuality; see D. S. Gr. T. 1, p. 300. IV. To bear fruit.

To take the eighth part.

A price.

One part out of eight. The eighth. (for ثامانِي) fem. and ثاماني masc. Eight; see also Eighty.

Then for The second; also part. act. Turning, "A turner of his side," or "A turner of his side," i.e. Proud. masc. and fem., and in the oblique cases Two. إنَّا عَصِيرُ Twelve; These forms which admit only the above inflexions are considered as adverbial expressions; D. S. Gr. T. 1, p. 420. By twos, in pairs, two and two; another form of this numeral
(but not found in the Korán) is َنَوَّةُ; These forms are equivalent to the Latin Binus; see أَلْمَاكِنَى مَكَأٍ. A name given either to the whole Korán, or to those passages which are frequently repeated; some interpret it to mean the first chapter, as at 15 v. 87, "We have given thee seven (verses) of those which are to be frequently repeated;" others interpret it to mean the seven long chapters.

Note. Other singulars have also been assigned to إِسْتَنَتْ. مَكَأٍ, or مَكَأٍ X. To make an exception, as at 68 v. 18, "And they did not make an exception" (by saying إِنَّ نَعَّمَ اللهُ).

نَوَّةُ nor. o. To return. نَوَّاتٌ A reward. نَوَّاتٌ plur. of نَوَّامَةٌ Raiment. نَوَّامَةٌ A place of resort. نَوَّامَةٌ A reward, recompense.—نَوَّمَتِنَّ II. To repay (with double acc.). نَوَّمَتِنَّ IV. To reward with, give as a recompense (with double acc.).

نَوَّمِيَ nor. o. To be stirred up (as dust). أُنَّارَ IV. To plough, break up the earth, excite, raise (as dust, clouds, etc.).

نَوَّيَ nor. i. To abide in a place. نُوَيَّ أَوْلِيَاءٍ for part. act. A dweller. مَتْوَى A dwelling, abode; أُتْوَى أَكْرَمَى مُمَوَّاٍ 12 v. 21, "Make his abode honourable;" see D. S. Gr. T. 1, p. 118.

نَوَّيَ (no first form) To have connexion, as a husband and wife. نُوَيَّ A woman who has left her husband after the first interview.

جُبُرُ The Angel Gabriel.

جُبُرُ aor. i. and o. To form, create. جُبُرَ Plur. جُبُرِ A mountain, and especially Mount Sinai. جُبُرُ and جُبُرُ جَبَالَ A crowd, multitude; جِبَالٌ جَبَالَ A mountain, especially Mount Sinai. جِبَالٌ جَبَالَ 26 v. 184, "The former generations;" see D. S. Gr. T. 2, p. 268.

جُبُرُ To be cowardly. جُبُرُ Cowardly; the temple, side of the forehead.

جُبُرُ The Mighty One, a name of the Deity.

جُبُرُ aor. a. To low, supplicate God with groaning (with إلى of pers.). جُبُرُ جَالَتِ (2nd declension) Goliath.

جُبُرُ To cut off. جُبُرَ A well, cistern.

جُبُرُ Jib, An idol, false deity.

جُبُرُ To bind, make fast. جُبُرَ Strong, powerful, gigantic, having absolute power, proud, perverse. جُبُرَ The Mighty One, a name of the Deity.
To strike on the forehead. A forehead.

To collect or gather tribute, or as tribute (with of place). Poet. licence for plur. of A cistern, see rt. rt.; see also VIII. To choose (with acc. and or tl).

To cut off. VIII. To tear up, root up (with acc. and or Nq Nq or a.

To lie with the breast on the ground. part. act. One lying on his breast.

To kneel. Fem. Kneeling; The Plur. is for jfr, D. S. Gr. T. 1, pp. 108 and 362.

To deny, refuse, reject (with P).

To light a fire. Hell, hell-fire, any fiercely burning fire.

To be of great wealth or dignity. Majesty, glory.

A track or way on a hill-side.

A sepulchre; no verbal root.

To be covered with pustules, to fence in. A wall. More fitting or easier, compar. form (2nd declension), D. S. Gr. T. 1, p. 403.

To twist firmly. In a contentious manner; 45 v. 53, "They only propounded this to thee in the hope of a dispute." A dispute. III. To dispute (with of means and or of subject); to dispute with (with acc. of pers.), as 6 v. 121, "That they should dispute with you;" 7 v. 69, "Will ye dispute with me?" part. act. fem. One who disputes.

To hasten. A broken piece. In fragments. part. pass. Broken; Uninterrupted.

To keep without food, amputate. Plur. The trunk of a Palm-tree.

To wound, gain, acquire for one's self. plur. of A wound. (2nd declension) plur. of Beasts of prey. VIII. To endeavour to acquire; 45 v. 20, "Those who seek to do evil."

To tear off. comm. gend. noun of species, A locust.

To drink (water).—V. To sip.

To carry off the whole of anything. A water-worn bank of earth.

To commit a crime, to drive one (into sin, with of following verb). A sin; No doubt! An adverbial expression, D. S. Gr. T. 1, p. 521.— IV. To be guilty of sin. n.a. Sin. part. act. A sinner.

To flow, run, happen (with ل, also with or جاریة part. act. fem. Running, a vessel; The Ark, 69 v. 11; Plur. جاریة, and with the article جاریة, for which by Poetic
To cast scum and foam upon the bank (a river). —

Froth, as 13 v. 18, “It passes off like froth.”

To serve up camel’s flesh in a large dish.

A large dish, trencher.

To treat harshly.—

VI. To be removed from (with َن). —

To be glorious. —

Majesty.

IV. To drag, excite. —

—

To put on a *j̄alib. *j̄alib (2nd declension) plur. of *j̄alib A large outer covering worn by women.

To wound the skin, scourge. —


To sit in Eastern fashion, in which respect it differs from *j̄alib (2nd declension) plur. of *j̄alib A place of sitting or assembly.

To be clear and manifest. —

Banishment.—

II. To make manifest, reveal; 91 v. 3, “By the day when it revealed her (the Sun) in all her splendour.”

V. To appear in glory (with َل). —

To abound. —

Much.

To be refractory.

To be firm.

part. act. That which is firmly fixed.

To collect, gather together, assemble, unite; to have connexion with, marry (with َيَنِين), as 4 v. 27, “(It is forbidden you) to take two sisters to wife,” or “intermarry,” to gather together—against, with acc. and َل ; 58 v. 81. —

To be impatient.

—

To attack, assault (with َعَتَن). —

Impatiently.

To take a part of anything.

A part, be removed from (with َل َب). —

A part, individuality; At 43 v. 14 the word َثَا is by some taken to mean “Daughters.”

To pass over, and َوَثَا To be impatient.

aor. i. aor. i. To be glorious. —

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To abound. —

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To be refractory.
or of time; it is also used with acc. as at 6 v. 35, and with of persons assembled as at 34 v. 25. An assembly, multitude, a gathering together, crowd; 28 v. 78, "Who have amassed (wealth) more abundantly;" Literally, "more abundant in amassing (wealth);" 3 v. 149, "The day of the meeting of the two hosts;" 75 v. 17, "Upon us devolves the collection (of its scattered sentences), and the proper method of reading it." One who gathers together, etc. A congregation, as.

The day of the congregation, Friday. Collected, assembled, all, an army; At 36 v. 32 is used for See D.S. Gr. T. I, p. 540, note: adverbially, Altogether, wholly. All, The whole. A place of meeting together. part. act. Gathered together.

IV. To agree together, concert a plan or design (with of following verb); to agree upon (with acc.).—VIII. To be gathered together (with لی).—V. To incline (with لی).—VI. To incline to evil (with لی).

16 v. 6, "They are a credit to you." Becoming, decorous, honourable, gracious. An aggregate, something complete, as a sentence; 25 v. 34, "As one complete and perfect whole." An army, troops, forces, a host, companions; no verbal root.

A hand, wing, arm, arm-pit; 15 v. 88, "And behave with humility;" Literally, "Lower thy wing." A crime.

Plur. An army, troops, forces, a host, companions; no verbal root.

aor. a. i. and o. To incline (with لی).—aor. i. To decline; and aor. a. To deviate (from the truth).
aor. i. To gather (fruit). Fruit; as "The fruit of the two gardens," D. S. Gr. T. 1, p. 110.

aor. a. To be diligent. n.a. A striving with might and main; The words at 5 v. 58 and elsewhere may be translated "Their most binding oaths." Power, ability; 9 v. 80, "They find nothing (to give) but the fruit of their labour."—III. To strive, contend with, fight—especially against the enemies of Islam—(with acc. of pers. and, as at 31 v. 14, also with ɔ). n.a. A contending, striving, a going forth to fight (in the Holy War). part. act. One who strives, one who goes forth to fight in the cause of Islam.

aor. a. To be manifest, publish abroad, speak aloud (with ل of thing and ل of pers.). That which is manifest, loud speaking, open and public speaking. Openly, publicly. Openly, visibly, manifestly.—III. f. In public, openly.

aor. a. To rush on a wounded man with intent to slay him. Paraphernalia, things necessary for a journey.—II. To fit out with provisions or other necessaries (with acc. of pers. and ل of thing).


fem. Hell, Gehenna, from the Hebrew  דָּיָּם The Valley of Hinnom, where human sacrifices were made by fire to Moloch: This word on account of its foreign origin and feminine gender is of the second declension; D. S. Gr. T. 1, p. 404.

Air, The Firmament. 

aor. o. To split, cleave, cut out. An answer, see iv. f. 37 v. 73, "And verily we returned a gracious answer;" Literally, "And verily they who gave the answer were gracious."—X. To respond (with ل of pers. and ل of pers. or thing).

aor. o. To be good. plur. of چو چو چو چو Swift courser. "El Judée," A name of Mount Ararat.

aor. o. To turn aside. Near, one who is near, a neighbour. part. act. One who turns aside.—III. To be a neighbour, to dwell near (with acc. and ل). IV. To protect, deliver—from punishment, etc.—(with acc. of pers. and ل; 23 v. 90, "Neither is he protected of any;" Literally, "Neither is it protected over him," or "is any protection (thrown) over him:"

aor. o. To go. III. To pass on or over,
to cause to pass over (with بِ of pers. and acc. of thing).—VI. To pass by or over (with عَن).

جَاسَ aor. o. To search, explore.

جُوسَ aor. o. To hunger. Hunger.

جُوسَ aor. o. To penetrate inwardly, to be hollow. جَوفُ The belly, the interior.

جَاءَ aor. i. To come, come to, arrive at (with acc. or with جِئَل، or عَلِيّ); with بِ means to come with, i.e. to bring; Like أُتْيَ it may sometimes be rendered to do or commit (an action), as at 18 v. 70; Pass. جَيْدَ some-

times written جَيْدَ for جَيْدَ as 39 v. 69, "And the prophets shall be brought."

Note. In the above form of construction the verb is impersonal, like Ventum est in Latin; see D. S. Gr. T. 2, p. 129.

IV. To make to come; hence, to lead or drive (with acc. of pers. and إِلَى).

جَابَ aor. i. To cut out a garment at the neck.

جُوبُ Plur. جُوبُ The bosom of a shirt or vest.

جَيْدَ جَيْدَ for aor. a. D. S. Gr. T. 1, p. 243, To have a long and beautiful neck. جَيْدَ A neck.

جُبَ aor. i. To love. حُبُ Grain, corn.

noun of unity, One grain. حُبُ Love;

2 v. 172, "Out of love for him," i.e. "for God." أُحبُ أَحْبَ comparative adjective of the 2nd declension, D. S. Gr. T. 1, pp. 324 and 403. More beloved, more pleasing, preferable. and with the affixed pronoun أَحْبَاءُ, the hamza being changed into أَحْبَاءُ, with dama in the middle of a word, D. S. Gr. T. 1, p. 118, plur. of حُبُثُ Beloved. حُبُثُ Love.—حُبُثُ II. To render lovely (with acc. of thing and إِلَى of pers.).—أَحْبَ IV. To love, will, desire, like (with acc. or with أَن of following verb).—إِسْحَبُ X. To love, prefer (with acc. and إِلَى).

أُحْبَ aor. o. To make beautiful, delight, make joyful. plur. حُبُثُ or حِبَّرُ A (Jewish) Priest or Doctor.

أَحْبَ aor. i. To restrain, hinder, shut up.

أَحْبَ aor. a. To be vain, fruitless, to perish (with أَحْبَاطَةُ or أَحْبَاطَةُ. فِي عَن).
the fish, head and all;" if we say we mean "as far as the head, and no further;" No instance of this use of occurs in the Korán.

3rdly. As a conjunction serving to connect a proposition with that which precedes it; it then means "until," and has grammatically no effect on the succeeding proposition; thus at 6 v. 149, "In like manner did they who went before them accuse (the prophets) of falsehood, until they tasted our severity." Note. In the Korán it is frequently followed by D. S. Gr. T. 1, pp. 175 and 202, note.

Lastly. It governs a verb in the subjunctive mood, when that verb has a future signification; it then means "until," or "in order that;" Ex. 12 v. 80, "I will on no account quit the country, until my Father give me permission;" It may sometimes bear either interpretation; thus at 49 v. 9, "Then fight against (that party) which is in the wrong, until (or so that) they return to obedience to God."


To make a camel lie down; to restrain (with acc. and n.a. part. act. One who hinders, a bar, dam to keep back water.

To sharpen, limit, define. A prescribed limit, ordinance. Sharp.— III. To hinder, stand in the way of, oppose.

To be humpbacked. An elevation of the ground: Instead of this word which occurs at 21 v. 96 some copies have signifying "A grave."

To be new, to happen. A novelty, event; something which has lately happened, a story, history, narrative, discourse; 31 v. 5, "The ludicrous tale.

Tales, sayings; 12 v. 6, "He shall teach thee the interpretation of (dark) sayings;"
v. 46, "We have made them (idle) tales," or "like a tale that is told."—II. To declare, narrate, acquaint (with acc. of pers. and of the thing).—IV. To cause to happen, bring about, produce (with acc. and of pers.).

part. pass. That which is newly produced or revealed.

plur. of (2nd declension) A garden planted with trees.

t. To surround. (2nd declension) A garden planted with trees.

t. To change. A verge, margin, manner; II. To pervert (with acc. and of the pers.).

part. act. One who turns aside (with acc. of pers.).

part. pass. One who is cautious, provident.

II. To caution against (with double acc.).

II. To free from slavery, devote to the service of God.

a. To become free, to be hot.

n.a. Heat.


n.a. Fear. part. act. One who is cautious, provident.

part. pass. That which is to be feared.—II. To caution against (with double acc.).

a. To beware, take heed of, fear (with acc. also with of the verb). Precaution.

n.a. Fear. part. act. One who is cautious, provident.

II. To caution against (with double acc.).

n.a. The giving freedom, as 5 v. 9, "The freeing of a neck (from the yoke of slavery)."

part. pass. acc. "Dedicated to God's service." 3 v. 31.


n.a. A field, cultivated ground, produce of the same, fruits of the earth, tillage.

n.a. Narrow, a restriction, difficulty, crime.

part. pass. That which is forbidden or unlawful, declared sacred.

n.a. Prohibition. part. pass. Forbidden; At 51 v. 19 this word seems to mean "Prevented by shame, or a sense of decorum;" at 56 v. 66 and 68 v. 27, "Hindered from enjoying the fruits of our labour."—II. To forbid, make or declare unlawful (with acc. of the thing and of the pers.).

part. pass. That which is forbidden or unlawful, declared sacred.

II. To seek.

To touch. Plur. A company,
troop, party, sect, Those who side with any one; 18 v. 11, "Which of the two parties;" Meaning probably The Companions of the Cave or the Companions of mentioned in the 8th verse; The confederates mentioned in chap. 33 were a body of Infidels, who were leagued together against Mohammad in the War of the Ditch; Those at 40 v. 31 are the People of Noah, etc. who appear in the next verse, and who were in league against the prophets of their day.

aor. o. To grieve; aor. a. To be sad; to be grieved about (with علی of pers. or thing).

ns.a. Grief, sorrow.

aor. o. To parch up, utterly destroy. A sound (sc. hissing).—

IV. To perceive, find, be aware of, feel (with دـ، or with acc. and خیس).

V. To make inquiry after (with دـ).

aor. o. To reckon; aor. a. and i. To think, imagine, to be of opinion, calculate (with acc. of thing, also with or without before following verb); see D. S. Gr. T. 2, pp. 74, 296, and 580, also 127, note. n.a.

One who suffices, a sufficiency, or that which one is obliged to regard as sufficient; Ex. 2 v. 202, "And Hell shall be his sufficient reward;" 9 v. 59, "God is all-sufficient for us." حساب part. act. One who reckons, or takes an account, an accomptant. حساب Plur. حساب A reckoning, computation, account; part. act. of حساب. 2 v. 208, "Without measure;" 69 v. 20, "My account," for حسابی The affixed pronoun ی is here written and pronounced ی, as is frequently the case; D. S. Gr. T. 1, p. 459. حساب One who takes an account.

The word حساب besides being the plural of حساب is also used as a collective noun meaning Darts or lightning, and it is in this sense that it is employed at 18 v. 38. حساب III. To call to account for (with acc. of pers. and حساب;

VIII. To calculate upon, expect.

aor. i. and o. To envy (with acc. of pers. and حساب of thing). حساب part. act. One who envies. حساب Envy.

aor. i. To lay bare, to be weary. Plur. حساسات D. S. Gr. T. 1, p. 355, Sighing, cause of sighing; 39 v. 57, "Ah! my sighing, (ah me!)" Expressions of this kind are spelt and pronounced in a variety of ways, D. S. Gr. T. 2, p. 90. حسابي Fatigued, part. pass. Stripped, destitute.—

X. To be worn out with fatigue.

aor. i. To cut. حسم The usual acceptation of this word is A succession of unlucky nights; At 69 v. 7 the phrase حسم may be interpreted "For eight days in miserable succession."

and حسم To be good or beautiful; in the latter of these forms the verb is employed in a manner similar to the verbs of praise and blame حسم Ex. 4 v. 71, "They are excellent (in point of) company;"

At 18 vv. 23 and 30 two different forms of construction occur in the same sentence, as حسم "How delightful is their reward, and how delicious their couch;" D. S. Gr. T. 2, p. 223 et seq. حسم Goodness, beauty, excellence, kindness. حسم Beautiful,
good, fair, gracious, handsome.

A good thing, a benefit, good, a good work. masc. and fem. plur. of Beautiful; 55 v. 70, "(Damsels) exquisite and beautiful." (2nd declension) comp. form, not used adjectively in conjunction with a substantive, as ḥaṣṣān, but with the substantive understood; Better, best, more, or most excellent. Note. Words of the second declension when in connexion with a complement take the three inflexions, thus 7 v. 142, where the pronoun refers to ḥaṣṣān, when used substantively means a good action, good thing, happy state, happy end; Dual ḥaṣṣāyin and in the oblique cases ḥaṣṣān, "The two most excellent things," viz. Victory and Martyrdom; For the Rules which govern adjectives in the comparative form I must refer the reader to D. S. Gr. T. 2, p. 301 et seq. — ḥaṣṣān IV. To do well, act uprightly, act with kindness (with ḥaṣṣān, or with ḥaṣṣān, or with ḥaṣṣān of the pers.); to render agreeable, make beautiful (with acc. of thing and ḥaṣṣān of pers.). ḥaṣṣān n.a. A doing good, a kind action, kindness, well-doing. ḥaṣṣān part. act. One who does well, acts righteously, a righteous man.

Ḥaṣṣūr aor. i. To scatter gravel, cast into the fire. ḥaṣṣūr That which is cast into the fire, fuel. ḥaṣṣūr A violent wind bringing with it a shower of stones.

Ḥaṣṣūr To become manifest.

Ḥaṣṣūr aor. o. and i. To reap. ḥaṣṣūr n.a. A reaping, harvesting. ḥaṣṣūm Harvest, mown down, utterly destroyed.

Ḥaṣṣūr aor. o. To bring into difficulty, besiege; ḥaṣṣūr aor. a. To be restricted, hindered (with ḥaṣṣūr of the following verb). ḥaṣṣūr ḥaṣṣūr A Prison.— IV. To prevent, keep back — from a journey, etc.—(with ḥaṣṣūr).

Ḥaṣṣūl To be over and above, to be manifest.— II. To make manifest.

Ḥaṣṣūl To be strongly fortified, and ḥaṣṣūl To keep at home. ḥaṣṣūl plur. of ḥaṣṣūl A fortress.— ḥaṣṣūl part. pass. II. f. Fenced in, fortified.— ḥaṣṣūl IV. To keep safe (with acc. and ḥaṣṣūl), or in safe custody, to marry. ḥaṣṣūl part. act. One who is chaste or continent. ḥaṣṣūl part. pass. fem. A married woman, one who is chaste and modest.—par n.a. V. f. Chastity.

Ḥaṣṣūn ḥaṣṣūn aor. i. To strike with a pebble. ḥaṣṣūn for comparat. form, Clever in calculating (with ḥaṣṣūn of the thing calculated); D. S. Gr. T. 2, p. 310.— ḥaṣṣūn IV. To number, calculate, compute, take an account of, know.

Ḥaṣṣūn aor. o. To incite any one, instigate (with ḥaṣṣūn.

VI. To urge one another (with ḥaṣṣūn.

Ḥaṣṣūn aor. o. To be present to, or present at, stand in presence of (with acc. of pers. or thing); to hurt, as at 23 v. 100, ḥaṣṣūn "Lest they hurt me." D. S. Gr. T. 1, p. 570. ḥaṣṣūn part. act. One who is present at, present, close upon, as ḥaṣṣūn.
7 v. 163, (The town) "close upon the sea," viz. The town of Elath, about which a fable is here told, and which is also referred to at 2 v. 61. — أَخْتَرْنِ 4 v. 127, "(Men's) souls are prone to— Lit. are made to be present with—covetousness;" see De Sacy's observations on the construction of the Passive Voice, Gr. T. 2, p. 123. جَعَلَهُ مُكْتَبَرُūنَ مُكْتَبَرُūنَ; The passage is rather obscure, but it seems to imply that each portion of water should be divided among those who were present; viz. The She-Camel and the Tribe of Thamood on alternate days; see also 26 v. 155.

Daughters, Grandchildren: a collective noun; D. S. Gr. T. 1, p. 382; or it may be a plural of خَيْذَة. To dig. حَفْرَة; A beginning, original state, former condition.

aor. a. To keep, guard (with acc. and (ء) to take care of. حَفْظَنِ; n. a. A guarding, a keeping; حَفْظًا As a guard. حَفْظَنِ part. act. One who guards, keeps watch; a guardian, keeper (with acc. or with (ء). حَفْظَنِ an irregular plur. of حَفْظَنِ. Guardian (Angels). حَفْظَنِ same as حَفْظَنِ. حَفْظًا, used with (ء) in the sense of watching over evil doings; at 50 v. 31 it is used in the sense of one who keeps (God's commandments). حَفْظَنِ part. pass. Kept, well-guarded. حَفْظًا III. To observe strictly (with (ء). حَفْظًا X. To commit to one's keeping, or one's memory.

aor. a. To go barefoot, honour greatly. حَفْفَى Thoroughly acquainted (with (ء); gracious, kind (with (ء). حَفْفَى IV. To be importunate towards any one (with acc.).

aor. i. and o. To be right, just or fitting, worthy of, to be justly due to (with (ء) كَبِيرُحَفَّى (ء). حَفْفَى 22 v. 18, "Many deserve punishment;" Literally, "Many (a man), punishment is justly his due;" At 84 vv. 2 and 5 the verb appears in its passive form حُفُّفُ (ء) (pret. for fut.), which may mean "It shall be treated according to its deserts," or "shall be verified and certainly known;" the active voice having these significations as well as those above given. حَفَّى That which is right and proper, just, true, justice, a right, just due, need, duty, such as payment of a debt; Ex. 2 v. 282, "He upon whom
is the duty (of payment of the debt);” it also
means Truth, The Truth, One of the Names of
God. حَقِيقٌ (2nd declension) compar. More worthy, more just, truer.

The Inevitable, the day of Judgment.—

X. To be worthy, adjudge worthy; to be
guilty of (with acc. of thing), or think
 guilty (with علَى of pers.), in both which senses
it occurs at 5 v. 106.

To suffer from a retention of urine, to be
withheld (rain, etc.). حَقَبٌ A long space of
time, space of eighty years; Plur. حَقَابٌ.

To lie among crooked or winding sands.
الحقائف The winding sands; name of a pro-
vince of Arabia, formerly inhabited by the
tribe of ʿAd; plur. of حَقَفٍ.

Haq. o. To exercise authority (with علَى); to
give judgment in favour of (with ل of pers. and
of thing): when it means
to give an adverse judgment it takes علَى of pers.
Haq. judgment, wisdom; Haq. 5 v. 55, “Do they then desire the judg-
ment of the days of ignorance?” i.e. To be
judged according to the laws of Paganism;
a rule of judgment, as أَوَّل أَيْتَامٍ حَكَمًا عَرَبِيًا 13 v.
37, “We have sent it—the Korān—down as a
rule of judgment in Arabic.” A judge.
Haq. Plur. Haq. and حُكَامٍ, which is partly.
One who judges, a judge. حَكَامٍ حَكَمَهُ حَكَمٌ حَكَمَهُ
part. act. One who
judges, a judge.

Haq. Wisdom. حَكَمَهُ حَكَمَهُ حَكَمٌ حَكَمَهُcompound. and super. More or
most knowing or wise.—Haq. II. To take as
judge (with acc. of pers. and
of thing). حَكَمَهُ حَكَمٌ حَكَمَهُ

To confirm; The Passive occurs at
11 v. 1, and has been variously interpreted;

Sale renders it “Are guarded against corruption.” حَكَمَهُ. part. pass. This word also admits
of divers interpretations; a chapter is said to
be حَكَمَهُ when it is not abrogated by any
subsequent revelation; it also means clear
and perspicuous, void of ambiguity; at 3 v. 5
the verses called آيات حَكَمَاتٍ, or those
which are clear and are to be taken in their
literal sense, are distinguished from those
which are allegorical and figurative; the
former are said to be حَكَمَهُ “The mother
—or ground-work—of the Book.”— حَكَمٌ. VI.

To go together to judgment (with لِهِ).

تحَلٌ aor. o. To untie—a knot—(with acc. and
of thing); aor. i. and o. To fulfil the rites and ceremonies
required of a pilgrim, to become حَلَّلْ after
being أَخْرَجُ; to be lawful (with ل of pers. and
of verb); to descend, alight (with علَى); to settle in a place. حَلَّلْ Anything lawful, an
inhabitant.

Lawful, One who has
performed all the rites and ceremonies of a pilgrim.

حَلَّلْ A wife. Plur. of حَلَّلْ A Dissolution
of a vow. حَلَّلْ Place of sacrifice.—حَلَّلْ IV.

To render lawful, allow, allow to be lawful,
allow to be violated (with acc. of thing and
of pers.); to violate; to cause to descend or
settle (with double acc.). حَلَّلْ part. act. One
who considers lawful that which God has
declared to be unlawful; Ex. حَلَّلْ 5 v. 1, “Not violating the prohibi-
tion against the chase while ye are on a
pilgrimage;” حَلَّلْ being in conjunction with
حَلَّلْ is here put for حَلَّلْ.

حَلَّلْ aor. i. To swear (with ل of pers. and
of object of the oath, also followed by ل or of
verb, or by جنابٌ علیٰ of the thing sworn); Ex. 58 v. 15, "They swear to a falsehood." A great swearer.

aor. i. To shave. —part. act. II. f. One who shaves.

أَحْمَد To cut the throat. The throat.

أَحْمَد To dream. A dream; Plur. أَحْمَد Understanding; Plur. أَحْمَد Puberty. أَحْمَد Kind, gracious, intelligent.

aor. i. To adorn with ornaments. جُذُبَة Ornaments, trinkets; This word is used in the Koran as a collective noun, or it may be an irregular Plur. of جلیم, which also takes (with acc. of thing, or with جلیم). D. S. Gr. T. 1, p. 382.—جذب II. same as جذب (with acc. of thing, or with جذب).

أَحْمَد Letters prefixed to the 40th and six following chapters of the Koran, see أَحْمَد.

أَحْمَد To heat. Boiling hot water, a near relative or friend.

أَحْمَد To clean out mud from a well. مَعْدَم Mud. مَعْدَم fem. of مَعْدَم Muddy, composed of mud.

أَحْمَد To praise. حَمَد Part. act. One who praises. A name of Mohammad, Most praiseworthy, renowned. Note. By a perversion of the Gospel, the Mussulman Doctors teach that the Comforter promised under the name Περὶκληματος was the Περὶκληματος or Renowned Mohammad; see Gr. Test. S. John xvi. v. 7. —part. pass. Praised, lauded.

أَحْمَد Part. pass. II. f. Much-praised, highly lauded, Mohammad.

أَحْمَد To pare a thong of leather. جَمَار An ass; Plur. جَمَار plur. of جَمَار Red.

أَحْمَد To carry, bear, bear away, load, charge with, impose a burthen (with acc. of thing and جلیم or جلیم); to attack any one (with جلیم of pers.); to conceive, be with child, undertake (a duty), provide with carriage and other necessaries of a journey, as at 9 v. 93. حَمَل A burthen, fetus in the womb, time during which the fetus is in the womb, as at 46 v. 14. حَمَل A burthen, load. حَمَل Part. act. One who carries; حَمَل "And by those which bear a load," i.e. The clouds bearing a load of rain, or women bearing a burthen in their wombs, or the winds which bear the clouds, 51 v. 2. حَمَل A woman who carries much or frequently, a portress. حَمَل A beast of burthen.

أَحْمَد To impose a burthen on (with double acc.), charge one with (a duty).—أَحْمَد VIII. To take a burthen on one's self, bear a burthen.

أَحْمَد To defend; and أَحْمَد aor. To be hot. Hâme, name of a camel concerning which certain superstitious usages were observed by the Pagan Arabs. حَمَد fem. of حَمَد part. act. That which is burning hot. حَمَد Affectation, cant.—حَمَد IV. To make hot; حَمَد 9 v. 35, "It i.e. the money— جمایی علیٰمًا—shall be made hot;" Literally, It shall be made hot upon it, D. S. Gr. T. 2, p. 129.

أَحْمَد To emit a sound as a she-camel towards her young; to be moved with pity. حَمَد Mercy. حَمَد Honein, Name of a valley near Mecca, where a battle was fought by Mohammad.

أَحْمَد aor. a. To break one's oath. حَمَد Wickedness.
To cut the throat.

To roast.

To incline.

To put a bit upon a horse.

To sin.

To fly around.

To be in want of.

To sin.

To drive quickly.

To return.

To gather together to one's self.

To beat for game.

To return.

To be changed.

Power.

A change.

A plan, contrivance.

large eyes,” see Disciples or Apostles of Christ; This word is by some supposed to be of foreign origin; by others it is derived from حَجَّة, one of the meanings of which is to whiten clothes by washing, the Arab commentators pretending that the Apostles were Fullers by trade. حَجَّة III. To reply to in an argument (with acc.) for. حَجَّة n.a. VI. f. An argument between two or more persons.

حَجَّة o. To gather together to one's self.

حَجَّة o. To beat for game; حَجَّة in the Korâb is used adverbially, and means far be it, as حَجَّة لله "Far be it from God," or "God forbid," D. S. Gr. T. 1, p. 532.

حَجَّة o. To return.

حَجَّة o. To be changed, to pass by, go between; Pass. حَجَّة 84 v. 53, "It (a bar) shall be passed between them and what they long for;" The verb is here used impersonally, D. S. Gr. T. 2, p. 129.

حَجَّة n.a. I. f. A change, a turning off, or turning away.
aor. i. To collect. (2nd declension) for
D.S. Gr. T. 1, p. 111, plur. of
Intestines. Dark-coloured, from
another form of To be dark-coloured as
dead herbage; Fr. "Feuille morte."
aor. i. To avert (with ْمن).

or for aor. i. a doubly imperfect verb,
Plur. Plur. Living, He or that which liveth,
alive. A serpent. or more
correctly Life. Life (eternal).
II. To salute (with ْب). n.a. A
salutation.— or ْأَحْمِيَ III. To turn aside. A place or way
of escape.
aor. i. To surround, hem in, compass about
(with ْب of pers.).
aor. i. To have her courses (a woman).
aor. i. To be unjust (with ْمن).-
aor. i. To be astonished. (2nd
declension) Distracted.

aor. i. To make bread. ْخَبْزَ Plur. of ْخَبْزَ Impurities, filthy or
wicked things or actions; sc. أَفْلَامُ أَفْلَامٍ.

=> To prove, and aor. o. To know. ْخَبْرَ n.a.
Understanding, knowledge. Plur. ْخَبْرَ Plur.
News, tidings, report. ْخَبْرَ Knowing, One
who knows, or is acquainted with.
aor. i. A place or way

manner which; ْحِيَابٌ Wheresoever;
although strictly speaking a noun, is indeclin-
able, and is always found as an adverb and as
antecedent to some complement either nominal
or verbal, D. S. Gr. T. 2, p. 146.

11. To arrive (the time). ْحَيْنُ Time, as
76 v. 1, "A space of time;"
28 v. 14, "In a time of negli-
gence," i.e. When the people were not mindful
of him. When, at the time of; through-
out the Koran when used in this sense ْحَيْنُ is
indeclinable, D. S. Gr. T. 2, p. 149; At 11
v. 5 the words ْحَيْنُ ْحَيْنُ belong properly to the
next verse. ْحَيْنُ Then, at that time, com-
pounded of and ْحَيْنُ, D. S. Gr. T. 1,
p. 521.

خَبْزَ
aor. i. To stamp with the fore-feet.

properly. To strike with the fore-feet; at 2 v. 276 it means to drive one mad, strike with confusion, to infect, or simply, to destroy.

To distract. A hindrance, corruption, as 3 v. 114, "They will not fail in corrupting you."

aor. o. To be extinct.

aor. i. and o. To deceive. A perfidious man.

aor. i. To seal (with ḥām). A seal; at 33 v. 40 Mohammad is said to be ḥām ʿalā ḥāmāt al-maʾshīn "The seal of the prophets." A sealing; the wax, clay, or other substance used in sealing.

part. pass. Sealed.

aor. o. To make an impression. A cheek.

A pit or trench; The spoken of at 85 v. 4, "The makers—or Lords—of the pit of fire" were the servants of A Jewish tyrant who caused a number of Christians to be burnt alive.

aor. a. To cover over, deceive. part. act. One who deceives.—III. To endeavour to deceive.

Plur. أخْدُعْ Equals, friends, lovers; no verbal root.

aor. o. To disappoint, leave without assistance. One who deserts his friends, a Traitor. part. pass. Destitute.

aor. i. and o. To make a noise in flying (an eagle); to fall down (with ʿlā, ʿlā, or ʿlā). To strike or pierce the ear, to lay waste.

A laying waste, a making desolate and ruinous.—IV. To lay waste (with acc. and ʿlā).

aor. o. To go out, go forth, come forth (with ʿlā).
disgrace (with acc. of pers. and 

Particularly, peculiarly.  

To distinguish as particular; Pass. To be in

n.a. Poverty. —  

To be cast out scum—a pot; aor. a. To do wrong.  

n.a. An error, fault, sin.  

By mistake.  

The same as;  

plur. of.  

D. 8. Gr. T. 1, p. 370, the final 

being changed into 1 because preceded by another  


part. act. One who sins, a sinner, sinful. —  

IV.  

To have the best in an altercation.  

An adversary. Note. This word is used for both singular, dual, and plural, though the dual  

is also found in the Korân, as at 38 v. 21, where there is an ellipse of the pronoun  

A contentious person.  

A disputer. —  

n.a. III. f. Contention, dispute. —  

n.a. VI. f. Mutual disputing and recrimination. —  

and VIII. The reason for the latter form, which occurs at 36 v. 49, is given by De Sacy in his Grammar,  

T. 1, p. 223, To dispute, strive together by way of dispute or litigation (with  

or  

aor. i. To sew together — prop. a sole — (with acc. and  

on).  

aor. i. To drive away, to be dull—the senses;  

to be driven away (with  

as  

the hamza being changed into 1 in consequence of the damma, and the servile  

being dropped, D. S. Gr. T. 1, pp. 35 and 104.  

part. act. That which is dull, also that  

which is driven away (from society).  

aor. a. To wander from the right way, to be deceived, suffer loss, lose, perish.  

Loss, a losing concern.  

n.s.a. Perdition, loss.  

part. act. One who wanders from the right way, a loser.  

comparative form, The greatest loser, one who  

errs exceedingly. —  

n.a. II. f. A loss. —  

IV. To diminish (a quantity), give short measure.  

part. act. One who gives short measure.  

aor. i. To bury one beneath the earth, cause the earth to swallow up (with  

or acc. of the person and acc. of  

the moon).  

part. pass. Deprived of thorns.  

aor. a. To be green.  

Green herbs.  

fem. plur. of  

green. —  

fem. part. IX. f. That which is green.  

aor. a. To be green (with  

plur. of  

rough wood, timber.  

aor. a. To be low or humble, to humble one's- 

self (with  

part. act. One who humbles himself, or is dejected; at 41 v. 39 the passage  

must be rendered "Thou seest the earth barren and desolate;" Plur.  

and  

aor. a. To fear (with acc. or with  

in the sense of lest).  

Fear.
To be in error, to sin (with $\text{نَافَاء}$). $\text{نَافَاء}$ is said to be a n.a. Habitual sinfulness; or it may be regarded as the fem. of $\text{نَافَاء}$ and agree with $\text{الَّذِينَ}$ understood, as at 69 v. 9. *Note.* The $\text{نَافَاء}$ is not unfrequently added to nouns to give intensity; D. S. Gr. T. 1, p. 322, note (3); see also T. 2, p. 270, note.

$\text{خَطَّبُ}$ aor. o. To offer up the State Prayer called $\text{خَطَّبُ}$ n.a. A matter, thing, business. $\text{خَطَّبُ}$ n.a. The demanding a woman in marriage.—$\text{خَطَّبُ}$ III. To speak to, address (with acc. of pers. and $\text{بِ}$ of subject). $\text{خَطَّبُ}$ n.a. A discourse; 38 v. 19, "A sound judgment in legal matters."

$\text{خَطَّبُ}$ aor. a. To march quickly (a camel). The words $\text{خَطَّبُ}$ carry off, despoil.

$\text{خَطَّبُ}$ aor. o. To make a step forward. $\text{خَطَّبُ}$ plur. of $\text{خَطَّبَ}$ A step.

$\text{خَفَّ}$ aor. i. To be light. $\text{خَفَّ}$ Plur. $\text{خَفَّ}$ II. To make light, make things easier (with $\text{بِ}$ of pers. and acc. of thing). $\text{خَفَّ}$ n.a. An alleviation.—$\text{خَفَّ}$ X. To think or find light and easy, induce levity in any one (with acc. of pers.).

$\text{خَفَّ}$ To be quiet or silent.—$\text{خَفَّ}$ III. To speak in a low voice (with $\text{بِ}$). $\text{خَفَّ}$ VI. To converse in a low tone.

$\text{خَفَّ}$ aor. i. To remain in a place; to lower (with acc. of thing and $\text{لِ}$ of pers.), as 15 v. 88, "Behave with humility,—Literally, lower thy wing—to the true believers," $\text{خَفَّ}$ part. act. That which humbles.
show sincerity in religion (with acc. of thing and of pers.).

part. act. One who exhibits the sincerity and purity of his faith. Purified, sincerely religious.

To take entirely to one's-self (with acc. of thing and of pers.).

aor. i. To mix. Those who are mixed up (in business).

To mix one's-self up in the affairs of others (with acc.).

aor. o. To be behind, come after; to succeed (with acc. of pers. and thing), as at 7 v. 149; To act as deputy (with acc. of pers. and thing), as 7 v. 138, "Do thou act as my deputy." A succeeding generation; Behind, from behind, after, succeeding; at 3 v. 164, "Those who are coming after them," refers to those for whom the honour of martyrdom is yet reserved. After, behind; 2 v. 256, "That which is yet to come upon them." part. act. One who stays, or sits behind another. The contrary; On opposite sides; In opposition to. A difference; 25 v. 63, "For a distinction, or to follow one another;" see the corresponding passage in Genesis ch. 1, v. 14. (2nd declension) plur. of , generally translated "Women," as being those who stay behind in case of war.

A successor, lieutenant, vicar; a name given to sovereigns as Vicegerents of God, also to the successors of Mohammad; The termination adds energy or intensity to the expression, D. S. Gr. T. 1, p. 322; Plur. and both words of the 2nd declension, D. S. Gr. T. 1, p. 402.

II. To leave behind. part. pass. Left behind.

IV. To break the promise given to any one (with acc. of pers. and thing); At 34 v. 38 it means to restore (with acc.); In the Passive 20 v. 97, "It—the promise—shall not be broken for thee;" For the construction of doubly transitive verbs in the passive (or objective) voice, the learner may consult D. S. Gr. T. 2, p. 123. part. act. One who breaks his promise; for the construction 14 v. 48 see D. S. Gr. T. 2, p. 187.

V. To remain behind (with acc. of pers. and thing).

VI. To disagree, differ (with acc. of pers. and thing). n.a. Diversity, vicissitude, contradiction. part. act. Differing one with another, various, diverse, different; For the construction 6 v. 142, "Whose food is of various kinds," see D. S. Gr. T. 2, pp. 79, 197, and 270.

X. To make a successor, cause to succeed (with acc. and of pers. or thing). part. pass. Made a successor, or inheritor (with acc. of pers. and thing).

aor. o. To measure accurately, and define the dimensions of anything, to create, produce (with acc. and of pers. or thing).
noun, Creatures, created things, especially mankind, a creation, lying device; 37 v. 11, "Stronger by nature;" At 36 v. 68 the word would seem to stand for "Old age." A natural disposition, manner or habit. حَمْس part. act. One who creates; The Creator, one of the names of God. حَمْس fem. part. pass. II. f. Well and perfectly formed.— حَمْس n.a. VIII. f. A lying device.

To empty, clear (with ل), free, alone, alone with (with إلى); to pass away, to have been in existence or in force in former times; in the latter sense it appears at 48 v. 23, أَلْلَّهُ قد خَلَّتِ مِنْ قَبْلُ To be proper to or belong to (with ل, also with نِي); to light on a vacant place (with نِي); this or the preceding would seem to be the literal meaning of the passage 35 v. 22. حَمْس fem. of حَمْس حَمْس part. act. That which has passed away.—II. To empty, make clear; خَلَّوا سَيِّئَهُم 9 v. 5, "Dismiss them," Literally, "Clear their road."— حَمْس V. To be clear and empty.

To get low (a fire), to faint away and die. حَمْس part. act. Extinct, dead.

To cover over, ferment. حَمْس fem. Wine. حَمْس plur. of حَمْس A covering, and especially a woman's head and face veil.

To take a fifth part. حَمْس masc. and fem. Five, see ١ إِبْنُ حَمْس, حَمْس Fem. حَمْس A fifth part.

حَمْس n.a. 16 v. 49 may be
rendered "By taking away a portion of their goods or profits," or according to Sale's version, "By a gradual destruction."

aor. o. To keep. Plur. A maternal Uncle. A maternal Aunt.—II. To bestow favours on (with double acc.).

aor. o. To deceive, be unfaithful to (with acc. of pers. and ḫilj); to violate (an engagement), as 8 v. 27, "Nor violate your covenants." N.B. ḭ is here a disjunctive particle. n.a. A deceiving, treachery; 8 v. 72, "And if they desire to deceive thee;" the n.a. being here put for the verb; D. S. Gr. T. 2, p. 163.

part. act. One who deceives, a cheat, treacherous. ḫāʾin with ṣ added for sake of energy, D. S. Gr. T. 1, p. 322; same meaning as ḥāʾin; or it may agree with لَنظرةُ ثَقْسُ یَعْلَمُ خَائِنةُ الْعَفِيْنِ 40 v. 20, Literally, "He knoweth the deceitful of eyes;" for the construction of the Participle (verbal adjective) with the genitive, see D. S. Gr. T. 2, p. 183.

aor. i. To deceive, defraud; VIII. To deceive, defraud; صَلَقُونَ إِخْتَرْنَ 4 v. 107, "Those who defraud one another;" Literally, "who mutually defraud themselves;" the eighth form being here put for the sixth, which is not used in this verb, D. S. Gr. T. 1, p. 138.

aor. i. To be in good circumstances, to be favourable to. Fem. خَيْمَة Good, agreeable, Plur. خَيْمَات Better, best, for ʻaḥmar, the 1 being omitted on account of the frequent use of the word; N.B. With these comparative significations it is common to all genders and numbers.

Choice, selection.—V. To choose; at 68 v. 38, ثَحْمُونَ إِخْتَارُنَ D. S. Gr. T. 1, p. 221.

VIII. To choose, choose from out of (with double acc., also with acc. of pers. or thing chosen and ḥamīm).

aor. i. To serv. خُجَاء A thread. خُجَاء A needle.

for aor. a. D. S. Gr. T. 1, p. 243, To imagine.

aor. a. D. S. Gr. T. 1, p. 243, To imagine.

aor. i. To act the coward. خُمَم plur. of خُمَم A pavilion.

aor. a. and o. To be diligent. دَايَبَة and دَايَبَة A state, custom, manner, wont: According to custom. دَايِبُين oblique dual part. act. Both of whom diligently perform their work.

aor. i. To go gently, crawl. دُوَاَبَة Plur. دُوَاَبَة Whatever moveth on the earth, especially beasts of burden; A miraculous Beast is spoken of at 27 v. 84, which is to be one of the Signs of the last Day.
To be behind. The back, hinder part; From behind. plur. of. The back, the last, extremity, that which comes after; 4 v. 50, "And we render them after the manner of their hinder parts," i.e. smooth and without features; 50 v. 39, "At the end of prayers;" alluding to certain supererogatory observances which may be made or not after the evening Prayer. The extreme, last remnant, uttermost part.—II. To dispose, manage, govern. part. act. One who governs, etc.

To turn the back, retreat. n.a. 62 v. 49, Literally, "At the waning of the Stars;" the words refer to certain observances after morning Prayer, see . part. act. One who turns his back and retreats.—

To put forth leaves.—part. act. V. f. One who wraps himself up in a garment; The name of the 74th chapter, in which Mohammad is addressed by this name; He is said to have been thus wrapped up when accosted by the Angel Gabriel.

To drive away. n.a. A repelling; 37 v. 9, "To drive (them) away." part. pass. Driven away, rejected.

To examine into, slip, to be weak (an argument). part. act. That which has no force.— IV. To weaken or nullify by an argument, condemn (with acc. and ). One who is condemned or worthy of condemnation.

To be small, vile, and of no value. part. act. That which is or becomes small, vile, or of no account.

To enter (with acc. also with or with ); to go in unto (with acc. of place and of pers.); to join one's self in company with (with ); as at 5 v. 66; "They entered into—your society—with infidelity;" with it also signifies to have connexion with, in which sense it occurs at 4 v. 27. Vice, corruption of either mind or body; Falsey, fraudulently.

part. act. One who enters in.— IV. To introduce, cause to enter, lead into (with acc. of pers. and , or with double acc.).

Introduced, also Time or place of entering in; D. S. Gr. T. 1, p. 305; 17 v. 82, "Cause me to enter (the grave) with a favourable entrance," see .—noun of place VIII. f. A place of retreat, see suprad.

To smoke. Smoke.

To give much milk (a camel), to shine. An abundant rain.

To drive off, put off, avert (with ).— VI. for D. S. Gr. T. 1, p. 220, To strive one with another (with ).

To walk, go. A step; in the Korân it frequently means a step in rank, honour, or authority; a degree of honour or happiness; and By degrees (of honour); 9 v. 20, "Of higher degree," Literally, "Superior as to degree."—

X. To move gradually; consign to a gradual punishment.
To be obliterated; to study, read with attention (with acc. also with في). Attentive study. Enoch, so called from his great learning; this word is found in the Koran of the 2nd declension, D. S. Gr. T. 1, p. 404; Freitag in his Dictionary spells it with the tanween.

To follow up, overtake. The act of following up; 20 v. 80, "Thou art in no fear of being overtaken (by the Egyptians);" also means the lowest bottom, sc. "Dregs" (of Hell). IV. To overtake, reach, attain unto, comprehend. Part. pass. Overtaken. and VI. D. S. Gr. T. 1, p. 220, To overtake, follow one another (with ينی); to reach, comprehend; The passage at 27 v. 68 یل یادارک بحثم فی الآخرة is read in various ways and admits of several interpretations; it may either be rendered "But their knowledge has comprehended (somewhat) of the life to come," or "Still less have they comprehended, etc.," see یل.

Plur. دراهم (2nd declension) from the Pers. بیرم, Money; a silver coin, the value of which has varied considerably at different times and in different places; the weight of the legal dirhem is fixed at 508 barleycorns.

To know; 21 vv. 109 and 111, "And I do not know;" for this negative use of إن see D. S. Gr. T. 1, p. 520; the verb is used with acc., also with ی whether.— IV. To make to know, teach (with acc. of pers. and ب).

To hide (with acc. and في).
thing and to repel, drive away, avert (with acc. and п). The act of prohibiting, prevention.

Unless God (had set) men to hinder one another; The noun of action is here used instead of the verb, and governs the subject in the gen. and the object in the accus. case; D. S. Gr. T. 2, p. 166.

One who averts. — III. To defend.

To pour forth (water). That which pours forth or is poured forth.

To pound into dust. Powder, a level bank of sand; Into powder. Level sand. (2nd declension) D. S. Gr. T. 1, p. 402, A flat mound of earth or dust.

To show, point out, guide (with acc. of pers. and п of thing). A proof, a means of showing (with п), as 25 v. 47, “We made the sun to be a means of showing it—the shadow.”

To rub, to incline downwards from the meridian (the sun). The declining of the sun from the meridian.

To let down a bucket into a well. A bucket.— D. S. Gr. T. 1, p. 402. A flat mound of earth or dust.


To occasion a fall (with acc. of pers. and п). To let down, offer as a bribe (with п of thing offered and п of pers.).

V. To approach closely.

quadriliteral verb, To plaster over, obliterate, destroy (with п of pers. and п); Original root ُدُمِّرَ To plaster.

To destroy. II. same as ُدُمِّرَ (with acc. also with п). Destruction;

17 v. 17, “Then we destroyed it with an utter destruction.”

To shed tears. A tear; used with a plural signification, Tears.

To wound the brain; hence, to destroy.

from the Persian دیمان, or more probably from the Greek ἵματος, A gold coin, a ducat.

To be near or low, to draw near. That which is near at hand or low, like fruit hanging low and near at hand, as at 69 v. 22.

Fem. D. S. Gr. T. 1, pp. 110, 111, and 403, comp, and superl. form, Viler, worse, less, easier; as it were, more ready to hand, nearer, nearest; “The present life,” as being nearer or perhaps viler; “In the nearest parts of the earth;” where is not decided, but it seems probable that the Victory spoken of in the text took place either in Syria or the Holy Land, possibly at Jerusalem; at 33 v. 59 may be rendered “More convenient or suitable;” at 58 v. 8, “fewer;” and at 73 v. 20, “very near,” or “somewhat less;” at 7 v. 168 it is used with an ellipse of the word
They take the goods of this baser thing (viz. the world)."

as a feminine substantive, The world, this world, this world's gear.

To bring near; at 33 v. 50 it means to fetch in order to put on (with עלי of pers.)

To happen. דָּוָר Time; 76 v. 1,

"A space of time."

To cut in pieces, fill a cup. דָּקַקְת Full—a cup,—a bumper.

To come suddenly upon. דָּקִין

To be of a blackish tint. דָּקָם part. act. That which is of a dark green colour inclining to black, as gardens from being much watered.

Red leather, also plur. of דָּקָק Butter, anointing oil; at 55 v. 37 it may be taken in either sense; if in the latter, it means that the heavens shall melt away and become like oil.

To use dissimulation, in modern phrase, to be a humbug. דָּקָם part. act. One who glosses over or holds in low estimation (with ב), as אֲפִיָּד אֲחָתוֹ מִדְמָק אֲנֵמָמָמָמ 56 v. 80, "Will ye therefore gloss over this new revelation?" i.e. the Korân.

To happen to, injuriously affect any one. דָּקִין for (see אֲדִי) compar. form, More grievous.

or if written with the hamza דָּקִים for (2nd declension) David, D. S. Gr. T. 1, pp. 104 and 404.

To go round. דָּר fem. gender; Plur. דָּרָה A house, dwelling, mansion, abode; אֲדִי A name of Paradise; also of Medina, as at 59 v. 9. דָּרָה Plur. דָּרָדָּר (2nd declension) A change of fortune, turn of luck, especially of bad luck.

IV. To transact (business).

To change—as the times,—to undergo vicissitudes. דָּוָר A change of time or fortune; דָּוָרָה 59 v. 7, "In one circuit."—דָּוָרָה III. To cause to interchange good and bad fortune (with acc. of thing and בָּיִם of persons).

To endure, continue, remain (with בָּיִם); to persevere (with בָּיִם) part. act. That which endures perpetually, One who perseveres.

To be inferior. דָּקִים and is properly a noun, signifying inferiority; as a preposition it is employed in a variety of senses. Besides, except, beneath, to the exclusion of, in preference to, contrary to, different to, in opposition to, without; at 16 v. 37 we find it used with two different meanings in the same verse, as מִתַּכְנֵנוּ מִן דּוֹרֵין מִן שָׁיָה "We had not served anything besides him," and לֵכְהוּ מִן דּוֹרֵין מִן שָׁיָה "Nor had we declared anything unlawful without him," i.e. without his permission; Lastly, it is used to express anything interposed between two objects, thus מִתַּכְנֵנוּ לֹא יִכְרְכֵנִי לֹא דָרֵין מִן שָׁיָה "We have given them nothing to act as a covering against it (the sun);" The people referred to in this passage having neither house nor clothing, but living in holes in the ground like the Earthmen of South Africa; So again at 19 v. 17, מִתַּכְנֵנוּ מִן דּוֹרֵין מִן שָׁיָה "And she took a veil to cover herself from them;" see D. S. Gr. T. 1, p. 496.

To be indebted, to judge, profess the true faith (with acc.). דָּקִים A debt, that which one owes. דָּקִים Custom, institution, religion, the true faith, obedience, judgment;
The day of judgment; 

24 v. 25, "God will pay them their just due."

One who receives payment of a debt.—

VI. To become debtors one to another (with ب).

for ذٌرَأ, v. supra.
D. S. Gr. T. 1, p. 109, part. act.; Fem. Plur. as 51 v. 1, "By the winds which scatter (the dust) in every direction;" or, by another interpretation, "By the women who scatter abroad (their offspring)."

To obey.—لمجك part. act. IV. f. One who is submissive (with إلى).

To strike on the chin. ذَٰ٣٠َن أَذَٰٰى plur. of A chin; at 17 vv. 108 and 109 it may be rendered "Faces."

To strike a man on the private parts, to remember (with acc. and أن); to commemorate, make mention of, bear in mind (with acc. and في or إلى). ذَٰ٣٠َك A remembrance, record, commemoration, memoir, memorial, making mention, an exposition (of religion), admonition; The Korán is frequently called ذَٰ٣٠َك لنعلمس "An admonition, or exposition of religion for all creatures;" 16 v. 45, The Jews and Christians, as "Keepers of the oracles of God;" ذَٰ٣٠َك also means fame, good report, as وَرَفَعَاهَا لَتْذَٰ٣٠َك 94 v. 4, "And have we not exalted thy fame?"

ذَٰ٣٠َن A male. ذَٰ٣٠ِر part. act. One who remembers (God). ذَٰ٣٠ِر (2nd declension) D. S. Gr. T. 1, p. 402, A remembering, admonition; ذَٰ٣٠ِر كَأَدَار 38 v. 46, "By their calling to mind the life to come;" 79 v. 43, "What record of (or means of knowing) it do you possess?"

Note. A warning, admonition, that which brings to one's recollection. ذَٰ٣٠ِك part. pass. Remembered.—ذَٰ٣٠ِك II. To remind, warn (with acc. and ب); to admonish. ذَٰ٣٠ِك n.a. A reminding, warning. ذَٰ٣٠ِك part. act. One who warns or admonishes.

To be admonished, to be reminded; 35 v. 34, "And did we not give you (a sufficient) length of days, that whoso would be admonished might be admonished therein?"—ذَٰ٣٠ِك VIII. D. S. Gr. T. 1, p. 222, To remember, remind one's-self.

ذَٰ٣٠ِك part act. One who remembers or reminds himself, hence, who is reminded or admonished.

ذَٰ٣٠ِك aor. o. To burn furiously.—ذَٰ٣٠ِك II. To cause to burn, to slay.

ذَٰ٣٠ِك aor. i. To be abject, humbled. ذَٰ٣٠ِك n.a. Humility, abasement; 17 v. 25, "The wing of humility," see جَّحَك جَّحَك; At 17 v. 111 the words ذَٰ٣٠ِك يُحِلُّ لَهُ لَوّيَّةً ذَٰ٣٠ِك bear one or two interpretations; they may mean "Neither has he any friend, on account of the vileness (of all created things);" or they may be translated, "Neither has he any to protect him from ignominy," (as requiring no one). ذَٰ٣٠ ع Abasement, ignominy, vileness.

ذَٰ٣٠ ع Well-trained, tractable (a beast of burthen); commodious or easy, (the earth, or the paths of the earth); Plur. دَٰ٣٠ ع أَفْلَأَئ Plur. of دَٰ٣٠ ع Humble, submissive, mean, low-spirited, weak-hearted. ذَٰ٣٠ ع comp. form (2nd declension), Viler, most vile.—ذَٰ٢َ ذَٰ٣٠ ع II. To humble, render submissive (with acc. and ل); to bring low.

ذَٰ٣٠ ع n.a. A bringing low.—ذَٰ٣٠ ع IV. To abase.

ذَٰ٣٠ ع Fem. ذَٰ٣٠ ع Plur. ذَٰ٣٠ ع That, those; all of which are considered by Arab grammarians as indeclinable nouns, entirely distinct one
from the other; they take as affixes the personal pronouns of the second person, as 

لَذَّكَمُ, لَذِّكَمُ, لَذِّكَمُ, لَذِّكَمُ, according to the number and gender of the persons addressed; they are also found with the usual prefixes, as كَذَّكَمُ. Thus, in that way; لَذَّكَمُ For that reason, etc. See D. S. G. T. 1, p. 440.

ذَمُ A treaty, good faith.

ذَمُ part. pass. Abused, disgraced.

ذَمُ aor. o. and i. To follow closely.

ذَمُ Plur. A crime, fault, sin.

ذَمُ A portion, lot.

ذَمُ aor. a. To go (with اَلَّى); go away, depart (with عَن); take away, or go away with (with بُ); D. S. G. T. 2, p. 121. ذَمُ comm. gend. Gold. ذَمُ part. act. One who goes. ذَمُ n.a. The act of taking away.—ذَمُ IV. To take away, remove (with acc. and كَبْ), also to take, receive, as at 40 v. 19, where there is an ellipse of the words يَتَطَّلُّ نِئَمُ.

ذَمُ aor. a. To forget (with كَبْ).

ذُو Fem. Gen. ذَا, Acc. ذَا; Dual ذَا, ذَا, ذَا, ذَا, ذَا, ذَا, ذَا, ذَا, ذَا, ذَا, ذَا, ذَا; Fem. Dual ذَا, ذَا, ذَا, ذَا, ذَا, ذَا, ذَا, ذَا; Plur. ذَا, ذَا, ذَا, ذَا, ذَا, ذَا, ذَا, ذَا; Fem. Plur. ذَا, ذَا; These words are never used but in connexion with a complement, it is therefore only in their abbreviated forms as ذَا, ذَا, ذَا, etc. that they are to be found in the Koran; their proper rendering depends very frequently upon the sense of the words in connexion with which they occur; their most usual acceptation is Possessed of, Lord of, endowed with, or having; The following are a few of the instances where they may be paraphrased with advantage; Ex.

ذَمُ 2 v. 280, “Under a difficulty;”

ذَمُ 3 v. 3, “Mighty to avenge;”

ذَمُ 41 v. 51, “Then is he given to much prayer;”

ذَمُ 2 v. 172, “Relatives;”

ذَمُ 14 v. 40, “In an unfruitful valley;”

ذَمُ 18 v. 17, “To the right and left;”

ذَمُ 14 v. 40, “On (a vessel) built with planks and oakum” or nails, see ذَمُ שَرْبَ “The Lord of the two horns,” either Alexander the Great, who is thus represented on his coins, or an older Hero who lived in the time of Abraham; ذَا 21 v. 87, The prophet Jonah, see ذَا. In addition to the meanings assigned to ذَا ذَا has special significations, it may sometimes be rendered The essence of, the very identical, the thing itself; ذَا 3 v. 148, “The very inmost thoughts of your breasts.” For the rules of syntax which affect ذَا see D. S. G. T. 2, p. 145. Note. Instead of ذَا it is usual to employ the irregular Plural ذَا, written ذَا, ذَا q.v.

ذَا aor. o. To drive away; ذَا 2 pers. fem. dual, 28 v. 23, “They drove away (their flocks).”

ذَا aor. o. To taste, experience (with acc. and كَبْ).

ذَا part. act. One who tastes.—ذَا IV. To cause to taste (with double acc.).
Those two; dual of ُذَاتِكَ, generally written ُذَلِيكَ ُذَلِيكَ q.v.

الأداة IV. To divulge (with ُبِ).
be firm and constant. A body of horse, consisting of five or more.

To be watered every fourth day (a camel); aor. a. i. and o. To be the fourth. The fourth part. Four by four; By fours (2nd declension), see masc. and fem. Four, see A fourth.

To increase, grow, swell, mount up; at 30 v. 38 and are for Alif of precaution, the 1 being an Alif of precaution, D. S. Gr. T. 1, p. 109. Fem. part. act. That which mounts up; 13 v. 18, “The scum floating on the surface (of the water);” it also means severe, as 09 v. 10, “And he inflicted on them a severe punishment.” comp. forin, More numerous. or more correctly Usury, the three cases being alike, D. S. Gr. T. 1, p. 106; with the Article it is sometimes spelt, the 1 at the end being an Alif of precaution, v. suprā. or A hill, an elevated part of the Earth.—I. To nourish, nurse, educate (with acc. and 17 v. 25, “They two nourished me.—IV. To cause to increase, grant an increase to.

To feed in abundant pastures, pass time pleasantly, enjoy one’s-self.

To mend anything by joining the broken parts. n.a. Anything close, solid, impervious; The word occurs at 21 v. 31, where it is said that the Heavens and the Earth were originally united together in one solid mass.

To be well and fairly arranged.—I. To repeat (the Korān) with a slow and distinct enunciation. n.a. The act of repeating the Korān in a slow and distinct manner.

To move, shake. n.a. A shaking, shock.

To compose a particular kind of verse called Impurity, a plague, punishment, any abomination, especially Idolatry.

To return, turn back, turn off—blame—upon any one (with as 21 v. 59, “Perhaps they might turn it off upon him;” or, according to another version, “That they might return unto God;” to come back, 21 v. 65, “Then they came to themselves—returned to their senses;” to bring back, give back (with acc. and 67 v. 3, “Turn again thine eyes (unto Heaven);” 83 v. 101, “Restore me (to life again),” A rare instance in the Korān of the plural for the singular, used out of respect; D. S. Gr. T. 2, p. 237, note. and ns.a. A return. part. act. One who returns, etc. noun of time and place, A return.—VI. To return to one another.

To be in violent motion, to shake violently, tremble. An Earthquake, a mighty blast. Name of the first blast of the trumpet which is to precede the general Resurrection.—part. act. IV. f. One who makes a commotion.

To hurt one in the foot. n.a. collective noun, Foot, Foot-soldiers.
A journey, travelling: "And do not bring a calumny which they have invented between their hands and their feet;" The words are interpreted to mean, "Shall not lay their illegitimate offspring to their husbands." Plur. رِجَالٌ A man, as opposed to a woman; 72 v. 6, "With certain of the Jinn."

aor. o. To stone. رُحَمَتُ Things which are thrown. Stoned, pelted or driven away with stones; an Epithet of Satan.

part. pass. Stoned.

aor. o. To hope (with acc. or with أَنْ); to hope for (with acc. and أَنْ); sometimes also to fear, but in this sense it is always found with a negative, thus لَيْسَ كَانُوا لَيْسُوا نَسْلًا 25 v. 42, "They did not dread the Resurrection." pl. of أَجَارُ The sides.

aor. o. To be soft and flabby. رَجَحَ A gentle wind.

aor. o. To drive back, avert (with acc. and أَنْ, also with أَلَّا); to restore, give back, bring back, refer, give again (with acc. and أَلَّا), or أَرْجَعُ Merciful and compassionate; The two words are constantly found together, as if to add intensity one to the other, but the former conveys the more comprehensive meaning. رَجِيمٌ (2nd declension) pl. of رَجَمُ Mercy, kindness.

aor. a. To be ample, spacious; "For all it was so spacious." a form of salutation equivalent to Welcome! You are welcome.

Pure Wine; no verbal root.

aor. a. To place saddle-bags on a camel. رَجَلٌ A saddle-bag; Plur. رَجُالٌ
One who averts, restores, etc.; Nor do those who have been made superior (to others) give back their wealth, etc. Here is for the participle—or noun of agency—being antecedent to a complement in the genitive; D. S. Gr. T. 2, p. 183; being an expletive after the negative 

aor. o. To be agitated, moved to and fro.—VIII. To be rendered, to return, turn again (with 

aor. i. To shut (a gate). n.a. A strong wall.

aor. i. To trample the earth with his feet (a horse). à או. To perish.—IV. To bring to destruction.—V. To fall headlong. fem. part. act. That which falls headlong, or is slain by a fall.

aor. o. To base. Plur. and comp. form, Vilest, most abject; to the worst part of life, i.e. To a decrepit old age; the Madidi infantia nasi.

aor. o. To supply with the necessaries of life, provide for, bestow upon (with double acc.); to sustain; No food shall come to you with which ye shall be supplied; For this use of the verb in the passive voice with a complement see D. S. Gr. T. 2, p. 124. A provision, maintenance, bounty, fortune, income, anything granted to another from which he derives benefit. 

aor. o. To dig a well. Er-Rass; supposed to be the name of a well near Midian, or according to others near Antioch.

aor. o. To send a messenger. An apostle, a messenger; Plur. at 33 v. 66 we find for the sake of the rhyme, by a license called saturation; D. S. Gr. T. 2, p. 497; At 26 v. 15 the word is used with a plural signification thus etc. as though it were Verily we are a deputation; several reasons are assigned for this; Freitag says, quoting the Kâmoos, that

To prop a wall. A helper.

To come behind (with ل. part. act. That which follows.—part. act. IV. the same as راهيف; at 8 v. 9 it may either mean following one another, or causing (the believers) to follow one another.

aor. i. To shut (a gate). n.a. A strong wall.

aor. a. To perish.—IV. To...
words of the form فَعُولَ are both sing. and plur.; رسُولُ is by others considered to be a noun of action used adjectively, for this construction see D. S. Gr. T. 2, p. 280.

A message, commission.—Jyısı IV. To send (with انتِ, also with acc. and انتَ or انتِ); 12 v. 45, for D. S. Gr. T. 1, p. 459. مَرَّسَلَ part. act. One who sends; 35 v. 2, "There is no one who can send or bestow it, after he has withheld it." مَرَّسَلَ part. pass. One who is sent, a legate; 77 v. 1, Angels, winds, or the verses of the Koran, according to different interpretations.

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aor. a. on account of the guttural خ, D. S. Gr.
T. 1, p. 250, To pasture, feed (cattle), to observe aright, as at 57 v. 27. لَا مَرَاقِئُ A right observance. َرَأَى pl. of َرَأَى for َرَأَى. لَا مَرَاقِئُ n.a. A part. act. One who feeds flocks, a shepherd.

Pasture.—III. To observe, respect, look at (with acc. or with ل); َرَأَى 2 v. 98, "Look at us;" a word to which Mohammad had a great objection, it having been derisively employed by some Jews, in whose language it had an uncomplimentary meaning.

aor. a. To desire (with ل); also to be unwilling (with ل), or to dislike (with ل); The passage at 4 v. 126 may be rendered either way; َرَأَى 9 v. 121, "They should prefer themselves before him;" With it means to supplicate. لَا مَرَاقِئُ Love.

part. act. One who supplicates earnestly (with ل); also one who is averse from (with ل).

To abound in good things. لَا مَرَاقِئُ Abundantly.

aor. a. To dislike, abhor.— َرَأَى noun of place III. form, A place of refuge.

aor. o. and i. To break in pieces. لَا مَرَاقِئُ Dust, anything broken small.

aor. o. To be obscene. لَا مَرَاقِئُ Carnal intercourse.

aor. i. To give. لَا مَرَاقِئُ A gift. لَا مَرَاقِئُ part. pass. Given.

To spread the wings. لَا مَرَاقِئُ A pillow.

aor. a. To raise up, exalt, lift up (with acc. and ل). لَا مَرَاقِئُ part. act. Exalting, one who raises up. لَا مَرَاقِئُ part. pass. Raised on high, exalted.

To help. لَا مَرَاقِئُ A companion, friend. لَا مَرَاقِئُ An elbow, utility, comfort; لَا مَرَاقِئُ Comfortably;

Plur. (2nd declension) Elbows.—لَا مَرَاقِئُ A couch, noun of place derived from the VIII. f. which means To recline on the elbow.

To be thin. لَا مَرَاقِئُ A volume or scroll, generally of parchment.

aor. o. To observe, respect, regard (with acc. and ل). لَا مَرَاقِئُ A watcher, an observer.

لَا مَرَاقِئُ Plur. لَا مَرَاقِئُ A neck, a slave; "The freeing of a neck (from the yoke of slavery)."—V. To look about one.—VIII. To observe, watch.

part. act. One who watches.

aor. o. To sleep. لَا مَرَاقِئُ n.a. Sleeping. لَا مَرَاقِئُ A bed.

To write, mark with diacritical points.

Er-Rakeem, a word, the meaning of which is in dispute; according to one interpretation it was the name of a leaden plate, on which were inscribed the names of the seven sleepers.

to enchant. لَا مَرَاقِئُ n.a. An ascent. لَا مَرَاقِئُ part. act. An enchanter; لَا مَرَاقِئُ 75 v. 27, "And it is said, who is the magician (to drive away his agony)?" لَا مَرَاقِئُ acc. plur. of لَا مَرَاقِئُ A breast-bone; see this word under لَا مَرَاقِئُ VIII. To ascend (with ل).

aor. a. To mount a ladder (with ل); to enchant. لَا مَرَاقِئُ n.a. An ascent. لَا مَرَاقِئُ part. act. An enchanter; لَا مَرَاقِئُ 75 v. 27, "And it is said, who is the magician (to drive away his agony)?" لَا مَرَاقِئُ acc. plur. of لَا مَرَاقِئُ A breast-bone; see this word under لَا مَرَاقِئُ VIII. To ascend (with ل).

aor. a. To ride (with acc.); to be carried, go on board a ship (with ل). لَا مَرَاقِئُ A company of 10 or more mounted on camels, a small caravan. لَا مَرَاقِئُ plur. of لَا مَرَاقِئُ part. act. One who rides, mounted. لَا مَرَاقِئُ collective noun, Camels. لَا مَرَاقِئُ Use of a camel in riding.

To put together.—لَا مَرَاقِئُ part. act. VI. f. Lying in heaps.
To be still. 

aor. o. and i. To fix a spear in the ground. 

A low sound, a whisper.

To invert. — IV. To overturn, upset.

aor. o. To move the feet, stamp on the ground; to fly (with عَنْ); Before the words أَرْضَى بَرَجَّكَ at 38 v. 41 we must understand قَبِلَ لَهُ, and between the first and last parts of the verse, we have to imagine the springing up of a fountain, or two, according to the fancy of the Commentators.

aor. a. To have the back bent, to bow down in prayer. Plur. and رَكَّبُ part. act. One who bows down.

aor. o. To gather together in a heap. A heap; part. pass. Gathered in a heap.

aor. a. To incline one’s self (with إِلَى). a stay, support, prop; hence, Princes or chiefs of the people.

aor. o. and i. To repair; also aor. i. To be rotten. Rotten; adjective of common gender.

generic noun, Pomegranates.

aor. a. To pierce with a lance. plur. of A lance.

aor. o. and i. To invade an enemy’s country.

aor. o. and i. To nod, wink. n.a. A sign, such as a wink or nod.

aor. i. To bake a sheep in its skin. (2nd declension) Ramadân, the ninth month of the Arabian year, said to be so named, because it originally fell in the height of summer.

aor. i. To throw, cast, throw out (with acc. or with ب of thing); to cast aspersions upon any one (with acc. of pers.), as at 24 vv. 4, 6, and 23; At 8 v. 17 allusion is made to a miracle which was wrought at Bedr in favour of Mohammed, who, by throwing a handful of gravel into the faces of the Koreiah, brought about a victory in his favour.

aor. a. To fear (with acc. or with ل of pers.). رَهَبُ, and رَهَبٌ n.a. Fear; رَهَبُ فِي, رَهَبَ أَرْضَى 59 v. 13, “On account of the fear inspired in their breasts by God.” plur. of رَهَبٌ A monk. Monasticism.— IV. To frighten, cause terror (with acc. of pers. and ب of thing).— X. To terrify.

To take large mouthfuls. n.a. A family; 27 v. 49, “Nine men of a family;” D. S. Gr. T. 2, p. 316; This word is not generally used when more than 10 men are spoken of, but in any case they must be the sons of one man.

aor. a. To follow closely, cover; aor. i. To oppress, cause to suffer; to be given to evil practices towards (with double acc.). Folly, oppression.— IV. To impose a difficult task on any one, afflict with troubles and difficulties (with double acc.).

To give in pledge. Given in pledge.

aor. o. To go softly. n.a. A ditch or furrow.

aor. o. To do anything in the evening or at sunset. Rest, mercy. comm. gend. A spirit, soul; 16 v. 104, “The Spirit of Holiness,” or “the Holy Spirit,” viz. The Angel Gabriel, who alone is intended
by this name; At 16 v. 2 it may be translated the Inspiration or Revelation, viz. the Kūrān. fem., Plur. ٍراجع A wind, smell, prosperity, power.

The evening, as 34 v. 11, "(It blew) for a month in the evening."

Note. At the commencement of this verse we must understand the word ٍراجع q.v. Victuals, things necessary to support life.—

IV. To drive home (flocks) in the evening.

aor. o. To seek. ٍراجع Gently; ٍراجع is said to be equivalent to ٍراجع Grant a respite; D. S. Gr. T. 1, p. 546; at 86 v. 17 the words are found in conjunction ٍراجع ٍراجع "Grant them a gentle respite," or "respite them for a while."

III. To long after, desire to have intercourse with (with acc. and ٍراجع); thus ٍراجع ٍراجع ٍراجع "She desired to lie with me;" At 12 v. 61 it means simply to solicit.

IV. To be willing, wish, desire, intend, mean (with acc. and ٍراجع, also with ٍراجع); ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍ рай aor. o. To frighten. ٍراجع n.a. Fear, timidity.

aor. o. To turn sulkily from one thing to another (with ٍراجع); to turn upon (with ٍراجع).

aor. o. To seek. ٍراجع collective noun, The Greeks, as being subject to the Roman Empire.

Note. The events mentioned at the beginning of the 30th chapter relate to the wars between the Greeks and Persians under Heraclius and Chosroes.

aor. i. To make uncertain. ٍراجع n.a. A doubt, calamity, as ٍراجع ٍراجع "Adverse fortune," literally, "the calamity of the time." ٍراجع Suspicion, uncertainty.

part. act. IV. f. Disquieting, he or that which inspires doubt or suspicion; also one who is guilty of a crime.—

VIII. To be in doubt. ٍراجع part. act. One who is in doubt, a sceptic.

aor. i. To fit feathers to an arrow. ٍراجع generic noun, Feathers; fine clothing.

aor. i. To grow. ٍراجع A high hill.

aor. i. To take possession—of the heart—(with ٍراجع).

plur. of ٍراجع, or wanting the singular, Rebels (against God), Praetorian Guards; at 96 v. 18 it appears to refer to the Angels who keep guard over Hell.

aor. o. To pierce with the ferule of a spear; ٍراجع noun of unity, A thing made of glass, as a glass vessel.

aor. o. To prohibit, drive away. ٍراجع n.a. The act of driving or prohibiting. ٍراجع fem. plur. part. act. Those who drive; ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍراجع ٍ рай aor. o. To sell dates on the tree by guess,
37 v. 2, "And the Angels who drive forward the clouds, or drive away evil spirits, or keep men from sin." A single cry.—VIII.

To drive away with cries, reject.

part. pass. Forbidden.

aor. o. To be easy.—IV. To propel, drive forward (with acc. and or of fem. of)

few, small.

To remove far from a place (with part. act. One who removes, as

2 v. 90, "But he shall not free himself from the punishment." Derived from

which has the same meaning.

aor. a. To proceed towards. An army marching in a hostile manner.

Anything highly embellished, as with gilding, decoration by gilding, gold, embellishment, either real, as the flowers of the earth, 10 v. 25; or figurative, as a flowery discourse, 6 v. 112; verbal rt. To gild.

aor. o. To construct a pen or fold for sheep. A rich carpet.

(a 2nd declension) plur. of . A sower.

aor. a. To sow seed, give increase to, as 56 v. 64, "Do ye give it its increase, or are We the givers of it?"

Plur. Seed, corn, land sown with corn.

plur. of part. act. A sower.

aor. o. and i. To drop dung (a bird); to have blue eyes. One who has blue eyes; an enemy, such as the Greeks, whose eyes were frequently of that colour.

aor. i. To abuse.—VIII. for D.S. Gr. T. 1, p. 222, To despise.

aor. o. To speak, assert, generally used in
doubtful matters; to suppose, think, imagine, fancy, to be of opinion (with acc. or with أن). A surety, one who vouches for or guarantees another.

aor. o. To carry home the bride in procession; aor. i. To hasten, go with hurried steps.

aor. i. To send forth a deep breath. A deep sob; properly, the first part of the braying of an ass, as is the second; at 11 v. 108 these words may be rendered "Sobbing and sighing;" at 25 v. 13 the term زعم is applied to the roaring of flames.

To swallow speedily. A tree growing in the midst of Hell, for a description see ch. 37 v. 60; The tree after which this infernal production was named bears a kind of intensely bitter almond.

Zacharias.

or more properly زع aor. o. To grow, to be pure, or purified. زع pronounced, and sometimes written زع or زع like زع 36 v. 80, "One more righteous than he," literally, "Better as to purity." Pious, righteous. for comp. form, Purer, more righteous;

18 v. 18, "The purest and best food."—III. To purify, justify (with acc. of pers. and or of thing).—V.

To endeavour to be pure and holy, to give part of one's substance in alms, as at 92 v. 18.

aor. i. To slip.—IV. To cause to slip or fall (with acc. and or).—X. same as أذن, but with acc. of pers. and or.
To shake, shake to and fro. n.a. The act of shaking; "When the earth is shaken by an earthquake;" literally, "by its shaking." A shake—of an earthquake.

To draw near. Nearness, proximity, a near approach; Near at hand; Plur. The phrase at 11 v. 116 signifies those hours of the night which commence at the close of day, and those of the day which commence at the close of night; There are other ways of spelling this word, such as and , the last being a noun in the singular, having the same signification as , and of the second declension, D. S. Gr. T. 1, p. 402— IV. To bring near, cause to approach (with acc. and ).

To slip. A place in which the feet are liable to slip.— IV. To cause to slip or fall (with acc. of pers. and ب).

To wander about. Plur. Headless arrows used by the ancient Arabs for purposes of divination, a superstition forbidden by the Koran; for a curious illustration of this custom see Ezekiel ch. xxii. v. 21.

To play upon a wind instrument. plur. of A crowd of men; In crowds.

To limp.— part. act. of for V. f. D. S. Gr. T. 1, p. 220, To wrap one's self in a garment. The epithet is applied to Mohammad in the 73rd ch. because at the moment it was communicated to him he was wrapped in a mantle either asleep or at prayers; so say the commentators.
T. 2, p. 315, where he translates "Two individuals," a reading which is supported by the passages at 51 v. 49, where must of necessity have the meaning of two individuals paired together, and at 15 v. 88, where means simply "individuals," or "certain of them," and at 38 v. 58, "And other (matters) of a similar kind shall be in conjunction with it;" In this passage there appears to be an ellipse, for in virtue of its comparative form being put in the singular, D. S. Gr. T. 2, p. 304; it is also written , see 3 v. 5.— To give in marriage (with double acc.); to wed to (with acc. and ); to join together; and at 81 v. 7, "And when the souls shall be joined (to their bodies);" At 42 v. 49 it means to make of two kinds, to make or give conjointly.

aor. i. To be inclined downwards, to become dim (the sight), turn aside, deviate (with .) n.a. Perversity.— IV. To cause to deviate, render perverse.

aor. i. and a. To cease (with ) II. To make a separation (with ), to be separated one from the other.

aor. i. To adorn. An ornament, as apparel at 7 v. 29, or trinkets, etc., pomp; sometimes used collectively for ornaments, as at 20 v. 90 and elsewhere; At 20 v. 61 means the day of the solemn feast, when the temples and other buildings were decked out in olden times.— II. To adorn, prepare (with acc. and ); to deck a thing out (with specious arguments, or otherwise), to make it appear pleasing (with acc. and ); literally, "should cease to remain in their places, or incline downwards (like the Sun)."

n.a. A declining, declination as of the sun > from the meridian, in which sense it is figuratively employed at 14 v. 46.

aor. i. To dress food with oil. Oil.
an adverb prefixed to the aorist tense of verbs, and giving them a future significtion; it is considered as an abbreviation of q.v.; thus 11 v. 45, "I will betake myself to a mountain," see אֲוָא; it is likewise used in conjunction with other prefixes, as יַֽאֲוָא 2 v. 131, "And God will suffice thee (as a protection against) them," see דַּאֶז.

aor. a To ask, interrogate, ask for, demand (with acc. of pers. and אֶנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּn.a. The act of demanding. aor. a. To swim, roll onwards, perform a daily course (with *). Plur. A rope, cord, lien or that by which one thing is connected with another, as a path, way, means to an end, a cause; 18 v. 83, "And we gave him a means to accomplish every end, so he followed his way;" 38 v. 9, "Let them then ascend into the tracts (of Heaven)."

aor. o. and i. To rest, celebrate the Sabbath. The Sabbath; at 7 v. 163 and elsewhere reference is made to the story of certain Jews who resided at Elath on the Red Sea in the time of David, and who were turned into apes for catching fish on the Sabbath day.

aor. a. To disdain, dislike, scorn (with *). aor. o. To cut, revile. Plur. אֶשֶׁנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּn.a. The act of swimming, occupation in worldly affairs. aor. a. To make inquiries of one another (with אֶנֶנֶּנֶּנֶּn.a. The act of swimming, occupation in worldly affairs. aor. a. To disdain, dislike, scorn (with *). aor. o. To cut, revile. Plur. אֶשֶׁn.a.
The act of praise. Part. act. One who celebrates praises.

**aor. a. To be lank (hair).** Plur. **أساباق** A tribe (of the children of Israel).

**aor. a. and i. To make a number up to seven.**

fem., **سبعون** Masc. Seven, see **عشرة** Seventy. **سبعون** A wild-beast.

**aor. o. To be long and trailing on the ground (a garment).** Plur. **سبعون** A coat of mail. IV. To cause to abound (with acc. and of pers.).

**aor. i. and o. To be in advance of (with acc.); precede (with ل); to go before (with acc. and or ب); pass before, go forth previously, as a sentence of condemnation (with ل of pers. and دن), with which meaning it appears at 11 v. 42; or a promise of eternal happiness (with ل of pers. and دن), as at 21 v. 101; to happen previously, pass by, surpass, get the better of (with acc.); With ب it may sometimes be rendered to do previously, as ما 7 v. 78, "No created being has committed this (crime) before you;" to prevent, in the old sense of to be beforehand with (with acc. of pers. and ب); thus at 21 v. 27 "They do not prevent him in their speech." n.a. The act of preceding. Part. act. One who precedes or outstrips in a race; At 56 v. 10 we find the word **سبعون** repeated, probably to give force and dignity to the expression, which may there be rendered "The leaders on earth and in Heaven," viz. those who having been the first to embrace the Faith, shall be the first in Paradise.

**Sale translates this word "prevented," a meaning it may well bear in the two instances in which it occurs.**

**III. To strive to excel or reach before another (with ا).**

**VIII. To strive one with another in a race, or to reach a goal (with acc.).**

Rain, no verbal root. Plur. **سبعون** (com. gend.) A way, road; a cause or reason, as at 9 v. 92 and 94, where it means "a cause of reproach;" **سبعون** A traveller; **سبعون** A wild-beast.

The path of duty to God; it frequently means an expedition or war made by believers to propagate the Mohammadan faith; a necessity, as 3 v. 69, "There is no necessity incumbent upon us (to pay or observe justice) towards the Heathen."

**aor. i. To take captive.** Plur. **سبعون** Sab, called in Scripture "Sheba," a city of Yeman destroyed by the inundation of El 'Arem; it took its name from Sab, the great grandson of Kahtan or Joctan.

**aor. o. To cover.** Plur. **سبعون** A veil, covering. Part. pass. Spread over as a veil. VIII. To hide one's self.

**aor. o. To be humble, submit one's self, bow down in adoration with the forehead touching the ground, to worship (with ا).** Plur. **سبعون** Adoration. Part. pass. One who bows down.

**Adoration.** Plur. **سبعون** and **سبعون** Plur. **سبعون** (2nd declension) A place of adoration, mosque; 17 v. 1, "From the sacred temple at Mecca to the further mosque at Jerusalem," or as Beidawee explains it, to the Holy House there; for at that time there was no mosque behind it.
To utter a cry, as a camel to her foal; to pour forth, fill with water, to burn (with *). 52 v. 6, "By the ocean poured forth over the earth."

To swell and become turgid (the ocean).

To pour forth. * which is spelt in various ways, has also sundry significations; by some it is supposed to mean the Angel who inscribes men's actions in a book, rolling it up at their death; or it may be the name of a certain scribe of Mohammad, or a written scroll; for the construction of the words 21 v. 104, see D. S. Gr. T. 2, p. 164; see also his Chrestomathie Arabe, T. 3, p. 231. Baked clay of which the stones were formed which were said to have been rained down from Heaven upon Sodom, and also upon the "Companions of the Elephant" mentioned in chap. 105.

To imprison. * part. pass. Imprisoned. A prison. The register in which the actions of the wicked are recorded, or the place where it is kept.

To ridicule (with * of pers.). A jeer, ridicule; at 43 v. 31 it means One who is compelled to serve without payment.—* II. To subject (with acc. and ل); to compel any one to work without payment; at 69 v. 7 it is used with the acc. and of pers. and may there be rendered "He caused it to assail them." * part. pass. Subjected, compelled to serve or work.—* X. To turn anything to ridicule.

To be angry (with *). IV. To incense.

To obstruct, stop up. * n.a. or * A mountain, an obstacle, rampart, bar; 18 v. 92 oblique dual, "The two mountains," supposed to be situated in Armenia, or on the borders of Turkistan. Well-directed, convenient or opportune.

To let down the hair. * generic noun, The Lote-tree. * noun of unity, A single Lote-tree; 53 v. 14 and 16, The Lote-tree, beyond which no creature can pass;
allusion is made to it in Moore's Lalla Rookh.

"Farewell, ye vanishing flowers, thistle shone,
In my fairy wreath, so bright and brief;
Oh! what are the brightest that e'er have blown,
To the Lote tree springing by Allah's throne,
Whose flowers have a soul in every leaf."

To take a sixth part. The sixth part.

To stretch out the hand towards any one. Neglected, un cared for.

To cut the navel string, to make glad, rejoice. A secret; secretly, in private. A couch, throne. Joy, joyful state. (2nd declension) to conceal, and also to reveal or manifest (with acc.); At 10 v. 55 and 34 v. 32 it seems doubtful which of these meanings is intended to be conveyed; to entrust a secret (with ل), hold a secret conversation (with acc. or with ل of pers.).

To enjoy free pasture (a camel). A pipe for the conveyance of water; 18 v. 60 may be translated "as it were in a tunnel;" the fish there mentioned being supposed to have swum in that manner under the sea. A mirage, deceitful appearance, as of water in the desert. part. act. One who goes forth freely and carelessly.

To put on the garment called (2nd declension) A garment, either generally, or a coat of mail; at 16 v. 83 it is used in both senses.

To saddle; and To shine. A lamp, or rather a candle, the receptacle being called تَلْمُدُ. To let (a flock) go free to pasture at liberty; to lead out to pasture in the morning. Dismissal. To dismiss freely, divorce (with acc. of pers. and ل p.). Dismissal, divorce.

To perforate. n.a. Work made of rings woven together, as chain armour.

To cover with an anning. 18 v. 28, Smoke which surrounds and covers after the manner of a tent.

To be quick. Plur. Swift, prompt, hastening; Swift at taking account; Suddenly, hastily. (2nd declension, comp. form) To hasten emulously, or in company with others (with ل or فی of pers. or thing, also with لی). Dismissal, divorce.

To eat away (the leaves of a tree).— 1V. To be prodigal, extravagant, to exceed bounds, transgress (with ل or لی). n.a. The act of exceeding bounds, extravagance, transgression. part. act. One who is guilty of excess, extravagant, a transgressor.

To steal. A secret; part. act. One who steals.—to take away by stealth, as 15 v. 18, "He listened by stealth," as the Genii to the conversation of the angels.

Perpetual; Perpetually, a word apparently of mixed Persian and Arab origin.

To travel by night; 8 v. 3, "By the night when it passeth away;" is here written by poetic licence
for on account of the pause—at the end of the verse; D. S. Gr. T. 2, p. 496.

A rivulet.—IV. To travel by night; with it becomes transitive, To cause to travel, thus at 20 v. 79 "(saying) Take my servants for a journey by night," see ً.

aor. a. To spread out.
aor. o. To write. Fables, idle tales; This word, a plural of the 2nd declension, seems to be derived from the Greek ἱστοπλα, but the sing. is doubtful. part. pass. Written. also spelt . One who presides over, a manager of affairs.- part. pass. VIII. f. Written.
aor. o. To attack with violence (with of pers.).

aor. a. To be fortunate (a day); and . Happy, blessed.
aor. a. To light a fire. A burning fire, Hell. II. To cause to burn fiercely.
aor. a. on account of the guttural ⌂. To go hastily (with لى); to run, be diligent, purpose, to endeavour labour or strive after (with acc. also with or حي of جي: 37 v. 100, "And when he had attained such an age that he could assist him in his work;" 17 v. 20, "And diligently strives after it;" Literally, "And endeavours after it with its endeavour;" the noun of action being added to the verb to give energy to the expression—لا. aor. o. To suffer from hunger and want. Famine.
aor. i. To sweep (a house), go on a journey. Plur. A journey; is also the plur. of A large Book or Tome. plural of A scribe. IV. To shine, brighten (the dawn). part. act. Shining.
aor. a. To strike with the wings (a bird when fighting), to drag along (with ), as at 96 v. "Verily we will drag him by the forelock;" where instead of the ⌂ of the second energetic form of aorist, the tanween of the fatha is used, see D. S. Gr. T. 1, p. 150.
aor. o. To be low. part. act. One who is low, vile, abject; Plur. (2nd declension) A fool, foolish, silly, ignorant; 72 v. 4, "The foolish individual amongst us," viz. Iblees, or a rebellious spirit. Foolishly.
aor. i. To shed (blood).
aor. o. To low, vil, abject.

aor. o. To be fortunate (a day); and . Happy, blessed.
aor. o. To light a fire. A burning fire, Hell. II. To cause to burn fiercely.
aor. a. on account of the guttural ⌂. To go hastily (with لى); to run, be diligent, purpose, to endeavour labour or strive after (with acc. also with or حي of جي: 37 v. 100, "And when he had attained such an age that he could assist him in his work;" 17 v. 20, "And diligently strives after it;" Literally, "And endeavours after it with its endeavour;" the noun of action being added to the verb to give energy to the expression—لا. aor. o. To suffer from hunger and want. Famine.
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aor. i. To shed (blood).
sąćk) aor. o. To fall (with "vii; 7 v. 148, an instance of a "Καθάνης or vague expression substituted for another, and meaning "They grievously repented." sąćk) part. act. Falling.
sąćk) III. To let fall (with acc. and ") 60 58 58 sąćk) IV. To cause to fall (with acc. and ").
sąćk) aor. o. To roof over. Plur. sąćk)
sąćk) aor. a. To be ill. sąćk)
sąćk) aor. i. To water, give drink to (with double acc.); In the Pass. to be given (water, etc.) to drink, see D. S. Gr. T. 2, p. 123; When meaning simply to be watered, as at 13 v. 4, the Passive verb governs its complement by means of the preposition "ιππ, as sąćk) sąćk) sąćk) sąćk) "And he shall be given to drink of a putrid liquid," where we may understand an ellipse of the word n.a. The act of giving drink to, also a drinking cup. sąćk) for sąćk) (2nd declension), final when preceded by "τιμοί, being changed into short alif, D. S. Gr. T. 1, p. 111, A watering; At 91 v. 13 where this word occurs there is a considerable ellipse, sąćk) "And the apostle of God said unto them (let alone—"δροι, God's she-camel and (do not hinder) her drinking." —sąćk) IV. To give drink to, to water (with double acc.).—sąćk) X. To ask any one for drink (with acc. of pers.)."
sąćk) To pour forth. sąćk) part. pass. Poured forth, flowing.
sąćk) aor. o. To be silent, appeased—anger—(with of person).
sąćk) aor. i. To fill a vessel; and sąćk) aor. a. To be drunk. sąćk) Intoxicating drink, especially Date-wine. sąćk) properly, Drunkenness, stupification; 50 v. 18, "The agonies of death." sąćk) plur. of Drunken.—sąćk) II. To make drunken; sąćk) 15 v. 15, "Our eyes are intoxicated," i.e. bewildered.
sąćk) aor. o. To be quiet, rest, dwell (with "νει); dwell with (with "απο); inhabit (with acc.). sąćk) Any means of rest or quiet, a habitation. sąćk) part. act. That which remains quiet; at 25 v. 47 speaking of the Shadow at daybreak it means "fixed," either by the Sun's neglecting to rise, or rising always in the same place. sąćk) comm. gend. A knife. sąćk) Tranquillity, security; a word variously interpreted, but probably referring to the Hebrew Schechinah The Divine presence which appeared on the Mercy seat of the Ark. sąćk) (2nd declension) plur. of A habitation. sąćk) Poverty, misery. sąćk) part. pass. Inhabited. sąćk) Plur. (2nd declension) Poor.—sąćk) IV. To make to dwell, cause to abide (with double acc. also with "απο of place); to quiet.
sąćk) aor. o. To bring out. sąćk) An extract.—sąćk) V. To withdraw one's-self privately.
see sąćk) sąćk) sąćk) aor. o. To snatch away from (with acc. of pers. and thing).
sąćk) sąćk) see sąćk) V. aor. To void excrement. sąćk) plur. of sąćk) comm. gend. Arms, weapons.
aor. o. To fly, pluck off, withdraw (with acc. and ḫ). VII. To pass away, pass by (with ḫ).

Salsabeel, name of a fountain in Paradise.

To join chainwise one thing to another.

Plur. سَلَقبَةٌ (2nd declension) A chain.

aor. a. To be hard. سَلُطْنَاءٌ comm. gend. Power, authority, demonstration, argument, convincing proof; سُلَبُنُاءٌ 89 v. 29, "My power;" the final ṧ is called for which see D. S. Gr. T. 1, p. 459.

II. To give power or authority, to make victorious (with acc. and ʿ).

aor. o. To harrow, to pass or be past, to go or happen previously; سُلْفًا 2 v. 276, "Then shall that which is past be (forgiven) to him," or no account shall be required of him. سُلْفٌ n.a. A precedent.

IV. properly, to pay for goods beforehand, but in the Koran it must be understood of the actions done in this life, which are, as it were, sent before us.

aor. i. To throw on the back, throw down backwards, to abuse (with acc. and ب).

سَلِبَتْ كَمْ 20 v. 55, "And has made you to walk in it by paths;" to cause to enter (with acc. of pers. or thing, and في of place, or with double acc.);

سَلِبَتْ 26 v. 200, "We have caused it to enter;" both here and at 15 v. 12 the word كَمْ "unbelief" must be understood; سَلِبَتْ also means simply to walk (with acc. of place), thus 71 v. 19, "That ye may walk in its spacious paths."

aor. a. To be safe and sound. سَلِمَ Peace.

سلم comm. gend. Obedience to the doctrines of El Islām. سُلِمَ A treaty of peace or submission, a captive. سُلِمَ part. act. One who is safe.

سلم Peace, safety, a greeting of peace, security; سُلِمَ One of the names of God; سُلِمَ نِعَمَةٍ Paradise, the abode of peace; at 21 v. 69 it may be interpreted "a means of security;" the fire into which Abraham had been thrown by Nimrod not only having left the former uninjured, but also destroyed his enemies. سُلِمَ comm. gend. A ladder. سُلِمْ (2nd declension) Solomon.

II. To preserve, give salvation, deliver, hand over (with acc. and ل or إِلَى of pers.); to submit to a judgment, salute (with سُلِمَ 24 v. 61, "Salute the people of the House" (as being of your own people), literally, "Salute yourselves."

سلم n.a. A salutation, submission, resignation.

سلمَةٌ fem. part. pass. Handed over, sound.

سلم n.a. The act of resignation to God; إِلَى إِسْلَامٍ El Islām, the only true Religion which according to Mohammad was professed by all the Prophets from Adam downwards; from the words of the Korān 49 v. 14 it would appear to be rather the profession of faith than the faith itself; the latter, which is from the heart, is called إِيمَانٍ; upon this point however there are differences of opinion among the Moslems.

سلم n.a. One who resigns himself to God, a Moslem, one who professes the faith of El Islām.

سلم part. act. X. f. One who submits to judgment.
To be careless about a thing.

To poison, penetrate.

To stand in astonishment, to idle.

To pass the night in conversation.

To hear (with acc.); hear of (with •); to hearken, listen, hearken to (with ]; to over hear.

To raise on high.

To be fat.

To be lofty.

To form.

aor. o. To be careless about a thing. ـلَنَثْـلَثَ (2nd declension) generic noun, Quails.

aor. o. To poison, penetrate. سَمْعُ n.a. A hole; ـسَمْعُ أَجَبَأْ The eye of a needle; this name is given in the East to the small doorway for foot passengers at the side of a large gateway; see S. Matthew chap. xix. v. 24.

generic noun, The Simoom; a pestilential scorching wind, which it is said shall penetrate into the bodies of the damned; it was from the fire of this wind that the Jinn or daemons were created, see 15 v. 27.

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act. One who passes his time in vanities.

part. act. One who converses by night.

The Samaritan, a name given to an individual who is said to have made the Golden Calf for the Children of Israel.

One who hears. One who is in the habit of hearkening, D. S. Gr. T. 1, p. 322.

To make to hear (with double acc.); at 19 v. 39 is by some understood as a verb of admiration, "How sharp shall be their hearing," viz. that of the Infidels; D. S. Gr. T. 2, p. 585; according to another interpretation is here the imperative of the iv. f. "Do thou cause them to hear;" the same remark applies to 18 v. 25, where however the expression, if understood in the imperative, must be taken as ironical, "Do thou cause (God) to hear."
Plur. **stem** A law, ordinance, line of conduct, mode of life, punishment. **stem** part. pass. Formed, made into shape.

Plur. **stem** (2nd declension) An ear of corn. **stem** noun of unity, One ear of corn; this word is by some derived from **stem**.

**stem** Drowsiness, rt. *v. q.v.

**stem** aor. o. To lean upon.—**stem** part. pass. II. f. Propped up.

**stem** a word of Persian origin, meaning Fine silk.

To be full of years.—**stem** V. To be musty, mouldy through age.

**stem** aor. o. To water the ground with a Persian wheel, to shine. **stem** for D. S. Gr. T. 1, p. 106, Splendour. **stem** or **stem**, Oblique A year, a barren year, barrenness, dearth; for the use of the masculine form of plur. with certain feminine nouns see D. S. Gr. T. 1, p. 358; this word is by some derived from **stem**; in either case the last radical is dropped, and the ı taken in its place, see D. S. Gr. T. 1, pp. 358 and 317.*

**stem** aor. a. To be watchful. **stem** The face of the Earth, or according to another interpretation, the place of the last Judgment; it is also one of the names of Hell.

**stem** to be smooth, level. **stem** plur. of A plain.

**stem** aor. a. To be lean.—**stem** III. To cast lots.

**stem** aor. o. To forget, neglect. **stem** for D. S. Gr. T. 1, p. 330, part. act. Neglecting, negligent (with **stem**).

**stem** aor. o. To do evil, be evil wretched or grievous; very frequently used with the acc. as "It is an evil way," Literally, "It is evil as to its way;" to grieve, afflict (with acc.), as 17 v. 7, "To vex you," literally, "your faces;" The language is here more than usually obscure; according to the commentators the sense of the passage is somewhat as follows, "And when there came the punishment with which ye were threatened for your latter offence (we sent against you certain foes) to vex you," etc. There are numerous readings and interpretations of the above, from all which it appears that while Mohammad himself was not very strong on ancient history, his commentators have only "made that darker which was dark enough before;" Pass. **stem** or **stem** for **stem**. To be made sad, to be vexed for (with **stem**). **stem** n.a. and **stem** Evil. **stem** Bad, wicked, evil, used both as substantive and adjective. **stem** Evil, a sin, evil action. **stem** Plur. **stem** Shame, secret parts. **stem** comp. form, Worse, worst.—**stem** IV. To do evil. **stem** part. act. An evil doer.

**stem** A courtyard open to the sky, no verbal root.

**stem** aor. o. To be Lord; and **stem** To be black. **stem** Plur. **stem** A Lord, a person of distinction. **stem** Plur. **stem** Black; Words expressive of colour although in the comparative form are generally used with a positive meaning, D. S. Gr. T. 1, p. 324.—**stem** IX. To become black. **stem** part. act. Become black.

**stem** aor. o. To mount a wall. **stem** A wall. **stem** Plur. **stem** A degree of rank, a sign, a chapter of the Koran. **stem** A bracelet; Plur. **stem** and
V. To climb over a wall (with acc.) 38 v. 20, "They climbed over the wall of the private apartment."

aor. o. To mingle. A mixture, a scourge; at 89 v. 12 the words may be rendered "A mixture of various punishments resembling a scourge."

aor. o. To let (camels) run free. An hour, time; The hour of Resurrection, the last Day; adverbially, By a single hour.

aor. o. To pass easily and pleasantly down the throat. That which passes pleasantly down the throat, agreeable to drink.

aor. o. To try by smelling. A particle prefixed to the Indicative and Energetic Moods of the Aorist tense in order to give them a future signification, occasionally joined to other prefixes as or, and sometimes contracted into .

aor. o. To drive; Pass. with acc. and pl. A leg, stalk.

plur. of A marketplace.

part. act. A driver; 50 v. 20, "A driver and a witness," Two Angels who shall attend every man at the last day.

n.a. The act of driving.

for aor. D. S. Gr. T. 1, p. 236, To ask.

II. To contrive, suggest, prepare (with acc. and li of pera.).

aor. o. To go to pasture, afflict, impose a hard task or punishment upon (with double acc.).

A sign, mark (2nd declension) D. S. Gr. T. 1, p. 402. Note. Some suppose this word to be derived from , q.v. - , part. act.

II. f. One who makes a mark of distinction, a person of mark or distinction; at 3 v. 121 the word is sometimes read , part. pass.

"(Angels) distinguished by their appearance;" at 3 v. 12 it means "marked with a brand."—

IV. To turn out to graze (with .)

aor. a. To intend. Equal, middle.

20 v. 60, "In an equal place, or in a place in the midst," i.e. half way between you and us. Note. In Fluegel's Korân, edition of 1834, there is a misprint in this place, for . Equal, the same, even, equality, correctness, rectitude, the middle, the midst;

The right way; 41 v. 9, "Correctly (fixing the time) for those who inquire about it." Even, right, sound in mind and body; 19 v. 11, "Being in sound health," i.e. although not being dumb.

II. To proportion, fashion, perfect, make level or equal (with ); 91 v. 14, "And (God) sent an equal destruction upon them all;" the word is here understood. III. To make level (with .)

VIII. To be equal, to ascend, intend, set one's self to do a thing (with ); to sit firm and square upon (with ); to attain maturity as at 28 v. 13; At 63 v. 6 is by some rendered "And he (the Angel Gabriel) stood erect in his proper form," in which he had appeared to none of the Prophets before Mohammad.
To flow.

Sā-iba, name of a she-camel concerning which the Pagan Arabs held certain superstitions, among others the right of free pasture.

To flow over the ground (water); to run backwards and forwards (with ʿašaʾī ʿašāʾī). One who wanders about in the cause of religion, and especially one who fasts, hence, devout.

To go, travel, journey (with ʿāšaʾāʾ ʿašāʾāʾ). The act of going, a journey. ʿašāʾāʾ ʿašāʾāʾ A company of travellers.—II. To make to go, cause to pass away.

The cows appear to us to have a resemblance one to another;” to be figurative or allegorical. part. act. Mutually resembling one another; 39 v. 24, “A Book conformable to itself in (or as to its) repeated portions,” or “twofold qualities,” viz. those mentioned at 3 v. 5, where مَمْتِيَّةَ مَمْتِيَّةَ may be rendered open to conjecture, metaphorical or ambiguous, see ʿašāʾāʾ ʿašāʾāʾ.

To separate.

A likeness. The verb is not used in the primitive form.—II. To liken; Pass. ʿašāʾāʾ ʿašāʾāʾ 4 v. 156, “A likeness or similitude (of Christ) was made for them;” it being believed by the Mohammedans that Judas or some other person was substituted for our Blessed Lord, and crucified in his stead.—VI. To have a mutual resemblance to each other, used with ʿašāʾāʾ ʿašāʾāʾ of pers., thus at 2 v. 65, “Verily the cows appear to us to have a resemblance one to another;” to be figurative or allegorical.

Part. act. Mutually resembling one another; 39 v. 24, “A Book conformable to itself in (or as to its) repeated portions,” or “twofold qualities,” viz. those mentioned at 3 v. 5, where مَمْمِتَيَّةَ مَمْمِتَيَّةَ may be rendered open to conjecture, metaphorical or ambiguous, see ʿašāʾāʾ ʿašāʾāʾ.

To separate, divided; in an adverbial form, Separately; It is said by Beidāwē to be a plur. of ʿašāʾāʾ ʿašāʾāʾ.

To avert, to be a matter of controversy (with ʿašāʾāʾ ʿašāʾāʾ generic noun, A plant having a
trunk or stem, a tree, trees; 

36 v. 80, "He giveth you fire out of the green tree;" Fire is obtained by rubbing together the wood of the and even when green, noun of unity,

A tree, a plant.

To be avaricious.

Avarice.

plur. of Avaricious, covetous.

To give any one fat to eat.

Fat.

To fill.

part. pass. Filled, loaded (a ship).

To be raised up, to be fixed (the eyes) in horror.

part. act. That which is fixed in horror, as the sight of the eyes.

To run, establish, bind firmly, strengthen (with acc. and c-);

" Harden their hearts." Plur. идняя, Avaricious, violent, severe, grievous.

Note. Adjectives of the forms and are used indifferently for both masc. and fem., thus at 12 v. 48 before the words we must understand the fem. plur. ; so also at 72 v. 12 where is the word to be supplied. for comp. form, more or most strong, etc., as 2 v. 69, lit. "More strong in hardness," for Harder, D. S. Gr. T. 1, p. 325. The age of full strength, viz. from 18 to 30.

To act with violence against (with c-).

To do evil.

Evil, collective noun, Sparks of fire.

To drink (with acc. or with ı)
two places where the sun rises in winter and summer; at 43 v. 37 the words are by some interpreted to mean the distance from East to West; Plur. (2nd declension) The Eastern parts, the different points of sunrise.—IV. To shine, rise (the sun).

n.a. The sunrise. part. act. One on whom the sun has risen, or who does anything at sunrise.

aor. a. To be a companion or sharer. 
A share, participation; at 31 v. 12 it means polytheism or idolatry; 35 v. 15, "They will disclaim your having associated them with God." An associate, partner, sharer; Plur. (2nd declension) All those to whom the idolaters rendered a share of Divine honours, such as Angels, Genii, Devils, idols, etc., it is to these that allusion is made at 6 v. 137 and elsewhere. Note. Nouns of the second declension when followed by the affixed pronouns take the three inflexions; thus, and.

III. To share with (with acc. of pers. and). IV. To make a sharer or associate (with acc. of pers. and · · · ; to give companions—to God—(with acc. of pers. and) · · · 14 v. 27, "Ye associated me," D. S. Gr. T. 1, p. 459. part. act. One who gives associates to God, an idolater.

part. act. VIII. f. One who partakes or shares (with · · · ).

aor. i. To buy, sell, barter (with acc. of thing sold or bartered and · · · of thing taken in exchange).—VIII. To buy, barter, take in exchange (with acc. and · · · ); it is also found at 2 v. 84 with the sense of to sell or give in exchange (with acc. and · · · ); at 2 v. 15 and elsewhere the word is written with a Damma instead of Jezm over the, on account of the Weṣaṣa which follows it; D. S. Gr. T. 1, p. 69.

aor. o. and i. To be far off. An extravagant lie.—IV. To act unjustly.

aor. a. To walk on the bank of a river. The stalk of a plant. Bank of a river or valley.

aor. o. To part in two. n.a. A side.

aor. o. To be obstinate, perverse. Plur. (2nd declension) Satan, a Devil.

Plur. of n.a. A large tribe, a nation.

plur. of A forked branch. Sho‘aib, name of a prophet sent to the Midianites.

aor. o. To know, perceive, understand, to make verses. n.a. Poetry, the art of Poetry.

Plur. Hair. Plur. of n.a. A dog-star, which was worshipped by the Arabs in Pagan times. (2nd declension) part. act. A Poet.

Sheṣṣa, the Dog-star, which was worshipped by the Arabs in Pagan times. (2nd declension) plur. of A sign, rite, ceremony performed by the pilgrims at Mecca, one of which was the offering of victims; hence some understand the words 22 v. 33, "Holds in honour the offerings made to God," viz. by choosing for slaughter victims of great value. A place appointed for sacred rites; A mountain called Kuzah in the neighbourhood of Mecca.—IV. To make any one understand (with · · · ).
acc. of pers. and ^t); to make known to (with
of pers. or thing made known, and acc. of
pers. to whom the discovery is made).

To light a fire.—VIII. To be lighted,
to become shining.

شعل aor. a. To affect in the heart's core, inspire
with violent love.

شغل aor. a. To employ, occupy. شغل plur. of
شغل n.a. Work, occupation, employment.

شغل aor. a. To make even that which was odd, to
intercede, be an intercessor (with ^ت of pers.
to whom, and ج of pers. for whom intercession
is made). وع شغل n.a. A pair, double; 89 v. 2, "By the double and the single;"
numerous interpretations are given; according
to one of the most plausible it may mean, All
created things,—which are said to have been
made in pairs,—and The Creator, who is One
and Single.

شغف part. act. One who inter-
ceses. شغف Plur. شغف (2nd declension) An
intercessor. شغف Intercession.

شغف To fear, pity. شغف Redness of the sky after
sunset.—IV. To be afraid (with ^ت or
with ج of verb). شغف part. act. One who
is afraid or in terror.

شغف aor. a. To strike any one on the lip. شغف for
(see شغف, rt. شغف), A lip; Dual شغف, Oblique
شغف The two lips.

شغف aor. o. To be near setting (the sun); and شغف
shgayq aor. i. To heal; cure. شغف A brink.

شغف Medicine, remedy, means of cure.

شغف aor. o. To split, cleave, place under a difficulty,
or impose a hard condition (with جك). شغف n.a. The act of splitting, a fissure, difficulty,
labour, trouble. شغف Difficulty, trouble.

شغف A distance, a tract, a long way.

شغف comp. form (2nd declension: for ^شغف) More
troublesome, more difficult to be borne.—

شغف III. To contend with, oppose, resist,
separate one's-self from (with acc.);

شغف 16 v. 29, "Concerning whom ye used to contend (with the believers)."

شغف n.a. The act of separating one's-self,
schism, heresy, dissent, contention; 11 v. 91, "Your contending with me."—

شغف or كشغف V. D. S. Gr. T. 1, p. 220, To be split
open, cleft asunder (with ^ت); at 25 v. 27
شغف is for كشغف, D. S. Gr. T. 1, p. 221, and
the meaning of the passage is that the Heavens
shall be cloven asunder by the clouds on which
the Angels shall descend.—VII. To be
cloven asunder; كشغف 54 v. 1, "And
the moon hath been (or shall be) cloven
asunder;" the former meaning having refer-
ce to a miracle said to have been wrought
by Mohammad, and the latter to one of the
signs of the last day. كشغف n.a. The act of
cleaving asunder.

شغف aor. o. To make miserable; and شغف aor. a.
To be miserable, wretched, unhappy. شغف
Miserable; at 19 vv. 4 and 49 it may be
rendered "disappointed." شغف comp. form,
Most wretched; 91 v. 12, "The greatest
wretch among them," whose name was
شغف, see 54 v. 29. شغف Misery,
wretchedness.

شغف To doubt. شغف A doubt.

شغف aor. o. To give thanks, to be grateful (with جك);
شغف 27 v. 40, "He is only grateful
to the benefit of his own soul;" to thank, show
or feel gratitude for (with acc.);

شغف
27 v. 19, "That I may show my gratitude for thy favour." Plur. 

The giving thanks, gratitude, thanks.

part. act. One who gives thanks or is grateful; God is said to be grateful in the sense of giving rewards to men for their obedience.

Thankful; a distinction is made between this word and 

the former is said to denote a person who is thankful for little or for nothing, the latter grateful for large favours; in the Korán we find both epithets applied to God.

part. pass. Gratefully accepted, acceptable.

To be cross-grained and ill-tempered (a man).

part. act. VI. f. Quarrelling, or at variance with each other.

To shackle, fasten by a tether.

A similitude, likeness.

Likeness, mode;

17 v. 86, "According to his own way."

To utter a complaint (with acc. and )

at 12 v. 86 we find an alif of precaution added to the word , see D. S. Gr. T. 1, p. 109.

A niche in a wall.

To make a complaint (with )

aor. a. To rejoice at the misfortunes of others.

To cause to rejoice over another's misfortunes (with acc. and of pers.).

To be lofty and long.

part. act. That which is lofty.

To be seized with horror.

IV. f. of a quadrilateral verb not found in the 1st form, To creep or contract with horror.

aor. i. and o. To be bright with sunshine.

fem. The Sun.

aor. o. To comprehend, contain.

Plur. 

(2nd declension) The left hand; for an explanation of 56 v. 40 see VIII.

To contain, conceive (with acc. and )

as 

6 v. 144, "Or that which the wombs of the two females have conceived."

aor. a. To hate.

for n.a. Hatred.

for D. S. Gr. T. 1, p. 97, part. act.

One who hates.

aor. a. To burn, scorch.

Plur. 

A flaming fire.

aor. a. To be present at, in, or with (with acc.)

to bear witness that (with or ) against (with ) or of (with ); to bear testimony to a fact (with );

as 63 v. 1, "We bear testimony to the fact that thou art indeed the apostle of God; to bear witness by an oath (with acc. and ), as if then testify 

24 v. 8, "That she make four asseverations by God;" It is also found with the simple acc., as

25 v. 72, "They bear no false witness,"

and again at 22 v. 29 that they may witness the benefits accruing to them.

Plur. 

part. act.

One who is present, or who bears witness, a witness; at 11 v. 20 the word is generally supposed to mean the Korán; 

85 v. 3, "By a witness and a thing witnessed;" a vague and indefinite expression, of which a great number of explanations have been suggested by the commentators; according to one it means the Creator and Creation, or vice versa; several others are given in Sale's Korán; 74 v. 13, "And sons remaining in his presence (at Mecca)."

SHAD

SHORK
Plur. (2nd declension) A witness; One who bears witness to the truth by suffering martyrdom, a martyr, as at 4 v. 71 and 39 v. 69.

n.a. of شهید To testify, the act of bearing witness, evidence, a taking of evidence, testimony; أَنْبِرْ مَهْدَادَاتِي، تَلْهُمَهُ النَّبِيُّ 24 v. 6, "Evidence given by swearing four times by God;"

عَالَمُ اِلْعَيْبِ 9 v. 95, "He who knoweth that which ye keep secret, and that which ye make known."

WHERE TIME or place of being present, or of giving or hearing evidence; the word occurs at 19 v. 38, and is susceptible of any of the above meanings. part. pass. That which is witnessed; يِمْشَى مَشْهُودٌ 11 v. 105, "A day on which evidence shall be given," or it may be "a day which shall be witnessed by all," or "of which testimony has been given;"

17 v. 80, "Verily the prayer (or reading) at daybreak is borne witness to" (by the guardian angels).—aor. a. and i. To publish abroad.

Plur. أَشْهَرْ and مَهْدَرْ A month; originally A moon, either new, or according to others, a full moon; أَنْبِرْ مَهْدَادَاتِي، تَلْهُمَهُ النَّبِيُّ 2 v. 193, "The (time for the) pilgrimage is (the) known months," viz. Shawal, Dhu'l Ka'da, and part of Dhu'l Hajja; The word مَوْلُومَاتِ must here be understood; Lit. "The pilgrimage (its time) is," etc., أَنْبِرْ مَهْدَادَاتِي, put in the nominative case as being an inchoative; see D. S. Gr. T. 2, p. 594.

aor. a. and i. To draw in the breath in sighing.

Aor. properly, The drawing in of the breath of an ass in braying, A sigh, الزَّفَرَ 7 v. 7 it is applied to the roaring of Hell-fire.

aor. o. To desire, long for.

شرَفَ n.a. Plur. شُفَوَاتِ Lust, desire.—aor. VIII. same as جَعَلَ.

aor. o. To mingle. شُوَّرَ n.a. A mixture; 37 v. 65, "A mixture of boiling water and other delicacies," with which evildoers are to be allowed to wash down the fruit of the infernal tree Ez-Zakkoom.

aor. o. To gather honey from the comb.

(2nd declension) A consultation; أَمَرُوا شُرَفَ 42 v. 36, "And their business is (a matter of) consultation among them."—III. To consult.—أَكَارَ IV. To make signs (with of pers.).—كَتَارَ n.a. VI. f. Consultation with one another.

Flame without smoke; no verbal root.

aor. o. To prick. شُرَأَ A single thorn, weapons, arms.

aor. a. and i. To roast, scald. شُوَرُ n.a. Plur. شُوَّرَ The scalp.

aor. for or To will, be willing, wish (with acc. or of verb). شَرَّ بِنَا Plur. أَشْرَبْ (2nd declension, see D. S. Gr. T. 1, p. 364, note) A thing, matter, affair; لَدَى adverbially, In any way, at all.

aor. i. To be hoary (the head). جَبَلَ n.a. Hoariness. جَبَلُ n.a. Plur. of جَبَلَ. Hoary, grey-headed; this word may be re-
to El Beidawee it may also be rendered lofty.

ṣāfīr ṣāfīr part. pass. II. f. Built up on high.

aor. i. To be published abroad; with of pers. it is used in a bad sense, as 24 v. 18, "That filthy rumours should be spread abroad about the true believers." Plur. ṣāfīr and ṣāfīr A sect, party; ṣāfīr They of a like persuasion, or of their party.

The name and initial letter of the 33rd chapter, see joi.

Ṣabh aor. i. To be old. Plur. ṣāhib An old man.

ṣāhib aor. i. To plaster a wall. ṣāhid part. pass. properly, Plastered with gypsum; according who does anything in, or enters upon, the morning.

ṣāhib aor. o. To pour (with acc. and ġalī); at 44 v. 48 it is used with ġalī, "Pour over," and at 22 v. 20 with ġalī n.a. The act of pouring.

ṣāhib aor. a. To rise (a star). ẓabārīn The Sabean, who thought themselves followers of the religion of Noah, and worshipped the heavenly bodies.

ṣāhib aor. a. To give one a morning draught. "Th the "and ġisalāb Plur. ẓabāb (2nd declension) A lamp.—čāfīb II. To come to or come upon in the morning.— ġisalāb IV. To be, become, happen, or do anything in the morning; This word is one of the ahorāt which govern their attributes in the acc., D. S. Gr. T. 2, p. 60; ẓabāb may frequently be rendered simply "he was, or became," and sometimes "he began," as 24 v. 40, "And he began to turn down." čāfīb part. act. One

who does anything in, or enters upon, the morning.

ṣāhib aor. a. To bind, to be patient or constant, to endure patiently or be constant towards (with acc. or with ġalī). ẓabīr part. pass. Patience.

ṣāhib III. To excel in patience.—żābir IV. To suffer misfortune; ẓabāb 2 v. 170, "How great will be their sufferings in the Fire." For the construction of verbs of admiration see D. S. Gr. T. 2, p. 218.—żābir VIII. D. S. Gr. T. 1, p. 222, To be patient or constant (with ġalī or čāfīb).

ṣāhib aor. a. To point the finger at any one. čāfīb (2nd declension) comm. gend. plur. of čāfīb A finger.

ṣāhib a. o. and i. To dye. čāfīb Sauce. Baptism; čāfīb 2 v. 132, an elliptical expression meaning "God has baptized us with his baptism," or "his religion;" the visible signs of which appear in the believer, as water
is seen on the person of one baptized; the word
is said to be put in the acc. as being the
corroborative, of lL<7 v. 130, and the
substitute or equivalent, J.pf of
D. S. Gr. T. 2, p. 526, see also p. 85 of the
same volume.

\[\text{To be puerile, to feel a youthful pro-
pensity towards (with \(\text{Si—*}\) }\]

\[\text{To be a companion to any one.}\]

\[\text{To return from watering, to pro-
ceed, go forward.}\]

\[\text{To bear company with (with \(\text{acc.}\))}.\]

\[\text{To dig with an instrument called}\]

\[\text{To be truthful, true or sincere, to speak}\]

\[\text{To strike anything solid.}\]

\[\text{To feel a youthful pro-
pensity towards (with \(\text{acc.}\))}.\]

\[\text{To return from watering, to pro-
ceed, go forward.}\]

\[\text{To turn away the face (with \(\text{acc.}\)); turn}
away, divert, hinder (with acc. and \(\text{acc.}\)); aor.
and i. To cry aloud (with \(\text{acc.}\) of object), as
at 43 v. 57; the words in the text refer to a
passage at 21 v. 98, where judgment is de-
nounced against all objects of idolatrous wor-
ship; but the Meccans contending that Jesus
must be included with the rest, the blunder
was corrected by the 101st verse. n.a. The
act of hindering, diverting, or turning away
from. n.a. The act of turning away the face.

\[\text{To return from watering, to pro-
ceed, go forward.}\]

\[\text{To turn aside (with \(\text{acc.}\)).}\]

\[\text{The steep side of a mountain.}\]

\[\text{The steep side of a mountain.}\]

\[\text{The steep side of a mountain.}\]
the truth, to establish or confirm the truth of what another has said, to verify (with double acc.), as 48 v. 27, "God hath confirmed for his Apostle the truth of the vision;" to keep faith (with acc.); observe a promise faithfully (with double acc.).

Truth, veracity, sincerity, soundness, excellence in a variety of different objects; thus 10 v. 93, "A salubrious and agreeable dwelling;" 17 v. 82, "With a favourable entrance (into the grave);"

Literal, "A lofty tongue of veracity;" meaning that they should receive the highest praise; a similar phrase occurs at 26 v. 84. Whatever is given and sanctified to God's service, as alms or tithes, etc.

A dowry given by the husband to his wife. A sincere friend. Very truthful, a man of veracity.—

To be very sincere and truthful, to verify, to prove the truth of, as 34 v. 19, "Iblees proved the truth of his opinion of them;" to give credit to, or believe in the truth of (with acc. of pers.).

A verification. One who verifies, confirms, or bears witness to the truth.—

Lying prostrate.
25 v. 52 the words may either refer to the water, and must then he rendered "We cause it to flow amongst them (by different channels)," or it may he translated "We have explained the matter to them (in the Korán)."

VII. To turn aside.
aor. i. To cut off—dates (from a tree).
part. act. One who cuts or gathers fruit.
A garden whose fruit has all been gathered; also a dark night, as though it were burnt up and black; both meanings have been assigned at 68 v. 20.

To have the face distorted.
aor. a. To mount (a ladder); ascend (with إلی).
A severe torment.
Earth, sand, or dust. A calamity, torment, name of a mountain of fire in Hell;
47 v. 17, "I will afflict him with torment;" or "I will compel him to climb a peak of fire;" the words may be taken in either sense.—IV. To mount up.
for V. D. S. Gr. T. 1, p. 220, To climb up (with إلی).

To incline towards (with إلی).
aor. o. To set, arrange in a row or rank, to extend the wings in flying. A row, rank; In order, in line of battle; 37 v. 1, "By (the Angels) standing in rank."
part. act. Extending its wings, for (2nd declension) plur. of مُفْتَنَفَتَ صُنُفَ.
A camel standing with its fore-feet in line, or with three feet on the ground and one fore-foot tied up.
part. pass. Arranged in order.
aor. a. To turn one's-self away from, repel; to pardon, forgive (with إلی); at 64 v. 14 this word is found in combination with وَرَبُّكَ غَفِرَ لَكَ, the meaning of all three is nearly identical, but a slight distinction may be made by consulting the primary signification of each word; a somewhat similar passage occurs in the 51st Psalm, "Turn thy face from my sins, and put out all my misdeeds." n.a. Pardon, the act of repelling a suitor; with the latter meaning it is found at 43 v. 4.
aor. i. To bind.
A present, and hence an obligation.
aor. o. To strike with lightning; and مَعْتِقَةَ حَاذِبَةٌ One in a swoon.
Plur. مَعْتِقَةً A stunning noise as of a thunderbolt, a punishment from Heaven, a thunderbolt.—IV. To cause to swoon.
aor. o. To be younger than another; and مَعْتِقَةً part. act. One who is small, vile, contemptible.

A level plain.
aor. i. To stand on three feet—as a horse—with the toe of one of the hind feet just touching the ground.
A present, and hence an obligation.
the word **السَّمَال** is to be understood, D. S. Gr. T. 2, pp. 233 and 267.

**s. Gr. T. 2, pp. 288 and 267.**

**s.** aor. o. **To be clear.** **السَّلَام** Name of a mountain near Mecca. **السَّمَال** A hard stone.—**السَّمَال** part. pass. II. f. Clarified.—**السَّمَال** IV. To choose in preference to, or grant to another a preference in the choice of anything (with acc. of pers. and **ب** of thing).—**السَّمَال** VIII. for **السَّمَال** D. S. Gr. T. 1, p. 222, To choose, select; to choose in preference to (with acc. and **السَّمَال**); at 37 v. 153 we find **السَّمَال** “Hath he chosen?” D. S. Gr. T. 1, p. 71. **السَّمَال** part. pass. Chosen.

**السَّمَال** To strike violently.

**السَّمَال** aor. i. **To crucify.** **السَّمَال** The back-bone or loins; Plur. **السَّمَال** II. To cause to be crucified.

**السَّمَال** aor. a. **To be right, good, honest, upright.** **السَّمَال** Peace, reconciliation; **السَّمَال** Peaceably. **السَّمَال** part. act. One who or that which is good, sound, free from blemish, perfect, upright, righteous, a man of integrity; also a proper name, Sāleh, a prophet said to have been sent to the tribe of Thamood; **السَّمَال** Good works.—**السَّمَال** IV. To make whole and sound, amend, reconcile; to make a reconciliation or peace (with **السَّمَال**); to dispose aright (with acc. and **السَّمَال** of pers.); to render fit, as at 21 v. 90, **السَّمَال** “And we rendered his wife fit (for child-bearing),” instances occur, as at 27 v. 49, where the meaning seems to approach very closely to that of the primitive form, to be upright, or act with integrity; at 46 v. 14 it means to show kindness (with **السَّمَال** of pers. and **في** of thing). **السَّمَال** n.a. Uprightness, righteousness, reconciliation, amendment, reformation. **السَّمَال** part. act. One who is upright, righteous, a person of integrity, a reformer; at 28 v. 18 it may be translated “Peacemaker.”

**السَّمَال** s. **To sound.** **السَّمَال** Dry clay. Derived from **السَّمَال** aor. i. **To sound.**

**السَّمَال** aor. o. **To hurt in the small of the back; and for **السَّمَال** aor. a. To have the centre of the back bent in, as a mare before foaling. **السَّمَال** pronounced, and sometimes written **السَّمَال** D. S. Gr. T. 1, p. 36; Plur. **السَّمَال** A prayer; at 38 v. 152, “Mercies from their Lord;” at 22 v. 41 it means “Synagogues.”—**السَّمَال** II. To pray, properly, by bending the knees and whole body in adoration, or generally, to offer prayer to God (with **السَّمَال**); with **السَّمَال** it means to pray for, also to bless, as in the formula **السَّمَال** “God bless and keep him.” **السَّمَال** for **السَّمَال** part. act. One who prays. **السَّمَال** A place of prayer.

**السَّمَال** s. **To roast; and for **السَّمَال** a. To undergo roasting in the fire (with acc. of fire); Instead of another reading of several passages is **السَّمَال** etc. in the Pass. or **السَّمَال** in the ii. f. and they must then be translated “He shall be burnt” or “roasted.” **السَّمَال** part. act. One who suffers the pain of being roasted; **السَّمَال** **السَّمَال** “Sufferers of the roasting of the fire,” or “entering Hell-fire to be roasted therein.” **السَّمَال** n.a. Roasting.—**السَّمَال** II. To cause to be burnt, submit to the action of fire (with acc. of pers. and of the fire), thus
Then cause him to be burnt in Hell. —

To cork a bottle; aor. a. To become deaf. —

Deaf, plur. of (2nd declension). —

To make deaf.

To be silent. —

part. act. One who holds his peace.

To wish to approach any one. —

A Lord, one to whom reference is made in matters of importance; as an adjective it means sublime, everlasting.

To beat with a cudgel. —

(2nd declension) plur. of A monastery.

To make, do; chiefly used in things where art is employed; to nourish or bring up; 20 v. 40, "And that thou mightest be brought up under my eye;" a similar meaning also pertains to the IV. f. n.a. An act, that which is done; For the elliptical expression at 27 v. 90 see ; see also a similar ellipse at 4 v. 121.

An art. —

(2nd declension) plur.

of A cistern, also a palace, citadel or other fine building. —

for VIII D. S. Gr. T. 1, p. 222, To appoint as agent (with acc. and ).

To be foul (a smell). —

plur. of An idol.

A palm or other tree springing from the same root as others; Plur. ; no verbal root.

To injure by its heat (the sun), to dissolve.

Relationship by marriage.
aor. i. To shout. صَبَحٌ n.a. A shout, a blast, a terrible and mighty noise, also a punishment from Heaven.
aor. i. and a. To hunt. سَبْعٌ Game, the produce of the chase, including fish.—for VIII. D. S. Gr. T. 1, p. 222, To hunt.
aor. i. To become; to go, tend towards (with n.a. The act of going, a journey, departure; also as a noun of time and place, the place to which any one goes, or at which one arrives; at 25 v. 16 it may be rendered “a retreat.”
aor. i. To produce imperfect dates (a palm-tree). صَبْيَةٌ plur. of or A castle, or defensive work.
aor. i. To pass the summer. صَيْلٌ n.a. The summer.

Plur. Sheep; no verbal root.
aor. a. To breathe hard in running. صَبْعٌ n.a. The act of panting.
aor. a. To lie on the side. صَبْعٌ (2nd declension) plur. of A sleeping place, resting place; at 3 v. 148 it alludes to the sleep of death.
aor. a. To laugh, laugh at, ridicule (with part. act. Laughing, one who laughs.
aor. o. To appear conspicuously; and or comm. gend. said by some to be the plur. of Those hours of the morning which follow shortly after sunrise; at 91 v. 1 and 79 v. 29 it means the full brightness of the sun.
aor. o. To gain a law-suit. صَدِيدٌ Contrary, an adversary.
aor. o. To hurt, harm, injure. صَرُّ n.a. Harm, hurt, injury, affliction. صَرُّ Harm, affliction, evil, adversity, famine, as at 12 v. 88. صَرُّ Hurt, inconvenience. صَرِّ part. act. One who hurts. صَرِّ fem. (2nd declension) D. S. Gr. T. 1, p. 402, Adversity, loss, tribulation.—III. To hurt, annoy; to put to inconvenience on account of (with acc. of pers. and دِبَّ). Note. In Surd verbs of this form there is no difference between the act. and pass. in the Aorist tense. صَرِّ n.a. Injury; By violence. صَرِّ part. act. Injuring.—for VIII. D. S. Gr. T. 1, p. 222, To compel; to drive forcibly (with acc. and دِبَّ); Pass. صَرِّ To be driven by necessity (with فِي or part. act. or pass. One compelled by necessity; 27 v. 63, ”Him who is compelled by his necessities” (to ask relief of God).
aor. i. To beat, strike (with acc. and دِبَّ); This is the primary meaning, but the verb admits of a great variety of interpretations, thus 14 v. 29, “God propounds as an example,” or “puts forth a parable” (with دِبَّ); thus also at 43 v. 16, ما نَصِرَ لِلَّهِ مَنَكَةً That which they pass off upon the Merciful as being his similitude,” viz. female children; in allusion to the angels, who were consid-
tered to be the daughters of God; 3 v. 150, "They travelled in the earth;" here we may suppose an ellipse of or some similar word; so likewise in the expression 4 v. 96, "When ye are on the march in the cause of God's religion;" 43 v. 58, "They have only set this question before thee for the sake of disputation;" 24 v. 31, "And let them draw their veils over their bosoms;" 43 v. 4, "Shall we then turn away from you our admonition;" 57 v. 13, "And a separation shall be made between them by a wall;" 2 v. 58, "And vileness was stamped upon them." n.a. The act of striking, a blow, a going from place to place; at 47 v. 4 there is an ellipse of a verb, see D. S. Gr. T. 2, p. 460.

To be humble. A plant growing in Hell, said to be more bitter than aloes, more fetid than a putrid corpse, and more burning than fire.—and D. S. Gr. T. 1, p. 222, V. To humble one's self, submit one's self humbly to God. aor. a. To repeat in a confused and jumbled manner. A handful of green and dry grass or other herbs; Plur. Things confusedly mixed together; 12 v. 44, "Confused dreams."
aor. a. To dislike. A frog; Plur. The grammatical root is To contain frogs (water).
aor. i. To err (with ب) to wander away, go astray from (with acc. or with on); to err against (with كي); to go from the thoughts or be forgotten, as at 17 v. 69; to leave in the lurch (with on); to lie hidden (with نى), as at 32 v. 9. part. act. One who errs or goes astray. Plur. (2nd declension) comp. form, One who goes more astray; For the Rules of Syntax affecting the comparative and superlative forms see D. S. Gr. T. 2, p. 301.—n.a. II. f. Error.—i. IV. To cause to err, seduce, lead astray from (with double acc. or acc. and
And they have seduced us from the right path;" The ÿ is here added to ÿ to assist the rhyme; D. S. Gr. T. 2, p. 497; 47 v. 1, "He has made their (good) works to be of none effect;" to seduce through or by means of (with ÿ). ÿ part. act. One who seduces.

To draw close, to hug (with acc. and ÿ); 20 v. 23, "Draw thine hand close under thine arm."

To be slender. ÿ part. act. That which is slender, or tucked up in the belly.

To be tenacious or grasping. ÿ Greedy, avaricious, grudging; ÿ ÿ 81 v. 24, "And he does not act grudgingly in the communication of the secrets;" some copies have ÿ ÿ ÿ ÿ ÿ ÿ "He had no suspicion of the secrets."

To be native. ÿ n.a. comm. gend. Narrow, wretched.

To be without breasts and barren (a woman), and therefore like a man.—III. for ÿ. ÿ

Saul, king of Israel.

To seal, seal up (with ÿ).

To cover. ÿ A state, condition.

The order of the Heavens, one above another; ÿ ÿ In order one above another.

3rd pers. fem. plur. of ÿ for ÿ. ÿ ÿ

To expand, spread out.

Cast him forth into a (distant or unknown part of the) earth."

To drive away; the word ÿ is put in the subjunctive at 6 v. 52 as being what the grammarians call ÿ; for this use of the subjunctive after ÿ see D. S. Gr. T. 2, p. 26, where the above-named passage is quoted. ÿ part. act. One who drives away.
aor. i. To avert. n.a. An eye, a glance, sight of the eyes. Plur. The extremity, extreme part or verge, border; 11 v. 116, “The two extremities of the day,” morning and evening.
aor. o. To come by night. Part. act. That which appears by night. comm. gend. A way, a road. Plur. (2nd declension) A path, line of conduct, behaviour; 20 v. 104, “Those most eminent for their good conduct;” 23 v. 17, “Seven tracts,” meaning the seven Heavens; is also used with a plur. signification for Chiefs, Princes; thus at 20 v. 66.
aor. o. To come from afar; and o. To be recent. Fresh.
Initial letters of the 27th chapter, pronounced Ta' Seen, see ʿAlām.
Initial letters of the 26th and 28th chapters, see ʿAlām.
aor. a. To eat, taste; 5 v. 94, "There is no sin in that they have tasted" (that which had not at that time been forbidden them). Part. act. One who eats. n.a. Taste, and n.a. Food, the act of eating, as at 5 v. 97. IV. To feed, give food to (with double acc.); 106 v. 3, "Who hath provided them with food against hunger.” n.a. The act of feeding; At 2 v. 180 and 5 v. 96 also appears to bear this meaning, and may then be considered as another noun of action of the IV. f. — X. To ask for food (with double acc.).
aor. a. and o. To pierce with a spear; to speak ill of (with of pers.). n.a. Evil speaking.
aor. o. and o. To transgress, exceed all bounds (in wickedness); to wander from its orbit; applied at 53 v. 17 to the eyesight; to overflow, as at 69 v. 11. n.a. Transgression, the being exceedingly wicked.
aor. a. To transgress, exceed all bounds (in wickedness); to wander from its orbit; applied at 53 v. 17 to the eyesight; to overflow, as at 69 v. 11. n.a. Transgression, the being exceedingly wicked.

Note. The names of Arab tribes are feminine. Tāghūt, a word which with the sing. form has sometimes a plur. signification, and then means Idols, demons, or whatever is worshipped besides God, and particularly the two Idols worshipped by the people of Mecca; at 4 v. 63 it is used in the sing., and is there said to refer to a certain Jew named either from his exceeding wickedness, or because a judgment given by him would be prompted by the Devil. — IV. To cause to transgress, to make one a transgressor.

To be near. n.a. II. f. The giving short measure. Part. act. One who gives short measure.
aor. a. To be extinguished. IV. To extinguish (with acc. and ب). Start.
aor. a. To begin.
To be of a tender age. sing. and plur., though we also find the plur. Very young children, infants.
To moisten the ground (dem). To seek; at 7 v. 52 it means to follow up. The act of searching for. A petitioner. Petitioned.

To be weary. A Plantain or Banana tree, according to some the Acacia or Egyptian thorn.

To ascend, rise—the sun, (with the spathe or sheath in which the flowers of the date-palm are enclosed, also the fruit when it first appears, or simply fruit, as at 37 v. 63. The rising. The time of rising (of the dawn). Place of the sun's rising. To make manifest to any one, cause one to understand (with acc. of pers. and of thing). for the T of union being omitted after the interrogative I D. S. Gr. T. 1, p. 222, To mount up (with to); to penetrate (with acc.) as at 19 v. 81, where we have "Has he penetrated?" for , the T of union being omitted after the interrogative I D. S. Gr. T. 1, p. 71; At 37 v. 52 is a passage which is read and interpreted in various ways, see D. S. Gr. T. 2, p. 185, but adopting the reading given by Flügel, the meaning will be "Will ye look down (upon the inhabitants of Hell)?—and he shall look down," (pret. for fut.); in this sense the verb governs its complement with ; so likewise when it means to mount above, come upon, or meet with. Part. act. One who looks down upon.

To be divorced. To divorce. Fem. part. pass. A woman who is divorced. VII. To depart, go one's way, to be free or loose, as at 20 v. 12.

To be much. A calamity; 79 v. 34, "The very great calamity," viz. The last Judgment.

To deflower a virgin.

To be quiet, rest securely in, or satisfied with (with ) and to remove; aor. o. To be pure, free from her courses (a woman). Pure. (2nd declension) comp. form, More pure, see D. S. Gr. T. 2, p. 304.— II. To purify, cleanse. Purification. Part. act. One who frees from impurity. Part. pass. Purified, freed from impurity, clean, pure.— V. D. S. Gr. T. 1, p. 220, To purify one's self, keep one's self pure; 5 v. 9, imperat. "Then purify yourselves" (by washing the entire body). Part. act. Those who purify themselves, or are clean, pure.

To approach. A mountain; A mountain;
Mount Sinai; it is also called
Mount Meron. 71 v. 13, "He created you after
a variety of states or stages of existence;"
beginning with the formation of Adam.

To be obedient; to hearken to (intercession), as at 40 v. 19. Obedient;
With willing obedience. obedience
part. act. One who is obedient, obedient.
— II. To permit, consent to (with acc.
and of pers.). IV. To obey.
part. pass. Obeyed.— V. To give one's self
obediently or willingly to perform (a good
work).
part. act. D. S. Gr. T. 1, p. 327,
One who gives himself willingly to perform (a
good or charitable action).— and
X.,— though some have considered the latter to
be a variation of the IV. f., D. S. Gr. T. 1, p.
224,—To be able, have power, be capable of
(with acc. or acc. and لى)
18 v. 81, "That which thou wert not able
to bear patiently;" It is also used with أن or
with acc. and لى; instances of both occur at
18 v. 96; or with acc. and لى as at 3 v. 91;
At several places in the 18th chapter it is
found with لى of pers. and acc. of thing; thus
in the 66th verse 17 v. 51, "Thou
will not be able to have patience with me;"
In translating such sentences as the above it is
frequently necessary to supply a verb according
to the context, thus
17 v. 51, "But they were not able (to find) a ground
of reproach (against thee)." A note explanatory
of some of the above modes of construction
will be found in De Sacy's Grammar, T. 2,
p. 170.
aor. i. To fly. 

Verbs having for subject a noun of this description may be put in the fem. D. S. Gr. T. 2, p. 233; According to some there are two words of this form, one in the sing. meaning a bird, as at 3 v. 43, and the other an irregular plur. of طاشر, meaning Birds. طاشر part. act. A flying thing, an omen, and especially an evil

To migrate. 

aor. i. To claw with the nails. طاشر A nail or claw; 6 v. 147 is translated by Sale "having an undivided hoof," but it may be doubted whether the words will bear this interpretation; a better translation would seem to be "having claws or nails," as wild beasts or camels.—أطر IV. To give the victory to (with acc. of pers. and جمع).

aor. a.; 2nd pers. sing. pret. طاشر or طاشر for D. S. Gr. T. 1, p. 228, To continue all day, become (with aor. of verb following). طاشر Shade. طاشر Plur. A covering, roof. طاشر sing. and plur. Shadows, shady groves. طاشر Shady. II. To overshadow—with clouds—(with acc. of thing and جمع of pers.).

aor. i. To wrong, injure; to be unjust, oppressive, or tyrannical towards any one (with acc. also with ب, or with acc. of pers. and ب); to be guilty of injustice, to act wickedly; to be wanting in, or fail, as وَلَمْ نَظَلَمْ مِنْ هَمَّةٍ 18 v. 31, "Nor did they fail in any of it." نظالم Injustice, tyranny, obscurity. نظالم Plur. نظالم Darkness. نظالم Unjust.

Very unjust. نظالم part. act. One who treats unjustly (with ل). نظالم (2nd declension) comp. form, More unjust. نظالم part. pass. Unjustly treated.—نظالم IV. To injure; to be dark (with جمع). نظالم part. act. One who is in the dark.

aor. a. To thirst. نظالم n.a. Thirst. نظالم (2nd declension) D. S. Gr. T. 1, p. 403, Very thirsty.

aor. o. To think, be of opinion, imagine (with acc. or ب, or with جمع); for the construction 41 v. 48, "They shall perceive that there is no way of escape for them," see D. S. Gr. T. 2, p. 297. نظالم Plur. نظالم Opinion. نظالم part. act. One who forms an opinion.

aor. a. and i. To appear, be manifest (with في); to help, mount, ascend (with acc. or جمع); to get the better of, know, distinguish (with جمع). نظالم Plur. نظالم The back. نظالم part. act. One who is manifest, that which is apparent, outward (speech), as at 13 v. 33; clear, conspicuous, victorious; نظالم 34 v. 17, "Conspicuous cities," or "cities connected
one with another by a track called 

Outwardly. A helper. Thrown behind the back, with neglect. III. To assist; to divorce a wife, with the words أَلْتِ عَلَىٰ كَفْرٍ أَيْنِ. IV. To make one acquainted with; to cause to appear (with acc. and عَلَىٰ عَلَى of thing); to enter on the period of noon, as at 30 v. 17; to render superior (with acc. and عَلَىٰ عَلَى). VI. To assist one another against.

aor. a. To mix scents; to be solicitous about (with بِ).

aor. a. To amuse one's-self. n.a. Sport, jest.

aor. o. To amuse, worship. Plur. عَبِيدُ عَبِيدٍ A servant; and Plur. عَبِيدٍ Servants, especially of God. خَٰيَدٌ part. act. A worshipper. خَٰيَدٌ Service, worship.

aor. o. To pass over; to interpret (with لِ). An instructive warning. oblique plur. of خَٰيَدٍ part. act. One who passes over.—VIII. To take warning.

aor. i. To be austere, to frown. عَبِيسٌ Austere, dismal.

To glitter like the mirage. أُبَقِيَّ السَّنَا sing. and plur. A kind of rich carpet.

aor. o. and i. To be angry.—مُخْتَبَبٌ part. pass. IV. f. Received into favour.—إِسْتَتَبَّ X. To beg for favour, receive into favour, invite any one to make himself acceptable.

To be prepared. عَطِيدٌ Ready.—أَطْعِبدٍ إِسْتَتَبَّ IV. To prepare (with acc. of pers. and عَلَى). aor. o. To be old. عَطِيدٌ Ancient.

aor. i. and o. To drag violently (with acc. and إِلَى). Violent, cruel.
aor. i. and o. To emaciate. plur. of *عَجْفَة fem. of *عَجْف (2nd declension) لَعْفَة; at 12 v. 43 the word agrees with understood.

aor. i. To hasten, accelerate (with acc., or with عَجْف); to be hasty or act hastily (with عَجْف), as 75 v. 16, "That thou mayest hurry over it," viz. the receiving of the Koran from the Angel Gabriel. عَجْف: A calf. عَجْف act. That which hastens away, transitory. عَجْف II. To cause to hasten, give beforehand (with acc. and عَجْف). IV. To cause to hasten (with acc. of pers. and عَجْف).

V. To be in a hurry.—X. To seek or desire to hasten (with عَجْف of pers. and عَجْف of thing), as 46 v. 34, "Neither desire to hasten (their punishment) for them;" the first complement عَجْف being understood; D. S. Gr. T. 2, p. 454; to urge one to make haste in doing anything (with acc. of pers. and عَجْف of thing). عَجْف n.a. The desire of hastening; 10 v. 12, "According to their desire of hastening;" D. S. Gr. T. 1, p. 503.

aor. o. To try by biting. (2nd declension) عَجْف A barbarian, a foreigner, one who speaks Arabic imperfectly. عَجْف Barbarous, foreign.

عَجْف o. To number, reckon, reckon up (with acc. and عَجْف of pers.). عَجْف n.a. A number, computation, determined number. عَجْف A number. عَجْف A number, prescribed term. عَجْف A provision. عَجْف part. act. One who keeps an account. عَجْف part. pass. Determined, computed. عَجْف II. To prepare, or lay up any-

thing against the future.—IV. To prepare, arrange (with acc. and عَجْف); 8 v. 62, "Prepare ye!" for عَجْف imperat. see D. S. Gr. T. 1, p. 230.—VIII. To reckon or fulfill a term.

aor. i. To minister. عَجْف: generic noun, Lentils.

aor. i. To deal justly (with عَجْف or عَجْف); to establish justice (with عَجْف), as at 42 v. 14; to swerve from justice, as at 4 v. 134; to hold as equal (with عَجْف and عَجْف), as at 6 v. 1, where the first complement "other Deities" is understood; to pay as an equivalent, as at 6 v. 69; to dispose aright, as at 82 v. 7. عَجْف n.a. Justice, recompense, ransom, equivalent, compensation; عَجْف 5 v. 96, "Instead thereof."

aor. i. and o. To abide constantly. عَجْف n.a. A perpetual abode, Eden, Paradise.

aor. o. To pass by; to transgress (with عَجْف); to turn aside (with acc. and عَجْف). عَجْف n.a. Malice, wickedness. عَجْف for عَجْف part. act. A transgressor. عَجْف Swift mares. عَجْف Enmity. عَجْف The side of a valley. عَجْف Injustice, hostility. Plur. عَجْف An enemy; The sing. عَجْف is sometimes put for the plur., thus at 18 v. 48 "And they are your enemies."— عَجْف III. To be at enmity with.—عَجْف V. To transgress.—عَجْف VIII. To be wicked, to transgress (with عَجْف or عَجْف or عَجْف of pers.). عَجْف part. act. Wicked, a transgressor.

aor. o. To hinder. عَجْف n.a. Fresh, sweet. عَجْف Punishment, torment.—عَجْف II. To punish (with acc. of pers. and عَجْف of instrument, as also of crime, or with عَجْف) it is
sometimes found with the double acc. thus 5 v. 115, "I will punish him with a punishment, with which I will punish no one (else);" to afflict, as at 20 v. 49.  One who punishes.

part. act. One who punishes.  part. pass. Doomed to punishment.

aor. i. To excuse.  n.a. An excuse.  An excuse.  (2nd declension) plur. of مَعْذَرَة  مَعْذَرَة  مَعْذَرَة

part. act. II. f. Uttering excuses.—VIII. To excuse one's self (with 3rd of pers.).

aor. i. To be scabby.  A crime.  مَعْذَرَة  مَعْذَرَة  مَعْذَرَة

act. VIII. f. One who does not beg, though poor.

aor. i. To eat; and  To be pure Arabic and free from faults (a speech).  Beloved wives, plur. of مَعْذَرَة  مَعْذَرَة  مَعْذَرَة

Arabic, an Arabian.  مَعْذَرَة  مَعْذَرَة  مَعْذَرَة

plur. no sing. The Arabs of the desert.

aor. o. To mount, ascend (with or ).  منْصَرُ الْمَدَنَاتُ  منْصَرُ الْمَدَنَاتُ  منْصَرُ الْمَدَنَاتُ

(2nd declension) Lame from birth.  منْصَرُ الْمَدَنَاتُ  منْصَرُ الْمَدَنَاتُ  منْصَرُ الْمَدَنَاتُ

A ladder, place of ascending, stairs.

To stamp cloth with the figure of date-stalks.

A dry date-stalk.

aor. i. and o. To construct, build houses.

n.a. A throne; Plur.  مَفْسَدُ الْفَوْضِ  مَفْسَدُ الْفَوْضِ  مَفْسَدُ الْفَوْضِ

Foundations, props, supports.  مَفْسَدُ  مَفْسَدُ  مَفْسَدُ  part. pass. Supported on trellis-work.

aor. i. To happen, come against; to propose, set before (with acc. and or ).  عَرَضُ الْعَرَضُ الْعَرَضُ الْعَرَضُ

n.a. Breadth, extent;  In an extended manner.  عَرَضُ الْعَرَضُ الْعَرَضُ الْعَرَضُ

Temporal goods or advantage, this world's gear.  عَرَضُ الْعَرَضُ الْعَرَضُ الْعَرَضُ  2 v. 224, Object, butt, or impediment, according to different renderings.
aor. i. To be rare, precious; to get the better of (with acc. of pers. and ُن). نَعَرُ ٌ عَرُّ ن. aor. i. Power, glory. ُعَرُّ Plur. ُعَرُّ Mighty, excellent, troublesome; grievous, as at 9 v. 129 (with ُمِلَّ). أَعَرُّ (2nd declension) More excellent, mightier, worthier, most powerful; Fem. ُعَرُّ (2nd declension); أَعَرُّ El 'Uzza, name of an idol of the Pagan Arabs.

II. To give additional power, to corroborate (with ُبـ). ُعَرُّ IV. To render powerful.

aor. o. and i. To be away from, be hidden (with ُدَيَّ). ُعَرُّ aor. i. To reprehend. ُعَرُّ Ezra. ُعَرُّ II. To assist, honour.

aor. i. To remove from a place or office, set aside. ُعَرُّ مُعَرُّ A place separate from the rest. مَعَرُّ part. pass. Removed.—ٌ مَعَرُّ VIII. To separate one's self from, remove one's self from (with acc. of pers.).

aor. i. To determine, resolve, purpose; to be determined on or decreed, as at 47 v. 23. نَعَمُ ٌ نِعَمُ n. aor. Fixed determination; أَعَمَّ آلَ مُعَمِّ "God's fixed resolve concerning human affairs."

aor. o. To bring one back. عَمَّذ عَمِّذ oblique plur. of عَمِّذ A crowd, company, D. S. Gr. T. 1, p. 358.

aor. i. and o. To demand with harshness the repayment of a loan, to be difficult. عِسرٌ n. aor. Difficulty. عِسرٌ عِسرٌ Difficult, unlucky, grievous. عِسرٌ عِسرٌ Difficulty, distress; دُوَعِسرٌ 2 v. 230, "One who finds a difficulty in paying a debt."

عِسرٌ عِسرٌ (2nd declension) Wretchedness.—ٌ عَمَّذ VI. To be difficult; to be in a difficulty; إِنْ تَعَمَّذَمُ "If ye find yourselves in a difficulty;"

the particle إِنْ gives the preterite a future signification; D. S. Gr. T. 1, p. 181.

ىَسَس To come on by night (as a wolf); quadriliteral verb derived from ُس To go round by night to keep watch.

ىَسَس preceded by عَمَّذ Initial letters at the commencement of the 42nd chapter, see الآمُ ُس.

aor. i. and o. To mix food with honey. ُسَلُّ comm. gend. Honey.

ىَسَس It may be, perhaps (with أَنُّ), a verb of proximity used only in the preterite; D. S. Gr. T. 2, p. 213; ٌّ سَ السَّمِعُ 2 v. 247, "Will it come to pass that ye?" "Would it have happened that ye?" 47 v. 24.

ىَسَس aor. o. To take away a tenth part; aor. i. To make ten by adding one to nine. عِسَرٌ n. aor. and ُس fem.; عِسَرٌ عِسَرْ and masc., Ten, a decade. Note. From three to ten inclusive the termination ُس, which is generally the sign of the feminine, marks the masculine; These numerals usually agree in gender with the noun of which they express the number, but instances occur where this does not appear to be the case; thus at 6 v. 161 ُس عِسَرٌ عِسَرْ أَمَّة لِيَا "Whoever shall bring a good action shall have ten (good actions) equivalents of that which he has wrought;" Here, although the noun عِسَرٌ is fem. because it really refers to عِسَرٌ understands, the noun عِسَرٌ is masc. because it really refers to عِسَرٌ understood; D. S. Gr. T. 2, p. 329; so also at 2 v. 234, where عِسَرٌ agrees in gender with عِسَرٌ understood.

ىَسَس Twenty. عِسَرْ عِسَرْ plur. of عِسَرٌ (2nd declension) Camels ten months gone with young. عِسَرْ A companion. عِسَرْ عِسَرْ Kindred on the father's side. عِسَرْ عِسَرْ A company.

مُعَمِّ The tenth part.—ٌ عَمَّذ III. To live with, associate with (with acc. of pers. and ُب).
Commencement of darkness, evening.
An evening.
A body of men from ten to forty.
Grievous, heavy.

A body of men from ten to forty.
Defence, guardianship. Defender.

To blow violently. Leaves and stalks of corn, of which the grain has been eaten by cattle; In violent gusts.

A violent wind.

To make a profit; to preserve, save harmless (with acc. and pl. and or acc. and)

A gift.

To give (with double acc.); to be docile, as at 92 v. 5.

To give a dog a bone; and To be great.

A bone; Plur. Great, heavy.

(2nd declension) Greater, superior, highest in rank.

IV. To make great, honour.

To increase (with acc. and of pers.).

To abstain from that which is unlawful or improper.

Same as

X.

A daemon, an 'Efreet.

To obliterate all traces (as the wind); to pardon (with or or or); to abound, as at 7 v. 93.

to pass over, pass by (with), as at 5 v. 18.

to remit, as at 2 v. 238. Note.
sing. aor. / this 1 is called لَغْتُ أَلْفِ السَّلَامُ or alif of precaution, D. S. Gr. T. 1, p. 109. عَفَّٰنَ ن. aor. pardon. Overplus, superfluity, 2 v. 217; forgiving. oblique plur. of عَفَّٰنَ for عَفَّٰنَ part. act. Forgiving. عَفَّٰنَ Very forgiving.

To strike on the heel; aor. o. To succeed. عَقَبَ 18 v. 42, Lit. "The best as to success." عَقَبٌ جَمِيعًا comm. gend. A heel, posterity; Plur. عَقَبٌ Heels; جَمِيعًا عَقِبٌ جَمِيعًا Punishment; عَقِبٌ for 13 v. 32, etc. "My punishment." عَقِبَ A place hard of ascent. عَقِبَةٌ عَقِبَةٌ عَقِبَةٌ (2nd declension) End, success, reward, as آدَّارُ The reward of Paradise. عَقِبَةٌ آدَّارُ End, issue, (fortunate) result; عَقِبَةٌ آدَّارُ same as عَقِبَةٌ آدَّارُ II. To retrace one's steps. عَقِبَ عَقِبَ عَقِبَ عَقِبَ part. act. One who puts off or reverses; عَقِبَاتٌ عَقِبَاتٌ عَقِبَاتٌ عَقِبَاتٌ Angels (of the night and day) who succeed each other.— عَقِبَ عَقِبَ عَقِبَ عَقِبَ III. To punish (with ب); to succeed in turn, as at 60 v. 11; Pass. عَقِبَ عَقِبَ عَقِبَ عَقِبَ To be punished or injured, as at 16 v. 127.— عَقِبَ عَقِبَ عَقِبَ عَقِبَ IV. To cause to succeed or follow (with acc. and في).

To tie in a knot, strike a bargain, make a compact, enter into an obligation. عَقَدَ Plur. عَقَدٌ عَقَدٌ عَقَدٌ عَقَدٌ A compact. عَقَدَ Plur. عَقَدٌ عَقَدٌ عَقَدٌ عَقَدٌ 113 v. 4, "The women who blow on knots," witches.

To wound, hamstring. عَقِرَ عَقِرَ عَقِرَ عَقِرَ Barren (woman).

To keep back (a camel, by tying up the foreleg); aor. i. and o. To understand, to be ingenious, prudent, sagacious; عَلَمَكُمْ عَلَمْكُمْ عَلَمْكُمْ عَلَمْكُمْ 22 v. 45, "They have hearts to understand with."
aor. i. and o. To be manifest. In public, openly.— IV. To make manifest, publish (with اَن or with acc. and اَل).

aor. a. and o. To be high, lofty, exalted, elated, proud (with اَل or اَل); to be upon, to be over, as ما *علَوْا* 17 v. 7, "That over which they had gained the upper hand;" وْتَعْلُونَ عَلَوًا كَبِيرًا 17 v. 4, "And ye will verily be exalted with great insolence;" تَعَلُونَ is here put for the radical جلَّ, being suppressed because of the quiescent ك* in contained in the teshdeed; it being contrary to the rule to have two quiescent letters together after the same vowel; D. S. Gr. T. 1, pp. 94 and 252. مَعۢلَوٌ n.a. Exaltation, insolence, pride; جلَّ 17 v. 45; عَلَوًا is said by Beïdâwee to stand in this place for جلَّا, the literal meaning will therefore be "May he be exalted far above that which they utter by a great exaltation." جَلِيّ oblique plur. of خَالِيّ for خَالٍ part. act. That which is high or haughty; Fem. جَلِیّ, see D. S. Gr. T. 1, p. 330; جَالِیّa سَافِیّa 11 v. 84, "Upside down;" 78 علیّهم تَبَارَ بُنَاسِ 21, "Having garments of silk as a covering;" The accus. of the part. or verbal adjective is here put for the verb, and the words have the same meaning as if they had been يَعْلَوُمُ تَبَارَ etc. "There were upon them garments," etc.; for the grammatical construction see D. S. Gr. T. 2, pp. 270 and 271; there are various readings of this passage.— جَلِّیا VI. properly, "He was exalted" (with عَلَی); also "He came" (with إِلَی or with aor. conditional); In an optative sense this word is frequently put after the name of God, and it then signifies "Be He exalted," or with اَل "Be He raised far above," as اَل 16 v. 3, "Be He exalted far above that which they associate (with him)," see قَبْرَتْ. "Come then!" fem. plur. imperat. اَل 13 v. 10 for اَل on account of the pause, D. S. Gr. T. 2, p. 496, part. act. The exalted, the High.— إِسْعَالَی X. To mount, get the upper hand.

aor. i. To mount up. علٌ preposition, Above, upon, over, in addition to, before, towards, against, opposite, alongside, to, according to, of, for, on account of, in, from, by; علیّ He owes, it behoves him; In order that, on condition that, seeing that, although; علٌ On account of, After a way, or "upon the verge—as it were—(of religion);" The various meanings of علٌ seem all to be more or less connected with the primary idea of something upon or over another. عَلِی (2nd declension) comp. form, Higher, highest, more or most exalted; Fem. جَلِّی (2nd declension) for علیّ in accordance with the rule that final ي when preceded by ي is changed into short ی; D. S. Gr. T. 1, p. 111; Plur. masc. اَلٌ for اَل for according to the rule of permutation, D. S. Gr. T. 1, p. 354; Fem. Plur. علیّ for علیّ and with the article علیّ High, sublime, eminent; name of Mohammad's son-in-law. علیّ means "High places, a name of the upper part of the Heavens, where the register of men's good actions is preserved, or according to some, the register itself; Learned Moslems
differ greatly about this word and its meaning; it is found in Hebrew.

אָרֶמָן. Plur. יָרֵמָנְתָּו An uncle on the father's side. אָרֶמָנָה An aunt on the father's side.

אָרֶמֶנָל. Plur. יָרֵמֶנְלוֹ Work, act, deed, labour, toil, action.

אָרֶמֶנָא. To be common, to be struck with amazement.

אָרֶמֶנָא. To flow; and אָרֶמָא. To be blind, dark, obscure.

אָרֶמֶנָא. A column, a lofty structure, a tent pole. Part. pass. וְיָרְמָנְתָּו Visited, etc.

אָרֶמֶנָא. To propose. On purpose.

אָרֶמֶנָא. To cultivate, make habitable, perform the sacred visitation—to Mecca—with acc.

אָרֶמֶנָא. Life; a form of oath, "Verily by thy life." Note. When not used in this manner the word is written and pronounced עֵמֶר. עֵמֶר. Life, age, and especially long life, old age.

אָרֶמֶנָא. The sacred visitation to Mecca. עֵמֶר. A column, a lofty structure, a tent pole.

אָרֶמֶנָא. Religious cult, culture. עֵמֶר. (2nd declension); Two persons are called by this name in the Korân, viz. the father of the Virgin Mary, and the father of Moses and Aaron.

אָרֶמֶנָא. Part. pass. Visited, etc.—אָרֶמֶנָא. To cause to live, grant a long life to.

אָרֶמֶנָא. Part. pass. One whose life is prolonged.—אָרֶמֶנָא. To visit, pass one's time in visiting.

אָרֶמֶנָא. To settle any one as an inhabitant (with acc. and נֵּי).

אָרֶמֶנָא. To be deep. עֵמֶר. Deep, distant, far off.

אָרֶמֶנָא. To be active (a camel); to do, make, act, work, operate; כל יָרֵמֶנְלוֹ עלָן דַּאֲקָנָה, see also 6 v. 135; at 34 v. 12 before we must understand the words "It was said to them," viz. the house of David; so also at the 10th verse the word אָרֶמָנְתָּו. We commanded him," is to be understood before אָרֶמָנְתָּו, see אָרֶמָנְתָּו part. act. One who does, etc., an operator, worker, toiler.

אָרֶמֶנָא. A grape, grapes, a vine; no verbal root.
aor. o. To destroy; 2 v. 219, "He will surely distress or destroy you;" The preterite being put for the aorist to give greater energy to the expression, D. S. Gr. T. 1, p. 158.

aor. o. To go out of the right way.  
with, near, about, in; This particle is properly a noun in the accusative case, meaning a side, part or quarter; after the preposition it is written, as  من  عَنْدَ الْلَّهُ "From God;" also when followed by  ي, as  يَعْنِدُ (It is) in my power; (there is) with me, or I have, Lat. mili est;  فلا يَكُونُ  عَنْدَ 12 v. 60, "There will be no measuring (of corn) for you on my part;" D. S. Gr. T. 1, p. 496.  

Commutacious, stubborn, refractory.

To hide the head and neck in its form (a hare).  
comm. gend. Plur. أَنْتَ أَنْتَ A neck.

comm. gend. A spider; verbal root doubtful.

aor. o. To distress, to be humble (with ال); 20 v. 110, "And their faces shall be humbled."

aor. a. To enjoin, command, stipulate, covenant (with  إِلَى of pers. and  أَن, or with  عَنْدَ of pers.). A covenant, promise; also time, as at 20 v. 89.  

III. To make a covenant with (with acc. of pers. and  عَلَى of matter).

aor. o. To wither.  
Particoloured wool.

aor. o. To stand still, recede; and  تَجَزَّى  To be bent, distorted.  
Crookedness, curvature, distortion, obliquity;  لا يَجَزَّى  لله 20 v. 107, "There is no obliquity in him," or "no receding."  
Note. I when used to deny the existence of a thing generally governs the accus. without tanween; D. S. Gr. T. 2, p. 63.

aor. o. To return, turn (with  لى or  فِي), frequently used with an ellipse of the complement;  لَمْ يَفْتَرُوا 12 v. 117, "Then they would revert to or repair what they have said;" this passage admits of a variety of explanations.

أَعْتَادَ 'Ad, an ancient and powerful tribe of Arabs of prodigious stature, descended from 'Ad, the great-grandson of Shem.  
part. act. One who returns.  
A place whither one returns, a name of Mecca.—أَعْتَادَ IV. To cause to return, restore (with acc. of pers. and  فِي, or with double acc.).

aor. o. To be next the bone (flesh); To take or seek refuge, especially with God (with  بِ of pers. and  مِن); also used with  لَنْ أَكُنُ meaning lest, as at 2 v. 63, and again at 44 v. 19.  
A refuge;  مَعَاذُ 12 v. 23, "God forbid!" Lit. "(I seek) refuge with God," for أَعْتَادَ بِاللَّهِ مَعَاذُ.  
A refuge;  إِسْتَعْنَ أَعْتَادَ 4 v. 199, "Then fly for protection."

aor. a. and o. To be or to make one-eyed.  
Pudendum, nakedness, a place lying naked and exposed to the enemy, as at 33 v. 13; 24 v. 57, Lit. "There are three (times) of nakedness for you."

aor. o. To keep back.  
part. act. II. f. Those who hinder.

aor. o. To swerve, turn aside (from the right way).

aor. o. To swim.  
A year; 31 v. 13

oblique dual, Two years.

aor. o. To be middle-aged (a woman).
Middle-aged.—

IV. To assist (with acc. and or or 

18 v. 94, “Then assist me.”)

VI. To help one another (with 

إِسْتَعْتَانُونَ (عُلِّيَّة) 

X. To ask assistance (with acc. 

of pers. or with 

بِ). (عُلِّيَّة) 

part. pass. One 

whose aid is to be implored.

a. To hesitate; and 

عَيْبَة 

a. To be 

hindered so as to be unable to complete a thing 

(عَيْبَة) 

46 v. 32 aor. cond. “He was 

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rules which affect such verbs.
the earth; Dual 55 v. 17, The two points in the Heavens, where the sun sets in summer and winter.

**aor. i. and o. To draw water for drinking.** A draught of water taken up in the hand; the seventh Heaven, 25 v. 75. and plurals of ْمُغَرَّبَتُه تْمُغَرَّبَتُهْ The act of drowning.—

**aor. a. To be submerged.** A draught. At a single draught; and hence, suddenly, violently. The act of drowning.—

**aor. a. To be in debt.** A continuous torment. A debt that must be paid, a forced loan, 9 v. 99. —

**aor. o. To spin.** n.a. A spinning, that which is spun.

**aor. o. To will, seek, make an hostile excursion against.** ْمَعَارِزُ ْمَعَارِزُ A combatant.

**aor. i. To be very dark (the night).** The commencement of night. The moon, also the commencement of darkness. Corruption which flows from the bodies of the damned.

**aor. i. To wash.** Same as ْعَفْرَانَةٌ q.v. VIII. To wash one's-self. ْعَفْرَانَةٌ A place for washing.

**aor. a. To cover over, come upon, as at 29 v. 55 ْيُغَشَّاهُمُ ْغَدُّا ْيُخَذَّابُ 55. On a certain day their punishment shall come upon them;” is here put for D. S. Gr. T. 1, p. 118; pass. Lit. “It is covered over upon him,” a phrase meaning “he faints,” 33 v. 19. The day of judgment. ْعَفْرَانَةٌ plur. of ْعَفْرَانَةٌ A covering. ْعَفْرَانَةٌ A covering, veil.

**aor. o. To cover, to cause to cover (with double acc.).** One in a swoon.—

**aor. i. To carry off violently.** By force.

**aor. o. To cast down—the eyes, to lower—the voice (with ْوُدِّن).**

**aor. a. To be angry (with ْعَلِى of pers. against whom).** ْعَذَابُ n.a. Anger, indignation. ْعَذَابُ adj. (2nd declension) Angry. part. pass. Incensed.—

**aor. i. To be dark.** A veil, covering.

**aor. i. To cover, pardon (with ْل of pers. and acc. of thing); to forgive (with ْأَن).** ْعَفْرَانَةٌ and ْغَفُورٌ Very forgiving: ْعَفْرَانَةٌ Pardon; ْعَفْرَانَةٌ 2 v. 285, “(We implore) thy pardon, O our Lord;” There is here an ellipse of ْتُلِبُ or
some similar word; see D. S. Gr. T. 2, p. 82.

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Pardon.—X. To ask pardon for (with ل) ; to ask pardon of (with acc. of pers. and ل) . إِسْتَفْقَرْ اِنْشَفَرَ|||The act of asking forgiveness. مَسْتَفْقِرَ part. act. One who asks forgiveness.

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aor. o. To neglect, be negligent (with عَنٍ). عَلَى part. act. One who is negligent or careless. نِعْمَة Negligence, carelessness.—IV. To cause to be negligent (with acc. and عَنٍ).|
aor. o. To insert, defraud, bind—as the hand to the neck. عَلَى Hidden enmity, grudge. عَلِينَ A collar, yoke. عَلَّب part. pass. Bound, tied up; لَهِبَّ أَجْعَلْتُ مَعْلُونَهُ إِلَى عُمْرَةَ 17 v. 31, “Nor let thy hand be tied up to thy neck,” i.e. Be notiggardly.

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aor. i. To prevail (with عَلِينَ); overcome, conquer. عَلَى n.a. Victory, conquest; مَن 30 v. 2, “After their conquest, or defeat;” the word is here used in a passive sense. عَلَّب part. act. One who overcomes, victorious, all powerful. أَجْعَلْت مَعْلُونَهُ 80 v. 30, “Gardens (planted) thick (with trees).” عَلَّب part. pass. Overcome.

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aor. i. and مَعْلَبَ aor. o. To be thick, rough, severe (with عَلَى of pers.). عَلَى Plur. عَلَّبْأَجْعَلْتِهِمْ بَعْدٌ عَلَّبْمِ 30 v. 2, “After their conquest, or defeat;” the word is here used in a passive sense. عَلَّب part. act. One who overcomes, victorious, all powerful. أَجْعَلْت مَعْلُونَهُ 80 v. 30, “Gardens (planted) thick (with trees).” عَلَّب part. pass. Overcome.

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*To put a bottle into its case; and مَعْلَبَعَلَّبَ To be uncircumcised. Plur. مَعْلَبَ عَلَّبَ Uncircumcised.

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aor. i. To shut (a door).—إِسْغَفَتْ عَلَّبَ III. Same as عَلَّبَ. مَعْلَبَ Plur. عَلَّبْA boy, a youth, frequently used in the Koran for a son. عَلَّبَ|
aor. a. To be lustful. عَلَّبَ Plur. عَلَّبْ A boy, a youth, frequently used in the Koran for a son. عَلَّبَ|
aor. o. To assist, relieve (with ُ). He or that which is absent or hidden.

X. To implore assistance (with acc. and ُ). VIII. To traduce the absent, as ُ ١٠. ٤٩ v. ١٢, “Neither traduce one another;” aor. conditional.


corn. ُ A diver.

corn. ُ A hollow place, a privy, easing one’s self.

aor. o. To dive (with ُ at ٢١ v. ٨٢). ُ A diver.


aor. o. To provide for. ُ A difference, an other; This word, which sometimes does duty as an adverb, is then indeclinable, as ُ Not, besides, unless; when used as a preposition, and meaning Without or Except, it becomes declinable, see ُ. Note. Much controversy exists as to the grammatical construction of this and similar words, D. S. Gr. T. ٢, p. ١٥٣, note.— ُ II. To alter, change. ُ n.a. part. act. One who changes.— see ُ. V. To be changed.

aor. i. To dive (with ُ at ٢١ v. ٨٢). ُ A diver.

corn. ُ To water by means of rain. ُ Rain.

aor. i. To provide for. ُ A difference, an other; This word, which sometimes does duty as an adverb, is then indeclinable, as ُ Not, besides, unless; when used as a preposition, and meaning Without or Except, it becomes declinable, see ُ. Note. Much controversy exists as to the grammatical construction of this and similar words, D. S. Gr. T. ٢, p. ١٥٣, note.— ُ II. To alter, change. ُ n.a. part. act. One who changes.— see ُ. V. To be changed.

aor. i. To be absent. ُ n.a. Plur. ُ A secret, mystery, whatever is absent or hidden.

aor. i. To provide for. ُ n.a. Anger, fury. ُ n.a. part. act. One who is angry.— ُ n.a. V. f. A raging furiously.

ٌ A prefixed conjunction having less conjunctive power than ُ, and hence principally employed in connecting sentences; the following is from Johnson’s Pers. Arab. and English Dictionary; ُ is a prefixed particle of inference and sequence, signifying And, then, for, therefore, so that, in order that, in that case, in consequence, afterwards, at least, lest, for fear that, truly; all or most of these significations may be found in the Koran, but this particle occurs so frequently in almost every page that the choice must be left to the reader’s judgment, see D. S. Gr. T. ١, p. ٥٤٩ et seq., also T. ٢, p. ٣٩٦; It is constantly to be found prefixed to other particles, as ُ, ُ, ُ, ُ, ُ, ُ, etc. etc.

ٌ An opening or commencement, rt. ُ q.v. "Then protect him;” imperat. iv. f. of ُ q.v.
X. To implore assistance (with acc. and "على").

جاء aor. o. To come into a hollow place. جاء A cavern. جاء n.a. (Water) running away underground. جاء a cave.—fem. plur. part. act. IV. f. Horses making an hostile excursion.

جاء aor. o. To dive (with ل at 21 v. 82). جاء A diver.

جاء aor. o. To plunge into. جاء A hollow place, a privy, easing one's self.

جاء aor. o. To seize. جاء Inebriation.

جاء aor. i. To wander, go astray. جاء n.a. Error, destruction. جاء One who is in the wrong. جاء Plur. جاء, Oblique Plur. جاء One who goes astray; expressions denoting Devils, or those who listen to them.—أجاء IV. أجاء To lead astray.

جاء aor. i. To be absent. جاء n.a. Plur. جاء The bottom (of a well, etc.). جاء part. act.

He or that which is absent or hidden.—جاء V. To traduce the absent, as جاء 49 v. 12, "Neither traduce one another;" aor. conditional.

جاء aor. i. To water by means of rain. جاء Rain.

جاء aor. i. To provide for. جاء A difference, an other; This word, which sometimes does duty as an adverb, is then indeclinable, as جاء Not, besides, unless; when used as a preposition, and meaning Without or Except, it becomes declinable, see "بعد". Note. Much controversy exists as to the grammatical construction of this and similar words, D. S. Gr. T. 2, p. 153, note.—جاء II. To alter, change. جاء part. act. One who changes.—جاء see جاء for جاء.

جاء V. To be changed.

جاء aor. i. To diminish, abate, be wanting, as جاء 13 v. 9, "What the wombs want (of their due time)."

جاء aor. i. To incense, irritate (with acc. and "ب"). جاء n.a. Anger, fury. جاء part. act. One who is angry.—جاء n.a. V. f. A raging furiously.

A prefixed conjunction having less conjunctive power than جاء, and hence principally employed in connecting sentences; the following is from Johnson's Pers. Arab. and English Dictionary; جاء is a prefixed particle of inference and sequence, signifying And, then, for, therefore, so that, in order that, in that case, in consequence, afterwards, at least, lest, for fear that, truly; all or most of these significations may be found in the Korán, but this particle occurs so frequently in almost every page that the choice must be left to the reader's judgment, see D. S. Gr. T. 1, p. 549 et seq., also T. 2, p. 396; It is constantly to be found prefixed to other particles, as جاء, جاء, جاء, etc. etc.

جاء An opening or commencement, rt. جاء q.v. جاء "Then protect him;" imperat. iv. f. of جاء q.v.
To hurt any one in the heart. (أَوْحَى) Plur. (نَوَذَّ) The heart.

"Then show me;" imperat. iv. f. of (رَأَى) q.v. with (بِ) prefixed.

For (أَوْحَى) or (أَوْحَى) aor. o. and i. To split (the head) with a sword. (نَفَّذَ) A band or party of men, army.

For (أَوْحَى) see (نَفَّذَ) for (أَوْحَى).

For (أَوْحَى) see (نَفَّذَ) for (أَوْحَى).

Aor. a. To break, cease, desist, as (مُنْتَقَّى) 12 v. 85, "By God! thou wilt (not) cease to remember Joseph;" for this ellipse of the negative see D. S. Gr. T. 2, p. 473; (مُنْتَقَّى) is here put for (مُتْنَى), D. S. Gr. T. 1, p. 97.

Aor. a. To open (with acc. or with acc. of thing and of pers.); to explain or reveal (with of thing and of pers.); To grant—a mercy or a victory—(with acc. and لِلَّ of pers.), as at 48 v. 1; to adjudicate in a cause (with حَنَّى إِذَا فَيَتَٰخَمُ يَاجَٰجُرُ وُقَّاَجُرُ); (بِتَّبٰى) 21 v. 96, "Until Gog and Magog shall have had a way opened for them," alluding to the rampart mentioned at 18 v. 93, which being broken down, an irruption of those barbarous tribes is to take place shortly before the last day; the verb is here put in the feminine as having for subject the collective nouns (بُدُرُوْجَ) and (يُدُرُوْجَ). D. S. Gr. T. 2, p. 233. (بُدُرُوْجَ) Victory, a decision or judgment, the taking of a town, and especially of Mecca, which is sometimes called (بُدُرُوْجَ) par excellence, as for example in the 48th chapter, which takes its name from that victory; N.B. The victory foretold at the close of the 27th verse is believed to be the taking of Khaibar. (فَتَحَ) Part. act. One who opens, one who gives judgment; (نَفَّذَ) Name of the opening chapter of the Korān.

The Judge, an epithet of God. (مَلَكَ) Plur. of (مَلَكَ) or (مَلَكَ) A key.—(مَلَكَ) II. To open (with لِلَّ of pers.); (مَلَكَ) Part. pass. Opened.—(مَلَكَ) X. To ask assistance of God, against (with عَلَى); to ask for a judgment or decision—in a suit,—as at 8 v. 19. (فَتَحَ) Aor. o. and i. To be quiet; to feel weak or faint, to desist. (فَتَحَ) A cessation, or interval of time between two prophets.—(فَتَحَ) II. To weaken, diminish—a punishment—(with عَلَى).

To split, cleave asunder.

Aor. i. To twist (a rope). (هُبْتَ) A small skin in the cleft of a date-stone, hence a thing of no value.

Aor. i. To try, or prove—as gold in the fire—(with acc. and بِ or يِن) (بِتَّبٰى) to afflict, persecute (by burning), which seems to be the meaning at 85 v. 10, to lead into temptation; to make an attempt upon, as at 4 v. 102; to seduce (with عَلَى) 51 v. 13, "They shall be proved, punished, or burnt in the fire." (فَتَحَ) N. a. A trial. (فَتَحَ) Part. act. One who leads into temptation. (فَتَحَ) A temptation, trial, punishment, misfortune, discord, sedition or civil war, as at 8 v. 40; At 2 v. 187 it may be rendered "seduction from the truth," so also at 3 v. 5; (فَتَحَ) 29 v. 9, "A trial or calamity proceeding from men;" At 8 v. 25 it is explained as meaning any crime common to the people at large; it has been translated "sedition," but the commentators are at a loss to fix the exact meaning; (فَتَحَ) 10 v.
85 and 60 v. 5, "Do not make us (the subject of) punishment;" Beidawee says
a similar ellipse occurs at 17 v. 62, also at 37 v. 61 and at 74 v. 31, where it means "a cause
of contention;" At 33 v. 14 it may be rendered "desertion," and at 6 v. 23 it is said to mean
"an excuse or answer," and only to be called فتنة because that excuse is a lie forged by
the Idolators. فتنة part. pass. Distracted, demented.

aor. o. To be superior to another in generosity. فتنة A young man, man-servant; Dual
فتان of few, and فتات of many. Plur. أنتي Young women, maid-servants.

IV. To advise, give an opinion or instruction in a matter of law or judgment (with acc. of
pers. and X. To consult, ask opinion or advice, chiefly in legal matters (with acc. of pers. and also a interrogative);
18 v. 22, "Neither ask the opinion of any of them (the Jews or Christians) concerning them;" some
of their views on the important matter in question are given in the preceding verse.

aor. o. To straddle. A broad way, especially between two mountains.

aor. o. To cause water to pour forth (with acc. and جين); to go aside from the right way, to
act wickedly. فجر n.a. The dawn, day-break.

V. To flow (with مين). VII. To flow (with مين);
at 2 v. 57 the verb is put in the fem., being (as we should say) governed by the nominative
" Twelve fountains," and the word مين being of the fem. gender; for the
construction of the numerals see D. S. Gr. T. 1, p. 420, and T. 2, p. 318.

aor. o. To open (a door). فجوة A clear open space, as between the sides of a cave.

To be shameful or infamous. فاسة (2nd declension) Filthy, shameful, or dishonourable conduct, especially stinginess in the payment
of tithes or other religious dues. فاجسة Filthiness, uncleanness, a filthy report, a crime, fornication or adultery; Plur. فاجس (2nd declension) Abominable crimes.

aor. a. To boast. فاجس Vain-glorious, a boaster.

VI. n.a. Earthware.—n.a. VI. f. Mutual boasting.

aor. o. To flee, flee to (with جين); fly from (with جين).

Part. act. Wicked; Plur. غبار II. To cause to flow
(with acc. and حين, or with double acc.);
82 v. 3, "And when the seas shall be made to flow (together)," so as to
form but one sea. غبار n.a. The act of
causing (water) to flow.
aor. i. and o. To let out the contents—of a basket. ُقَرِيَت ء. Faeces.
aor. i. To split, cleave asunder. ُقَرِيَت An interstice, break, flaw, private parts; ُقَرِيَت 21 v. 91, "And she who preserved her chastity," viz. The Virgin Mary.
aor. a. To be glad, rejoice (with ُبِ). ُقَرِيَت Joyful; at 28 v. 76 it means one who exults (in riches).
aor. o. To be separated, alone. ُقَرِيَت Plur. ُقَرِيَت (2nd declension) Alone, without companions, or as at 21 v. 89, without offspring.

أَدُوُّس To spread on the ground. comm. gend. Paradise; the original meaning of the word is a park or garden planted with fruit-trees; it is from the Plur. ُقَرِيَت that we have the Greek word Παράδεισος.
aor. o. To spread as a carpet on the ground. ُقَرِيَت n.a. Animals fit for slaughter. ُقَرِيَت generic noun, Moths. ُقَرِيَت n.a. Plur. ُقَرِيَت A carpet used as a bed, a mattress, and metaphorically a wife; thus at 56 v. 33, ُقَرِيَت: "And damsels raised on lofty couches."
aor. i. To notch, ratify, appoint, fix (a time); to ordain, command an observance of, or obedience to (with acc. of thing and ُعِلَى of pers.); to sanction; to assign (with ل of pers.);

To be aged (a cow), whence comes ُقَرِيَت An old cow. ُقَرِيَت An ordinance (especially of God), a settled portion, dower or jointure; ُقَرِيَت The Law of Moses and the Korán are so called as distinguishing between truth and falsehood, see 2nd Epistle to Timothy ch. ii. v. 15; ُقَرِيَت 8 v. 42, "On the day of distinction (of the true believers from the infidels)," viz.

To advance of (the truth)," i.e. "He casts the truth behind his back;" the word in its most ordinary acceptation is applied to a horse who outstrips his competitors; it likewise means insolent or extravagant, an iniquity, that which goes beyond all bounds.—ُقَرِيَت II. To be negligent, omit, act negligently (with ُمُقَرِيَت). ُقَرِيَت part. pass. IV. f. Made to hasten.
aor. a. To mount up. ُقَرِيَت A branch or top of a tree.

ُقَرِيَت (2nd declension) Pharaoh.
aor. a. and o. To empty, finish; ُقَرِيَت 94 v. 7, "And when thou hast finished (thy preaching);" to bring a matter to an end, settle an account with any one (with ل of pers.). ُقَرِيَت part. act. Empty, void. ُقَرِيَت IV. To pour out (with acc. and ُعِلَى).
aor. o. To split, divide, make a distinction (with ُبِينَ); to send down from Heaven (as the Korán); thus at 44 v. 3, where it may also be rendered "is distinctly decreed;" as on the night there alluded to are settled all the affairs of this world for the ensuing year; ُقَرِيَت aor. a. To be afraid. ُقَرِيَت n.a. The act of distinguishing or separating; ُقَرِيَت 77 v. 4, "And by the Angels who separate (truth from falsehood) by a discrimination;" there are also other interpretations of the passage. ُقَرِيَت A separate part, heap, hillock. ُقَرِيَت A band of men. ُقَرِيَت A part, portion, some, a party or band of men. ُقَرِيَت A distinction; The Law of Moses and the Korán are so called as distinguishing between truth and falsehood, see 2nd Epistle to Timothy ch. ii. v. 15; ُقَرِيَت 8 v. 42, "On the day of distinction (of the true believers from the infidels)," viz.
The Battle of Bedr; so also at 8 v. 29, where it is interpreted by some to mean a victory over the unbelievers.—

II. To make a division or distinction (with bint); to make a schism in (with acc.). n.a. Division, dissension.—

III. To quit, part from (with acc.). n.a. The act of quitting, a separation; at 18 v. 77 bint is antecedent to it must be borne in mind that although generally rendered "between" is in reality a substantive meaning interval, or, as in this passage, a connexion; at 75 v. 28 he means a departure from this life.—

V. To be divided among themselves (with bint); to be separated one from another. n.a. Division, dissension.

III. To quit, part from (with acc.). n.a. The act of quitting, a separation; at 18 v. 77 bint is antecedent to it must be borne in mind that although generally rendered "between" is in reality a substantive meaning interval, or, as in this passage, a connexion; at 75 v. 28 he means a departure from this life.—

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V. To be divided among themselves (with bint); to be separated one from another. n.a. Division, dissension.
tion, separation, a means of distinguishing good from evil, as at 86 v. 13; 38 v. 19, see part. act. One who judges between truth and falsehood.

Weaning. A family, relations.

II. To explain distinctly (with acc. and of pers.). n.a. A clear explanation, exposition. part. pass. Clearly explained, distinct.

aor. i. To break. n.a. VII. f. The act of being broken; 2 v. 257, "It has no flaw or break in it."

aor. o. To break asunder. Silver.

V. To be rent asunder. part. act. Cloven or rent asunder.

aor. a. To do, make, act, perform, accomplish. An action, a doing. part. act. One who does, etc. adjective of intensity, D. S. Gr. T. 1, p. 322, Doing or effecting much; used substantively it means a great or able worker. part. pass. Done, made, effected, performed, fulfilled; at 8 v. 44 and 46 the past part. is put in prophetic language for the future; a similar instance occurs at 73 v. 18.

aor. i. To seek for that which is lost, to lose.— V. To make an inquisition into; at 27 v. 20 it may be rendered "He reviewed."

aor. o. and i. To dig, break the vertebrae; and . A calamity, properly that which breaks the vertebrae. Plur. (2nd declension) Poor, needy; when used with as at 28 v. 24 it may be rendered "In want of... whatever thou mayest send down unto me;" a similar use of the word when employed with may be observed at 35 v. 16.

aor. a. and o. To be of a pure yellow colour. part. act. comm. gend. Very yellow or red; according to some this word is applied to any pure colour.

"Then deliver us," see .

To be superior in wisdom; and part. act. To be wise, understand, to be skilled or have
understanding in matters pertaining to Law and Divinity.—V. To be assiduous in instructing one's self (with في).

To break. n.a. The act of freeing (captives).—part. VII. f. Dislocated, one who vacillates (in his faith), as at 98 v. 1.

To think. II. To meditate; at 74 v. 18 it means to meditate blasphemies against the Koran.—V. To consider, meditate (with في).

To be very merry. A jester, one who makes game of others. part. act. One who is very joyful, rejoices greatly (with ب or في). (2nd declension) Fruit.—

A certain person. Such an one, a certain person.

To split. IV. To prosper, be happy, attain one's desires. part. act. One who is prosperous or happy.

To split, cause to come forth. A fissure, Day-break, breaking forth (of the dawn); it is held by some to mean Creation in general, and especially of those things which are produced from others, as Fountains, plants, children, etc. (2nd declension) Fruit.

To be round (a breast). comm. gend. and number, Ships, a ship, shipping, The Ark. The orbit of a celestial body.

or of A species; if the latter meaning be adopted we must understand the words "Of trees," at 55 v. 48, where it occurs.

To dote. II. To make a dotard of, regard as a dotard.

To vanish. n.a. for A certain person. part. act. Perishable, liable to decay.

To understand. II. To cause to understand (with double acc.).

To pass away from, slip (an opportunity); escape (with acc.). n.a. Escape. n.a. VI. f. A disparity, or want of proportion.

To diffuse a fragrant odour. A troop or company; Plur. An escape.

To boil, boil up or boil over; 11 v. 42, "The oven boiled over;" this oven is said to have originally belonged to Eve, and poured forth boiling water as a sign of the Deluge, the waters of which, according to Jewish fable, were boiling hot; see also 23 v. 27. n.a. Haste; 3 v. 121, "Immediately on their arrival, or before they had rested," see D. S. Gr. T. 1, p. 526.

To get possession of, gain, receive salvation, obtain one's desires. n.a. Victory, felicity, safety, salvation. part. act. One who enjoys felicity or receives salvation.

A place of safety or felicity. An escape, place of refuge.

Not used in the primitive form, To submit a thing to the judgment of another (with acc. and of pers.).

To be superior in rank or excellence. n.a. is properly a noun expressive of superiority, which when used as an adverb is
indeclinable; in the Korán it always appears as a preposition meaning over or above, and is then used in the accus. as "Over you," or in the genitive after a preposition, as 14 v. 31, "From above (or from the surface of) the earth;" D. S. Gr. T. 1, pp. 494 and 510; see also بَعْدُ. A delay, properly the space of time between two milkings, or of the opening and closing of the hand in milking.— أَفَّاقٍ IV. To come to one's- self, recover (after a swoon or illness).

cُمُومُ generic noun, Garlic; no verbal root.

أَفْلَنْ aor. o. To pronounce a word. ُمَلَمُ or ُمَلْمَمُ or with a complement ُفَوْمُ, Gen. ُفَمَيْنُ, Acc. ُفَمًا; Plur. ُفَوَأَمُّ A mouth; The word ُمَلَمُ is formed from the regular noun ُفَمُ by cutting off the two last radical letters, and substituting ُمُ; see D. S. Gr. T. 1, pp. 378 and 417; it is found in the Korán only in the acc. sing. and in the plural.

نِيَنَ a preposition meaning In, into, among, in com- 

pany with, as 7 v. 36, "Enter ye in company with the nations which have already passed away;" It may sometimes be rendered On, of, to, with, 51 v. 29; for, 2 v. 173; by, against, concerning, according to, or in comparison with; an instance of the last meaning occurs at 13 v. 26; D. S. Gr. T. 1, p. 487.

أَيَا aor. i. To return, go back (with ُلِيَ إِلَىٔ); to go from a vow, as at 2 v. 226. أَفَّاقٍ IV. To bring under the power or authority of any one (with acc. and of pers.).—أَنْفَيَ aor. V. To turn itself about (as a shadow cast by the sun).

أَفْلَنْ aor. i. To be copious; to overflow (with ُمُن). أَفْلَنْ IV. To pour water over any one (with acc. and ُعَلَىٔ); to rush impetuously (with ُمُن), as the pilgrims down Mount 'Arafat; to he diffuse; to dilate or amplify in speaking (with ُفَيْنُ); to he immersed in any business (with ُفَيْنُ).

نَالْ aor. i. To be weak-minded. نِيلُ An elephant.

اًذْأَمَ Name and initial letter of the 50th chapter, see آَتِمٌ.

يَقْبَ To abhor; and فِقْزَ To be ugly, loathsome. ﻣَفْقَحَ part. pass. Abhorred or rendered loath- some; at 28 v. 42 it may be taken in either sense.

تَكَرَ aor. o. and i. To bury. ُقَبِرَ n.a. Plur. ُقُوبرُ A grave. ُقَبْرُ (2nd declension) plur. of ُقَبْرُ A cemetery.— أَفْلَنْ IV. To cause to be buried.

تَسْبِيسَ aor. i. To get a light from another. إِفْسَمِسَ VIII. To take a light from another (with ُمُن).
in the acc. as "before this; when preceded by the preposition ^ it is put in the genitive, as ^ Before that; it corresponds in its construction with Juq q.v.; see also D. S. Gr. T. 2, p. 152. J3 The forepart; 6 v. 111, "Before their eyes," or "In hosts," with which meaning may be regarded as the plur. of Qesil ^ Power, a side or part; ^ Towards, in the direction of, as 2 v. 172, "Towards the East;" 27 v. 37, "Against whom they will have no power;" 57 v. 13, "Alongside it." properly, Anything opposite; a Kibla, or the point in the direction of which, prayer must be made to be efficacious; see Daniel chap. vi. v. 10; Thus the Kibla of the Mohammedans is the Ka'ba at Mecca; at 10 v. 87 the word has been interpreted "A place of worship;" The Jews in the days of Moses are supposed by the Commentators to have prayed towards the Ka'ba, it having been rebuilt by Abraham and Ishmael in place of the original house destroyed by the Flood. Qesil A favourable reception. 9 A surety, bail, sponsor; at 7 v. 26 it means a host (the ministers of Satan). 2 (2nd declension) plur. of An Arab tribe. ^ Aor. is "to come, draw near, approach (with in the sense of with), thus at 12 v. 82 and 51 v. 29; to turn towards (with of pers.); to rush upon (with ). To accept (with acc. and or of pers.); This verb is sometimes used with an ellipse of the immediate complement, or as we should call it, the accusative; thus at 3 v. 31 "Then accept from me (that which I have vowed"—); a similar passage is found at 2 v. 121, D. S. Gr. T. 2, p. 454 part. act. VI. f. Opposite to, or facing one another.—part. act. X. f. Proceeding towards (with acc.).
aor. o. and i. To be niggardly. & and & Black dust, blackness. & Niggardly.—part. act. IV. f. To be in reduced circumstances.
aor. o. To kill, slay; ^ 2 v. 51, "Then slay yourselves;" either figuratively, by mortifying your corrupt desires, or "one another;" the latter interpretation is in accordance with the account given in Exodus chap. xxxii. v. 27; In the Passive ^ is sometimes used as an imprecation, thus at 74 vv. 19 and 20, "May he be accursed;" the preterite being used for the optative; D. S. Gr. T. 1, p. 169; similar instances occur at 51 v. 10, 80 v. 16, and 85 v. 4. n.a. The act of putting to death, slaughter. ^ (2nd declension) for ^ D. S. Gr. T. 1, pp. 110 and 402, plur. of One who is slain.— III. To slay, or cause to be slain. n.a. The act of slaughtering.— III. To fight against (with acc. of pers.); 9 v. 30, "May God curse them," see ; At 3 v. 140 there seems to be an ellipse after of the objective or immediate complement, or some similar word being understood, D. S. Gr. T. 2, p. 454. n.a. The act of fighting, war.— VIII. To contend among themselves.
generic noun, Cucumbers; no verbal root.
aor. o. To rush headlong.— VIII. To undertake an enterprise in a headlong or impetuous
manner. A particle frequently prefixed to the preterite to give it a past signification; where among several verbs in the preterite one has the particle prefixed, such verb is to be taken in the Pluperfect tense; so also among several Pluperfects the one which follows will have a signification anterior to the others; in all the above cases it may generally be rendered already, and may frequently be understood to imply that the matter in question, although past, is of recent date, or that it was not unexpected; thus, "For he hath even now explained to you what he hath forbidden you;" another use of is to add energy to an affirmation, and it may then be rendered truly, of a certainty, or verily; thus, "Verily he who hath purified it is happy;" Lastly, may sometimes be rendered frequently, as at 2 v. 139, "We have frequently observed the turning of thy face;" It is found in combination with other particles as , , etc. D. S. Gr. T. 1, p. 533.

, aor. o. To rend. A party of men at variance among themselves;

, aor. a. To strike fire. The act of striking fire.

, aor. o. and i. To be able, to be able to do, have power over, prevail against (with ); to

measure to an exact nicety (with acc. of thing and of pers.), as at 89 v. 16; so also in the Pass. at 65 v. 7; to estimate the value of (with double acc.), thus 6 v. 91, "They have not made a just estimate of God;" to be sparing (with ); to determine, with which meaning it is found in the Pass. at 54 v. 12. n.a. That which is determined or predestined of God, measure, value, power; The night of El Kadr, on which the Koran was sent down from Heaven; it may be rendered either "the night of Power," or "the night of the pre-determined decree," from a Mohammedan fable, that on this night are issued the Divine decrees on all the affairs of the ensuing year; it is generally supposed to fall on the night preceding the 24th of Ramadân.

, n.a. The Divine decree, that which is predestined, a definite quantity, a determined measure; etc. D. S. Gr. T. 1, p. 533.

, aor. of comm. gend. A cauldron.

, part. act. One who is able or has power over, one who determines beforehand. Able, potent. Determined.

, part. pass. Determined.

A definite quantity, or determined measure, a space.— The act of
measuring or determining, a Divine decree.—

part. act. VIII. f. Powerful, able to prevail (with ُْ). To be pure. Purity, sanctity. The Holy Spirit, by which name the Mohammedans designate the Angel Gabriel. The Holy One, an epithet of God.—

part. pass. Sacred, holy.

aor. o. To precede; and aor. a. To betake one’s-self, come to (with ُْ). Merit; when of the fem. gend. it means A foot; Plur. Ancient. Old, ancient. Forefathers.

II. To bring upon (with acc. and of pers.); to do a thing before, prepare beforehand, send before (with ل and with or without acc.), as good works, which a man is said to send before to bear witness for him at the last day; see 1st Epistle of S. Paul to Timothy chap. v. v. 24; to put forward (a threat), threaten beforehand, as at 6 v. 66 “a fixed time;” at 8 v. 98 there is an ellipse, to complete the sense we must read

called D. S. Gr. T. 1, p. 252. part. act. One who imitates (with ُْ).

aor. i. To pelt, cast (with acc. and or or);

34 v. 47, “He casts his truth (over his servants);” at 20 v. 90 we must understand the words في المَأْثُورِ; to asperse, pelt with abuse (with acc. and نِبْ). To be cool, applied to the eyes, thus at 20 v. 41 ُْ ُْ; “So that her eye might be cool,” i.e. “That she might rejoice;” so also at 19 v. 26 ُْ ُْ “And cool (or refresh) thyself;” literally, “Be cool as to thine eye.” Coolness; Stability, a fixed or secure place, repository, place of abode.

Delight,—literally, coolness—of the eye.”

(2nd declension) plur. of ُِ. A glass bottle;” at 27 v. 44 it must be translated “Slabs of glass;” “Glass bottles resembling silver,” or it may be “Silver bottles resembling glass.”—IV. To confirm, to cause to rest or remain (with دَخْلُ). X. To remain firm (with acc. of place).

part. act. That which remains firmly fixed or confirmed, abiding, lasting.

part. pass. Firmly fixed or established; as a noun of place it means a fixed abode; and at 6 v. 66 “a fixed time;” at 6 v. 98 there is an ellipse, to complete the sense we must read
the words may refer either to the loins of the Father, or a mansion upon earth.

Period of a woman's monthly courses. The Korán, properly pronounced Kor-An.—IV. To cause to read or rehearse.

To make a night journey; and aor. a. To approach, draw near to; 2 v. 188, "And do not go near (to transgress) them." Plur. Pious works which draw men nigh unto God. aor. i. and o. To cut off. Name of a noble Arab tribe descended from Ishmael, of which Mohammad's grandfather was Prince.

aor. a. To wound. n.a. A wound.

aor. i. To collect. plur. of 9 n.a. An ape.

aor. i. and o. To cut off. Name of a noble Arab tribe descended from Ishmael, of which Mohammad's grandfather was Prince.

aor. i. To cut; to turn away from (with acc. of pers. or thing). n.a. A loan, especially one which is payable at the option of the borrower, and hence called 9; according to some, however, the meaning of this expression is "a loan at good interest."—IV. To lend (with double acc.).

quadriliteral, To hit the mark. 2nd declension Paper.

aor. o. To get the better of another in drawing lots, to strike. Adversity, that which strikes; a name of the Day of Judgment.

aor. i. To peel. VIII. To acquire, gain. part. act. One who gains.

for fem. plur. imperat. of 2. q.v.

aor. i. To join one thing to another. n.a. A horn, a generation; Dual 2. oblique, He of the two horns, Alexander the Great, see. Plur. 2. Plur. 2. (2nd declension) An intimate companion. Korah, a proper name of foreign origin, and therefore of the 2nd declension, D. S. Gr. T. 1, p. 404. part. pass. II. f. Bound together. part. act. IV. f. One who is able to do a thing (with of thing).—part. act. VIII. f. One who is associated with another, or follows in procession.

aor. i. To entertain a guest. A city, town, village; Dual 2. The two cities Mecca and Et-Ţa-if; Plur. 2.
To think evil.

A Christian Priest.

To compel any one to do a thing against his will. Powerful, a lion.

aor. i. To swerve from justice; also aor. i. and o. To be just. aor. n.a. Justice, equity; at 21 v. 48 we have an instance of the noun of action used as an adjective, and remaining in the singular, although qualifying a noun in the plural; D. S. Gr. T. 2, p. 280. part. act. One who acts unjustly or unrighteously.

aor. i. To divide into parts; to portion out (with acc. and nay. 3). A partition, a dividing, an apportionment.

xariv. part. pass. Divided, distinct. part. act. One who divides.

III. To swear unto (with acc. of pers.).—aor. i. To swear (with acc. of oath and or with a verb preceded by ل). at 7 v. 47 and elsewhere the substance of the oath immediately follows the verb, without the intervention of any particle, thus 30 v. 54, “The wicked will swear (that) they have not tarried;” at 75 v. 1 the words أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ أَنْسُمُ A palace, castle.

aor. o. To cut, lop, to follow, declare; to narrate or relate, to make mention of (with acc. and or of pers.). n.a. A narrative, story, history, the act of following; 18 v. 63, “Following their footsteps.” Retaliation.

aor. i. To intend, to be moderate, steer a middle course. The right way, the middle path, “Le juste milieu.” part. act. Easy or moderate (journey). part. act. VIII. f. One who divides.

X. To draw lots or divine by means of headless arrows.

g. aor. o. To be hard. n.a. Hardness.

for D. S. Gr. T. 1, p. 330, part. act. Hard; for the construction of the phrase لَفَصْبُهُ لَفَصْبُهُ لَفَصْبُهُ لَفَصْبُهُ لَفَصْبُهُ لَفَصْبُهُ لَفَصْبُهُ لَفَصْبُهُ لَفَصْبُهُ لَفَصْبُهُ Laidlaw contents himself by saying "The predicate of مَنْ is suppressed," but the sense may be gathered from the concluding portion; it may be supplied somewhat as follows: “Shall he then whose breast God hath opened, etc. (be like unto one whose heart is hardened?); Woe then unto those who are hard of heart;” D. S. Gr. T. 2, p. 475.
in restraint. Confined, kept at home (a woman).—part. act. II. f.
One who cuts short (his hair).—IV. To desist.

To dash in pieces (a ship). A heavy gale of wind.

To break in pieces, demolish utterly.

To be distant. Distant. (2nd declension) comp. form, More remote, further; 17 v. 1, "The further mosque," the Holy House at Jerusalem, on the site of which now stands the mosque of El Aksa.

To bore. VII. To threaten to fall down.

To cut off. n.a. Trefoil or clover.

To decree, create, accomplish, bring to an end, complete; to fulfil (as a term or vow); to determine (with acc. and of pers.) to pass a sentence (with acc. and of pers.);
28 v. 14, "He slew him," or "made an end of him," to command (with اروى); to make known or reveal (with acc. and of pers.); to judge (with ب) to judge between (with of persons and or or ف). تَمْبَغَي 6 v. 27, "Oh! would to God that it (death) had made an end of me."

To gather the vintage.

A judge's sentence.

A bunch of grapes.

The thin skin which envelops a date-stone.

To sit, sit upon, sit still, remain quiet at home; it is sometimes used in a manner similar to those verbs which are styled by grammarians and may then be rendered to become; instances occur at 17 vv. 23 and 31; D. S. Gr. T. 1, p. 121, note; to beset (with ب), as at 7 v. 84; to set snares for (with ي); thus at 7 v. 15, "Verily I will set snares—or lie...
ambush—for them (in) thy straight way;" the word is here put in the accus. as being a or adverbial expression embodying the idea of place; it stands for or or in the T. 2, p. 393, note; a similar passage is found at 9 v. 5. The act of sitting still, see . The act of sitting still or remaining at home; Fem. Plur. (2nd declension) Foundations, women who are past child-bearing. n.a. Plur. (2nd declension) The act of sitting still or remaining at home, a seat or place of sitting down, a station, encampment, as at 3 v. 117.

aor. a. To descend. That which is torn up by the roots.

aor. i. and o. To return from a journey. A lock.
aor. o. To follow. II. To cause to follow or succeed (with of pers. and ).
aor. i. To be few, to be little. Few, little, small. Fewer, poorer. II. To make few, cause to appear few, as at 8 v. 46.

aor. i. To turn, return (with n.a. A heart. II. To cause to turn, turn upside down, upset; 18 v. 40, "He turned his hands upside down," or with the backs to his belly, a sign of grief; to turn about; 24 v. 44, "God maketh the night and the day to take turns, or succeed each other in turns."— V. To be turned about, changed.

n.a. The act of turning about, a vicissitude of fortune, whether good or bad; at 16 v. 48 it means employment in business, and at 26 v. 219 it may either be translated behaviour or going to and fro, or it may refer to the various postures assumed by the Moslems when at prayers. Time or place where any one is busily employed, as in journeying to and fro, etc.— VII. To be turned about, troubled, to turn one's-self or return back (with or without ); to be overthrown or turned back, as at 3 v. 122; to be turned from the true faith, in which sense it may be taken at 2 v. 138, as well as in other places, where the words occur; 26 v. 228, "What turn their affairs shall take," meaning "what shall be their future state;" Literally, "By what kind of a return they shall return (to God)."

Part. act. One who returns. That which is exchanged; at 26 v. 228 it must be considered as a noun of time and place, D. S. Gr. T. 1, p. 305.
aor. i. To collect (water, etc.). An ornament of the neck, wreath or garland. (2nd declension) plur. of A key.
aor. a. To remove, extract. IV. To desist.
aor. i. To pare (the nails, etc.). A pen; a headless arrow used in casting lots.
aor. i. To fry; to hate. part. act. One who abhors (with ).

To raise the head and refuse to drink (a camel).— part. pass. IV. f. One whose head is forced up so that he cannot see.
aor. o. and i. To game with dice; and aor. a. To be white. n.a. The moon (especially from the 3rd to the 26th day).
aor. i. and o. To canter or bound. Chemise.

quadriliteral, To tie up the neck of a leather bottle. Calamitous (day).

aor. a. To goad (an elephant) on the head.

quadriliteral, To tie up the neck of a leather bottle. 

To be lousy. 

aor. o. To be devout, obedient to God (with 

part. act. One who is obedient to God, devout, constant in prayer.

quadriliteral, To leave the country and inhabit a town. 

Plur. (2nd declension) A talent, 1200 ounces of gold. Counted by talents; the expression 

aor. a. To beg; and 

part. act. One who asks humbly, also one who is content.— 

aor. o. To get, acquire. 

A cluster of dates.

aor. i. To acquire.— 

IV. To cause to acquire, to make contented.

aor. a. To overcome, oppress. The Omnipotent, the Victorious God. One who subdues (used with 

plur. imperat. of 

aor. o. To dig. 

A space, distance.

aor. o. To nourish. 

Nourishment.— 

oblique dual of 

comm. gend. A bow.

aor. o. To compare by measurement. 

oblique dual of 

A level plain.

aor. o. To say, speak (with 

instances not unfrequently occur where this word is altogether omitted; for example at 39 v. 4, where 

is understood before the words 

and again at the commencement of the 15th verse of the 25th chapter, where we must understand 

this ellipse is generally indicated by the conjunction 

D. S. Gr. T. 1, p. 568, and T. 2, p. 468; see also 

n.a. A saying, speech, that which is pronounced, a sentence, a word; Plur. of Plur. of Plur. of Plur. of (2nd declension). 

A word, saying, pronouncing, speech, discourse, conversation; at 43 v. 88 if we read 

"And the saying (of the prophet)," it must be considered as the complement to the antecedent in the 85th verse. part. act. A speaker, see also for 

V. To fabricate falsely, counterfeit (with acc. and 

aor. o. To stand, stand fast or firm, stand still, stand up—to prayer (with 

or Right, true; at 98 v. 4 we may understand the word 

part. act. Standing, firm, upright,
certain to come, as at 18 v. 34. ἐπεκαίμενον Right, equity. προστάσις Standing upright, erect; is also a noun of action, at 4 v. 4 it may be rendered a means of support, and at 5 v. 98 an asylum. Ἀμέν One who has a high standing, superior to, firm, upright, as at 4 v. 134, "Observe strict integrity when bearing witness before God." Παρασκευή The Self-subsisting (God). Καθαρίσθησις The Resurrection. Ἀναστάσις (2nd declension) comp. form, More or most right; at 17 v. 9 there is an ellipse, the sentence if completed would stand thus: γινεται ἀναστάσις ἁλλης ἡ ἀναστάσις τοῦ αἰεωνός; for the syntax of adjectives of this form see D. S. Gr. T. 2, p. 301 et seq.; ἄξιος ἀξία Lit. "More correct in pronunciation," or "more suitable for distinct pronunciation." ἡ ἐπαγγελία Time or place of standing, stationary abode; state or dignity, in which sense it may be applied at 55 v. 46, and elsewhere; it may also mean God's tribunal; cf. 5 v. 106, "In their place."—αξίωσις n.a. II. f. Symmetry. Ἀξίωμα IV. To cause to stand upright; to observe or continue in (with acc.), as at 18 v. 172, "He is constant at prayer;" To set straight, institute or appoint (with acc. and ἐν ); cf. 18 v. 105, "And we will allow them (their works) no weight on the day of resurrection." And offer straightforward evidence be-fore God." Ἐπεκαίμενον D. S. Gr. T. 1, p. 294, n.a. The act of being constant (in prayer); Ἐπαγγελία 16 v. 82, "On the day of your halting, or pitching your tents." Ἐπαγγελία and Ἐπαγγελτία Time or place of abode, station; Ἁμαρτία 35 v. 32, "The mansion of eternal abode." Ἀξίωσις part. act. One who observes religious rites, constant, lasting, permanent; Ἐπεκαίμενον 15 v. 76, "And verily they serve to confirm men in the right way;" the construction of the passage is rather involved, but the meaning seems pretty clear; Ἀξίωσις "Those who are constant in prayer;" for the construction see D. S. Gr. T. 2, p. 183. Ἐπαγγελία X. To act uprightly (with ἐν of pers.); walk uprightly in the paths of religion (with ἐν of relat.). Ἀξίωσις part. act. Right, righteous, upright, well constituted.

To excel in strength; and ἀξίωσις aor. a. To be strong. Ἀξίωσις Plur. Ἀξίωσις Power, strength, vigour, resolution, firmness, force, determination to observe a law. Ἀξίωσις Strong, powerful.—ἀξίωσις part. act. IV. f. One who inhabits a desert.

Καῖν aor. i. To break the shell (a chicken).—Καῖν aor. ii. To prepare or destine for any one (with acc. and ὑπὲρ of pers.).

Καῖν aor. i. To take a siesta at noon. Ἐπαγγελία part. act. One who sleeps at mid-day. 

and prepositions, and thy when affixed to verbs. —καῖν is also a particle prefixed
nouns, and to other particles, and meaning as, like; it is considered as a preposition, and governs nouns in the genitive; when prefixed to the noun the latter is redundant; Example, 2 v. 263, “Like the resemblance of a grain,” D. S. Gr. T. 1, p. 473.

A cup; no verbal root.

How many (μναθέν); this word is regarded by grammarians as an indeclinable noun; D. S. Gr. T. 1, p. 454.

To invert, throw face downwards (with face).—JLX* part. act. IV. f. Grovelling (with face).

To throw prostrate, expose to ignominy.

To injure any one in the liver.

To be older than another; to be aged; and to be.

To throw down headlong (with place). part. act. One who is proud and haughty.

A grievous sin. Of great magnitude.

(2nd declension) comp. form, Greater, more grievous, etc., greatest; Fem. 74 v. 38, “Verily it is one of the greatest (calamities);” pl. of being understood. Greatness, glory—II. To magnify (God) by saying s. A. The act of magnifying God by saying s. A.

To extol—V. To act insolently (with place). part. act. One who is haughty and arrogant. The Self-exalting, a name of God—X. To be puffed up with pride, to behave with insolence (with place); at 38 v. 76 D. S. Gr. T. 1, p. 71; to reject with insolence (with place). Arrogance. The Self-exalting, a name of God.

To throw down headlong (with place). part. act. One who is proud and haughty.

To inscribe (with place). part. act. A writer or scribe.

A book, writing, Scripture, written revelation, decree, letter; at 2 v. 236 it may be translated “the prescribed period;” a name given to the preserved tablet of God’s decrees,
from which the Korān is said to have been copied; these words are generally found without the definite article, in order to enhance by a certain vagueness our ideas of its magnificence—"Omne ignotum pro magnifico!"

The Holy Scriptures, the Korān, also the book in which a record is kept of all men's actions, and an extract from which, each one shall have placed in his hand at the last day, 17v. 14; 17v. 17 The Jews and Christians. For see part.

Written down.—

To give a slave a contract of freedom on payment of a certain sum (with aο.).—VIII.

To cause to be written.

aor. o. To conceal, hide (with double acc.); to keep back (evidence).

aor. o. and i. To collect into one place. A heap of sand.

To be superior to in point of numbers; and

aor. o. To be much, many, numerous. Multitude, abundance. Abundance, and especially of good things; name of a river in Paradise; this word is variously expounded.

Much, many, numerous. (2nd declension) comp. form, More, most, more abundant, the greater number.—

To multiply. IV. To multiply, as ἀκόλουθον ἡμᾶς ἤλθον 11 v. 34, "And thou hast multiplied disputes with us."—ν. a. VI. f. The act of multiplying.—

X. To wish for much, make great use of (with ο. of thing).

aor. a. To study or labour after anything. The act of labouring after anything. A return, a turn of luck; 67 v. 4, Two other times, twice again.

aor. a. To twist a rope, grieve. n.a. Grief, distress.
A shed or stable for goats; no verbal root.

A throne.

To be superior to another in generosity.

Honourable, noble, generous, kind, beneficent, gracious, munificent, agreeable, as at 56 v. 43; 25 v. 72, "Courteously." (2nd declension) comp. form. Most beneficent, most honourable.

To honour, make honourable. One who honours.

To detest, dislike, be averse from (with acc.). Repugnance, a trouble, something disagreeable; Against one's will; 46 v. 14, "With pain and grief." part. act. One who dislikes or is averse from anything. Abominated, hateful.

To render hateful (with acc. and int. of pers.). To compel one to do a thing against his will (with acc. of pers. and obj. of thing, also with acc. of pers. and int. of pers. and obj. of thing). Compulsion.

To gain, acquire, seek after, gather (riches); in the Koran it is frequently used in reference to the provision which a man has laid up against a future life, be it good or bad; in this sense it may often be translated to do or commit; 2 v. 225, Lit. "What your hearts have gained," meaning "what your hearts have assented to."—

To seek after, seek to gain; there seems to be but little difference in the Koran between the 1st and the 8th forms; the latter like къстъ may occasionally require to be rendered to deserve; 33 v. 58, "Without their having been guilty of anything to deserve such treatment."

To fail in finding customers. A want of purchasers; the act of remaining unsold.

To cut up (cloth). A segment, a piece cut off. A piece or segment; adverbially, In pieces.

To be lazy. plur. of Lazy, sluggis.

To clothe (with double acc.). Clothing.

To remove, take off—a cover.

To uncover, lay bare, remove, take off (with acc. and int. of pers.) On a certain day a leg shall be made bare;" a phrase expressive of very great calamity; it is left vague and indeterminate to increase the feeling of awe; the idea is taken from a woman who tucks up her garments in flight. The act of removing, etc. One who removes, takes off, or reveals; at 58 v. 53 agrees with 39 v. 39 with understood.

To abstain from chewing the cud (a camel). One who restrains, obstructs or chokes. Grieving inwardly and in silence. part. pass. Oppressed with silent sorrow.

The ankle-joint. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.
aor. o. To hem a garment, to withhold, restrain, keep back (with acc. and $\text{ضمن}$. $\text{كل}$ n.a. fem. A hand. $\text{كل}$ The whole; wholly, entirely, universally; 9 v. 36, "War with the idolaters throughout the whole of them."

aor. a. To turn back (transitive). $\text{كل}$ Like, equal.

aor. i. To gather together. $\text{كل}$ A place where things are gathered together.

aor. i. To cover; aor. o. To deny—the Grace or the existence of God,—to be ungrateful, impious or an unbeliever, to disbelieve (with $\text{ب}.\text{كل}$ and $\text{كل}$). $\text{كل}$ ns.a. Infidelity, disbelief, ingratitude. $\text{كل}$ n.a. Denial. $\text{كل}$ part. act. One who denies or is ungrateful for benefits received, an unbeliever, infidel; Plurals $\text{كل}$ $\text{كل}$ and $\text{كل}$; at 57 v. 19 $\text{كل}$ may be translated "Husbandmen," as those who cover over the seed; Fem. Plur. $\text{كل}$ (2nd declension). $\text{كل}$ An ungrateful, disbelieving person. $\text{كل}$ $\text{كل}$ Very ungrateful or unbelieving. $\text{كل}$ Atonement, an expiation, or that which is given as an expiation. $\text{كل}$ Camphor. $\text{كل}$ II. To cover over, expiate (with acc. of crime, and $\text{كل}$ of pers.). $\text{كل}$ IV. To make one an unbeliever.

aor. o. To nourish, take care of, bring up for another (with acc. and $\text{كل}$. $\text{كل}$ A portion, a like part; $\text{كل}$ Dhul-kifl, a name assigned by commentators to a variety of individuals, as Elijah, Joshua, Zachariah, etc. According to some the name was given to Elijah on account of his long-continued fasting, that being one of the meanings of the verb $\text{كل}$. or because he is said to have maintained a number of his countrymen who fled to him for protection; a tradition probably founded upon the story of Obadiah in the Old Testament. $\text{كل}$ A sponsor, surety, bail. $\text{كل}$ II. same as $\text{كل}$. $\text{كل}$ IV. To make one answerable, as at $\text{كل}$ v. 22, "Make me responsible for her, or commit her into my care."

aor. i. To be enough, to suffice; as $\text{كل}$. $\text{كل}$ v. 43, "God is sufficient as a witness," see $\text{ب}.\text{كل}$; for the substitution of the preposition and genitive for the nominative case, see D. S. Gr. T. 2, p. 55; $\text{كل}$ is also used with a double accusative, as $\text{كل}$. 33 v. 25, "And God was a sufficient (protector) to the true believers in battle;" similar instances are found at 2 v. 131 and 15 v. 95; another usage is with $\text{ب}$. and $\text{كل}$, thus 41 v. 58, "Is it not enough that thy Lord is, etc.;" or with acc. and $\text{كل}$. is also used with $\text{كل}$ and $\text{كل}$, as 3 v. 120, "Is it not enough for you that, etc." $\text{كل}$ for $\text{كل}$. $\text{كل}$ part. act. One who is sufficient for; $\text{كل}$ 39 v. 37, "Is not God a sufficient (protector of) his servant?" for the construction see D. S. Gr. T. 2, p. 182.

aor. i. To be weary. $\text{كل}$ n.a. A heavy burthen, also a domestic servant who is maintained by his master. $\text{كل}$ By no means; known by grammarians as a particle of reprimand or repulsion, in the latter sense it may be rendered "Out upon him or them," and although by some it has been interpreted occasionally to mean certainly or assuredly, others have in these instances supposed an ellipse; D. S. Gr. T. 1, p. 534, note. $\text{كل}$ a noun substantive meaning totality or universality; it is always
used with a complement either expressed or understood, D. S. Gr. T. 2, p. 145, and is then to be translated All, the whole, each, every one; when the complement is understood it takes the tanween and governs alike the sing. and plur., thus "Each (one) runs to an appointed goal;" again 8 v. 56, "And they were all (of them) unrighteous." As often as, how often soever; for its employment with the Preterite see D. S. Gr. T. 1, p. 185, and with the Aorist T. 2, p. 33. masc. and fem. Both, each of the two; these words are never used without a determinate complement, as 17 v. 24, "Both of them;" and 18 v. 31, "Each of the two gardens," D. S. Gr. T. 2, pp. 155 and 243. Kindred, a distant relative.

\[ \text{aor. i. To wound.} \]

7 v. 141, "By my speaking to thee." Plur. and A word, a decree; at 39 v. 20, "The sentence of punishment;" at 3 v. 57 the words may be translated "To a like or equal determination;" The Word of God, Jesus Christ, who is said by the Moslems to be so named, because he was conceived from the word of God alone without Father; at 35 v. 11 and elsewhere is used in the sing. as though it were a collective noun, thus 11. To speak to or with (with acc.). The act of speaking to.—V. To utter a word, speak of (with ָ). imperat. fem. of ָ q.v.

interrogative conjunctive particle, How much, how many, followed by ָ with the genitive; How long a time, followed by the verb, or the verb and the acc. as 11, 23 v. 114, "What number of years have ye remained?"

affixed masc. pronoun of the 2nd pers. plur. You, your; Dual ָ. Note. Each of the Arab pronouns is considered an indeclinable noun; D. S. Gr. T. 1, p. 455.

\[ \text{aor. o. To cover.} \]

The sheath or spathe in which the flowers of the Date-Palm are enveloped, a bud.

\[ \text{aor. o. To be whole, perfect.} \]

Whole, complete.—IV. To perfect (with acc. of thing and ָ of pers.); to fulfill, complete.

\[ \text{aor. a. To be blind from birth.} \]

Blind from birth.
To cover. A covering of any kind, as a veil, shelter, etc. is also the plur. of A covering of any kind, as a veil, shelter, etc. is also the plur. of A covering of any kind, as a veil, shelter, etc. is also the plur. of A covering of any kind, as a veil, shelter, etc.

To cut, to be ungrateful. n.a. comm. gender, Ungrateful.

To bury (a treasure) beneath the earth; to treasure up (with acc. and ).

To lie in a covert (a deer). A name applied to the stars, and especially to those planets which, from their proximity to the sun, occasionally hide themselves in his rays.

A cave, cavern; no verbal root.

To be of mature age, from 30 to 50. One of full age, from 30 to 50 years old.

To prophesy, to be a soothsayer.

The act of folding up.

To shine brilliantly (iron). Plur.

To be, become, happen, exist; for its influence on the formation of various tenses see D. S. Gr. T. 1, p. 160 et seq. governs its attribute in the acc., Ex.

To drink out of A goblet without spout or handle, a cup.

pret. for; D. S. Gr. T. 1, p. 242, To impede; to be just on the point of, to want but little of, as 2 v. 19, "The lightning all but took away their sight;" when used with a negative, the negation applies to the verb which follows, thus 2 v. 66, "And they wanted but little of not doing it;" 48 v. 52, Lit. "And he wants but little of not articulat-
pose, intention; 6 v. 135, "According to your ability."—X.

To humiliate one's self; 3 v. 140 is thought by some to be the viii. f. of .Sm and with the above meaning, the 1 being due to a poetic license known as Enshag or Saturation;

D. S. Gr. T. 2, p. 497.

I. aor. i. To cauterize.

So that. Lest. So that not; particles governing the subjunctive, D. S. Gr. T. 1, p. 202.

I  aor. i. To contrive a stratagem for (with ل of pers.); to plot against (with acc. of pers. or

with ل for ل and ل و ل 7 v. 194, "Devise a plot against me," D. S. Gr. T. 2, p. 497.

For ك 17 v. 76 and 37 v. 54 see ك د for ك

ل. A plot, stratagem, fraud, trick, cunning, contrivance. 12 v. 65, "A camel's load."

The vessel in which things are measured.—VIII. To receive by measure from (with علی of pers.).

L a prefixed affirmative particle, Verily, surely, certainly; when prefixed to the article أ the latter loses its 1, thus 2 v. 144, "Verily it is the truth." For the divers applications of ل and the names it bears in consequence see D. S. Gr. T. 1, p. 504, see also ل.

L a prefixed preposition which denotes both the genitive and dative cases, meaning To, for, unto, on account of, in order to, belonging to, see ك; As  ي expresses the condition of a debtor, so does ل that of a creditor, thus ل و ل أ He owes me; thus also ل ل 乳腺 "What is past shall be credited to him," i.e. he shall be pardoned; يعفر see 8 v. 39; when prefixed to the aorist conditional it gives it the force of an Imperative, as ل و ل ل 12 v. 67, "And on him let those who trust repose their confidence." Note. When immediately following ل and ل  is generally written with a jezm ل, and with a fatha ل when preceding any of the affixed pronouns, as أ, أ, أ, etc., the affix of the first person singular is an exception to this rule, ل being written with a kesra; Like ل when preceding the article أ it causes the latter to drop its 1, as ل ل ل "To the Lord;" It is frequently used as a conjunction with an ellipse of أ and then means so that, in order that; D. S. Gr. T. 1, p. 477.

Not, no; when followed by the aorist conditional it serves as a negative Imperative, thus ل ل ل "Do not punish us;" When used to deny the existence of a thing (equivalent to ل) it generally governs the accus. which then loses its tanween, as in the
There is no Deity but God;" for the exceptions to this rule see D. S. Gr. T. 2, p. 63 et seq.; is sometimes redundant or pleonastic; see 35 v. 20; so also when commencing a form of oath; Examples of this occur at 56 v. 74 and at 75 vv. 1 and 2, where the words must be translated "I swear;" on the other hand an ellipse of the negative is to be observed at 12 v. 85, see and for ; D. S. Gr. T. 1, pp. 167 and 516, also T. 2, pp. 413, 482, 490, and 563. Neither, nor, see lx~xc.

An angel, see also i-ju. A gen. noun, Pearls, large pearls.

To send; this verb is not found in the primitive form. spelt also Plur.

An angel, see also.

To glitter, shine. A gen. noun, Pearls, large pearls.

To delay, tarry, sojourn (with or with of following verb). part. act. One who taries.— To tarry, remain in a place (with ).

To remain in a place. The heart, understanding, intellect.

To cover, cloak, obscure (with acc. and ); to mystify (with double acc.); to render a thing obscure and confused to another (with acc. of thing and of pers.); this appears to be the true meaning of the word at 6 v. 9, "And we would certainly have obscured for them that which they themselves rendered obscure or confused," viz. The Angelic Glory, or the Heavenly Mission.

Confusion. aor. To wear, put on, be clothed in. A garment, clothing; 16 v. 113, "The extreme of hunger;" a hunger which closes them in on every side like a vesture. A coat of mail.

To eat much; and To abound in milk. n.a. Milk.

To make a receptacle for a corpse in the side of a tomb.— To deviate from that which is lawful and right, to put to a perverted use, act profanely towards (with ); at 16 v. 105 it may be rendered "They wickedly incline towards" (with ). n.a. Profanity.— noun of place VIII. A place of refuge; D. S. Gr. T. 1, p. 305.

To cover with a cloak. n.a.

To overtake, reach, attain unto (with ); A place of refuge; D. S. Gr. T. 1, p. 250, To bark a tree. The beard.

To hold an altercation with any one. (2nd declension) Very contentious, fond of quarrelling.
To be soft and tender. although properly a noun, is always employed as a preposition, at, near, with; from before, from the presence of, from; D. S. Gr. T. 2, p. 154. Prepositions said by De Sacy to be only different forms of لدن q.v.; their meaning is the same, but whereas لدن in the Koran is always found preceded by من, with, and لدن this is not the case.

Hell-fire; This word appears to be of the second declension as being a proper name and of the feminine gender, otherwise the لد which being radical it would have been written لد, indeed the noun of action of the verb is so written, see D. S. Gr. T. 1, p. 404; or it may be, that coming at the end of a verse at 70 v. 15 it is put by poetic license for لد. Lد. V. To blaze fiercely.

aor. a. To slaver, as an infant; and aor. To find agreeable, take pleasure in. لد. Pleasure, delight.

To stick closely. لد part. act. Adhesive.

aor. a. To be assiduous, stick close to. لد. n.a. III. f. Death, the day of Judgment, as ensuing of necessity; at 20 v. 129, and at 25 v. 77, we have instances of the noun of action used adjectively لد for لد, D. S. Gr. T. 2, p. 280; it may also be translated an abiding punishment.—IV. To affix firmly (with double acc.); to compel one to do a thing, as لد 11 v. 30, “Do we compel you to (accept) it?”

aor. o. To seize one by the tongue. لد comm. gend. Plur. لد A tongue, language, speech; لد 19 v. 51, Lit. “A lofty tongue of truth,” i.e. “High and truthful praise;” a similar expression is found at 26 v. 84.

aor. o. To draw near; and aor. لد aor. o. To be thin, fine. لد Gracious, kind, sharp-sighted, acute, one who understands mysteries; لد A name of God.—لد V. To act with courtesy and gentleness; at 18 v. 18 it would seem to mean With cleverness, see لد.

aor. a. To blaze. لد fem. (2nd declension)
aor. a. To burn, scorch.

To diminish.

Plur. A nickname; no verbal root in the primitive form.

To impregnate (the female Palm-tree).

(2nd declension) plur. of part. act. That which renders pregnant or fecundates; an epithet applied to the winds, as by their instrumentality the clouds are said to be rendered pregnant with rain, and the female Palm-tree is impregnated with pollen from the male. Shakspeare puts the idea in a somewhat different form.

"When we have laughed to see the sails conceive, And grow big-bellied with the wanton wind."

Midsummer Night's Dream.

To gather.—

VIII. To happen on, light upon, also to pick up.

aor. a. To catch up hurriedly; in the Koran it may be translated to swallow up quickly.

aor. o. To obstruct (a path).

Lokmán, an Arab sage, to whom the origin of Esop's fables is ascribed.

VIII. To swallow a mouthful.

aor. a. To meet, meet with, see; to suffer from, experience (with acc. and من). نة for part. act. One who meets with.

نة a meeting;

Towards; من of نة نة (with double acc.);

7 26 v. 6, "Verily thou art gifted with the Koran," or "it is shed upon thee from above;" D. S. Gr. T. 2, p. 124; a somewhat similar rendering is required at 35 v. 75 and in other places; من من 41 v. 35, "And no one shall be granted it," viz. such a disposition; Beidâwée supplies the ellipse by the words من من. To meet with.

III. To find.

 latina n.a. of both 1st and 3rd forms, A meeting, an occurring; the words 32 v. 23 are variously understood; they may refer to the giving of the Law to Moses, the giving the Koran to Mohammad, or to the meeting between Moses and Mohammad, fabled to have taken place on the occasion of the famous night journey to the 6th Heaven.

V. To throw, cast, throw down, send down, shed (with acc. and of pers.);

O or who gives ear;" 50 v. 36, "Or who gives ear;" 27 v. 28, "And throw it," for D. S. Gr. T. 1, p. 460; The dual at 50 v. 36 is probably addressed to "the driver and the witness" spoken of at v. 20; 21 20 v. 191, "Neither make your own hands accessory to your destruction;" in the passage has the meaning of من ملتن 111. The dual at 50 v. 23 is probably addressed to "the driver and the witness" spoken of at v. 20; 21 20 v. 191, "Neither make your own hands accessory to your destruction;" من من 41 v. 35, "And no one shall be granted it," viz. such a disposition; Beidâwée supplies the ellipse by the words من من. To meet with.

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V. To throw, cast, throw down, send down, shed (with acc. and of pers.); to cast forth, utter, throw out a suggestion, as at 22 v. 51; to offer, make an offer, as at 4 v. 96, "To him who offers you the salutation;" used also with of pers. and of thing, as at 60 v. 1; من من 41 v. 35, "And no one shall be granted it," viz. such a disposition; Beidâwée supplies the ellipse by the words من من. To meet with.

III. To find.

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for 24 v. 14, “When ye receive it with your tongues (one from another)” by asking questions about it; there are a variety of different readings; 50 v. 16, Lit. “When the two learners learn;” the meaning is said to be, When the two guardian angels note down a man’s words or thoughts, I (God) am aware of them beforehand. dual part. act. v. suprd.—ji2 for n.a. VI. f. D. S. Gr. T. 1, p. 111. A meeting one with another; at 40 v. 15 “The day of Judgment,” is for the final, not being pronounced before the at the end of the verse, is omitted; D. S. Gr. T. 2, p. 496. VIII. To meet, meet one another.

Not, and Not yet. when prefixed to the aorist, govern it in the conditional, and generally give it a past signification; De Sacy says they give to the aorist the same value in point of time, as the preterite would have had if the proposition had been affirmative; Not yet seems to be frequently used indifferently for it; it is evidently composed of and , the latter being redundant; For etc. see 1; for When v.

I. To hang out the tongue (a dog). aor. o. To assemble, collect, to be near. an adverb meaning When or after that, would appear to be the noun of action in an adverbial form, it is used when speaking of past events; according to some commentators it is occasionally found in the sense of Except, unless, thus 86 v. 4, where if is held to be for and the of to be redundant, the sense will be “Verily every soul has of a certainty a Guardian over it;” with this reading would appear to stand for or rather ; according to others, as above mentioned, the construction is the same as if the words were , the particle having here a negative meaning; see ; in the above and in several other instances, such as 11 v. 113, 36 v. 32, and 43 v. 34, it is undecided whether should be spelt with or without the tashdeed, see ; it is frequently followed by Altogether, entirely.

Not, by no means, governs the aorist in the subjunctive and with a future signification.

A slanderer.

Aboo Lahab, an uncle of Mohammad.
aor. o. To play. n.a. A plaything, toy, sport, amusement; 31 v. 5, "The amusing story," i.e. a certain amusing story, or the amusing story (with which thou art acquainted).

D. S. Gr. T. 1, p. 330, part. act. One who sports or jests; 21 v. 3, "Jesting in their hearts," for the construction see D. S. Gr. T. 2, pp. 79, 197, and 270.

V. To occupy, amuse; to divert from (with acc. and for).

If; for the difference between and see when immediately followed by a noun the particle is interposed as at 7 v. 94, D. S. Gr. T. 1, pp. 161 and 561; With at the head of a sentence we have sometimes an ellipse of the correlative proposition called by grammarians, an instance occurs at 21 v. 40, where the sense may be well rendered in English by a similar ellipse, "If they did but know the time," etc. Although.

 Unless, as 11 v. 93, "Had it not (been for) thy family surely we had stoned thee;" in this as in numerous other instances the predicate is understood, indeed this ellipse is customary in all cases where no confusion is likely to arise in consequence; sometimes also there is an ellipse of the correlative proposition, as for example at 24 v. 10, where we may understand the word "Verily he would have exposed your wickedness;" another instance may be found at 48 v. 25, see

is also used as a particle of instigation or reprimand, being followed in the former case by a verb in the aorist, and in the latter by the preterite; in this sense it is usually translated Will ye not? or have they not? etc. Ex. 27 v. 47, "Will ye not ask pardon of God, perhaps ye might be graciously accepted."

This and many similar passages could be easily explained by an ellipse, still retaining its original meaning of unless; but the grammarians and commentators prefer the analysis above given, D. S. Gr. T. 1, p. 529.

aor. o. To give a reply which was not called for. It is not; grammarians are not agreed on the subject of this word, according to some it is an indeclinable verb, whilst others consider it as a kind of feminine form of the adverb; D. S. Gr. T. 1, p. 262.

(2nd declension) Allât, a female Idol of the Pagan Arabs.

aor. o. To appear (a star); to cause one to change colour. Plur. n.a. A broad table or plank. verbal adjective of intensity, D. S. Gr. T. 1, p. 322, Darkening the colour (with of pers.).

aor. o. To seek the protection of. n.a. The act of flying for shelter.

aor. o. and i. To be fixed in the affections. Lot; proper name.

A pearl, see .

aor. o. To blame a person for anything (with acc. of pers. and of thing). Blame, reproof. part. act. One who finds fault. adjective of intensity, D. S. Gr. T. 1, p. 322, One who is constantly blaming others, or accusing himself; the words at 75 v. 2 are among other interpretations referred to the soul of Adam.
It was not, is not; a negative verb used only in the preterite, D. S. Gr. T. 1, p. 262; 

尼斯 is one of those verbs known as 

أختوات كان or sisters of which, which govern 

the attribute in the accusative; D. S. Gr. T. 
2, p. 60.

comm. gend. generic noun, Night, also the 

civil day from sunset to sunset; Plur. nom. 

and gen. ليلي for ليلي or ليلي, acc. ليلي 

By night; D. S. Gr. T. 1, pp. 402 and 410; 

see also ليلي noun of unity, A 

night.

least, for لاي لأن شئ J J ; at 57 v. 29 the شئ of ليلي is 
said to be redundant, ليلي must therefore be 
translated "That they may know;" D. S. Gr. 
T. 2, p. 490, note.

أكئل aor. i. To be or become soft; to be mild towards 
(with ليلي). ليلي A kind of Palm-tree. 
Soft, gentle.— 
IV. To soften (with ليلي); 

أكئل for أكئل 34 v. 10, "We rendered soft."
interrogatively after a prefixed preposition the 1 is generally omitted, thus "..." for or "..." for etc.; For an instance of what is known as see ; For its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 180 et seq., see also p. 573 et seq.

is also a negative adverb, Not; in general it denies a circumstance either present, or if past, but little remote from the present; like it governs the attribute in the accus. thus 12 v. 31, "This is not a man;" for the exceptions to the above rule see D. S. Gr. T. 2, p. 413.

(2nd declension) Magog, a tribe of barbarians from the borders of the Caspian Sea; see Rev. ch. xx. v. 8.

(2nd declension) Mâroot, name of a rebellious angel, who for his disobedience is said to be suspended by the heels at Babel.

aor. a. To extend. or for A hundred.

part. act. vi. f. of q.v.

aor. a. To be advanced (the day). Household stuff, utensils, goods, chattels, provision, convenience; Plur. — Amîniyya. II. To suffer to live; to permit one to enjoy (with acc. of pers. and ب); to bestow freely (with double acc.).— To enjoy, delight one's-self, pass one's time agreeably (with ب or في); 2 v. 192, "And he who passes his time in the delights of visiting the temple of Mecca."— X. To enjoy, derive pleasure or advantage from (with ب).

To be strong, robust. Strong, powerful.
aor. o. To move quickly.

interrogative particle, When?

aor. o. To be like.

Similitude, likeness, like, similar, equal, as much as, the same as; In like manner; 3 v. 11, Lit. "Two equivalents of them;" the meaning is that the Idolaters thought the number of their enemies to be twofold that of their own men; so also at v. 159, where refers to the advantage obtained by the true believers at Bedr being equal to double their loss at Ohod. A punishment to be taken as an example. An image, statue.
for D. S. Gr. T. 1, p. 118, see Jy.

To excel in glory. Glorious, glorified.

(2nd declension) collective noun of Persian origin, Magi or fire-worshippers.

To run swiftly (a deer).—To prove, try.

To destroy utterly, deprive of blessing, as at 2 v. 277.

To inform against any one before the King.

Fraud, power.

VIII. To try; to dispose (with acc. and \( \text{\textit{\textdollar}} \)) part. pass. One who is tried or examined.

To obliterate, blot out, totally abolish.

see for \( \text{\textit{\textdollar}} \).

To strike.—To chum. collective noun, The pains of child-birth.

To plough the waves. (2nd declension) plur. of \( \text{\textit{\textdollar}} \) fem. part. act. That which ploughs the waves with a dashing noise.

To stretch forth, extend, stretch, draw out (with acc. or \( \text{\textit{\textdollar}} \) and \( \text{\textit{\textdollar}} \) of pers. or \( \text{\textit{\textdollar}} \) of place); to cause to increase or abound (with acc. of pers. and \( \text{\textit{\textdollar}} \) ), as at 2 v. 14. The act of extending, etc.; \( \text{\textit{\textdollar}} \) n.a. The act of extending, etc.; \( \text{\textit{\textdollar}} \) 19 v. 76, "To him let the Merciful grant an extension (of days)." An additional help, auxiliary.

A space of time, an allotted period.

Extended, extensive.—part. pass. II. f. Widely extended.—IV. To bestow, assist, cause to abound (with acc. of pers. and \( \text{\textit{\textdollar}} \) or \( \text{\textit{\textdollar}} \)).

To remain in a place. Plur. \( \text{\textit{\textdollar}} \) Fem. Of or belonging to Medina, revealed at Medina. Midian (2nd declension) Midian, name of a city and tribe of Hejaz.

part. xi. f. of \( \text{\textit{\textdollar}} \) q.v.

To pass by (with \( \text{\textit{\textdollar}} \) or \( \text{\textit{\textdollar}} \)); pass on, go (with \( \text{\textit{\textdollar}} \)). The act of passing away.

One time, turn; \( \text{\textit{\textdollar}} \) At first, the first time; \( \text{\textit{\textdollar}} \) 8 v. 58, "On every occasion;" twice, as \( \text{\textit{\textdollar}} \) or \( \text{\textit{\textdollar}} \) 2 v. 229, "Divorce (is permitted you) twice."

Gall, understanding, as at 53 v. 6. (2nd declension) comp. form, More bitter.—part. act. X. f. That which is transient, also powerful; either interpretation may be employed at 54 v. 2; at v. 19 it is by some rendered bitter, by others grave or heavy (misfortune).

To be wholesome (food). n.a. A man. Easy of digestion, wholesome, salutary; \( \text{\textit{\textdollar}} \) or \( \text{\textit{\textdollar}} \). With easy digestion.

Gen. Acc. D. S. Gr. T. 1, p. 398, A man. A woman, a wife; both this and the preceding word are written with Wesla when not commencing a sentence.

To send (cattle) to pasture, to let loose.
Fire free from smoke. Confused.
Small pearls; or it may be coral.
To be joyful, elated. Insolence; In a saucy, insolent manner.
To moisten (bread) in order to soften it; to be obstinate (with ىل or ىل of thing). One who is obstinately rebellious.
Obstinate in rebellion. Rendered smooth.
To be ill. Illness, sickness, disease, infirmity. Plur. Sick, ill.
generic noun, Flint-stones. El Marwa, name of a mountain near Mecca.
To press the teats in milking.
A doubt. To dispute with one concerning a thing (with acc. of pers. and or ىل or ىل of thing). n.a. The act of disputing, a disputation. VI. To doubt concerning a thing (with ىل or ىل of thing). VIII. To doubt of (with ىل or ىل of thing). for part. act. One who doubts.
(2nd declension) Mary.
To mix. That which is mixed with wine.
To tear. II. To scatter, disperse, tear in pieces. Time or place of scattering, etc.
To go in the same direction as another. Cloud.
To touch, befall. A
of place). n.a. The act of walking, walk. 

Mor aor. To milk with the tips of the fingers.

(1st and 2nd declension) comm. gend. A large city, Egypt, D. S. Gr. T. 1, p. 405.

Mor' plur. of Matara, rt. n.a. Rain.—

IV. To cause to rain; see also 11 v. 84. That which causes or brings rain.

To travel at a quick pace.— V. To walk in a haughty, conceited manner.

properly an indeclinable noun used as a pre-

position, With, together or in company with.

naor. to separate the goats from the sheep.

A morsel of flesh.

To travel fast and far.

Household stuff, whatever is of common and necessary use, also alms.

comm. gend. Plur. I Ammoin Intestines; no verbal root.

Aor. to fill, as 7 v. 17, “Verily I will fill” (with acc. and loc. of pers. and of thing and of place, or with acc. of thing and loc. of pers.); at 18 v. 94 is for Ammoin, D. S. Gr. T. 1, p. 458, note. — Qa'moon IV. To give power, as 8 v. 72, “And he hath given thee power over them,” D. S. Gr. T. 2, p. 454.

Aor. to whistle. n.a. Whistling.

To baste a garment, convert. A religion, form of worship.—IV. To dictate.

Aor. To delay, tarry, abide, remain (with n.a. The act of tarrying, etc.; 17 v. 107, “Slowly and deliberately.” Makon part. act. One who taries or remains.

To hold high rank or authority. Firmly fixed, one whose rank is firmly established. — Mellon II. To establish firmly, strengthen, give authority to any one (with acc. or loc. of pers. and of place, or with acc. of thing and loc. of pers.); at 18 v. 94 is for Mellon, D. S. Gr. T. 1, p. 458, note. — Qa'moon IV. To give power, as 8 v. 72, “And he hath given thee power over them,” D. S. Gr. T. 2, p. 454.

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company, assembly; also chief men, princes, the nobility; 38 v. 69, "The exalted Chiefs," i.e. the Angels; for the changes which this word undergoes when followed by an affixed pronoun see D. S. Gr. T. 1, pp. 95 and 117. for D. S. Gr. T. 1, p. 97, part. act. One who fills.—VIII. to be full.

aor. a. and i. To salt. 

To wipe out.—n.a. IV. f. Poverty, want.
aor. i. To possess, have power or dominion over; to be capable of, able to obtain (with acc. of thing and of pers.), as 48 v. 11, "For who hath any power to prevail for you with God?" n.a. That which is in any one's power; 20 v. 90, "As far as lay in our power."

Dominion, power, kingdom. 

sing. and plur. An angel, angels; see also for 

One who possesses, a king; Plur. part. act. One who is lord over, a possessor; Mâlec, name of the angel who has charge over Hell. 

A monarch. part. pass. Possessed, owned.

aor. o. To run violently. 

For a considerable time.—IV. To prolong one's life, grant a respite (with ل of pers.); at 47 v. 27 the word may be rendered "he has continued to buoy them up with false hopes;" to dictate (with acc. of thing and of pers.).
occasionally with the meaning of ٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١_
Whatsoever or whensoever, see D. S. Gr. T. 1, p. 194.

* aor. a. and o. To serve; and * to be despisec. Despicable, contemptible; it may also be derived from * for * q.v.

** aor. a. and o. To die; this is the usual form, but others are mentioned by lexicographers, as * or * aor. a. and i.; instances of the preterite with the first letter kesrated are found in most copies of the Korán, as * and * 23 v. 37, and * 23 v. 84; so also we have * in the 19th and * in the 21st chapter; see D. S. Gr. T. 1, pp. 114 and 242. * Plur. * and * Death. * Plur. * and *

* aor. o. To be agitated with waves (the sea); to press tumultuously like waves (with ). 

** A wave, the surge; used also as a collective noun, * 11 v. 44, * On waves like mountains.

** aor. o. To be rich, especially in cattle. Plur. * Riches, wealth, substance, possessions, and especially flocks and herds; * 69 v. 28, for * My wealth; the * is affixed because followed by a pause, and is hence named *

* aor. o. and i. To be full of water (a well).

** Water, liquor. Note. The hamza when followed by an affixed pronoun and moveable by Damma is changed into , as for *

* aor. i. To be moved; * 16 v. 15, * Lest it should move with you; for the ellipse of the negative see * A table, properly, when set out with food.

* aor. i. To provide food for.

* aor. i. To separate, discriminate, distinguish (with acc. and ). V. To burst, as * 67 v. 8, * It will almost burst with fury (for ) VIII. To be separated; * 36 v. 59, * And be ya separated (from the righteous).
Michael the Archangel.

aor. i. To incline, turn away from, turn aside

n. a. The germinating or springing up of plants; when used collectively, Plants, that which is produced from the ground; at 3 v. 32 it is figuratively applied to the "fruit of the womb."—

aor. i. To throw (with acc. and of place); to reject; 20 v. 96, "And I threw it (into the mouth of the calf)," which thereupon became alive; The handful of dust to which this miraculous power is attributed was supposed to have been taken from the footsteps of the horse ridden by the angel Gabriel; at 8 v. 60 after we must understand the accns. "Then throw back to them their covenant;" for the ellipse of the accusative or immediate objective complement see D. S. Gr. T. 2, p. 454. VIII. To go aside (with ِ.).

aor. i. To defame.—

aor. i. and o. To gush out.—

aor. i. and o. To gush forth. Plur. (2nd declension) A fountain, spring of water.
aor. o. To shake.
aor. o. and i. To disperse. Scattered.
aor. o. To overcome. n.a. An open highway; at 90 v. 10 it is to be understood of the two highways of good and evil.
aor. a. To be dirty and impure. Filth, uncleanness.
aor. i. To throw. The Gospel, from the Greek εὐαγγέλιον.
aor. o. To appear. Plur. A star, or collectively, Stars, as at 16 v. 16 and 53 v. 1; a plant growing close to the earth with little or no stalk, as grass.
aor. o. To escape, go free (with part. act. One who escapes. n.a. Salvation.
aor. a. A secret; sījīn. Privately. n.a. (2nd declension) for D. S. Gr. T. 1, pp. 105 and 402, A private conference, clandestine discourse; at 17 v. 50 it appears to be used adverbially "And when they confer in private;" but Beidawī inclination to the opinion that this word both here and at 58 v. 8 is a plural of یَاَّ یُبِّرُونِ فَمَا ۱۰۹ ۱۰۸ ۱۰۷ ۱۰۶ ۱۰۵ ۱۰۴ ۱۰۳ ۱۰۲ ۱۰۱ ۱۰۰ ۹۹ ۹۸ ۹۷ ۹۶ ۹۵ ۹۴ ۹۳ ۹۲ ۹۱ ۹۰ ۸۹ ۸۸ ۸۷ ۸۶ ۸۵ ۸۴ ۸۳ ۸۲ ۸۱ ۸۰ ۷۹ ۷۸ ۷۷ ۷۶ ۷۵ ۷۴ ۷۳ ۷۲ ۷۱ ۷۰ ۶۹ ۶۸ ۶۷ ۶۶ ۶۵ ۶۴ ۶۳ ۶۲ ۶۱ ۶۰ ۵۹ ۵۸ ۵۷ ۵۶ ۵۵ ۵۴ ۵۳ ۵۲ ۵۱ ۵۰ ۴۹ ۴۸ ۴۷ ۴۶ ۴۵ ۴۴ ۴۳ ۴۲ ۴۱ ۴۰ ۳۹ ۳۸ ۳۷ ۳۶ ۳۵ ۳۴ ۳۳ ۳۲ ۳۱ ۳۰ ۲۹ ۲۸ ۲۷ ۲۶ ۲۵ ۲۴ ۲۳ ۲۲ ۲۱ ۲۰ ۱۹ ۱۸ ۱۷ ۱۶ ۱۵ ۱۴ ۱۳ ۱۲ ۱۱ ۱۰ ۹ ۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱

IV. To deliver (with acc. and part. 70 v. 14, "Then (he wishes that this) might deliver him;" the nominative ۱۰۴ ۱۰۳ ۱۰۲ ۱۰۱ ۱۰۰ ۹۹ ۹۸ ۹۷ ۹۶ ۹۵ ۹۴ ۹۳ ۹۲ ۹۱ ۹۰ ۸۹ ۸۸ ۸۷ ۸۶ ۸۵ ۸۴ ۸۳ ۸۲ ۸۱ ۸۰ ۷۹ ۷۸ ۷۷ ۷۶ ۷۵ ۷۴ ۷۳ ۷۲ ۷۱ ۷۰ ۶۹ ۶۸ ۶۷ ۶۶ ۶۵ ۶۴ ۶۳ ۶۲ ۶۱ ۶۰ ۵۹ ۵۸ ۵۷ ۵۶ ۵۵ ۵۴ ۵۳ ۵۲ ۵۱ ۵۰ ۴۹ ۴۸ ۴۷ ۴۶ ۴۵ ۴۴ ۴۳ ۴۲ ۴۱ ۴۰ ۳۹ ۳۸ ۳۷ ۳۶ ۳۵ ۳۴ ۳۳ ۳۲ ۳۱ ۳۰ ۲۹ ۲۸ ۲۷ ۲۶ ۲۵ ۲۴ ۲۳ ۲۲ ۲۱ ۲۰ ۱۹ ۱۸ ۱۷ ۱۶ ۱۵ ۱۴ ۱۳ ۱۲ ۱۱ ۱۰ ۹ ۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱

This ransom" being understood.—VI. To hold a private discourse one with another (with part. pass.)
aor. o. To vow. n.a. A vow, as ۱۴۸ ۱۴۷ ۱۴۶ ۱۴۵ ۱۴۴ ۱۴۳ ۱۴۲ ۱۴۱ ۱۴۰ ۱۳۹ ۱۳۸ ۱۳۷ ۱۳۶ ۱۳۵ ۱۳۴ ۱۳۳ ۱۳۲ ۱۳۱ ۱۳۰ ۱۲۹ ۱۲۸ ۱۲۷ ۱۲۶ ۱۲۵ ۱۲۴ ۱۲۳ ۱۲۲ ۱۲۱ ۱۲۰ ۱۱۹ ۱۱۸ ۱۱۷ ۱۱۶ ۱۱۵ ۱۱۴ ۱۱۳ ۱۱۲ ۱۱۱ ۱۱۰ ۱۰۹ ۱۰۸ ۱۰۷ ۱۰۶ ۱۰۵ ۱۰۴ ۱۰۳ ۱۰۲ ۱۰۱ ۱۰۰ ۹۹ ۹۸ ۹۷ ۹۶ ۹۵ ۹۴ ۹۳ ۹۲ ۹۱ ۹۰ ۸۹ ۸۸ ۸۷ ۸۶ ۸۵ ۸۴ ۸۳ ۸۲ ۸۱ ۸۰ ۷۹ ۷۸ ۷۷ ۷۶ ۷۵ ۷۴ ۷۳ ۷۲ ۷۱ ۷۰ ۶۹ ۶۸ ۶۷ ۶۶ ۶۵ ۶۴ ۶۳ ۶۲ ۶۱ ۶۰ ۵۹ ۵۸ ۵۷ ۵۶ ۵۵ ۵۴ ۵۳ ۵۲ ۵۱ ۵۰ ۴۹ ۴۸ ۴۷ ۴۶ ۴۵ ۴۴ ۴۳ ۴۲ ۴۱ ۴۰ ۳۹ ۳۸ ۳۷ ۳۶ ۳۵ ۳۴ ۳۳ ۳۲ ۳۱ ۳۰ ۲۹ ۲۸ ۲۷ ۲۶ ۲۵ ۲۴ ۲۳ ۲۲ ۲۱ ۲۰ ۱۹ ۱۸ ۱۷ ۱۶ ۱۵ ۱۴ ۱۳ ۱۲ ۱۱ ۱۰ ۹ ۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱

This ransom" being understood.—VI. To hold a private discourse one with another (with part. pass.)
as 5 v. 63, "And when ye call to prayer;" (also with 50 v. 40, "The crier shall call from a near place;" said to be from Mount Moriah at Jerusalem, whence the angel Gabriel is to make a proclamation to all flesh to come to judgment; the meaning is that it shall be a proclamation to be heard by all; see also 41 v. 44, where the words are interpreted "They shall be (like) those who are called to from afar," i.e. They shall not hear. A cry, act of calling. One who makes a proclamation, a crier, a preacher.—VI. To call one to another. for Zste, D. S. Qr. T. 1, p. 111, n.a. The act of calling one to another; 40 v. 34 is for the being omitted by poetic license at the end of the verse to preserve the rhyme.

\[\text{aor. o. and i. To vow, devote (with acc. and.)}\]
\[\text{Plur. n.a. A vow.} \]
\[\text{A menacing, or warning; is also plur. of D.} \]
\[\text{A warning or preacher.—IV. To warn, admonish, preach to (with acc. of pers. and, or with An or An); to threaten with, give warning of (with double acc.).} \]
\[\text{One who warns, admonishes, or threatens.} \]
\[\text{part. act. A preacher, One who warns, admonishes, or threatens.} \]
\[\text{part. pass. Warned.} \]
\[\text{1st pers. plur. aor. viii. f. of for q.v.} \]
\[\text{aor. i. To pluck out, pull out, snatch away, extract, withdraw, or draw out somewhat sharply (with acc. and of); to strip off (with acc. and).} \]
\[\text{part. act. One who plucks out, as 79 v. 1, "By (the angels) who tear out (the souls of the wicked) with violence." } \]
\[\text{adjective of intensity, Plucking forcibly or continuously, D. S. Gr. T. 1, p. 322. — III. To dispute with any one (with acc.).—VI. To dispute one with another (with of matter, or with acc. and.); at 52 v. 23 it is used with acc. of thing and of place, and is there to be interpreted "They shall present to one another."} \]
\[\text{aor. a. To slander, sow dissensions (with, the) ; to incite to evil, as at 7 v. 199. n.a. An evil suggestion, incitement to evil.} \]
\[\text{aor. i. To exhaust (a well) ; in the Pass. it means to be exhausted or inebriated from drink (with.} \]
\[\text{aor. i. To descend (with into, or from, a place). That which is prepared for a guest, entertainment, an abode, a gift. noun of unity, Literally, One descent; Once, as 53 v. 13, "He saw him once again."} \]
\[\text{A mansion, station, as of the moon at 10 v. 5 and 36 v. 39. — II. To cause to descend, send down, especially from Heaven (with acc. and, or 36 v. 39. — II. To cause to descend, send down, especially from Heaven (with acc. and, or.} \]
\[\text{n.a. A sending down (from Heaven), a divine revelation, a name given to the Koran as having been sent down from Heaven.} \]
\[\text{part. act. One who sends down.} \]
\[\text{part. pass. Sent down.—IV. To cause to descend, send down, make to come down (with acc. and. or, and. (of.} \]
\[\text{part. act. One who causes to descend, a receiver of guests, one who provides hospitality.} \]
\[\text{part. pass. Sent down; At 23 v. 30 may} \]
be considered as the noun of time or place of coming down; it is also written **v. supra**; in the former case it may be rendered "Cause my descent to be blessed;" in the latter, "Make me to inhabit a blessed abode."—

**V.** To descend gently and gradually (with **أعلى**).

**aor. a.** To chide (camels). The putting off a sacred month till a later month. **مناسة** A staff.

**aor. o.** and **i.** To make mention of any one's lineage. **لأسباب** n.a. Consanguinity; at **25 v. 56** the words **مناسة وصلة** must be taken adverbially as though the phrase were **ذا نسب وصلة** "Capable of consanguinity and affinity;" meaning perhaps male and female.

**aor. a.** To abolish, destroy, abrogate, nullify; to transcribe or copy. **نسخة** A copy or exemplar (of a book).—

**X.** To transcribe or copy out.

**aor. o.** and **i.** To remove, tear with the beak. **شر** n.a. An eagle or vulture; Nasr, name of an idol worshipped by the Pagans both before and after the Flood.

**aor. i.** To destroy from the foundations, uproot, reduce to powder and scatter abroad, to winnow as chaff. **نسخ** n.a. The act of reducing to powder and winnowing, etc.

**aor. o.** To lead a religious life, to sacrifice. **سنّة** n.a. Religious service, a victim for sacrifice. **تلميذ** part. act. One who is devoted to religious observances. **ساقطة** (2nd declension) plur. of **منسكات** Places for sacrifice, rites and ceremonies.

**aor. o.** To beget or bring forth (an animal); 

**aor. i.** and **o.** To hasten (with **من**). **نسال** n.a. Progeny, stock; at **2 v. 201** it would seem to be understood of the young of flocks and other domestic animals.

**aor. a.** To forget, neglect. **نسال** A forgotten thing. **نسال** Forgetful. **نسال** Women; The sing. of these words is wanting, but instead of it the word **إمارة** is employed, see **مُنسّب** part. pass. Forgotten, neglected, D. S. Gr. T. 1, p. 108.—

**IV.** To cause to forget (with double acc.); at **2 v. 100** may be taken to signify "We cause it to be forgotten;" there are also other readings.

**aor. a.** To grow, increase, to be raised up. **نَافِسَة** The first hour or early portion of the day or night; various interpretations are given of **73 v. 6** where this word occurs; according to one it is the part. act. and agrees with **نَافِسَة** understood, "The person who rises by night (to prayer);" others hold it to be a form of the noun of action, and translate it "To rise by night." **نشأة** Production.—

**أَنْشَاة** (بٌ) IV. To bring up, educate (with acc. and **هو**). **نشأة** n.a. Production, creation; **إِنَّا أَنْشَأْنَاهُ إِنْشَاءً** "Verily we have created them by a (novel or peculiar) creation." **مُنشَأة** part. act. One who produces. **نشأة** Plur. **مَنْشَأَات** Having lofty sails, or it may be the part. pass. Raised on high (by the waves).

**aor. o.** To unfold, spread abroad (with acc. and **إلى**). **نشر** n.a. A spreading abroad. **نشر** n.a. A bringing to life, resurrection, resuscitation (from sleep), as at **25 v. 49. **نَافِسَة** part. act. One who spreads abroad; the words **وَأَنْتَ نَافِسَةُ إِنْشَاءٍ**
77 v. 3 may refer either to the Angels who spread abroad God’s decrees, or to the winds which spread rain over the earth; some again have understood the passage to refer to the verses of the Koran, etc. 

Spread open. 

Unfolded, expanded. 

Resuscitate; to raise the dead. 

Raised from the dead. 

To be spread abroad, disperse themselves (with في). 

Part. act. That which spreads itself abroad.

aor. o. and i. To rise up, to behave ill—a woman towards her husband, or a husband towards his wife. 

n.a. Ill-conduct or perverseness on the part of a husband or wife towards one another.

aor. o. To place, fix, erect, afflict; and 

aor. a. To use diligence, as at 94 v. 7. 

And when thou hast finished (thy relaxation) be instant (in prayer, or in thanks to God).” 

n.a. Calamity. 

Labour, fatigue. 

A standard, as at 70 v. 48; a stone used by the Pagan Arabs on which they made sacrifices, as at 5 v. 4; an idol, image, or statue, as at 5 v. 92. 

A part, portion. 

aor. i. To be silent. 

IV. Idem. 

aor. a. To admonish, counsel, give good advice, be sincere and faithful (with ل of pers.). 

n.a. Counsel, advice. 

Part. act. One who counsels or advises, one who acts as a sincere friend to (with ل). 

True and sincere (repentance). 

aor. o. To aid, assist, succour, protect; to deliver (with acc. and 

22 v. 41, “And verily God will succour those who aid him,” i.e. his religion; to grant a victory to (with acc. and )

thus at 9 v. 14, “And he will give you the victory over them.” 

n.a. Aid, assistance, victory. 


A helper, defender, protector; the name “The helpers or allies,” was given as an honorary distinction to those of the inhabitants of Medina who were the first to take part with Mohammad. 

(2nd declension) plur. of A Christian, so called from Nazareth. 

Christian. 

Part. pass. 

Aided, assisted. 

VI. To aid one another; at 37 v. 25 is for D. S. Gr. T. 1, p. 221. 

VIII. To avenge one’s self, take vengeance (with و of pers.); to defend one’s self, deliver one’s self. 

Part. act. One who is able to defend himself.

X. To ask assistance of any one (with acc. of pers.).

aor. o. To reach the middle, or take hr of anything. 

The half.
aor. o. To seize by the forelock. (2nd declension) A forelock.
aor. a. To be ripe, done enough in cooking.
aor. a. To sprinkle with water. Pouring forth copiously and continuously.
aor. i. To spread (carpets) one over another. Piled one over another. part. pass. Spread over one another, piled up in order; 56 v. 28, "And the acacia overspread with piles of flowers."
aor. o. To endow with brilliancy and beauty, to shine. Brightness, refulgence. part. act. Shining.
aor. a. To butt at with the horns. That which is gored to death. Note. The is commonly added to adjectives when changed into nouns substantive by what is called.
D. S. Gr. T. 2, p. 279, note.
aor. o. and i. To drop. Sperma genital e.
aor. i. To speak articulately and clearly, to speak (with acc. or with ُ), as at 45 v. 28, "It speaks concerning you with truth;" 53 v. 3, "Neither doth he speak of his own will." Speech, language, as عُمتا مَنْتَقِي أَطْير. 27 v. 16, "We have been taught the language of birds."—IV. To cause to utter articulate sounds.
aor. o. To look, behold (with ُ or ِ); to look on, look at (with acc.); to look for, expect (with acc. or with ُ), as at 2 v. 206, 38 v. 14, etc.; to see, consider (sometimes with ُ), also with ُ, or ُ, or ُ, or. 83 v. 23, "Seated upon couches they shall contemplate (objects of delight);" to wait for
(with acc.), as at 57 v. 13; to regard, as ُ; 2 v. 157, "They shall not be regarded," or it may be "Neither shall they be waited for," i.e. time shall not be given them for repentance. n.a. A look. part. act.
One who looks at, beholds, observes, or waits for, a spectator. A single glance. A respite.—IV. To grant one a respite; to put off, as ُ. 7 v. 194, "And do not put me off (by any delay)." n.a. part. pass. Respited.
VIII. To expect, wait, await. part. act.
One who waits or expects.
aor. a. and o. To go quickly (a camel); aor. o. To be very white.

Part. act. An ewe sheep.
aor. a. To be weak, somnolent. n.a. Drowsiness, sleepiness.
aor. a. and i. To call aloud to (with ُ); properly, To call sheep, croak as a raven.
aor. a. To give shoes to any one. n.a. A shoe.
aor. a. o. and i. To enjoy the comforts and conveniences of life, to be joyful. Yea; For the difference between ُ and see ُ.
aor. an irregular verb found in the Koran only in the masc. 3rd pers. sing., it is called by grammarians or verb of praise, its meaning is To be excellent, thus ُ 8 v. 41, "He is an excellent master;" it may generally be rendered How excellent! as ُ 18 v. 30, "How excellent a reward!" It is used alike with both sing. and plur., thus ُ ُ ُ ُ ُ ُ ُ ُ 37 v. 73, "Verily how excellent—
or gracious,—were those who answered," i.e.
"We returned a gracious answer." Plur. ّثَمَعُ الرَّمَعَ لَمْ يُؤْتَنَّهُنَّ ّثَمَعُ وَلَا مَأْنَمًا ّثَمَعُ. "How excellent is the admonition which he gives you;" it is also written. ّثَمَعُ. Plur. ّثَمَعُ. An emblem. Part. act. Rejoicing, joyful. ّثَمَعُ. Comfort and convenience of life. ّثَمَعُ. Grace, kindness, favour, beneficence; this word is sometimes spelt ّثَمَعُ. see D. S. Gr. T. 1, p. 276, note. Happiness, delight, pleasure. ّثَمَعُ (2nd declension) Grace, favour.—II. To provide good things for any one (with acc. of pers.).—IV. To be gracious towards (with acc. and of pers.); to confer (benefits) upon (with acc. and of pers.).

ئَتْفَصُّ To shake—the head. Part. act. VI. To wag the head at any one (with acc. of pers. and of pers.).

ئَتْفَصُّ To blow. One who blows, as in Arabic there are no reflective personal pronouns, their place is partly supplied by the words ّثَمَعُ, ّثَمَعُ, ّثَمَعُ, see D. S. Gr. T. 2, p. 286, et seq.; in this sense ّثَمَعُ and the rest must be translated himself, itself, themselves, etc.; ّثَمَعُ ّثَمَعُ. ّثَمَعُ ّثَمَعُ. ّثَمَعُ 5 v. 35, "Without (his having slain) a soul,"—unless in case of retaliation or as a punishment for murder; ّثَمَعُ when used adverbially, as at 4 v. 8, means willingly, see ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. 81 v. 18, "By the dawn when it clears away the darkness by its breath."—V. To shine (the dawn); ّثَمَعُ ّثَمَعُ. ّثَمَعُ ّثَمَعُ. ّثَمَعُ. VI. To long for, aspire after. Part. act. One who longs or aspires after.

ئَتْفَصُّ To pick or tease wool; to stray for food by night (with ّثَمَعِ). Plur. A soul, a living soul or person; as in Arabic there are no reflective personal pronouns, their place is partly supplied by the words ّثَمَعُ, ّثَمَعُ, ّثَمَعُ, see D. S. Gr. T. 2, p. 286, et seq.; in this sense ّثَمَعُ and the rest must be translated himself, itself, themselves, etc.; ّثَمَعُ ّثَمَعُ. ّثَمَعُ ّثَمَعُ. ّثَمَعُ 5 v. 35, "Without (his having slain) a soul,"—unless in case of retaliation or as a punishment for murder; ّثَمَعُ when used adverbially, as at 4 v. 8, means willingly, see ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. 81 v. 18, "By the dawn when it clears away the darkness by its breath."—V. To shine (the dawn); ّثَمَعُ ّثَمَعُ. ّثَمَعُ. ّثَمَعُ. VI. To long for, aspire after. Part. act. One who longs or aspires after.

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mayest enter into the bowels of the earth, etc., and bring them a sign (then do so);” the correlative proposition known as the answer to the condition being understood; D. S. Gr. T. 2, p. 611. Expensiture, that which any one expends.—D. S. Gr. T. 2, p. 611.

To enter into its hole, to which there are generally ten or a dozen entrances (a jerboa), and hence, as it is said, to be a hypocrite in religion, professing to believe first one thing and then another. Hypocrisy. part. act. One who is a hypocrite in religion.—

To spend, expend one’s substance (with acc. and also with of pers.); this word is frequently used in the Korân to signify to expend one’s substance in alms or other good works, and in this sense the accus. is occasionally understood, as at 2 v. 2. part. act. One who expends his substance in almsgiving and other good works.

The act of spending.

To give booty. Plur. Booty, spoils. A gift, a work of supererogation, as prayers over and above what are commanded, or a gift over and above what is asked.

To remove, expel (with of pers.).

To dig through (a wall). n.a. The act of digging through. A captain or leader.—A captain (2nd declension) plur. of A shoulder, a tract of country.

To liberate.—To set free, deliver (with acc. and of pers.); X. To seek to deliver (with acc. and of pers.).

To strike; Pass. To be blown (a trumpet). The groove in a date-stone; in the smallest matter. A trumpet.
at 24 v. 32, also of pers. to whom given, as
at 2 v. 220).—X. To wish to marry.
aor. o. To croak with all his might (a raven); and
aor. a. To be wretched and miserable (life).—Niggardly.
aor. a. To be ignorant of, to ignore, disavow, to feel a repugnance towards. Iniquitous, horrible, unknown, unheard of, as at 18 v. 86. Denial, reprobation, change; 22 v. 43, "How great was the change which I made in their condition;" is here put Poeticè for D. S. Gr. T. 2, p. 497. (2nd declension) comp. form, Most disagreeable.
II. To transform (a thing) so that it cannot be recognized (with acc. and of pers.).—IV. To be ignorant of, deny. part. act. One who knows not, disavows, or denies. pass. Unknown, disallowed, unwarrantable, unlawful, the opposite to see 3 v. 100; denial, as at 22 v. 71.
aor. o. To turn down or upside down, as 21 v. 66, Lit. "They were turned upside down upon their heads," meaning that they relapsed into idolatry. part. act. One who bends down.—II. To cause one to bend or bow down.
aor. i. To fall back, retreat, as 8 v. 50, Lit. "He retreated upon his two heels."
aor. o. To endure a shower of rain to the end, to wipe tears from off the face.—X. To disdain (with or).
aor. o. and i. To retire; and To take example. Plur. An example, a punishment.—The act of punishing or making an example.
IV. To repent and turn to God (with إِلَى).  
 participant. One who turns with repentance to God.

aor. o. To lament.  
pr. name, Noah.

aor. o. To shine.  
part. act. IV. f. He or that which gives light, enlightening.

aor. o. To be shaken to and fro (anything hanging).  
for أنَّاس Men, people; a collective noun regarded as the plur. of إنْسَانِ A man, human being, rt. q.v.  
It is said to embrace also the Genii and evil spirits, but I can recall no passage in the Koran where it is so employed.

aor. o. To take, seize.  
part. act. VI. f. The act of taking or receiving, reception; وأَلَى لَهُمُ أَرْسَانَ أَمْسِكَانِ صَدِيقًا 34 v. 51, “And how should they receive (the faith) from a far distant place?” i.e. beyond the grave.

aor. o. To retreat, remain behind, fly.  
Time or place of retreat.

aor. o. To supply the place of another.  
IV. To repent and turn to God (with إلى).

aor. o. To clean the flesh from fat.  
A she-camel.

aor. o. To bestow; and aor. a. for د.  
Gr. T. 1, p. 242, to grant (with acc. of pers. and of thing), see  
for نُنَبَّ إلى.

aor. a. To win a sleeping match.  
part. act. One who sleeps.  
Time or place of sleeping, a dream.

The letter م a fish; دُوْلِ أَنتُونِ The Lord of the Fish, name of the Prophet Jonah.

aor. i. To intend.  
Intention, a date-stone.

aor. i. and a. D. S. Gr. T. 1, p. 243, To obtain, get (with مَنْ) to attain, reach, be acceptable to (with acc. of pers.), as at 22 v. 38; it may occasionally be rendered by the Passive It is given, as 7 v. 35, “Their portion (of the good things of this life) shall be given them from (that which is written in) the Book of God’s decrees.”  
That which any one gets or receives; at 9 v. 121, the only place where it occurs; at 9 v. 121, it must be taken in a bad sense, meaning death, imprisonment, or other injury.

and when preceded by kesra or by ی either quiescent after kesra or jazmated after fatha, ی, an indeclinable affixed personal or possessive pronoun of 3rd pers. sing. masc.; when affixed to a verb or preposition as a personal pronoun it means him or it, and when to a noun as a possessive, his or its; This particle must not be confounded with ی, which is occasionally found at the end of words in case of pause, and hence called یا or یا یا یا یا; see instances in the 69th chapter, at the 19th and some following verses.

ی is likewise an interjection, لَوْ! Lo! behold!; it is occasionally prefixed to other words, as یا یا یا یا Here, یا یا یا یا or more commonly یا یا This, and other words, without
apparently adding much to their signification; D. S. Gr. T. 1, pp. 441 and 536. Take! ye! for when thus followed by the affixed pronoun has the sense of Take! the word occurs at 69 v. 19; see D. S. Gr. T. 1, p. 579.

Bring! produce! Some doubt exists as to the derivation of this word; according to De Sacy it stands for the Plur. Imperat. of the iii. f. of To come, but it bears a meaning more in conformity with the iv. f. of that verb q.v. See also D. S. Gr. T. 1, p. 256.

oblique fem. dual of q.v.

(2nd declension) Haroot, name of a rebellious angel, see .

bring see .

aor. i. and o. To fall down, descend, come down (with ); to go down into (with acc.), as at 2 v. 58.

aor. o. To be raised so as to float in the air (dust). Dust floating in the air.

To sleep, watch.—

o. To separate one's-self from, break off an acquaintance with, leave off, abstain from, quit, leave alone; to rave deliriously, to talk nonsense. n.a. The act of separating one's-self from another. part. pass. Spoken in a wild and delirious manner.—III. To migrate (with also with ); to fly one's country, emigrate, become a refugee (with ), as at 16 v. 49, i.e. "Those who have fled their country in pursuance of their duty to God, or for his sake," so also 4 v. 101, "He who flies his country (walking) in the path of God's religion." part. act. One who flies from his country, a refugee; Those who fled from Mecca to avoid persecution on account of their religion.

aor. a. To sleep.

aor. o. To break, demolish. n.a. Demolition; In utter ruin.

aor. i. To overturn.—II. To demolish.

To coo (as a dove).

aor. i. To lead in the right way, direct aright (with double acc. or with acc. and or ); to follow a right course; 6 v. 80, "He has directed me," for D. S. Gr. T. 1, p. 118, and T. 2, p. 497. n.a. A victim for sacrifice, an offering. n.a. comm. gend. A direction, that which indicates the right way. A gift, offering. part. act. One who directs, a director, guide. n.a. (2nd declension) comp. form, One who is a better guide, or who follows a better direction. VIII. To be directed aright (with or ). part. act. having like the verb a pass. signification, Guided aright, led into the right way.

Dual Fem. and oblique Fem. ; Dual Fem. ; Plur. This, these; a compound word consisting of the particle Lo! behold! and the demonstrative pronoun . Note. According to the system of the Arab grammarians all the above words are considered indeclinable nouns, and totally independent of each other, see .

aor. o. To fly, run away. n.a. Flight.

To walk with quick and trembling gait.—
IV. To make to go hastily (with ^ or علی).  
(2nd declension) Aaron.

To move, shake (with إلی of pers. and ب, as at 19 v. 25)—VIII. To stir one's self, to be stirred or set in motion.

To move, shake (with علی).—VIII. To stir one's self, to be stirred or set in motion.

To mock, ridicule. A mockery, derision, ridicule, jest, laughing-stock.—X. To mock, scoff, ridicule, laugh any one to scorn (with م in part. act. One who scoffs.

To be thin; and جر aor. a. To joke. A joke.

To squeeze with the hand, to put to flight.

Part. pass. Routed, put to flight.

To beat down leaves from a tree, as ام 20 v. 19, "By means of it I beat down the leaves (as food) for my cattle."

To break, especially anything dry or hollow. Dry sticks or stubble.

To break, injure, withhold that which is due; and جر aor. a. To be thin and graceful.

The withholding of that which is due. Thin and smooth, as the spathe of the Palm when distended with flowers.

To run forward with the eyes fixed in horror.—PART. act. IV. f. One who hastens with fixed gaze or extended neck.

Thus, a word compounded of the particles كَبَرَتْ بِيْنَكَ أَنَا This.

To appear. A new moon, or according to some the moon during the first and last two or three nights; at other times the moon is called أَلِفْ أَرْضَ—V. To invoke the name of God upon an animal in slaughtering it, as وَمَا أُحْلَتْ بِيْنَكَ اللَّهُ 2 v. 168, Lit. "That on which invocation has been made to any other than God;" since the only flesh that can be lawfully used for food is that on which at the time of slaughter the words أَلِفْ أَرْضَ have been pronounced.

To be very impatient. Very impatient.

Aor. a. and i. To perish, die, fall; it is sometimes found with م, حبَّتُ مِنْ هُنَاكَ, طَعَّنُ عَنْ هُنَاكَ 8 v. 44, "That he who perishes may perish in spite of clear evidence;" حبَّتُ عَنْي 69 v. 29, "My power has fallen away from me." part. act. One who perishes.

Perdition. Time or place of destruction.—IV. To destroy, waste, cause to perish (with acc. and م in part. act. One who destroys.

Come! bring! an anomalous verb, D. S. Gr. T. 1, p. 546; it is found in the Koran only in the above form; as إِنَّ مِنْ هُنَاكُمَا 33 v. 18, "Come to us;" حبَّتُ مِنْ هُنَاكَا 6 v. 151, "Bring forward your witnesses."

See ١٠, an indeclinable pronoun of 3rd pers. masc. plur.; Fem. ١٠ or ١٠. They; Dual ١٠ or ١٠. They two; when used as an affix after a verb or preposition ١٠ etc. must be rendered Them, and when after a noun, Their. All the above words are properly speaking distinct and indeclinable; D. S. Gr. T. 1, p. 455.

Aor. o. To ponder anything in the mind, to meditate, think about, design, to be anxious
about (with بن); to plot against, as 40 v. 5, "And every nation has laid plots against their prophet."—

IV. To make anxious.

or, see هم.

aor. o. To be extinguished, lifeless. part. act. Barren and lifeless.

aor. i. and o. To impel, pour forth. part. act. VII. f. Pouring forth.


To break, march all night without halting. n.a. A shuffling sound, properly, of camels' feet.

no primitive form, To put anything in the girdle called هامان (2nd declension) proper name, Haman.

They, them, their; an indeclinable pronoun of the 3rd pers. fem. plur., see هم.

aor. a. o. and i. To anoint a camel with pitch, to be wholesome. May it be wholesome or profitable, much good may it do you; the accusative or adverbial form of هنی. Wholesome, digestible, as لغزه گنین مرنم. 4 v. 3, Literally, "Then eat it with easy digestion and wholesomeness," a figurative expression meaning "Take it and make use of it to your profit and advantage."

There, in that place, composed of هم Here, with the affix لک, in the same way as from the pronoun ادا is formed the word لک داک. D. S. Gr. Т. 1, p. 513.

He, it, an indeclinable personal pronoun of the third pers. sing. masc.

aor. o. To return to one's duty (with إلى); to become a Jew. هود Hood, name of a prophet said to have been sent to the tribe of 'Ad; the Jews, generic noun, same as q.v.

aor. o. To fall to ruin. هار Weak, infirm, tottering.—VII. To fall in ruin, tumble to pieces (with ب).

These; an indeclinable pronoun used as the plural of ها, and composed of ها and q.v.

aor. o. To be light, vile, despicable, quiet; هون n.a. Meekness, quietness, modesty. هرن n.a. Contempt, ignominy. هن Light, easy.

(2nd declension) comp. form, More or most easy.—IV. To despise, render contemptible. part. act. That which renders contemptible, ignominious, shameful. هن part. pass. Despised, rendered contemptible.

aor. i. To fall, to stoop as a bird to its prey, also to rise; هری o. هرن to fall, to ruin. استاس 53 v. 1, by some interpreted "By the stars when they set," and by others "when they rise;" 14 v. 40, "Make the hearts of some men to be well inclined towards them;" to blow away as the wind (with ب), see 22 v. 32. هری Plur. Desire, will, lust, inclination. هری The lowest pit of Hell.—IV. To overthrow.—X. To infatuate.

She, it, an indeclinable personal pronoun of the 3rd pers. fem. sing.

aor. a. and i. To be prepared. هنی Form, figure.—II. To dispose aright (with ace. and ل of pers.).
an anomalous verb used with the preposition ل، as دل قل لكت لكت 12 v. 23, "Come!" It is spelt in a variety of ways, as هَبَتْ هَبَتْ، etc., D. S. Gr. T. 1, p. 546.

أُهِبْتٌ هَبَتْ

aor. i. To be raised or excited, as dust, anger, etc., to wither.

أُهِبْتٌ هَبَتْ

aor. i. To pour out. مَهْبَتُ مَهْبَتُ

بُرِّي. Bury alive.

bُرِّي. A stake.

bُرِّي. To drive a stake.

bُرِّي. To hate, defraud any one of a thing (with double acc.). رَبِّي رَبِّي n.a. Single; for the meaning of the words رَبِّي رَبِّي 89 v. 2, see مَهْبَتُ مَهْبَتُ.

A place of destruction.- أَوْتِنَ— IV. To destroy, cause to perish.

وَدِبُتْ وَدِبُتْ

aor. i. To pursue eagerly, pour forth rain in large drops; and وَدِبُتْ aor. o. To be heavy and unwholesome, as air, food, etc. وَدِبُتْ A heavy shower of rain. وَدِبُتْ Gravity, grievousness, heinouness. وَدِبُتْ A heavy blow, chastisement.

وُدِبُتْ وَدِبُتْ

aor. i. To fly for refuge. مَوْيِلُ A refuge.

وُدِبُتْ A place of destruction.

وُدِبُتْ A stake; 38 v. 11, "Pharaoh lord of the stakes," either because his kingdom was firmly established, as a tent when secured by stakes and pegs, or because he was in the habit of fastening the hands and feet of his victims to pickets driven into the ground.

وُدِبُتْ وَدِبُتْ

aor. i. To stand still; and وَدِبُتْ To have much hair or wool. أُوْيَسْ أُوْيَسْ plur. of أَوْيَسْ. نَبْرَرَ A female camel raging with thirst from disease.

an inseparable prefixed conjunction, And, also, but, whilst; when meaning together with it is said to govern the accus., thus it is that some at 2 v. 33 read "Do thou inhabit the garden together with thy wife," however the nominative both here and in similar passages would seem to be preferred; و is also used in forms of oaths, and then governs the genitive, as تَورَتْ 51 v. 23, "Then by the Lord of heaven and earth." For the difference between و and تَفَنَى see D. S. Gr. T. 1, p. 555.

أَمْرَ وَأَنْفُسُوا.

أُرِبُي وَأُنْدُبُ To bury alive. مَوْيِلُ A stake.

bُرِّي and وَدِبُتْ To perish.

فَمَوْيِلٌ مَوْيِلٌ fem. part. pass. (A damsel) buried alive.

وَأَنْفُسُوا To bury alive.
To injure any one in the aorta, the large artery which rises from the upper part of the heart.

To confide or trust in any one.

A bond, that with which anything is tied or bound.

A compact, bond.

A covenant, treaty.

To enter into a compact or treaty with any one (with acc. of pers. and š).—

To bind, draw tight.

An idol; the verbal root is not found in the primitive form.

To be necessary, to fall down dead, as

22 v. 37, "And when they—Lit. their sides—have fallen dead."

To find, perceive.

To entertain fear.

To conceive in the mind (with acc. and š), as

11 v. 73, "And he conceived a fear of them."

To be agitated.

Palpitating.

To make a horse or camel move briskly with a bounding pace.

To fear. Afraid, smitten with fear.

To strike in the face.

A face, countenance, favour, honour, sake, as

76 v. 9, "For the sake of God;" a beginning, as

3 v. 66, "In the early part of the day;" intention, as

5 v. 107, "That they should bear testimony in accordance with its true meaning or intention;" essence, being, substance, as.

28 v. 88, "Everything shall perish except himself," Lit. his essence; see D. S. Gr. T. 2, p. 404; so also at 2 v. 106, "He who submits himself to God;" 22 v. 11, "He becomes a pervert," Lit. "He is turned upon himself;" may also be rendered "according to his manner or way."

A tract. Honourable, held in high repute.

To turn, direct (with š and name of place).

To proceed (with š and name of place).

To be one, alone, unique.

He or him alone, by himself;

This word and when followed by an affixed pronoun is to be regarded as an adverbial expression and indeclinable, D. S. Gr. T. 1, p. 512, and T. 2, p. 291, note. One, single.

The worship of one God, belief in the Unity of the Godhead.

To throw away (arms, etc.) in flight.

Wild beasts.

To indicate, reveal.

A revelation, 11 v. 39, "Under our inspection, and according to our revelation."—

To reveal (with acc. and š, or š, also with š and š); to make signs (with š of pers. and š); thus at 19 v. 12, 11 v. 9, "And he made signs to them (as though he would say) praise God;" see š; to inspire, speak by inspiration or revelation (with š and š); to suggest (with š and š), as at 6 v. 112; also with š of pers. and š with subjunctive, as at 6 v. 121.
aor. a. To love, desire, wish (with acc. or with
, or an, or an, or ).
 n.a. Wadd, name of
an Idol worshipped originally by the antediluvians, and subsequently by the Pagan
Arabs.
 n.a. Love.
 n.a. Love, affection, friendship.
 III. To love.
aor. To place, leave, used only in the aor.
and imperat.; imperat. Leave alone, per-
mit, take no notice of.
 noun of time and place X. f. A place
of deposit, as the womb or the grave.
aor. To drop rain.
 n.a. Rain.
aor. To pay a fine as expiation for man
slaughter.
for , and with the article
Poetic for , see D. S. Gr. T. 2,
p. 497; Plur. A valley, channel of a
river, a river.
 A fine to be paid for man
slaughter, as .
4 v. 94, "Then let a
fine be given."
 aor.
 To fall upon, mound; aor. Not used
in the preterite; Imperat. To leave, let,
forsake, let go (with acc. and or , or
with acc. and if followed by the aorist sub
junctive); it is also used with 
74 v. 11, "Let me alone with
whom I have created;"
12 v. 47, "Leave it.
 aor. To be heir to any one (with acc. of
pers. or ); to inherit.
 Plur. part. act. One who inherits, an heir.
 and .
IV. To consti-
tute one heir of anything, to give for an
inheritance (with double acc.).
aor. To be present, arrive at, properly, at
water, to drink thereof; to go down into.
 A place of descent, an approach, especially
to water for the purpose of drinking, thus
19 v. 89, "And we will drive the wicked into Hell, as cattle
are driven to water."
part. act. One who
goes down (with ); one who goes before a
caravan to draw water, one who is present at.
 fem. of 
 A rose, rosy.
part. pass. Descended
into, arrived at.
IV. To lead one into
(with double acc.).
aor. To put forth leaves.
 collective
noun, Leaves.
 A single leaf.
Money.
aor. To eat away the interior of the body
(matter).
 That which is behind.
Behind, before, beyond, beside or except is
never found in the Koran without a com
plement either expressed or understood, see D. S.
Gr. T. 2, p. 152; 4 v. 28, "What
ever is beside this," or "all with this excep
tion;"
45 v. 9, may be rendered
either "Before them," or "behind them."
 III. To hide (with acc. and or )
 IV. To strike fire.
 fem. part. act. One
who strikes fire.
 VI. To be hidden,
hide one's-self (with or ); at 38 v. 31
the word is used with an ellipse of the
nominative, being understood; D. S.
aor. To bear, carry (a burthen).
 Plur. n.a. A burthen, heavy weight, load; at
47 v. 5 it means "Arms, or other burthens
imposed by war."
 An inaccessible moun
tain, and hence a place of refuge.
### Word List

** وزر (159)**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>وزر</td>
<td>act.</td>
<td>One who bears a burthen.</td>
</tr>
<tr>
<td>وزر</td>
<td>aor.</td>
<td>To keep back, keep (men) in their ranks while marching.</td>
</tr>
<tr>
<td>وزر</td>
<td>Imperat.</td>
<td>To weigh (with ب) to weigh out for any one (with acc. of pers.).</td>
</tr>
<tr>
<td>وزر</td>
<td>n.a.</td>
<td>A weighing, weight.</td>
</tr>
<tr>
<td>وزر</td>
<td>part.</td>
<td>Evenly and equally balanced, that which has its weights evenly adjusted.</td>
</tr>
<tr>
<td>وزر</td>
<td>Plur.</td>
<td>A balance; at 101 vv. 5 and 6 may be rendered &quot;The measure of his good works.&quot;</td>
</tr>
<tr>
<td>وزر</td>
<td>aor.</td>
<td>To be in the midst, penetrate into the midst of.</td>
</tr>
<tr>
<td>وزر</td>
<td>Fem. comp. form, The middle, the more worthy, as at 63 v. 28; &quot;Of the middling or ordinary kind of food which ye provide for your families.&quot;</td>
<td></td>
</tr>
<tr>
<td>وزر</td>
<td>aor.</td>
<td>To be ample, to take in, embrace, comprehend.</td>
</tr>
<tr>
<td>وزر</td>
<td>part.</td>
<td>One who or that which is ample, extensive, one who comprehends; as an attribute of God it means the Omnipresent or Omniscient, He whose mercy is over all his works.</td>
</tr>
<tr>
<td>وزر</td>
<td>aor.</td>
<td>To gather together (in one herd). - وزر En Así V. To be complete or in perfect order, as the moon at the full.</td>
</tr>
<tr>
<td>وزر</td>
<td>aor.</td>
<td>To be buried in sleep. - وزر Sleep, slumber, drowsiness.</td>
</tr>
<tr>
<td>وزر</td>
<td>aor.</td>
<td>To paint cloth. - وزر An admixture of colour (in an animal); thus 2 v. 66 means &quot;She is of a whole colour.&quot;</td>
</tr>
<tr>
<td>وزر</td>
<td>aor.</td>
<td>To be perpetual. - وزر For ever.</td>
</tr>
<tr>
<td>وزر</td>
<td>aor.</td>
<td>To weave. - وزر</td>
</tr>
<tr>
<td>وزر</td>
<td>aor.</td>
<td>To join; to come to, arrive at, reach, attain unto (with د). - وزر Waseela, a she camel or ewe, concerning which the Pagan Arabs were wont to observe certain superstitions in honour of their idols; see Sale's Koran, Preliminary Discourse, p. 172. - وزر II. To cause to reach (with acc. of pers. or with ل of pers.).</td>
</tr>
</tbody>
</table>
| وزر  | aor. | To join together. - وزر A mandate, command, testament, legacy; the accusative وزر at 2 v. 241 and 4 v. 16 must be regarded as an elliptical expression equivalent to بدة وزر "This is a Law;" D. S. Gr. T. 2, p. 83; "After (the payment of) any legacy which he may have bequeathed." - وزر II. To enjoin, command (with acc. of pers. and ب, or with acc. and
A testamentary disposition—of property.

IV. To order, command (with acc. of pers. and or); to bequeath (with acc. for property). A testamentator.

VI. To give one another a command, to enjoin or recommend to one another (with acc.)

To put, place, lay down, lay aside, fix, bring forth a child; to put off, remove (with acc. and to appoint (with لل). 18 v. 47, “And the Book (of the account of each man’s actions) shall be put (into his hands);” at 39 v. 69 these words would seem rather to refer to the Book of God’s decrees, which “shall be laid open” on the day of Judgment.

Part. pass. Placed.

To drive (a camel) quickly, as 9 v. 47, “And they would have driven about your camels,”—worrying them by constantly passing in and out among them.

To plait or fold a thing with one part over another. Interwoven (with gold and precious stones).

To tread, trample on, as at 48 v. 25; on referring to this passage the reader will observe a notable instance of the ellipse of the correlative proposition or clause after جواباً (2nd declension) plur. of A place; at 4 v. 48 may be rendered “The true meanings (of words).”

Part. pass. Placed.

To make to agree, or render equal—in number, etc.

To remain in a place. A battle-field.

To predict, promise, threaten (with double acc. or with acc. of pers. and followed by energetic aorist, also with acc. of pers. and أن); to make any one a promise (with acc. of pers.). A promise, threat, prediction; 4 v. 121, The ellipse is thus explained by Beidawee, Threatening, a threat.

A promise; time or place of the fulfillment of a prediction, promise, or threat; an appointment for a meeting.

Predicted, promised.—

To appoint a fixed time or place for any one (with double acc.); to plight faith to any one (with acc. of pers.)

To make a mutual appointment.

To warn, admonish (with acc. of pers. and of thing, or with أن meaning Lest or that not); to advise (with acc. of pers., of thing, and أن that). One who warns. A warning, an admonition.

To collect, retain in the memory.

Plur. A locker, box, vessel or bag, where anything is stowed away. fem. part. act. That which retains in the memory.

IV. To be miserly, to secrete or hoard—properly, in وَعَدٍ; at 84 v. 23 it means to “secrete in the breast.”
aor. يُقُدَل To come, as an ambassador into the presence of a king. n.a. The act of coming into the presence of Royalty.

aor. يُقُدُّل To be plentiful. مَفْقُور part. pass. Full, ample.

aor. يُقُدِّل To run. أَرْقَم IV. To hasten (with إِلَى).

aor. يُقُدِّل To find a thing to be fitting. حيَّار. n.a. The act of suit, becoming.

aor. يُقُدِّل To perform a promise. مَفْقُور comp. form. Most complete or perfect, more strict in the performance of a covenant.—

aor. يُقُدِّل To fulfil an engagement, pay or repay (a debt) in full (with double acc.); to compensate fully for anything (with إِلَى of pers. and acc. of thing, or with double acc.); thus,

إِنْ كَذَا كَذَا لَمْ تَرَِّبُوهُمْ كَأَمَلَلً ١١ ١١٨. "And indeed unto every one thy Lord will surely give the full reward of his works;" there are several ways of explaining the pleonasm with which this sentence appears to be encumbered; according to one ονευ δείκτης should be spelt لَا مَيْنَم للعْد حِمِّ، see Ωνευ, see also D. S. Gr. T. I, p. 540, note.

ονευ مُوقَف for موقَف part. act. One who pays in full.—ονευ نَفَّل IV. To fulfil or perform—a covenant—(with acc. or with ب); to give full measure (with acc. and ل of pers.). موقَف for موقَف part. act. One who fulfils (his covenant).—νομιμος V. To receive or take to one's-self, as God receives the soul of

one who dies; to take the life of any one (with acc.); In the Passive, To be received by God, an euphemism for to die. مَوْتٌ for مُوقَف part. act. He who receives the soul, or takes away the life.—νομιμος X. To take full measure, demand full payment.

aor. يُقُدِّل To enter, to overspread,—as darkness,—to be eclipsed (the moon).

νομιμος n.a. Time; ονευ ٨ ١٨٦. "To define its fixed time."

ـونملاض (2nd declension) A fixed or stated time or period, time or place of appointment. موقَف part. pass. That of which the time is defined.

νομιμος To appoint a fixed time.

νοملاض n.a. Time; ٩ ١٨٦. "To define its fixed time."

νοملاض (2nd declension) A fixed or stated time or period, time or place of appointment. موقَف part. pass. That of which the time is defined.
Judgment. noun of unity, A coming to a or. To stand still.-oJy n.a. II. f. Confirmation, ratification.

To strike with the fist.

To commit anything into another's keeping. One who takes care of anything for another, the guardian of one's interests, a patron, administrator, disposer of affairs, the witness to a bargain; 4 v. 83, "And God is all sufficient as a guardian," see II. To appoint one keeper or guardian over, or entrust one with the care of anything (with acc. of pers. and thing).

To put trust in any one, and especially in God (with acc.). One who puts his trust in another.

To diminish, defraud one of anything (with acc. of pers. and thing).

To enter (with). An intimate friend.

To cause to enter (with acc. and thing).

To bring forth, or beget offspring; Pass. To be born. Children. One who begets, a parent, a father, and mother; Dual The parents, father and mother; 14 v. 42, "And to both my parents;" D. S. Gr. T. 2, p. 459. Plur. A child, youth. part. pass. One who is born, a child; One to whom a child is born, a father.

To take up a burden. V. To lean (with.

To recline (with acc. and kindred or neighbours (with acc.).

A place where any one reclines, a day couch or "Triclinium," and hence a banquet.
Near, a friend, patron, benefactor, helper, protector; at 2 v. 282 وليّة would seem to have nearly the same meaning as مولى q.v.; at 27 v. 50 it refers to the avenger of blood, who, as mentioned at 17 v. 35, is to be the heir or next of kin; at 19 v. 5 وليّا may be rendered “Heir apparent,” or “next of kin,” so also at 8 v. 73; the passage at 17 v. 111 is explained under the word ولي q.v. ولاية n.a. Help, the act of taking as a friend, or appointing as heir, as 8 v. 73, where the meaning would seem to be, “It is in no wise right for you to appoint them as your heirs.” وليّ (2nd declension); Dual وليك comp. form, Nearer, more or most near of kin, more worthy, more proper, nearest (with ب and ل); أولى نكت, see iv. f. مولى (2nd declension) A lord, companion, protector, a patron or client; a master or servant; at 44 v. 41 it is found with both these meanings, or it may in both instances be rendered partner; one nearly related by blood, as at 4 v. 37, or a nephew, as at 19 v. 5; 8 v. 35, “It is the proper place for you,” or “a place nigh unto you,” مولى being here considered as a noun of place, D. S. Gr. T. 1, p. 302.

II. To retreat, turn the back (with لى or لين, or with the words لى أو لين or لى أو لين); it is sometimes found with a double acc., thus ولي 8 v. 16, “And he who turns his back unto them on that day;” to cause to turn towards (with double acc.); to turn away (with acc. and لين); to turn—one's face—towards (with double acc.); to set one over, or give one authority over (with double acc.); 4 v. 115, “We will put it into his power to follow the bent of his inclination.” مولى for part. act. He who causes one to turn towards a thing; thus, 2 v. 143, “It is He—God—who turns (them) towards it;” the other acc. ملك امّ. Every nation,” being understood. وليّ 75 v. 34, “Woe unto thee!” Lit. “May He—God—cause (evil) to draw nigh unto thee,” or “May it—evil—draw nigh unto thee,” the preterite being here used for the optative; D. S. Gr. T. 1, p. 169.

V. To turn back, turn one's back; to retire (with لى); to turn away (with لين); to adopt or choose any one—as a friend—with acc. of pers.), as at 5 v. 61; to take upon one's-self, as ولي 24 v. 11, “And he who hath taken upon himself to aggravate it;” to be put in authority, as at 47 v. 24; Instances are not uncommon in which the لى of the second person aorist is omitted, as ولي for لى 11 v. 3, see D. S. Gr. T. 1, p. 221.

And verily he shall be, see کاتن. وليّة To be slack or negligent (with لين).

Imperat. تبَّته To give, bestow; to restore, as at 33 v. 42 (with acc. and لين). وليك A free and liberal giver; وليك An epithet of the Deity.

To burn. وليكًا Brightly burning.

To be weak, faint, infirm, languid, remiss (with لين). وليك Weakness, faintness; وليك 31 v. 13, “With weakness upon weakness.” وليك (2nd declension) comp. form, Weakest.

part. act. IV. f. One who makes weak.
To be torn. Fem. ग्याप्या part. act.
Torn, rent.

An interjection regarded by some as an abbreviation of कोयलि नित्याय q.v.; it takes the affix क of the second person, and may then be translated Woe unto thee! In some copies we find नित्याय as one word, in which case it may be considered as composed of the interjection Oh! or Ah! and क as if; according to some it is equivalent to नित्याय Know, an interpretation which it may well bear at 28 v. 82, where it occurs; see D. S. Gr. T. 1, p. 580.

A great misfortune, woe; no verbal root; this word is commonly employed as an interjection with लि, as कोयलि नित्याय 2 v. 73, "Then woe to them," or with an affixed pronoun as नित्याय नित्याय 46 v. 16, "(They say) Alas for thee! Believe." Shame, as नित्याय (for नित्याय) 11 v. 75, "Alas my shame!" D. S. Gr. T. 2, p. 90, note.

affix of the first person singular, Me, my, frequently spelt and pronounced लि; when affixed to a verb it is written लि; it is not frequently omitted as लि for लि, लि for लि, लि for लि, लि for लि, etc., D. S. Gr. T. 1, p. 457 et seq.

O! a vocative particle governing the nominative and accus. cases, D. S. Gr. T. 2, p. 89.

see viii. f. of लि.

(2nd declension) Gog, name of a tribe of barbarians near the Caspian Sea, v.

aor. ग्याप्या, D. S. Gr. T. 1, p. 240, To despair (with मि); at 13 v. 30 it is used with नि, and is there generally understood to mean to know. नि Despairing, desperate.

X. To reject all hope, despair (with मि).

collective noun, Rubies; a word of Persian origin.

aor. cond. of ग्याप्या q.v.

aor. ग्याप्या प्रस ग्याप्या प्रस part. act. That which is dry or withered.

aor. viii. f. of ग्याप्या q.v.
mean willingly, or by a ready money payment, or in token of subjection; before him, in his presence; lit. between his two hands; 38 v. 45, "Men of power and prudence," lit. "Gifted with hands and eyes;" 

7 v. 148, an idiomatic expression meaning "They repented bitterly;" the idea seems to be that they bit their fingers in grief and contrition, but it is rather hinted at than expressed; see jail.

To play at dice, to be easy. Facility, ease, that which is easy. Small, easy; másir. 33 v. 14, A little while. másir (2nd declension) Prosperity; it may also be the fem. of the comp. form, More or most easy; 87 v. 8, "And we will facilitate for thee—or prepare thee for—the easiest (way in matters of faith)," or "the way of happiness." Drawing lots. másir part. pass.

Facilitated. másim. 17 v. 30, "A kind word." másir A time of ease or convenience.

To facilitate, make easy (with acc. and L or P, or with double acc.); to second any one or help one forward (with acc. of pers. and L). másir. IV. aor. To know for certain, firmly believe, feel a certainty about (with P) to form a right judgment. másim part. act. One who believes firmly, or forms a right judgment.

X. To believe firmly. másim part. act. One who is firmly assured.

Pass. for; no active voice, To be thrown into the sea. Yem Yem A sea, flood; a river, as at 20 v. 39.

V. To aim at getting for one's self, choose for one's self.

Yem Yem To place (a corpse) on its right side in the grave. Yem Plur. Aynan fem. The right hand, an oath, power; kum Aynan 37 v. 28, lit. "From the right hand," meaning with a good omen, or with force, or with an oath, etc.

Yem (2nd declension) The right (hand). Yem Woman (2nd declension) The right hand.

plur. of Yem A fountain, rt. Yem q.v.
ripe, n.a. Ripeness, the act of coming to maturity.

generic noun, Jews. Of the Jewish nation.

3rd pers. plur. aor. iv. f. of q.v. יָרַשׁ To be or exist for a day.

3rd pers. plur. aor. iv. f. of q.v.

aor. conditional ii. f. of q.v.

3rd pers. fem. plur. aor. pass. iv. f. of q.v.

3rd pers. plur. aor. iv. f. of q.v. יָבִיא To be or exist for a day.

aor. of oil for q.v.

3rd pers. plur. aor. iv. f. of q.v.

3rd pers. plur. aor. iv. f. of q.v.

aor. of for q.v.

3rd pers. plur. aor. iv. f. of q.v.

3rd pers. plur. aor. iv. f. of q.v.

As in q.v.

A day, the civil day of 24 hours; a day of battle, thus at 45 v. 13, where the words אֶלֶּה יָמִים mean those days when it might please God to bestow victory on the Moslems; On that day, on a certain day; הַיּוֹם To-day, on this day. Then, on that day, a word composed of יָמִים and אֶלֶּה D. S. Gr. T. 1, p. 521.

(2nd declension) Joseph.

(2nd declension) Jonah.

FINIS.
ERRATA.

9 2 23 for לַעֲרֵי read לַעֵרֵי.
13 1 24 for דֶּר read דֶּר.
23 2 19 for אֵלֵפ read אֵלֵפ.
25 1 6 lines from bottom for teshdeed read teshdeed.
28 2 12 for כָּסֵב read כָּסֵב.
70 2 21 for Shechinah read Shechinah.

91 2 5 lines from bottom for Those who purify, etc., read One who purifies himself, or is clean, pure.
107 1 7 for o. and i. read a.
112 1 last line but one should come after p. 113.
139 1 8 for plur. of מְסָרָה, rt. read part. act. iii. f. of.
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